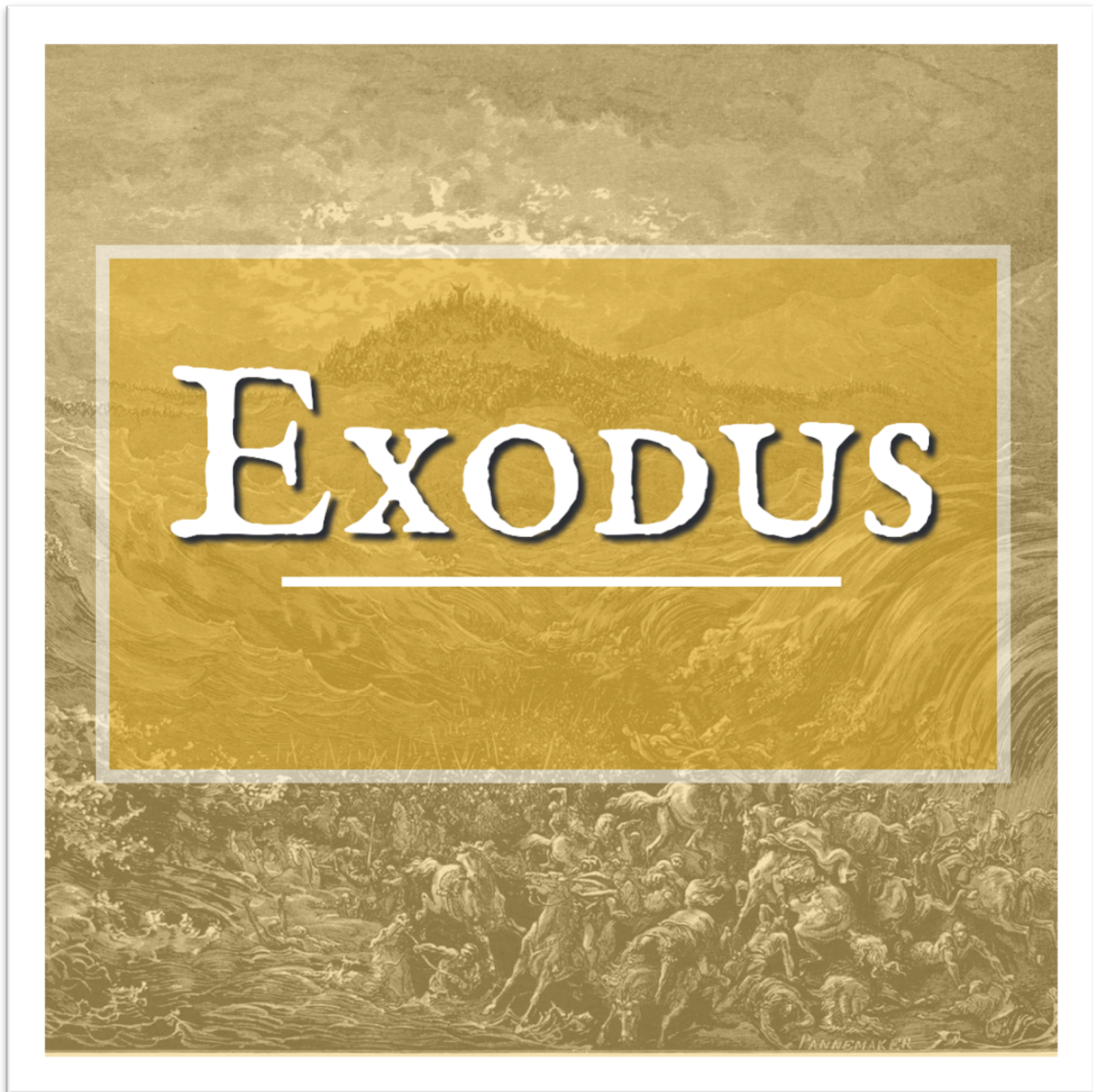


Exodus

A 12 WEEK INDUCTIVE BIBLE STUDY

SCRIPTURE PATHS BIBLE STUDIES

By Lisa Hughes



Exodus

Lesson #6, Chapters 14-15

“Do not fear! Stand by and see the salvation of the Lord which He will accomplish for you today (Exodus 14:13).” Oh, there’s so much in this lesson! Take the time to ask the Lord for eyes to see, ear to hear, and a will to do all that God has for you here.

1. As chapter 14 opens, where were the Israelites camped according to Exodus 13:20?
2. In Exodus 14:1-2 God gives Moses some specific directions for the Israelites. What does God want Moses to do?
3. What is God’s purpose in directing the Israelites as He did? See Exodus 14:3-4.
4. Pharaoh once again changes his mind, continuing to harden his heart against the Lord, despite the devastation, destruction, and sorrow his stubbornness created. What is Pharaoh’s motivation in chasing after the Israelites according to Exodus 14:5-9?
5. Describe what the Israelites saw from Exodus 14:6-9.
6. Though Moses had told the Israelites that Pharaoh would chase after them (see Exodus 14:4), what happened when the Israelites caught sight of the rapidly advancing army? See Exodus 14:10-12.

7. In spite of all God had done for them during His judgment on Egypt with the plagues, the Israelites' faith was still small to nonexistent. In what ways did their unbelief reveal itself in verses 10-12?

8. We don't have to look far in our own lives before we discover similar faintheartedness. Just like Israel, we've been the recipients of the Lord's intervention and deliverance in many ways in the past, yet when tested by new circumstances we can struggle to believe that God will rescue us *again*. Each test brings with it new opportunities to trust the Lord. From the verses that follow, list what you learn about gaining courage when your heart grows faint: Deuteronomy 31:6; Joshua 1:7-9; Psalm 27:1-14; 43:1-5; Luke 12:22-34; John 16:33; Romans 4:18-21; 1 Peter 4:19.

9. How did Moses respond to the people's unbelief? See Exodus 14:13-14. What faith-building elements are contained in his message to the people?

10. Notice the verbs in Moses' command to the people in verses 13-14, then note *who* is to do the action. Though we may face different circumstances, our response to them should still be framed in much the same way. How do those truths line up with other admonitions from the Scriptures? See Deuteronomy 31:6-8; Psalm 27:1-3; 37:7; 46:1-3; 56:1-4; Isaiah 41:10-14; 1 Corinthians 10:13.

11. Publicly, Moses reminded the people of God's promise to deliver and His power to do so. Privately, in his interaction with the Lord, what can you surmise was going on in Moses' heart? See Exodus 14:14-18.

12. *The leader needed encouragement too.* What specific things did God do for Moses to strengthen his heart during this intense time of testing? See Exodus 14:15-18. In answering this question, look for elements or principles God used to strengthen His fearful leader.

13. God always intended the Red Sea crossing to be an instructive and soul-strengthening time for the people of God. Read the following Scriptures, then consider what God wants us to take away from this amazing wonder: Nehemiah 9:9-15; Psalm 66:5-7; 78:9-13; 1 Corinthians 10:1-6, 11-13; Hebrews 11:29.

14. List God's wonders on behalf of the Israelites from Exodus 14:19-31.

15. Read through the Israelites' song of praise to the Lord in Exodus 15:1-18. Notice and then list the attributes of God they focus on and how He is described in the song.

16. Eager Beaver: Check these other references to the songs of Moses: Deuteronomy 31:19, 22; 32:1-43; Revelation 15:2-4. What observations can you make about Moses, the songwriter, from our texts in Exodus, Deuteronomy, and Revelation? How are the songs similar?

17. Psalm 103:2 reminds us that we bless the Lord when we "forget none of His benefits." Take some time right now to look for and review the Lord's many acts of kindness, intervention, and even rescue, in your life. Just like He intended for Israel, God desires His works to encourage you to a greater love and trust in Him. Bless God by writing out a prayer of praise and trust in a similar fashion to Israel's song in Exodus 15.

18. The final scene of the Red Sea crossing is described in Exodus 15:19-21. How is verse 19 a fitting summary to the Lord's deliverance of the Israelites from Egypt?
19. We're told in 1 Corinthians 10:11, "Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come." What lessons for life can you glean from the Israelites' story that will help you live your own to the glory of God?
- a. Here's one to get you started: The Israelites were surprised to find themselves stuck between the Red Sea and Pharaoh's army, yet God had led them to that very spot. You may find yourself in a fearful spot too, yet you are exactly where God intends you to be also. In fact, He has led you here. The difficulties you are facing are part of His sovereign plan for you.
 - b. What else can you glean from their story?
 - c. Anything else?
20. If only we could end the study on this triumphant note with Israel trusting the Lord and praising Him for His deliverance. Unfortunately, that wasn't the case. What happened next in the Israelites' journey according to Exodus 15:22-24?
21. Charles Spurgeon said, "Their first trouble was too much water, the second is too little; our trials are of all kinds."¹ Sometimes the littlest things discourage us, so we grumble and complain against the Lord. How does an active remembrance of the Lord's past dealings protect us from unbelief and lack of faith? See also Deuteronomy 7:17-19; 8:2-3; Psalm 27:13; 63:6-8; 143:5-6.

¹ C. H. Spurgeon, *The Interpreter: Spurgeon's Devotional Bible* (Grand Rapids, MI: Baker Book House, 1964), 85.

22. Exodus 15:25 says God *tested* the Israelites. As you read the verses that follow, consider God’s purpose in testing the hearts of his children. What do you learn from Exodus 16:4; Deuteronomy 8:2, 16; Ps 66:10; Proverbs 17:3; Isaiah 48:10; 1 Peter 1:6-7?
23. What is God’s desire for His children according to Exodus 15:26? What would be God’s purpose in giving consequences for unbelief and disobedience? How is Hebrews 12:5-11 the same?
24. From our brief look at these two chapters, what truths stand out to you to take to heart?

“Stand still, and see the salvation of the Lord.”

— Exodus 14:13

These words contain God’s command to the believer when he is reduced to great straits and brought into extraordinary difficulties. He cannot retreat; he cannot go forward; he is shut up on the right hand and on the left; what is he now to do? The Master’s word to him is, “Stand still.” It will be well for him if at such times he listens only to his Master’s word, for other and evil advisers come with their suggestions. Despair whispers, “Lie down and die; give it all up.” But God would have us put on a cheerful courage, and even in our worst times, rejoice in His love and faithfulness. Cowardice says, “Retreat; go back to the worldling’s way of action; you cannot play the Christian’s part, it is too difficult. Relinquish your principles.” But, however much Satan may urge this course upon you, you cannot follow it if you are a child of God. His divine fiat has bid thee go from strength to strength, and so thou shalt, and neither death nor hell shall turn thee from thy course. What, if for a while thou art called to stand still, yet this is but to renew thy strength for some greater advance in due time. Urgency cries, “do something. Stir yourself; to stand still and wait, is sheer idleness.” We must be doing something at once—we must do it so we think—instead of looking to the Lord, who will not only do something but will do everything. Presumption boasts, “If the sea be before you, march into it and expect a miracle.” But Faith listens neither to Presumption, nor to Despair, nor to Cowardice, nor to Urgency, but it hears God say, “Stand still,” and immovable as a rock it stands. “Stand still;”—keep the posture of an upright man, ready for action, expecting further orders, cheerfully and patiently awaiting the directing voice; and it will not be long ere God shall say to you, as distinctly as Moses said it to the people of Israel, “Go forward.” Charles Spurgeon²

²Charles H. Spurgeon, *Morning and Evening: Daily Readings*, Complete and unabridged; New modern edition. (Peabody, MA: Hendrickson Publishers, 2006).

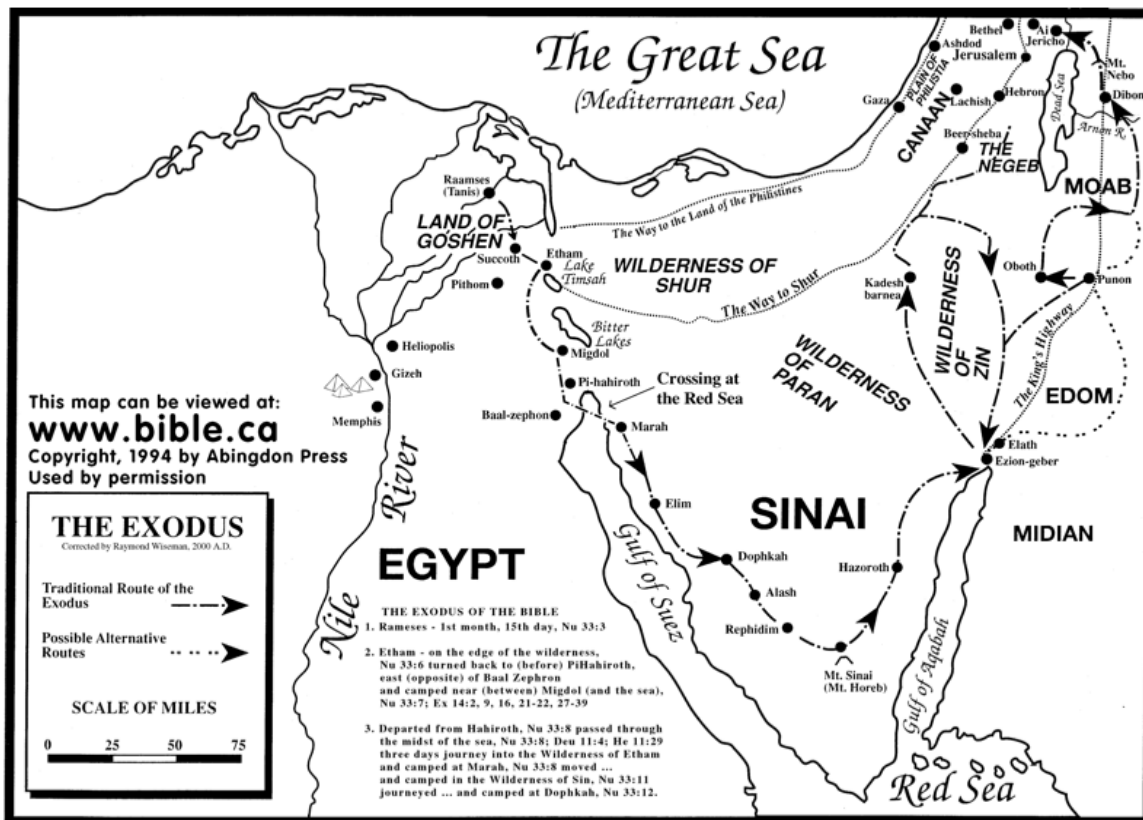
Exodus

Lesson #7, Chapters 16-17

God intended Israel's story to be instructive and redemptive for us (1 Corinthians 10:6, 11-13), so hang onto your hat because these chapters contain much for us to consider in our own lives. Prepare to study this lesson by going to the Lord in prayer, asking Him to help and guide you.

1. Where was Israel camped at the end of chapter 15? What is unique about that particular spot? See Exodus 15:27 for your answer.

2. Chapter 16 begins with Israel setting out from camp. List all the specific details given in Exodus 16:1. Locate where these events take place on the map below.



3. According to Exodus 16:2, what happens next? What accusations are made and who is the target of this sinful response according to Exodus 16:2-3?

4. Exodus 16:2-3 doesn't say how long it took after departing Elim before Israel fell into this troubling response. Unfortunately, a pattern seems to be emerging. Three days after the Israelites were *miraculously* delivered from Egypt, what happened in Exodus 15:22-24?
 - a. It's quite possible these events (from Exodus 15:22-24 and 16:2-3) take place within a week of each other, yet we see the Lord compassionately responding to the Israelites' faintheartedness by providing for them. God's provision also has a purpose. What is it and how does He intend to accomplish this purpose according to Exodus 16:4-5?

5. Though the Israelites had seen miracles galore and had been on the receiving end of God's mercies, that didn't protect them from wrong thinking. In spite of these many manifestations of God's grace and power, their own hearts remained unchanged. The same can be true of us as well. Look up the following verses and consider what they teach you about responding well when the Lord works on your behalf. See Psalm 19:14; 103:2; 107:43; 119:59; 1 Corinthians 10:6-13; James 1:2-4.

6. The Israelites blame Moses and Aaron for their hunger, yet their anger is misplaced. Who are they really attacking? See Exodus 16:6-8.

9. Like the Red Sea crossing, God intended the daily provision of manna to impact Israel beyond physical sustenance. What do we learn from the following Scriptures about manna's spiritual role? See Deuteronomy 8:3, 16; John 6:26-36; Hebrews 3:7-19.

10. What happens after Joshua takes the nation into the long-awaited Promised Land? Read Joshua 5:10-12.

11. There's something striking about the brief mention given to the end of that daily provision. What attributes of God do you see demonstrated through God's daily giving of food for the nation of Israel for 40 years?

12. The Pillar of Cloud moved, so Israel moved. What do you learn about their new locale from Exodus 17:1?

13. What need presented itself in Exodus 17:2-3? Yet, how did the Israelites respond to this new test of their faith?

14. What was Moses concerned about and what was God's solution? See Exodus 17:4-7.

15. Just like the Red Sea crossing and the giving of manna, the incident at Rephidim remained part of Israel's history and spiritual training. What did God want to remind the

people whenever the names *Massah* and *Meribah* were used? See Deuteronomy 6:16-19; Psalm 95:1-11; Hebrews 3:7-11.

16. Just as things quiet down after the water episode, then another difficulty comes their way. What happens next? See Exodus 17:8-10.

17. Who were the Amalekites and what was their relationship with Israel? See Genesis 36:12, 15-16; Numbers 13:25-29; 14:42-45; Deuteronomy 25:17-19; 1 Samuel 15:1-3.

18. What was unique about God's deliverance in this case (Exodus 17:9-13)?

19. In Romans 8:37 we read, "But *in* all these things we overwhelmingly conquer through Him who loved us." Notice that little word "in." We may be victors *in* the battle, yet the battle must still be fought—and it is our lot to fight it. What principles and insights for faith and life can you glean from Moses in Exodus 17:9-13?

20. What does God want Joshua to know according to Exodus 17:14? Why would this have been important to Joshua based on what he had just been through? See also Deuteronomy 25:17-19.

21. To commemorate God’s intervention, what does Moses do? See Exodus 17:15. Look up the following verses to explain the significance of Moses’ declaration about God: Numbers 2:2; Psalm 20:5; 60:4; Song of Solomon 2:4; 6:4, 10.
22. *Eager Beaver*: The first mention of Joshua is here in this text—Exodus 17:9 and following! What do you learn about Joshua in this passage (Exodus 17:8-16)? The next time Joshua is mentioned is in Exodus 24:13-14. How has his role expanded since the battle against the Amalekites?
23. What did God want the Israelites to learn about Him in Exodus chapters 16 and 17? What similarities do you see about God’s dealings with you? What is the answer for us whenever we’re struggling to trust the Lord? See Exodus 6:6-8; 15:1-18; Hebrews 11:6.

“My little fellow, about four years old, whom I brought with me, gave himself no trouble amid the boats, omnibuses, and railway coaches, on sea, land, and in dark tunnels; his father was at his side, and never a care or fear or doubt or anxiety had he. May we have grace to be led by the hand, and trust to the care and kindness of a reconciled God and Father.” ~Thomas Guthrie²

“Commit yourself then to God! He will be your guide. He Himself will travel with you, as we are told He did with the Israelites, to bring them step by step across the desert to the promised land. Ah! What will be our blessedness, if you will but surrender yourself into the hands of God, permitting Him to do whatever He will, not according to your desires, but according to His own good pleasure?” ~Francis Fenelon³

“Toward the future let us look calmly, cheerfully, trustfully. The Lord is in it, and if we are His, we need fear no evil.” ~Unknown⁴

² Thomas Guthrie, Josiah H. Gilbert, editor, *Dictionary of Burning Words of Brilliant Writers* (New York: Wilbur B. Ketcham, 1895), 598.

³ Francis Fenelon, Josiah H. Gilbert, editor, *Dictionary of Burning Words of Brilliant Writers* (New York: Wilbur B. Ketcham, 1895), 601.

⁴ Unknown, Josiah H. Gilbert, editor, *Dictionary of Burning Words of Brilliant Writers* (New York: Wilbur B. Ketcham, 1895), 600.

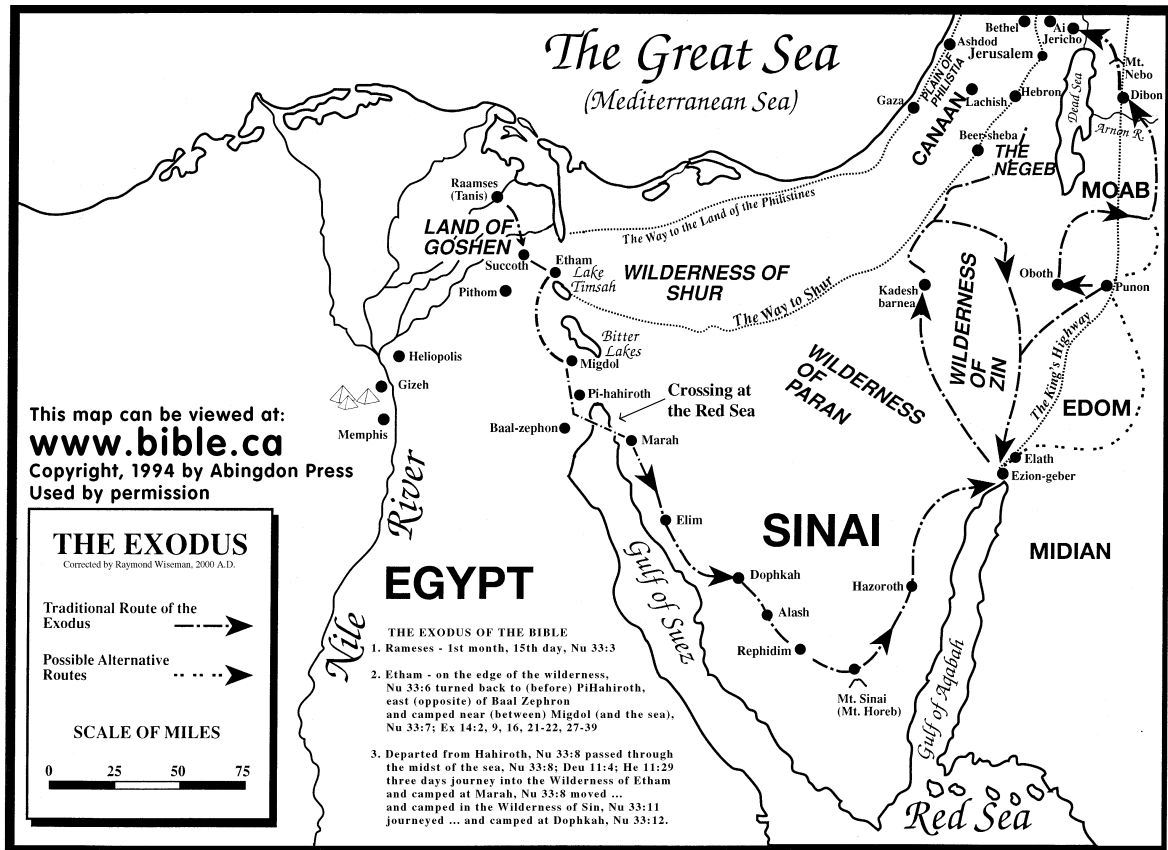
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Lesson #8, Chapters 18-20

1. Who is Jethro and what do we know about him? See Exodus 2:16-22; 3:1; 18:1-6; Numbers 10:29.
2. What do we learn about Moses' family in Exodus 18:2-6? How do the names of Moses' sons reflect the state of his heart when they were born?
3. Based on Exodus 18:1-3, 5-8, what insights can you glean about Moses' regard for and relationship with his father-in-law?
4. God's miraculous deliverance of Israel makes an impact upon Jethro, a priest of Midian. How does he respond when he hears of all God has done for Israel? See Exodus 18:8-12.
5. Jethro's wisdom is seen in his excellent counsel. How does Jethro's counsel help Moses? See Exodus 18:13-23.
6. Notice how Jethro narrows down Moses' "job" description in Exodus 18:19-20. How is that "narrowed down" focus similar to other leaders in the Scriptures? See Acts 6:1-6; 1 Timothy 4:13-16.

7. What leadership principles do we find in Exodus 18:21-26? Are there any principles you can glean from this passage to apply in your life, home, or work?

8. Trace Israel's journey on the map below. Also note how long it took after they crossed the Red Sea and entered into the desert from the verses that follow: Exodus 15:27; 16:1; 17:1; 18:5 (for further clarification read Exodus 3:1, 12; 4:27; 24:13); 19:1-2.



9. Where did Moses meet with God? See Exodus 19:3.

10. What does God desire Israel to know and understand from Exodus 19:4-5? How do the people respond to the Lord's message (Exodus 19:7-8)?

11. What does the Lord do for Moses? Why? See Exodus 19:9.

12. What instruction does God relay to Moses for the people in Exodus 19:10-15? What things does God want them to learn about worshiping Him from these directions?

13. How does God manifest Himself as the people come to meet with Him? See Exodus 19:16-20.

14. The Lord protectively reminds the people not to come near the mountain lest they be put to death. And then without much preamble, the Ten Commandments are given. As we look at the "shorthand" version of how to live well and please God, consider what God wanted the Israelites to understand about Him. What do you learn as you review Exodus 20:1-17?

15. Although we can't say we've been delivered from *Egypt* as Israel had (Exodus 20:2), God can still make a similar declaration to us. What deliverance have we experienced? See Romans 8:12-17; Galatians 1:3-5; Colossians 1:13-14; Titus 2:11-14; Hebrews 2:14-15.

16. What kind of worship does God desire? See Exodus 20:3-7 as you consider your answer.

17. What reason is given for setting aside a day of rest in Exodus 20:8-11?

18. By Jesus' day, Israel's thoughts about the Sabbath had been distorted and manipulated. What did Jesus remind the people about the purpose of the Sabbath? See Matthew 12:8-12; Mark 2:23-28; Luke 6:6-11; 13:10-17; John 7:22-23.
 - a. What does the author of Hebrews teach us about the Sabbath? See Hebrews 4:1-11.

19. With the exception of the Sabbath, the Ten Commandments are still in effect within the Law of Liberty, which is the Law of Christ. How are we to interact with each other according to Exodus 20:12-17? Consider how these commands provide the framework for our interactions with each other today.

20. What was happening at Sinai as God gave the Ten Commandments to Moses? See Exodus 20:18-21. What *purpose* is explained for the magnificence of this event?
 - a. What new information is introduced about this event by the author of Hebrews in Hebrews 12:18-29? How should those truths affect how we live?

21. God points out that He spoke to the Israelites from *heaven* in Exodus 20:22. What does that teach us about God?

22. What instructions about an altar are given in Exodus 20:23-26?

23. What does the rather surprising instruction in Exodus 20:26 teach you about God and what He expects of His worshipers? See also Exodus 28:40-43; Leviticus 10:3; Romans 12:1; 1 Peter 1:14-16; 2:9-10.

24. God is specific in how He wants to be worshiped. What details stand out to you from these chapters?

“‘Sir,’ said the Duke of Wellington to an officer of engineers, who urged the impossibility of executing the directions he had received, ‘I did not ask your opinion, I gave you my orders and I expect them to be obeyed.’ Such should be the obedience of every follower of Jesus.” ~C. H. Spurgeon¹

“Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand;
Bread of heaven! Feed me till I want no more.”
~William Williams²

¹ Charles H. Spurgeon, Josiah H. Gilbert, editor, *Dictionary of Burning Words of Brilliant Writers* (New York: Wilbur B. Ketchum, 1895), 435.

² William Williams, *ibid.*, 263.

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Lesson #9, Chapters 21-24

After the giving of the Ten Commandments, God lays out more “family rules” for the nation, which we’ll be studying in this lesson. Below are a few things to keep in mind.

Studying the Old Testament

When studying the Old Testament, it’s helpful to consider: 1) What did the *original audience* understand when the instruction was given? 2) What *timeless truths* about God can we learn from this passage or section of Scripture? 3) Because all Scripture is profitable and useful for training in righteousness, what principles can you glean and apply to your life today?

A Word About Covenants

At this time in Israel’s history, Israel is the recipient of God’s gracious covenant with Abraham (Genesis 12:2; 15:5). God had not only promised to give the land of Israel to Abraham and his descendants, He also promised personal blessing to Abraham and his offspring. God also promised all the nations of the world would be blessed through Abraham because of Jesus. Abraham didn’t do anything to deserve this favor from God, nor did his offspring. This *unilateral* covenant, also known as the *Abrahamic Covenant*, is in place simply because God chose to bless Abraham and his descendants *forever*. It’s amazing to consider that this covenant is still in effect today!

During the time when the books of Exodus, Leviticus, Numbers, and Deuteronomy take place, the nation of Israel also entered into another kind of covenant with God. This was a *bilateral* covenant, also known as the *Sinaitic Covenant*. God instituted the Sinaitic covenant with the nation of Israel during the time in which the book of Exodus takes place. The covenant with Abraham, which extends to the nation of Israel during the time of the Exodus and wilderness wanderings, is a one-way covenant. God promised to love and care for the people of Israel. But when God rescued them out of Egypt, God also wanted to teach the nation about Himself and how to live lives that give Him glory in all things, so He gave them the laws at Mt. Sinai, which we are now studying. These laws are God’s way of teaching the nation about the things that are important to Him—things like holiness, love for God, and love for your neighbor. In essence, they are God’s “family rules,” so the nation of Israel can live in harmony with God. In this bilateral (two-way) covenant, Israel also played a role, saying they would keep God’s laws, follow Him, and love Him, for He would be their God and they would be His people. God promised to bless them in the land if they would obey Him.

Understanding the Law

The law, however, was *never* intended as a means of salvation. Abraham believed God and it was reckoned to him as righteousness (Genesis 15:1-6; Romans 4:3; Galatians 3:6). Salvation has always been by faith as the means of pleasing God (Hebrews 11:6). The law was given to set Israel apart from the nations. Israel’s unique distinctness from the surrounding nations was to be a light pointing the nations to the One, True God. *God always intended that the law would lead people to Him*, that they would learn more about Him, and desire to walk with Him in faith. Everyone who was saved in the Old Testament times was saved by grace through faith in God,

just like everyone today is saved by grace through faith in God. In the Old Testament people looked forward to the promised Savior, while in New Testament we look backward to Jesus' sacrificial and finished work on the Cross for salvation.

“The law was not designed to regulate human behavior for the world at large, but to provide legal, moral, and religious guidelines for a *special people* chosen for a *special task*. The law is not a means of salvation, but contains instructions of how to live. At least four times in the New Testament it is clearly stated that the believer is not under the law (Rom. 6:14-15; Gal. 5:18; 1 Cor. 9:20). The means of salvation for men in all ages has been faith. The Old Testament saint was never saved by law nor can one be saved by law in this dispensation (Rom. 3:20). The Old Testament saint was regenerated and justified by faith as is the one who receives Christ today. *The difference then is not in salvation, but the means by which one's conduct is governed.* In other words, in the Old Testament period fellowship with God was regulated by specific deeds and prohibitions accompanied with a series of checks and penalties. This was designed to protect Israel from the idolatry that surrounded her and provide the way for the appearance of Messiah. When Christ came He brought a new era of grace and truth (Jn. 1:17). *For the believer the law is nonetheless revealing and instructive. It gives insight into the mind of God and helps one to determine what standards of holiness He expects of those who follow Him.*”
– John J. Davis, from his commentary on Exodus, titled *Moses and the Gods of Egypt*.

For You

It's helpful to remember these key facts (above) when studying the Old Testament and the covenants, yet the most important thing to remember is that the means of salvation has *always* been *by faith* in God. Salvation comes when we look to God to provide everything we need for salvation. We can't please God based on our own merits and works, nor can any amount of faithful adherence to God's laws cover over our sin, for our sin can't be atoned for by the blood of bulls and goats (Hebrews 10:4).

Okay, with that in mind, let's dive into this study!

1. In Exodus 21:1-11, we find instructions regarding the treatment of slaves, specifically a fellow *Hebrew*. What surprising command is given to the master of a Hebrew slave in Exodus 21:2? What other provisional details are given in 21:3-6?

2. Unlike their male counterparts, a female Hebrew slave was not to be set free in the seventh year according to Exodus 21:7. What commands are given that protect women slaves in 21:8-11?

9. How would the guidelines about borrowing something from your neighbor in Exodus 22:14-15 make you pause and think the next time you wanted to borrow something?

10. The instruction given in Exodus 22 can be summarized as laws dealing with stealing. In the first part of the chapter, it's a bit easier to see this theme. Yet, the theme carries on into Exodus 22:16-17. With that in mind, what is being stolen?

11. Review the instruction given in Exodus 22:21-27. What do you learn about God from those regulations? How do the laws still fit with the theme of not stealing from one another?

12. In Exodus 22:28-31, we have different instances of stealing from God. How is the command in verse 28 stealing from God? See also James 4:11-12.
 - a. In verses 29-30 how is a *delay* in the giving of an offering, stealing from God?

 - b. Verse 31 isn't quite as obvious as the previous two examples, yet it's still an example of stealing. What's at stake if the nation doesn't obey verse 31?

13. In some ways the laws we're studying seem familiar and full of common sense, yet, not every country or culture lives within a framework like the one laid out here. Even for the

Israelites, coming out of 430 years of living in pagan Egypt, many of these laws must have seemed surprising. God was requiring that they live and interact with one another in completely new ways. How are the laws of Exodus 23:1-9 even somewhat foreign for our culture today?

14. What reasons are given for the Sabbath rest in Exodus 23:10-12?
 - a. What do you learn about the Sabbath rest from these other passages? See Genesis 2:2; Leviticus 25:2; Deuteronomy 5:12-15.

15. Another way God desired the Israelites to honor Him as their God is seen in the laws about the feasts in Exodus 23:13-19. What was the purpose of the feasts?

16. The Lord sent an angel with the Israelites. What do you learn about this angel from Exodus 23:20-23?
 - a. There are hints in the text as to who this angel might be because of how the Israelites were to follow the angel. The following texts will also help you formulate your answer: Exodus 3:2-6; Deuteronomy 4:35, 39; Isaiah 44:6-8; 46:9.

17. What reason is given for the slow clearing of the land in Exodus 23:27-30?

- a. In Exodus 23:31-33 what reason is given for clearing out the inhabitants of the land?
-
18. Chapter 24 tells us about the covenant ceremony. In verses 3-8 how did the people respond?

 19. What did the men who accompanied Moses up the mountain get to see and do (Exodus 24:9-11)? Also see Genesis 32:30; Deuteronomy 5:24; Judges 6:22-24; 13:22-23.

 20. After the time of eating together before the Lord, Moses alone is called further up the mountain, where he disappears into the cloud of the Lord's presence. Moses confidently entered into the Lord's glorious and holy presence, trusting in His mercy and grace to not put him to death. Read Hebrews 4:14-16 and consider what God desires from His children.

 21. Let's close our study on these chapters with the following questions:
 - a. What did the *original audience* understand when the instructions were given?

 - b. What *timeless truths* about God can we learn from section of Scripture?

- c. Because all Scripture is profitable and useful for training in righteousness, what principles can you glean and *apply* to your life today?

Oh, for a heart that is whiter than snow!
Then in His grace and His knowledge to grow,
Growing like Him who my pattern shall be,
Till in His beauty my King I shall see.
~Eliza Hewitt

Exodus

Lesson #10, Chapters 25-31

If you've peeked at the chapters for this lesson, you may be wondering how the instructions for the tabernacle and the priests can have any bearing on your life. Yet, God preserves *all* His Word for a purpose. As you delve into the contents of these chapters, you will gain tremendous insight into God Himself—and find your soul encouraged to worship the Lord with greater zeal and love. Before beginning the lesson, be sure to ask the Lord for His help and grace to see the treasures of His Word.

1. After giving Moses the laws and commandments (Chapters 20-24), God now instructs Moses about building the Lord a dwelling place and the details for worshiping Him there. What does God want the nation to do to prepare His sanctuary? What details are given that describe *how* they were to do this. See Exodus 25:1-2.
 - a. What do you notice about this kind of giving from the selection of verses that follow? See Exodus 35:21; 1 Chronicles 29:3, 5, 9, 14-17; Ezra 1:5-6; Romans 12:8; 2 Corinthians 8:11-12; 9:7-11.
 - b. Consider your attitude when needs are presented at church and within the church body, what is your response? Is it similar to the ones in the verses above? If your heart isn't eager to give, why not? What do you think gets in the way of joyful, exuberant, generous giving?
2. Why does God want the people to give so generously? See Exodus 25:8. What parameters does God place upon His dwelling place in Exodus 25:9?
3. Read Exodus 25:10-22 and in your own words, briefly describe the ark God desires them to build.

- a. What was one aspect of the ark's role? See Deuteronomy 10:2-5 and Hebrews 9:4.

4. What is the mercy seat? See Exodus 25:21-22.

5. The next piece of furniture for the tabernacle is described in Exodus 25:23-30. What is it and what is its purpose? See also Leviticus 24:5-9; Hebrews 9:2.

6. After the table, they were to make the golden lampstand. Try to draw a picture of it based on the description given here in Exodus 25:31-40.

7. See Leviticus 24:1-4 for the purpose of the lampstand. What do you learn about the lampstand stationed in God's house? What picture does that paint for us? Psalm 139:11-12; John 8:12; 12:46; 2 Corinthians 4:6; Ephesians 5:8; 1 John 1:5.

8. As we move into Chapter 26, God's detailed instructions continue. Briefly explain how the two different curtains work and where they hang in the tabernacle (Exodus 26:1-14).

9. See if you can draw a picture of how the boards are to be the frame for the tabernacle's tent curtains from Exodus 26:15-30.

10. What is the veil's purpose according to Exodus 26:33-34? What do you learn about the veil from the following texts? See Exodus 40:3, 21; Matthew 27:50-51; Hebrews 6:19-20; 9:1-7, 11-12, 10:19-22.

11. Quickly read through Chapter 27. It doesn't take long to realize God is specific in how He wants to be worshiped. How is that knowledge different than what many think and put into practice today?

12. God even cares about the priest's garments. What do you learn about these special clothes from Exodus 28:2-3? What picture do the physical garments paint of the spiritual clothing we wear according to Psalm 132:9, 16; Zechariah 3:1-5; Romans 13:14; Ephesians 4:24?

13. From the description given in Exodus 28:6-14, 31-35, what is the ephod?

14. What goes over the ephod according to Exodus 28:15-30? What is the purpose of this priestly garb? See Exodus 28:29-30.

15. What an incredible picture of God's care and concern for His children! God designed the priestly garments, so the priest "carried the nation" into God's presence as he made atonement for them once a year. What marvelous truths do you learn from Ephesians 2:18; Hebrews 9:11-12, 24; 1 John 2:1-2?

16. Even the priest's turban was to remind him of the God he served. What do you learn about the turban and the role it was to play in the offering and sacrifices? See Exodus 28:36-40.

17. What is the purpose of the linen breeches according to Exodus 28:42-43? See also Exodus 20:26; 1 Timothy 2:9 (be sure to notice the context for this verse); Revelation 3:18; 16:15. What do these verses teach us about God, modesty, and worship?

18. What special preparation needed to take place before the priests were allowed to serve the Lord in His tabernacle according to Exodus 29:1-30? What does it mean to *consecrate* something? Why were these procedures so important for God—and for the priests? See also Exodus 30:29; Leviticus 11:44; 19:2; 20:7; Ephesians 5:26-27; Hebrews 7:27; 1 Peter 1:14-16.

19. Even in giving the precepts for His own worship, God provided for the ones who served in His dwelling place. What did God do for the priests according to Exodus 29:31-34?

20. In Exodus 29:38-46, God provides us with a reason for the burnt offerings. What does God promise to do in the presence of the burnt offering? See Exodus 29:42-46.

21. Read Exodus 30:1-10 to discover the purpose for the altar of incense. What do you learn? Again, what things do you learn about God from these instructions?

22. What is the purpose of the census in Exodus 30:11-16?

23. What is the bronze laver for according to Exodus 30:17-21? Along with bronze laver, God also gives instructions about the anointing oil and the incense to be used for the sacrifices and offerings. What purpose do these items serve? See Exodus 30:22-38.

24. In Chapter 31, what do you learn about those whom the Lord called to design and build the tabernacle and all its parts? See Exodus 31:1-11. How is that consistent with what we know from 1 Corinthians 12:4-11; Ephesians 4:11-13; and 1 Peter 4:10-11?

25. What is God's purpose for the Sabbath according to Exodus 31:12-18?

26. Phew! That was a lot of information and instruction, and yet, we've gained so much insight into God's character and purposes, Christ's sacrifice on our behalf, and how we can live more faithfully to honor the Lord. What has stood out to you in this lesson?

"Here is the Christian's way and his end...His way is holiness; his end is happiness." ~John Whitlock¹

¹ John Whitlock, *A Puritan Golden Treasury*, editor, I. D. E. Thomas (Edinburgh: The Banner of Truth Trust, 1989), 140.

Exodus

Lesson #11, Chapters 32-33

1. What is the state of things as Chapter 32 opens? See Exodus 32:1, then see Exodus 24:18 and Deuteronomy 9:11-12.

2. What sins can you pick out from Exodus 32:1 that would lead to this new development? How would you counsel the Israelites at that moment of temptation to think rightly about the situation in Exodus 32:1? What Scriptures would you use to remind them of biblical truth?

3. Unfortunately, Aaron got caught up in people's sinful thinking too. What did Aaron do to make a bad situation *worse* in Exodus 32:2-5?
 - a. How did his response lead to even greater sins for the people? See Exodus 32:6-8; Deuteronomy 9:16; Nehemiah 9:18; Psalm 106:19-21; Acts 7:41; 1 Corinthians 10:7.

4. How does God respond to the spiritual adultery of the nation in Exodus 32:10? Describe Moses' response from Exodus 32:11-13. What elements of God's character and works does Moses focus upon?

5. Exodus 32:14 tells us God changed His mind after Moses interceded on behalf of the people. This brings up an important theological issue that must be approached precisely so we can understand God correctly. Please look up and summarize what you learn about

The solution to God changing His mind, relenting, or repenting is to understand that:

- God is speaking from man's perspective, using terms men can relate to. God does this, not to overthrow the many Scriptures that teach us He never changes or to imply that His decree is comprehensive and inflexible, but to help us understand Him better.
- God is unchanging. God always acts consistently with His character and nature.
- God is a holy God of justice and wrath. When people sin and will not repent, God consistently promises certain judgment. We might state it definitively as God always judges unrepentant sinners. We often see in the Scriptures that when the people were in unrepentant sin, judgment was promised.
- God is a God of love, mercy, grace, patience, and compassion. God likes to show mercy and extend grace to those who humble themselves and repent. We might state this more definitely as God always shows mercy to those who humble themselves and repent.
- God knows the end from the beginning. He knows the outcome of all things because His providence is working to bring it to pass. In the Scriptures, when we see people in unrepentant sin, judgment is promised. For example, the people of Nineveh repented, and in another example, Moses intercedes on behalf of the people. They changed and therefore got to see another side of God's unchanging character, His mercy and grace. You can take a table, for instance, and take pictures of it from different positions in a room. Each picture will be different. From certain angles the table may look like a rectangle, or a trapezoid, or a parallelogram. It may be smaller or larger. In different light the table may even appear to change colors. But the fact is the size, shape, density, and color of the table remain consistent. It is the photographer, by his moving around that allows him to observe different aspects of the table. So, it is with God. He is unchanging. When people are in unrepentant sin, judgment is certain. When they humble themselves and repent, mercy and grace are certain. When we move from rebellion to repentance, we get to see an entirely different side of the unchanging God!

Taken from a lesson by Dr. Jack Hughes, "God's Sovereignty and Man's Responsibility: The Two Wills of God and When God Changes His Mind," Lesson #5. For more information about the study, please contact

www.drivennails.com.

Below is an excerpt from Dr. Jack Hughes' sermon in Genesis 6:6, which deals with this very topic.¹

There is a false theological system called "Open Theism" which says that God isn't sovereign, doesn't have all knowledge, doesn't know the future, but is reacting to the chaos that is happening in the world.

First of all, we need to realize that sometimes God speaks in human terms so that we can relate to Him. When the Bible speaks as if God has human emotions, like our text, the big word is *anthropopathisms*. God uses *anthropopathic* language, *language that describes God with human emotions* so that we can relate to Him. Other times the authors of Scripture use *anthropomorphic* language that describes God *as having a physical body, the eyes of the Lord, the strong arm of the Lord*, etc.

God knows all things and has known all things before the foundation of the world. **Eph. 1:11, He is working all things after the counsel of his will. Isa. 46:10, Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure.'** God knew about the fall and how mankind would corrupt themselves in eternity past. God never learns anything for He is all knowing. So why does **vs. 6** say **the Lord was sorry that he had made man?** Because sin grieves the Lord, but that does not mean He didn't know it would happen. Jesus predicted His arrest, trial, death by crucifixion, and resurrection multiple times, but yet He was greatly distressed in the garden. Jesus knew Jerusalem would be destroyed by Titus, but He was still grieved and wept.

Someone then asks, *But, what about the texts that say God relented or repented or changed his mind?* God is constant, unchanging, and infinite in all His attributes. Let's say you have a table set in the middle of a large room. Nothing else is in the room, just the table. You have a camera and you take a picture of the table bending over the top of it, then you take another picture straight on from one end, then another at an angle off to one side. You take some up close, some further away, some with the lights up, some with the lights down. Now, when you look at the pictures of that table, every picture is different. It appears to be a rectangle in shape in one picture, a trapezoid in another, a parallelogram in another, smaller in some pictures, larger in others, darker in some, and lighter in others. Every picture is different of the same table.

Let me ask you, has the table changed in weight, density, color, size, or materials? No. So, *Why are all the pictures of the table different then?* Because of the perspective of the photographer. The photographer changed his position, changed the lights, changed the distance he was standing from the table, etc. The table's attributes remain constant. The variety of pictures is due to the photographer. Thus, when people are living in sin and rebellion against God, the fixed picture they will always see is judgment. However, if they repent, the fixed picture they will see is mercy and grace.

Yes, when God is considered from man's perspective, He is sorry, relents, or repents. As men change their position in relation to God, they see different aspects of God's unchanging nature. But how does God see or describe himself and His nature? **Numb. 23:19** says, **"God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good? And I Sam. 15:29** says, **"Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind."**

God promised to destroy Nineveh, sends Jonah to preach judgment to them, and the people of Nineveh repent. When they were in sin, judgment was certain. When they repented, mercy and grace were certain. Thus, all the texts in the Bible that appear to teach God changed His mind, relented, or repented, are looking at God from man's perspective. When men change position, they see different attributes of God.

6. Though Moses pleaded for God to extend mercy to the sinning people, what happens when Moses sees what had so offended God? See Exodus 32:15-20.

7. After Moses dealt with the people, he turned his attention to Aaron, confronting him about his sin in Exodus 32:21-24. How would you characterize Aaron's response?

8. After considering Aaron's response, how would you counsel him to a right response about his sin? Be sure to include the Scripture references you would use.

9. Further consequences of the people's sin are seen in Exodus 32:25. What happened and with what result?

10. What do you learn from the following Scriptures about giving way to temptation? See Genesis 4:5-8; Romans 6:12-14; Hebrews 3:13; James 1:13-16.

11. What is Moses' plan to quell the rebellion? See Exodus 32:26-29.

"A man must deny RELATIVE SELF, his dearest relations, if God calls; if our nearest alliance, father or mother stand in our way, and would hinder us from doing our duty, we must either leap over them, or tread upon

them. Luke 14:26. 'If any man come to me, and hate not father and mother, and wife, and children, &c. he cannot be my disciple.' Relations must not weigh heavier than Christ."³

"Whatever you deny for Christ, you shall find again in Christ, Matthew 19:29. 'Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.'⁴

12. What is commendable about the Levites' role in this incident? See Exodus 32:26-29; also look up Matthew 10:37; Luke 11:23.
 - a. Look up Moses' blessing upon the Levites in Deuteronomy 33:8-9. What do you notice in Moses' blessing that relates to our passage in Exodus? What insights do you gain into the Levites actions from this passage?

13. From Exodus 32:30-35, what observations can you make about Moses' interactions with God on behalf of the people?

14. What truths does the Lord bring up to Moses in Exodus 32:33-35 that bring balance to Moses' thinking? See also Exodus 34:6-7; Deuteronomy 24:16; Isaiah 3:10-11; Ezekiel 18:19-20; Hebrews 12:6-11.

15. Though God was gracious toward the people, regarding the worship of the golden calves and the other sins they had committed, there were still consequences for the people's rebellion and unbelief. What do you learn about that from Exodus 33:1-6?

³ Thomas Watson, "Discourses upon Christ's Sermon on the Mount," in *Discourses on Important and Interesting Subjects, Being the Select Works of the Rev. Thomas Watson*, vol. 2 (Edinburgh; Glasgow: Blackie, Fullarton, & Co.; A. Fullarton & Co., 1829), 375.

⁴ *Ibid.*, 378.

16. Some commentators have suggested that the angel mentioned here in Exodus 33:2 is different from the one mentioned 3 verses earlier in Chapter 32:34. Do a bit of Bible sleuthing and see what you learn after looking up Exodus 23:20-23; 32:34; 33:2.
17. In Exodus 33:3, God says the Israelites are an obstinate people. Please explain what it means to be *obstinate*.
- a. What sins come from an *obstinate* and *stubborn* spirit? See Deuteronomy 9:6-13; Psalm, 78:8; Zechariah 7:11; Acts 7:51; Romans 2:5; and for the opposite see James 3:13-18.
 - b. What are some ways you can guard against stubbornness in your own heart?

“God obviously did *not* want to destroy his people, however, so here he indicated that his rhetorical offer at the present time to them was that he would not directly accompany them in the same degree that he had spoken personally to them from Sinai (20:1–19) or appeared personally to Moses several times at the top of the mountain. The close divine presence at Sinai under this scenario would be moderated after the Israelites left Sinai. God would be more indirectly present with them in the future for their own benefit, lest his intolerance of sin should require him to “destroy them on the way,” that is, before they reached the promised land. *To keep his plan of redemption on course, God had to limit his contact with Israel* (emphasis added).” ~Douglas K. Stuart⁵

“Although God instructed Moses to lead the Israelites into Canaan, and promised to fulfil his prior commitment to Abraham, Isaac and Jacob, he would not go with them. He feared that further acts of rebellion might cause him to destroy the people on the way. ‘*I will send an angel before you*’ was the

⁵ Douglas K. Stuart, *Exodus*, vol. 2, The New American Commentary (Nashville: Broadman & Holman Publishers, 2006), 690–691.

promise of divine help to overcome the inhabitants of Canaan and echoes 23:23. However, it did not necessarily imply that God would dwell in the midst of the people.” ~T. Desmond Alexander⁶

18. In Exodus 33:7-11 we see one way in which *the Lord did not abide in the midst of Israel*. What do you see happening in those verses?

“The tent mentioned in verse 7 was *not* the tabernacle, which had not yet been erected, but a provisional tent pitched by Moses and called here “the tabernacle (tent) of meeting.” Individuals who desired to seek the Lord could go there, outside the camp. The camp itself had been defiled by the sin of the people, so the tent was situated outside. When Moses entered the tent, the pillar of cloud descended, indicating God’s presence.” ~William MacDonald⁷

“The Tabernacle had not yet been made nor the Aaronic priesthood instituted. In addition the camp had been so defiled by the incident of the golden bull, that it was necessary to have the meeting place with God well outside it.” ~H. L. Ellison⁸

19. Exodus 33:11 is often misunderstood as to what it means when God spoke to Moses “face to face,” yet if we take the time to pull together all the doctrinal threads God has laid out in His Word, any confusion is cleared up. First, look up and summarize what you discover from Exodus 33:11, 18, 20-23; Numbers 12:8; Deuteronomy 34:10; John 1:18; 1 Timothy 6:16.

- a. Next, based on what you learned from the preceding verses, explain what “face to face” means.

- b. Finally, consider what is being conveyed about the relationship Moses had with God. See also Isaiah 41:8; James 2:23.

⁶ T. Desmond Alexander, “Exodus,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 117.

⁷ William MacDonald, *Believer’s Bible Commentary: Old and New Testaments*, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 125.

⁸ H. L. Ellison, *Exodus*, The Daily Study Bible Series (Louisville, KY: Westminster John Knox Press, 1982), 177.

- c. Is that kind of relationship available to us? See John 15:13-15; James 2:23; 4:4.
20. Exodus 33:12-16 picks up the conversation Moses was having with God in Exodus 33:1-3. The intervening verses (Exodus 33:4-11) contain parenthetical information about the people's response when Moses tells them what God had said and all kinds of extra details about what happened when Moses entered into God's presence. Here in Exodus 33:12-16 what is Moses' concern?
- a. What is God's comfort for Moses? Why does God apparently change His mind from His previous decision in Exodus 33:3, 5? See Exodus 33:12-16.
- b. What was it about Moses' request that was pleasing to God (Exodus 33:12-16)?
- c. When we desire similar things to the ones Moses requested, what can we know as well? See Exodus 33:13; Psalm 10:17; 37:4; 66:18-19; Philippians 3:7-11; Hebrews 11:6; James 4:3, 5-7; 1 John 3:22.
21. God continues to assure Moses that He will go with them into the land, to the point that Moses boldly asks for something unprecedented to take place. What happens between God and Moses in Exodus 33:17-18?

22. How does God mitigate Moses' request and why is it necessary to do so? See Exodus 33:19-23.
23. What's the connection between God's glory and His goodness (Exodus 33:18-19)? See also Psalm 27:13; 31:19; 65:4; 145:7-9.

"Goodness is God's darling attribute and His glory. Moses asked for God's glory and was shown His goodness (Exodus 33:18)." ~Thomas Lye⁹

24. How do we see the Lord showing kindness to Moses in Exodus 33:17-23? How can the Lord's dealings with Moses encourage and strengthen you when you remember that the Lord is just as faithful in His interactions with you?

⁹ Thomas Lye, Richard Rushing, editor, *Voices from the Past, Volume 1* (Edinburgh: The Banner of Truth Trust, 2009), 182.

Exodus

Lesson #12, Chapters 34-40

Scrunched into our final lesson of Exodus are treasures you won't want to miss! Be sure to ask the Lord, as the psalmist did, "Open my eyes, that I may behold wonderful things from Your law (Psalm 119:18)."

1. We can't start into Exodus 34 without first reviewing previous events. What transpired in Exodus 32 and 33 that led to Moses needing two more stone tablets?

2. What does God graciously offer to do for Moses and the nation in Exodus 34:1-4?

3. Exodus 34:5-9 gives us the details of the actual event discussed between the Lord and Moses in Exodus 33:17-23. What do you learn about the Lord Himself as you piece together information from those two passages? What other nuggets stand out to you as you look at these passages and the complete story?

4. What does God intend to do according to Exodus 34:10? Summarize the details God imparts to Moses from Exodus 34:10-28.
 - a. Compare this offer from God with another one found in Genesis 17:1-8.

5. No one can come in contact with God and not be changed. How was Moses affected by his time in the Lord's presence? See Exodus 34:29-35.

6. We aren't physically traipsing up the mountain to enter into God's presence, but we do have the privilege of coming before Him, nonetheless. Surely, there should be some difference in our hearts and lives because of the time we spend with Him. What do you learn from the following Scriptures about what may hinder our time in God's presence? See 1 Thessalonians 2:13; 2 Corinthians 3:15-16; Hebrews 4:2; 10:19-22; 11:6; 12:18-29.

7. *Eager Beaver Question.* Paul uses this episode (Exodus 34:29-35) to illustrate some important biblical truths. Though the original audience was never privy to this new revelation, we are, so let's see what further insights we can glean into the things of God. What do you learn about 2 Corinthians 3:7-18? How does Paul use the Exodus 34 account to make his point in the passage he is writing about?

He has made us beautiful; decked our souls with rays of his own beauty, made us partakers of the divine nature, filled us with the fulness of God, conformed us to himself, who is the brightness of divine glory. And now we are all glorious within; the King delights in our beauty. There is a brighter lustre on our souls than shone in Moses's face when he had been talking with God, or sparkled in the habit of Christ and his glorious companions when they were transfigured. If the beauty of a sanctified soul could be made visible to the world, the sun would be no longer esteemed a glorious creature, nor the fairest face lovely. Indeed, it was no easy matter to beautify such deformed souls. Christ tells us what it cost him in the text: he loved us and washed us from our sins with his blood.¹ ~David Clarkson

8. What is one of the first things God wants Moses to communicate to the people? See Exodus 35:1-3.
9. The next thing the Lord wanted the people to understand and obey is contained in a larger section. Distill God's instruction down to its bare bones commands, the attitudes the people should possess, and any other nuggets you notice from Exodus 35:4-35.

¹ David Clarkson, *The Works of David Clarkson*, vol. 3 (Edinburgh: James Nichol, 1864), 5.

10. In Exodus 35:10, Moses talks about the *skillful* [NKJV *gifted*] workmen and then continues to refer to them that way to the end of Chapter 39. Skim through Exodus 35:10-39:43, considering how the person used their “skill” for the Lord.

11. Also look up Exodus 28:3; 31:6; Romans 11:29; 12:3-8; 1 Corinthians 12:4-11; Ephesians 4:4-13; 1 Peter 4:10-11 to further develop our understanding of God’s gifting to His children. Summarize what you learn from those verses about God’s gifts and their purpose.

12. In this section and the other passages we just looked at, we see how God gives His children gifts and skills for the benefit of others. We also see how those skills and gifts aren’t static; they can be developed and honed to bring even more glory to the Lord. What would you say is your own gifting from the Lord, and how are you developing or using it to bless your local congregation?

13. In the book of Exodus, we come across the word *contribution* [NIV, NKJV *offering*]. In fact, the first time it is used in the Bible is in Exodus 25:2. Let’s form a deeper understanding of giving here in the book of Exodus. Summarize what you learn about the “contribution” from the following passages: Exodus 25:2-3; 30:13-15; 35:5, 21-24, 29; 36:3-7. What things stand out to you from these verses?

14. It’s particularly noteworthy that in this portion of Exodus the people gave so freely and willingly that the craftsmen actually had to tell them to stop giving because they had more than enough to complete construction on the tabernacle. Consider what attitudes and truths about God undergird that kind of exuberant giving?

15. Summarize what you learn about giving from the following passages. As you do so, consider what attitudes should accompany our giving. See 2 Chronicles 31:4-10; 2 Corinthians 8:1-5, 11-12; 9:1-5, 6-12; Philippians 4:15-19.

16. When God ensures that we have abundant detail from the Scriptures about something, it means we need to take notice of it. The details about the tabernacle and its construction begin in Exodus 25 where Moses is told by God, “According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it.” The final instructions about the tabernacle are concluded in Exodus 40. What would the nation of Israel have learned *about God* as they received this vital information about the tabernacle?

17. We too have things to learn *about God* as we study these passages about the tabernacle. What is it about the tabernacle and all the details about its construction that is important for us to know and consider *today*?

18. Not only can we learn more about God from Moses’ account about the tabernacle, but we have the added bonus of further revelation concerning this earthly place of worship. What increased insights about the tabernacle do you gain from the author of Hebrews from the following selection of verses? See Hebrews 9:6-10, 21-25; 10:1-4.

19. What happened in Exodus 40:1-33 and when did it take place?

20. After the tabernacle and the priests were prepared and offerings given to the Lord, what happened? See Exodus 40:34-35.

21. What is the final and fitting epitaph for this book? See Exodus 40:36-38. What do those last words communicate about the God who had rescued the Israelites from Egypt?
22. Exodus is a book about *transitions*. It's a story about leaving an old life and entering into a new one. It's a *relationship* tale, as the nation of Israel learns how to walk well with their holy, delivering, providing God. And, the book of Exodus is a story in the *middle*. The Israelites' story isn't completed; they haven't yet arrived in the Promised Land; they haven't even made it through to the end of the 40 years in the wilderness. It is a story of *preparation* as God teaches and trains them for the days ahead. *That same God is at work in your life—in your transitions, in your relationship with Him, as you navigate your unfinished story, while trusting the One who leads you.* What are some lessons you want to take with you from the book of Exodus that will help you live well in the middle of your story?

Step by step, O loving Savior,
 In Thine own appointed way,
 In the path which Thou hast chosen,
 Lead us on, from day to day.

*Lead us on, O lead us ever,
 Till we all Thy face shall see:
 For our hope is in Thy mercy,
 We are trusting only Thee.*

Lead us on, though stormy billows
 Wild and dark before us rise;
 Let Thy precious bow of promise
 Shine resplendent from the skies.

Lead us on, our souls defending,
 Till the latest storm is past,
 And we hear our loved ones singing,
 Welcome, welcome home at last!
 ~Fanny Crosby