

**PLEASE NOTE** - The references below are taken from the 86-20 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

(Exodus 19:4) 4 'You have seen for yourselves what I did to the Egyptians, in order to carry you on wings of eagles and bring you to myself.

\*\*\* it-1 pp. 662-663 Eagle \*\*\*

'Carried on wings of eagles'—what basis is there for such a figure of speech?

The Sinai region is called "eagle country," where the birds soar and glide on their strong, broad wings. So, the liberated Israelites gathered at Mount Sinai could well appreciate the aptness of the picture conveyed by God's words, that he had carried them out of Egypt "on wings of eagles." (Ex 19:4; compare Re 12:14.) Nearly 40 years later Moses could compare Jehovah's leading of Israel through the wilderness to that of an eagle that "stirs up its nest, hovers over its fledglings, spreads out its wings, takes them, carries them on its pinions." (De 32:9-12) When the young eaglets reach the time to begin flying, the parent eagle stirs them up, fluttering and flapping its own wings to convey the idea to its young, and then edges or lures them out of the nest so that they try out their wings.

Though some have doubted that the eagle ever actually carries the young on its back, a guide in Scotland is reported by Sir W. B. Thomas as testifying concerning the golden eagle that "the parent birds, after urging, and sometimes shoving the youngster into the air, will swoop underneath and rest the struggler for a moment on their wings and back." (The Yeoman's England, London, 1934, p. 135) An observer in the United States is quoted in the Bulletin of the Smithsonian Institution (1937, No. 167, p. 302) as saying: "The mother started from the nest in the crags, and roughly handling the young one, she allowed him to drop, I should say, about ninety feet; then she would swoop down under him, wings spread, and he would alight on her back. She would soar

to the top of the range with him and repeat the process. . . . My father and I watched this, spell-bound, for over an hour." G. R. Driver, commenting on these statements, says: "The picture [at Deuteronomy 32:11] then is not a mere flight of fancy but is based on actual fact."—Palestine Exploration Quarterly, London, 1958, pp. 56, 57.

(Exodus 19:10) 10 Then Jehovah said to Moses: "Go to the people and sanctify them today and tomorrow, and they must wash their clothing.

\*\*\* it-2 p. 856 Sanctification \*\*\*

Sometimes the Hebrew word for "sanctify" was used in the sense of preparing or making oneself ready or in fit condition. Jehovah commanded Moses to say to the complaining Israelites: "Sanctify yourselves for tomorrow, as you will certainly eat meat." (Nu 11:18) Before Israel crossed the Jordan River, Joshua ordered: "Sanctify yourselves, for tomorrow Jehovah will do wonderful things in your midst." (Jos 3:5) In all cases the term has a religious, spiritual, and moral sense. It can denote the getting away from anything that displeases Jehovah or appears bad in his eyes, including physical uncleanness. God said to Moses: "Go to the people, and you must sanctify them today and tomorrow, and they must wash their mantles. . . . because on the third day Jehovah will come down before the eyes of all the people upon Mount Sinai." (Ex 19:10, 11) The word is used to mean purifying or cleansing, as at 2 Samuel 11:4, which reads: "She was sanctifying herself from her uncleanness."

(Exodus 20:3) 3 You must not have any other gods besides me.

\*\*\* w19 February pp. 22-23 pars. 13-15 Love and Justice in Ancient Israel \*\*\*

13 Worship Jehovah exclusively. The first two of the Ten Commandments required that the Israelites devote themselves exclusively to Jehovah and warned against the worship of idols. (Ex.

20:3-6) Those commandments were not for Jehovah's benefit. Rather, they were for the benefit of his people. When his people remained loyal to him, they prospered. When they worshipped the gods of other nations, they suffered.

14 Think about the Canaanites. They worshipped lifeless idols rather than the true and living God. As a result, they degraded themselves. (Ps. 115:4-8) As part of their worship, they engaged in defiling sexual acts and horrifying child sacrifices. Likewise, when the Israelites ignored Jehovah and chose to worship idols, they degraded themselves and hurt their families. (2 Chron. 28:1-4) Those in authority abandoned Jehovah's standards of justice. They abused their power and oppressed weak and vulnerable ones. (Ezek. 34:1-4) Jehovah warned the Israelites that he would execute judgment on those who victimized defenseless women and children. (Deut. 10:17, 18; 27:19) By contrast, Jehovah blessed his people when they were loyal to him and treated one another justly.—1 Ki. 10:4-9.

15 Lessons: Jehovah is not to blame when those who claim to serve him ignore his standards and harm his people. However, Jehovah loves us and knows when we suffer injustice. He feels our pain more keenly than a mother feels the suffering of her baby. (Isa. 49:15) Although he may not intervene immediately, in due time he will hold unrepentant wrongdoers to account for the way they have treated others.

(Exodus 20:5) 5 You must not bow down to them nor be enticed to serve them, for I, Jehovah your God, am a God who requires exclusive devotion, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation of those who hate me,

\*\*\* od chap. 13 p. 130 par. 2 "Do All Things for God's Glory" \*\*\*

2 Calling this to the attention of Christians, the apostle Peter wrote: "As obedient children, stop being molded by the desires you formerly had in your ignorance, but like the Holy One who called you, become holy yourselves in all your conduct, for it is written: 'You must be holy, because I am holy.'" (1 Pet. 1:14-16) As in Israel of old, all in the Christian congregation are required to maintain holiness. This means that they are to remain untarnished, clean from sinful contamination and worldliness. They are thus set apart for sacred service.—Ex. 20:5.