



Exodus **TEACHER'S GUIDE**

A 12 WEEK INDUCTIVE BIBLE STUDY

SCRIPTURE PATHS BIBLE STUDIES

By Lisa Hughes

Exodus

Lesson #1, Chapters 1-2

TEACHER'S GUIDE

“Exodus stands at the heart of the Old Testament as the greatest example of the saving acts of God before Christ.”¹

The climax of the entire Old Testament is recorded in chapters 12–14: the salvation of Israel through blood (the Passover) and through power (the Red Sea). The Exodus is the central event of the Old Testament as the Cross is of the New Testament.²

As you embark on this study of the book as Exodus, ask the Lord for His help and insight into His Word.

1. List five facts about the book of Exodus you discovered in the introductory notes of a study Bible, commentary, Bible encyclopedia³, or online Bible study website.⁴ Look for answers to the who, what, when, where, and why questions. You can start with questions like *who wrote the book, what is the book about, when did the events of the book take place, where do the events in the book take place, and why is this book important for today?* Record your cool five facts below!

- The Hebrew title for the book is “These are the Names” which comes from Exodus 1:1. [Talk Thru the Bible]
- Exodus also begins in the Hebrew with “And” to show that it’s continuing from the book of Genesis. [Talk Thru the Bible]
- Exodus title comes from the Greek, meaning to “exit, departure, or going out.”
- Moses is the author. [Talk Thru the Bible]
- Written from the time of the Exodus in 1445 BC and during the wilderness wanderings. [MacArthur]

The date of the Exodus (ca. 1445 B.C.) dictates the date of the writing in the 15th century B.C. Scripture dates Solomon’s fourth year of reign, when he began to build the temple (ca. 966/65 B.C.), as being 480 years after the Exodus (1 Kin. 6:1), establishing the early date of 1445 B.C. Jephthah noted that, by his day, Israel had possessed Heshbon for 300 years (Judg. 11:26). Calculating backward and forward from Jephthah, and taking into account different periods of foreign oppression, judgeships and kingships, the wilderness wanderings, and the initial entry and conquest of Canaan under Joshua, this early date is confirmed and amounts to 480 years. Scripture also dates the entry of Jacob and his extended family into Egypt (ca. 1875 B.C.) as

¹ Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible* (Nashville: T. Nelson, 1983), 15.

² *Ibid.*, 14.

³ Recommended resources: *Talk Thru the Bible* by Wilkinson and Boa; *The Expositor’s Bible Commentary* by Walter Kaiser Jr.; *Moses and the God’s of Egypt* by John J. Davis; *Exodus* by John L. Mackay.

⁴ You can find some great information about the book of Numbers on different Bible study websites. I would highly recommend https://www.preceptaustin.org/exodus_commentaries. Check out these sites as well: <http://net.bible.org>, www.biblegateway.com, www.biblestudytools.com, or <http://preceptaustin.org>. There are other sites out there, but these are a good starting point.

being 430 years before the Exodus (12:40), thus placing Joseph in what archeologists have designated as the 12th Dynasty, the Middle Kingdom period of Egyptian history, and placing Moses and Israel's final years of residence and slavery in what archeologists have designated as the 18th Dynasty, or New Kingdom period. Further, Joseph's stint as vizier over all of Egypt (Gen. 45:8) precludes his having served under the Hyksos (ca. 1730–1570 B.C.), the foreign invaders who ruled during a period of confusion in Egypt and who never controlled all of the country. They were a mixed Semitic race who introduced the horse and chariot as well as the composite bow. These implements of war made possible their expulsion from Egypt. [John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 91.]

- Thutmose III was the pharaoh of the oppression. [MacArthur]
- At the time of the Exodus, Egypt was strong, not weak. [MacArthur]
- Moses grew up in the courts of Thutmose I and II and Queen Hatshepsut for his first 40 years. [MacArthur]
- His 40 years in Midian, after he fled Egypt, occurred during the reign of Thutmose III. [MacArthur]
- Amenhotep II was the pharaoh of the Exodus. [MacArthur]
- Moses wrote this book from the wilderness of Sinai, shortly after the events occurred. Definitely within the 40 year wilderness wandering window.
- This book is important for today because it shows the protection of God's chosen people, His miraculous care for them. The book introduces us to God's character in a way that hasn't previously been revealed in the book of Genesis. The book provides us with God's name and His designated definition of Himself. The book provides us with God's accommodation for dealing with man's sin—in a gracious provision until the future Messiah would come to permanently conquer sin. It was also designed to lead people to the Lord—calling out to Him in faith for help and mercy in keeping His commandments.

2. What are some reasons to study the book of Exodus? See Romans 15:4; 1 Corinthians 10:6, 11; 2 Timothy 3:16-17.

4 For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.

6 Now these things happened as examples for us, so that we would not crave evil things as they also craved.

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.

16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.

Exodus was written to instruct us—to give us hope and help us persevere. It was written to provide an example of what not to do, so we wouldn't fall into the same sins. Again, their lives are to be an example for us, instructing us today in how to live well before the Lord. All of God's Word comes from Him, therefore, we should heed it. It is profitable, beneficial for us. It reproveth and corrects and trains us in righteousness in order to bring us to spiritual maturity.

3. Look up Genesis 12:1-3; 46:3, 26-27; 48:3-4 and Deuteronomy 26:5. Explain how the time in Egypt was significant for the descendants of Abraham.

1 Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."

3 He said, "I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there.

26 All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob's sons, were sixty-six persons in all, 27 and the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, were seventy.

3 Then Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me, 4 and He said to me, 'Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your descendants after you for an everlasting possession.'

5 "You shall answer and say before the LORD your God, 'My father was a wandering Aramean, and he went down to Egypt and sojourned there, few in number; but there he became a great, mighty and populous nation.

God promises to bless and multiply Abraham's family. Abraham and Sarah have Isaac, and then from there their family blossoms. When Jacob arrives in Egypt there are 70 of Abraham's descendants. Yet, while they lived in Egypt their family grew to the massive group it was during Moses' days. The time in Egypt was like an incubator for the descendants of Abraham. God used it as a protective place to cause the family to grow into a mighty nation/group of people.

4. Based upon your preliminary reading and study, describe how the book of Exodus is divided. Try to answer with broader characterizations, rather than more super detailed, specific divisions.

The first part of the book Israel still resides in Egypt—chapters 1-12.

The second part of the book takes place after they leave Egypt and live in the Sinai desert/wilderness—chapters 12-40.

Redemption from Egypt (chapters 1-18) and Revelation of God (chapters 19-40). [Talk Thru the Bible]

5. The book of Exodus picks up where the book of Genesis ends. What was the situation for the family of Jacob at the end of the book of Genesis? See Genesis 50:22-26.

22 Now Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years. 23 Joseph saw the third generation of Ephraim's sons; also the sons of Machir, the son of Manasseh, were born on Joseph's knees. 24 Joseph said to his brothers, "I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob." 25 Then Joseph made the sons of Israel swear, saying, "God will surely take care of you, and you shall carry my bones up from here." 26 So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.

Joseph had died many, many years previously, though by faith in God's promises, he had his bones preserved so he too could go into the land of promise.

6. What do we learn about this family as the book of Exodus opens in Exodus 1:1-7?

1 Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household: 2 Reuben, Simeon, Levi and Judah; 3 Issachar, Zebulun and Benjamin; 4 Dan and Naphtali, Gad and Asher. 5 All the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt. 6 Joseph died, and all his brothers and all that generation. 7 But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

From the seventy, they had increased to the point that the land was full of Israelites.

7. What do you learn about the new king mentioned in Exodus 1:8? What were his concerns about the Israelites? See Exodus 1:9-10.

The new king didn't know Joseph—and probably didn't even care about him.

The new king was concerned that because there were so many Israelites—more than the Egyptians (verse 9)—he desired to act wisely and protect himself and his nation from them, just in case the Israelites decided to rise up in rebellion against them and then leave. Their feared departure from the land seems to be a major impetus for his decisions.

8. What was the king's solution? See verses 11-14.

The Egyptians oppressed them and made them build storage cities for Pharaoh. They made them labor rigorously and worked them cruelly. The Egyptians made their lives hard and miserable.

Eager Beaver: See what you can discover about the storage cities, Pithom and Raamses and list a few details here.

They were situated near the Nile River, so barges laden with goods could easily be transported to those cities for storage. It could be they were built by Joseph to store up grain for all the land of Egypt and the surrounding nations during the days of the great famine. Not as much is known about these cities as we would like. MacArthur says their exact location isn't known.

9. The king continued his efforts to curb Israel's population growth. What was this new solution? See Exodus 1:15-16.

The king talked to the Hebrew midwives and told them to kill the boy babies in order to curb their massive population growth.

10. What do you learn about two particular Hebrew midwives (Exodus 1:15-21)?

We know their names: Shiphrah and Puah; they were well-known enough or high enough in the food chain that Pharaoh talked with them; they were given a direct command by Pharaoh to kill the babies, but they disobeyed him; they feared God more than they feared Pharaoh; even when Pharaoh called them back in to give an account, they lied to him, but continued to preserve the babies' lives; because they feared God, God established households—that is, they had their own families—for them.

11. Because forced and rigorous labor didn't work at reducing the population, nor did the command for the Israelites to kill their male children, the king ups the ante in verse 22. Who else is enlisted in his wicked plan?

Pharaoh commanded all his people, which would have included the enslaved Israelites, to throw every male child born to them into the Nile River. All the people are called on to do this dastardly thing.

12. Consider what life would have been like for the descendants of Abraham as told in Exodus chapter 1. What *words* would you use to describe it?

Hard, bondage, slavery, grim, hopeless, fear, bitter, never-ending, rigorous, dread, work, work, work, cheerless

13. Chapter 2 begins by drawing our attention to *one* family in the midst of the thousands of Abraham's descendants residing in Egypt. What do you learn about this family in verses 1-4?

A Levite married another Levite. She conceived and bore a beautiful son, and she hid him from those who would harm him for 3 months. Then when he couldn't be hidden any longer, she made a basket and hid in the reeds of the river. And his sister watched over him.

14. Speaking through the author of Hebrews, what extra insight does the Holy Spirit give us about this particular family? See Hebrews 11:23.

23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict.

His parents didn't just respond in fear in protecting their baby boy, they responded with faith, trusting that God would somehow protect their precious one. Because of their faith in God, they weren't afraid of the king's edict.

What an incredible picture of Moses' home. He grew up in a home where his parents believed and trusted in God. The great act of faith on their part would have had a huge impact on Moses as he grew up—and came to know God himself.

15. According to the author of Hebrews, why weren't Moses' parents afraid of disobeying the king's command? See Hebrews 11:1-2, 6.

1 Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the men of old gained approval.

6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

They weren't afraid because they put their trust in the Lord. They hoped in the unseen God to rescue them and their faith was pleasing to the Lord. They believed in Him—His character—and trusted in His goodness to save their son.

I've never really considered the faith of Moses' parents and the effect it could have had upon him. They appear to have a real and steadfast faith in the Lord. What a lovely testimony when they lived in desperate times and lived among people who had largely succumbed to the culture around them.

16. Moses' parents looked to God for help and deliverance for their family. How did the Lord provide for them? See Exodus 2:5-10 and Acts 7:20-22. What events from those verses stand out to you as particularly noteworthy or awe-inspiring?

5 The daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it to her. 6 When she opened it, she saw the child, and behold, the boy was crying. And she had pity on him and said, "This is one of the Hebrews' children." 7 Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women that she may nurse the child for you?" 8 Pharaoh's daughter said to her, "Go ahead." So the girl went and called the child's mother. 9 Then Pharaoh's daughter said to her, "Take this child away and nurse him for me and I will give you your wages." So the woman took the child and nursed him. 10 The child grew, and she brought him to Pharaoh's daughter and he became her son. And she named him Moses, and said, "Because I drew him out of the water."

20 "It was at this time that Moses was born; and he was lovely in the sight of God, and he was nurtured three months in his father's home. 21 "And after he had been set outside, Pharaoh's daughter took him away and nurtured him as her own son. 22 "Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds.

It's amazing to consider that pharaoh's daughter would have had compassion on this little Hebrew baby boy, since the Egyptians held them in contempt. That, in and of itself, is a miracle. Then that she consents to let the child be nursed by his very own mother—and makes him her son, though she could have adopted anyone. As her son, Moses received benefits that he never would have been able to take advantage of. Mercy—mercy—mercy!

17. Exodus 2:11 records an interesting turn of events. What do you learn from Exodus 2:11; Acts 7:23 and Hebrews 11:24-26? What insights do you gain from those passages about Moses' faith in the One, True God?

11 Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren.

23 "But when he was approaching the age of forty, it entered his mind to visit his brethren, the sons of Israel.

24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, 25 choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

Moses was grown, about 40 years of age. Moses knew where he came from and considered the Hebrew slaves his family. He wasn't ashamed of his heritage and was drawn to his brethren. In fact, he actually repudiated his adopted heritage—and was no longer willing to be called son of Pharaoh's daughter. He sided with his brethren—and as a result, endured ill-treatment like his brethren. He repudiated the Egyptians because he didn't want to give into the passing pleasure of sin. Instead, he was looking forward to God's promise of a redeemer—which at that time, they didn't know much. There was the promise of Genesis 3 and God's promises to Abraham that the nations of the world would be blessed through him,

but that was about it. Yet, it was enough. Even that snippet of God, was enough to draw Moses to the Lord and build in him, hunger and hope and trust.

18. At the age of 40, Moses threw in his lot with the people of Israel. How do the events recorded in Exodus 2:11-15; Acts 7:23-29 and Hebrews 11:24-27 reveal Moses' motivations? What indication is there in the Acts 7 text that Moses knew God intended to use him to deliver his suffering brethren from their Egyptian bondage?

11 Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren. 12 So he looked this way and that, and when he saw there was no one around, he struck down the Egyptian and hid him in the sand. 13 He went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?" 14 But he said, "Who made you a prince or a judge over us? Are you intending to kill me as you killed the Egyptian?" Then Moses was afraid and said, "Surely the matter has become known." 15 When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by a well.

Moses sought to do good and arbitrate among his brethren.

23 "But when he was approaching the age of forty, it entered his mind to visit his brethren, the sons of Israel. 24 "And when he saw one of them being treated unjustly, he defended him and took vengeance for the oppressed by striking down the Egyptian. 25 "And he supposed that his brethren understood that God was granting them deliverance through him, but they did not understand. 26 "On the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, 'Men, you are brethren, why do you injure one another?' 27 "But the one who was injuring his neighbor pushed him away, saying, 'WHO MADE YOU A RULER AND JUDGE OVER US? 28 'YOU DO NOT MEAN TO KILL ME AS YOU KILLED THE EGYPTIAN YESTERDAY, DO YOU?' 29 "At this remark, MOSES FLED AND BECAME AN ALIEN IN THE LAND OF MIDIAN, where he became the father of two sons.

He had a strong sense of righteous judgment in protecting his brethren. He seemed to have a sense of his calling in some way. He was their defender, protector, arbitrator, and mediator. [See also **Acts 7:35** "This Moses whom they disowned, saying, 'Who made you a ruler and a judge?' is the one whom God sent to be both a ruler and a deliverer with the help of the angel who appeared to him in the thorn bush.]

24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, 25 choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. 27 By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.

Moses knew he needed to choose between Egypt or Israel. There was no middle ground. And so, he chose Israel—and primarily, he chose Israel's God over the many gods of the Egyptians. He so looked and lived by faith, that he was willing to walk away from the

privileges he enjoyed as a son of Egypt. He counted God's pleasure greater than anything the world could give.

Moses' sense of being called as a deliverer for the people seems to be hinted at in his actions.

19. Though Moses *was* called to deliver the Israelites, the timing wasn't yet right. Rather than leaving Egypt with *all* the people in tow, at this point, the only one to leave Egypt was Moses. What does this teach us when we want to "help" God along by moving ahead of Him? See Exodus 12:41; Habakkuk 2:3; Romans 5:6; 1 Timothy 2:6; 6:15; Titus 1:3.

41 And at the end of four hundred and thirty years, to the very day, all the hosts of the LORD went out from the land of Egypt.

3 "For the vision is yet for the appointed time; It hastens toward the goal and it will not fail. Though it tarries, wait for it; For it will certainly come, it will not delay.

6 For while we were still helpless, at the right time Christ died for the ungodly.

6 who gave Himself as a ransom for all, the testimony given at the proper time.

15 which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords,

3 but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior,

God's plan run according to His timing, exactly as He has ordained. There is nothing we can do to thwart His plan. Words and phrases like *to the very day* and *appointed time* and *it will certainly come* and *at the right time* and *at the proper time* all indicate God's plan that will arrive and unfold when He deems it right—and not a moment before.

- a. Also consider what it teaches us about our ability to "ruin" God's sovereign plans. See Genesis 50:20; Job 23:13; Proverbs 16:1, 9; 19:21; 21:1; Psalm 33:10-11; Isaiah 46:10; Acts 4:27-28.

20 "As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.

13 "But He is unique and who can turn Him? And what His soul desires, that He does.

1 The plans of the heart belong to man, But the answer of the tongue is from the LORD.

9 The mind of man plans his way, But the LORD directs his steps.

21 Many plans are in a man's heart, But the counsel of the LORD will stand.

1 The king's heart is like channels of water in the hand of the LORD; He turns it wherever He wishes.

10 The LORD nullifies the counsel of the nations; He frustrates the plans of the peoples. 11 The counsel of the LORD stands forever, The plans of His heart from generation to generation.

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';

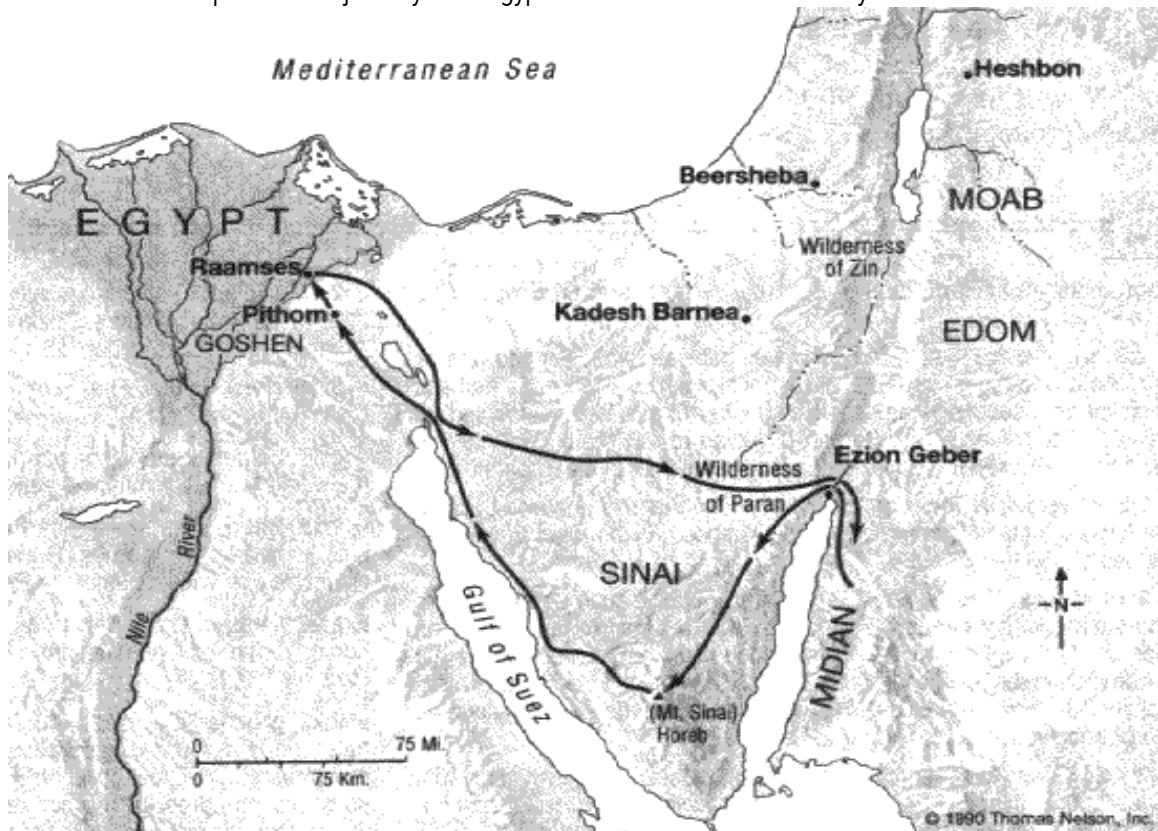
27 "For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 to do whatever Your hand and Your purpose predestined to occur.

Others may intervene and even appear to “ruin” things, but God’s plans are *never* derailed. God can direct the thoughts and words of a man to think and say what He wants to accomplish His purposes.

20. In Exodus 2:15 we read, “When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by a well.” And just like that, the next chapter of Moses’ life begins. Where did Moses escape to? What information can you find about that place?

He fled to Midian from Egypt. Midian is past the Sinai desert. Abraham lived there with his second wife, Keturah. The land is named after his son, Midian, born to him by Keturah. It was the Midianites who took Joseph to Egypt. It is here that Moses meets Jethro, his future father-in-law.

Map of Moses’ journey from Egypt to Midian and the return 40 years later.⁵



21. Moses’ new life begins when he sits down at the well. What happened next? See verses 16-22.

He sits down at the well, the 7 daughters of Jethro come to water their herds, but the shepherds bully them, so Moses takes on the shepherds, and then helps them water their flocks. When Jethro hears about it, he invites Moses into his home to show hospitality to

⁵ John MacArthur Jr., ed., [The MacArthur Study Bible](http://www.scripturepaths.com), electronic ed. (Nashville, TN: Word Pub., 1997), 95.

him. Zipporah was then given to Moses in marriage and she bore him their first son, Gershom, which means “I have been a sojourner in a foreign land.”

22. The prince of Egypt becomes a shepherd. Though the next 40 years of Moses’ life are not remarked upon in the Word of God, we know God never wastes time or opportunity to teach and train His children. We do know that those years caring for sheep in the Midian desert prepared him for the next phase of his life. What did that next phase include? See Exodus 2:23-25; 3:10.

23 Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God. 24 So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. 25 God saw the sons of Israel, and God took notice of them.

10 “Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt.”

Moses is raised up to deliver his suffering brethren back in Egypt.

- a. Exodus 2:23-25 eloquently hints at changes soon to come. List what you learn about Israel and about God from verses 23-25.

Israel was suffering. They called out in their suffering. Notice it doesn’t say that they called out to God. But God, who loves His children and remembers His promises, heard their cries and enacted His plan for rescue. He saw and He took notice. How proactive He is!!!

23. The final verses of Exodus chapter 2 contain precious and encouraging truths that can strengthen us today. When we read that *God heard, God remembered, God saw, and God took notice*, we see our God at work. He is active to rescue and save His children. Write a prayer of hope, trust, and praise to the Lord as you meditate on Exodus 2:23-25; Deuteronomy 32:4; Psalm 34:17-18; Romans 8:31-39; 1 Corinthians 1:8-9.

23 Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God. 24 So **God heard** their groaning; and **God remembered** His covenant with Abraham, Isaac, and Jacob. 25 **God saw** the sons of Israel, and **God took notice** of them.

4 “The Rock! **His work is perfect, For all His ways are just**; A God of faithfulness and without injustice, Righteous and upright is He.

17 The righteous cry, and **the LORD hears And delivers them out of all their troubles**. 18 The LORD is near to the brokenhearted And saves those who are crushed in spirit.

31 What then shall we say to these things? **If God is for us, who is against us?** 32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? 33 Who will bring a charge against God’s elect? God is the one who justifies; 34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. 35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 Just as it is written, “FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED.” 37 But in all these things we

overwhelmingly conquer through Him who loved us. 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

8 who will also confirm you to the end, blameless in the day of our Lord Jesus Christ. 9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

Lord, what a blessing to consider Your ways, Your faithfulness, Your active love, care, and zeal on behalf of Your children. Your timing is perfect; Your ways are good, so though things are different than we might have thought, they are exactly as you intend for us—for our good and His glory.

God's Promise

By Fanny Crosby

He who brought His ancient people,
With a strong and mighty hand,
Out of all their cruel bondage,
Into Canaan's promised land.

He who led them through the desert,
By the cloud that went before,
He whose goodness never failed them,
Though they grieved Him o'er and o'er.

God is faithful to His promise,
He is mindful of His own;
On our journey to His kingdom
We shall never walk alone.

We shall have His kind protection
And His love as in the past;
Though our days be few or many,
He will guide us to the last.

*He has said, and we believe it,
'Tis a promise made of old,
From the trusting and the loving
No good thing will He withhold.*

Exodus

Lesson #2, Chapters 3-4

TEACHER'S GUIDE

These chapters contain more nuggets than we have time to mine! Ask the Lord to open your eyes to behold wonderful things from His Word (Psalm 119:18) and for a willingness to take it to heart (1 Thessalonians 2:13).

1. A number of important details greet us in Exodus 3:1. What do you learn about what was going on in Moses' life at that time?

He was pasturing his father-in-law's flock in Midian. He took the flock to the west, to the wilderness, and ended up at Mt. Horeb.

- a. Look up Acts 7:23, 30 to determine Moses' age and how long he'd been in Midian.

23 "But when he was approaching the age of forty, it entered his mind to visit his brethren, the sons of Israel. *Moses was 40 when he left Egypt the first time.*

30 "After forty years had passed, AN ANGEL APPEARED TO HIM IN THE WILDERNESS OF MOUNT Sinai, IN THE FLAME OF A BURNING THORN BUSH. *Moses had been in Midian for 40 years as a shepherd—a lifetime away from Egypt and the life he had lived there before.*

Moses was 80 years old at this time.

- b. Horeb is also known as what mountain? Compare Exodus 19:10-11 with Deuteronomy 4:10.

10 The LORD also said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments; 11 and let them be ready for the third day, for on the third day the LORD will come down on *Mount Sinai* in the sight of all the people.

10 "Remember the day you stood before the LORD your God at *Horeb*, when the LORD said to me, 'Assemble the people to Me, that I may let them hear My words so they may learn to fear Me all the days they live on the earth, and that they may teach their children.'

Horeb is also known as Mt. Sinai.

2. Briefly describe the events of Exodus 3:1-6. Did you find any particular detail or information interesting in those verses? If so, what was it?

1 Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God. 2 The angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. 3 So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up." 4 When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I

am.” 5 Then He said, “Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.” 6 He said also, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, for he was afraid to look at God.

While Moses was taking care of Jethro’s flocks, he ended up on Mt. Sinai. There the Angel of the Lord appeared to him from the burning bush. Moses stopped to look at it and when he did, the Lord called to him from the midst of the bush. He was told to remove his sandals for the ground was holy—because of the Lord’s presence. There God also revealed who He was—The God of your father, and the God of Abraham, Isaac, and Jacob. This was terrifying and Moses hid his face.

3. What do you learn about *the angel of the Lord* in Exodus 3:2?

The angel of the Lord took on the appearance of fire in the bush. He had form.

- a. What added information about the angel of the Lord do you glean from Exodus 3:4-6 and Acts 7:30-33?

Exodus 3:4-6: the angel of the Lord is also identified as the Lord. He speaks. He tells Moses to remove his shoes because he is in the Lord’s presence. The most compelling part comes in verse 6, where the angel of the Lord reveals that He is God.

Acts 7:30–33 “After forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in the flame of a burning thorn bush. “When Moses saw it, he marveled at the sight; and as he approached to look more closely, there came the voice of the Lord: ‘I am the God of your fathers, the God of Abraham and Isaac and Jacob.’ Moses shook with fear and would not venture to look. “But the Lord said to him, ‘Take off the sandals from your feet, for the place on which you are standing is holy ground.

- b. Based on what you’ve learned, *who* is the angel of the Lord?

He is God. The angel of the Lord is the second person of the Trinity—since God is spirit and cannot be seen, then the angel of the Lord reveals/represents Him to mankind.

4. The Lord very clearly communicates two important pieces of information about Himself to Moses in Exodus 3:5-6. What does the Lord want Moses to know and understand about Him? Why?

Exodus 3:5–6 Then He said, “Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.” He said also, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, for he was afraid to look at God.

He is holy. He is God, yet He is a personal God. Moses needs to know and understand Who he is dealing with and not be lackadaisical about it. It’s important that Moses revere and fear God from the get-go.

5. How is that same information vital for us today as we interact with the Lord and live before Him? See also Leviticus 10:3; Hebrews 10:22 and Genesis 17:7-8; Exodus 2:24.

3 Then Moses said to Aaron, "It is what the LORD spoke, saying, 'By those who come near Me I will be treated as holy, And before all the people I will be honored.'" So Aaron, therefore, kept silent.

22 let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. *We are still to treat Him as holy and worthy of all our reverence. We're not to schlep into His presence with unconfessed sin.*

7 "I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. 8 "I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."

24 So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob.

God is faithful to keep His promises. He is personal and interactive, and no one is like Him.

6. From Exodus 3:6 and Acts 7:32, what is Moses' reaction when he realizes what's happening and who he is interacting with? What else do you learn as you read the following Scriptures? See Genesis 17:3; Judges 13:21-22; Isaiah 6:1, 5; Matthew 17:5-6.

6 He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." *Then Moses hid his face, for he was afraid to look at God.*

32 'I am the God of your fathers, the God of Abraham and Isaac and Jacob.' *Moses shook with fear and would not venture to look.*

Moses was afraid in God's presence and we see other people responding in the same way when they encounter God.

3 Abram fell on his face, and God talked with him, saying,

21 Now the angel of the Lord did not appear to Manoah or his wife again. Then Manoah knew that he was the angel of the Lord. 22 So Manoah said to his wife, "We will surely die, for we have seen God."

1 In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple.

5 Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the Lord of hosts."

5 While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen to Him!" 6 When the disciples heard this, they fell face down to the ground and were terrified.

a. Why are those reactions good and right in dealing with a holy God? He is God. He deserves all honor and reverence—far more than we ever give Him.

7. After miraculously revealing His identity in the preceding verses, God now makes a series of pronouncements of things He knows or intends to do in Exodus 3:7-12. List what you observe about what God *knows* or *intends to do*.

I have seen the affliction of My people.

I have given heed to their cry.

I am aware of their suffering (all from verse 7).

I have come down to deliver them.

I intend to bring them up to the land that flow with milk and honey (verse 8).

I hear their cry.

I have seen their oppression (verse 9).

I will send you to Pharaoh to bring my people out (verse 10).

I will be with you, Moses.

You and the people will worship Me at this very mountain (verse 12).

8. Now summarize what you learn about the character and nature of God from your observations. How should understanding this about God make a difference in your life *today, this week, in your life?*

God watches. He's willing to involve Himself in our lives. He is active. He is proactive. He plans and prepares. He has compassion. He listens to our cries and responds. He helps us.

Knowing and seeing that list helps and encourages me to call out to the Lord for help and rescue. The Lord is so kind! He alone is powerful enough to rescue, redeem, intervene, and help in our lives in the way we need.

9. In spite of talking with a bush, and a burning one at that, standing in God's presence, and being encouraged by many truths about God's character, Moses still has a difficult time coming to terms with his calling. What is Moses concerned about? See Exodus 3:11, 13.

11 But Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?"

13 Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?"

Moses is afraid of going to Egypt and talking to Pharaoh and the Israelites and introducing them to God. He wants more details to explain who God is—like even knowing His name.

10. Moses asks for God's name so he can introduce Him to the Israelites in Egypt. What do you learn? See Exodus 3:14-15.

14 God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" 15 God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.

God's name explains who He is. His name and who He is are synonymous—I AM WHO I AM means the eternally existing one. The One who is complete in and of Himself. His name will never change and is to be remembered by all. Moses is also to remind the Israelites that God was also their father's God.

- a. Since this was the first time God used His name, Moses didn't have any other teaching to round out his understanding of God's name. Thankfully, we do have added instruction. Look up the following Scriptures that add to our own understanding of God's name: Exodus 6:2-3; Isaiah 43:10-13; 44:6; 66:1; John 8:24, 28, 58.

God wanted people to know His name. He didn't use it previously with the fathers. God's name declares His personhood and reveals His attributes. His name sums up His uniqueness and that He alone is God. He cannot be contained by heaven or by earth. We must also believe on that name, for without it we will die in our sins. Jesus Himself claimed that very name for Himself.

Hebrews 11:6 attests to the same truth: 6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

When God speaks of "I AM" He is communicating His name. Jesus did the same thing when He was on earth, which is why the Pharisees so often reacted violently. They understood that He was claiming deity when He proclaimed Himself as "I AM."

2 God spoke further to Moses and said to him, "I am the LORD; 3 and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, LORD, I did not make Myself known to them.

10 "You are My witnesses," declares the LORD, "And My servant whom I have chosen, So that you may know and believe Me And understand that I am He. Before Me there was no God formed, And there will be none after Me. 11 "I, even I, am the LORD, And there is no savior besides Me. 12 "It is I who have declared and saved and proclaimed, And there was no strange god among you; So you are My witnesses," declares the LORD, "And I am God. 13 "Even from eternity I am He, And there is none who can deliver out of My hand; I act and who can reverse it?"

6 "Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: 'I am the first and I am the last, And there is no God besides Me.

1 Thus says the LORD, "Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest?

24 "Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins."

28 So Jesus said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.

58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am."

- b. What does God want to convey to us in *His name*?

He wants to convey who He is by His name. He is the eternally existing One. He is mighty, everlasting.

11. God reveals His plan for rescuing the Israelites in Exodus 3:16-22. God, who knows all things, even prepares Moses for some of the bumps and roadblocks that will occur.

a. What are the first things Moses will *do*?

Go and gather the elders together. Then tell them what God intends to do. Then they will go to Pharaoh.

b. What reactions Moses will *encounter*?

The elders of Israel will listen. But Pharaoh will not.

c. How will God *intervene*?

Because Pharaoh will not listen, God will strike Egypt and Israel will be given “supplies” from the Egyptians.

12. As chapter 4 begins, Moses’ unwillingness or fear at accepting the mantle of “leader” once again exhibits itself. What is Moses’ concern *this time*? See Exodus 4:1. How does God patiently provide for His commissioned servant in Exodus 4:2-9?

What if they don’t believe me or listen to what I say? What if they challenge me and say, “The Lord has not appeared to you”?

God gives Moses the gift of miracles to validate his message—his staff turns into a snake, his hand is made leprous, and turn water into blood.

13. Oh goodness gracious! Moses *continues* in his unbelief and unwillingness to accept God’s call. What further concerns does he bring to the Lord in Exodus 4:10? What is God’s loving solution for Moses (Exodus 4:11-12)?

Moses objects and says he’s not a good speaker. God’s solution here is to tell him that He Himself will be with him and teach him what to say.

14. Even after all God’s accommodations and encouragements, how does Moses respond in Exodus 4:13?

It’s dreadful to see Moses’ unbelief! He won’t even believe or trust God in this final encouragement and instead finally asks God to send the message by someone else!!!

15. This time Moses’ quibbling earned a different response from the Lord. What do you learn from verse 14? Yet, even in His rebuke to Moses, how did the Lord continue to provide for him, so he could do the job God had called him to do? See Exodus 4:14-17.

God gives Aaron to be Moses’ mouthpiece. God will speak to Moses, Moses will speak to Aaron, and Aaron will speak to the people.

16. We can learn some amazing lessons from this point in Moses’ life. Consider what you learn about God’s willingness to help and provide for His children in whatever He may call us to do. What insights do you gain as you ponder God’s call for Moses’ life, even though Moses in no way felt prepared or able to accomplish it? How does that strengthen your heart for those times when you’re called to do something outside your comfort zone?

When God calls us to do something, He always provides the grace and means to accomplish it. God never leaves us without resources. Though we may feel afraid, the Lord is ready to help us do what He asks of us. He is soooo patient too! Thankful for His many mercies!

17. We see in Exodus 4:18-20 Moses finally accepting his new role as deliverer to the nation of Israel. What steps does he take to fulfill his calling (Exodus 4:18-20)?

Moses leaves Jethro, his father-in-law, and heads out for Egypt.

18. Once Moses arrives back in Egypt, what admonishment and encouragement does God give to his somewhat reluctant emissary? See Exodus 4:21-23.

God tells Moses to be faithful to do what he's been called to do, and yet, even though Moses does everything "right," Pharaoh won't respond well and will harden his heart. God, in kindness, prepares Moses for Pharaoh's hardheartedness.

19. Exodus 4:24-27 contains an interesting little story, yet it tells us much if we consider it a bit further. First, what did God intend to do to Moses?

God intended to put Moses to death.

- a. The "why" isn't given, but it obviously had something to do with circumcision. What did circumcision signify? See Genesis 17:7-14, 23-27.

Circumcision was a physical sign of God's one-way, unconditional covenant with Abraham. It's an incredible gift from God and the "sign" was meant to remind them that the covenant was to affect them to the very most private, unseen parts of their lives. Though the sign was only for the men, the women would also be reminded of it as well.

7 "I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. 8 "I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God." 9 God said further to Abraham, "Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations. 10 "This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. 11 "And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you. 12 "And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants. 13 "A servant who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant. 14 "But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

23 Then Abraham took Ishmael his son, and all the servants who were born in his house and all who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in the very same day,

as God had said to him. 24 Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. 25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. 26 In the very same day Abraham was circumcised, and Ishmael his son. 27 All the men of his household, who were born in the house or bought with money from a foreigner, were circumcised with him.

b. When did God relent in His anger against Moses according to Exodus 4:25-26? After Zipporah took care of circumcising their son! It doesn't say which of their sons wasn't circumcised, but it looks like there was only one that needed circumcising.

20. What was it that Moses should have done, but didn't, that it put him in peril of death? What does this teach you about obeying the Lord, no matter who you are, or what your calling may be?

All of Abraham's descendants were to circumcise the males in their families as a sign of being in the covenant of God. Not doing so was a sign of rebellion and rejection of God's infinite kindness.

We are all called to obey the Lord and do what He asks, even when we're a "big shot" like Moses. No one is exempt from obeying the Lord.

21. Where does Moses' long-awaited reunion with his brother take place? See Exodus 4:27, then compare with Exodus 3:1. Who set the meeting up for the brothers?

In the wilderness—at the mountain of God, which is Horeb, also known as Sinai. God set up the meeting for them there.

22. After Moses fills Aaron in on God's plans, they return to the people. What did the brothers do first? See Exodus 4:29-30.

They assembled the elders of Israel and *Aaron* told them what God had told Moses. Moses then did miracles for them so they would know the message was from God.

a. How did the people of Israel respond to Moses and Aaron? See Exodus 4:31. They believed the message and were encouraged by the Lord's kindness, so that they responded in worship.

23. Exodus 4:31 contains a point of application for us today. When the Israelites learned of God's care, concern, and intended deliverance, the text says, "they bowed low and worshiped." What is exemplary about their response? What are some ways *you* can worship the Lord when you read about His care and concern for you? Take some time to read the following Scriptures and then spend time in worship to the Lord: Psalm 118:5-9; 121:1-8; 2 Thessalonians 2:16-17; 3:3; Hebrews 13:5-6; Jude 24-25.

They responded with faith and gratitude to the Lord for His kindness to them in seeing their plight.

5 From my distress I called upon the Lord; The Lord answered me and set me in a large place. 6 The Lord is for me; I will not fear; What can man do to me? 7 The Lord is for

me among those who help me; Therefore I will look with satisfaction on those who hate me. 8 It is better to take refuge in the Lord Than to trust in man. 9 It is better to take refuge in the Lord Than to trust in princes.

1 I will lift up my eyes to the mountains; From where shall my help come? 2 My help comes from the Lord, Who made heaven and earth. 3 He will not allow your foot to slip; He who keeps you will not slumber. 4 Behold, He who keeps Israel Will neither slumber nor sleep. 5 The Lord is your keeper; The Lord is your shade on your right hand. 6 The sun will not smite you by day, Nor the moon by night. 7 The Lord will protect you from all evil; He will keep your soul. 8 The Lord will guard your going out and your coming in From this time forth and forever.

16 Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, 17 comfort and strengthen your hearts in every good work and word.

3 But the Lord is faithful, and He will strengthen and protect you from the evil one.

5 Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you," 6 so that we confidently say, "The Lord is my helper, I will not be afraid. What will man do to me?"

24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, 25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

"It is certain that our happiness in heaven will consist in part in our perfect knowledge of the blessed and boundless God. And it is as certain that our holiness in this world depends a lot upon our knowledge of Him. They who know His beauty and bounty cannot but love Him, and they who know His power and faithfulness cannot but trust Him!"¹ George Swinnock

¹ George Swinnock, *Voices from the Past, Volume 2* (Edinburgh: The Banner of Truth Trust, 2016), page 265.

Exodus

Lesson #3, Chapters 5-7

TEACHER'S GUIDE

These chapters teach us that God always has much more He intends to accomplish than merely delivering us from our distress. He intends to teach us, train us, to give us a glimpse of His glory, to make us holy, and so much more. Ask the Lord to prepare your heart to learn what He would have you learn as you study His Word.

1. After meeting with the people (Exodus 4:29-31), Moses and Aaron then meet with Pharaoh to present their request to go worship the Lord God in the wilderness (Exodus 5:1, 3). List how Moses and Aaron's meeting with Pharaoh results in things going from bad to worse in Exodus 5:2-19.

Pharaoh blames Moses and Aaron for drawing the people away from their work (5:4). Pharaoh then commands the taskmasters that the people will need to get their own straw, instead of having it provided for them as previously, and yet still produce the same amount of bricks (5:6-8, 10-13). Pharaoh says to make it even harder for the men so that they don't have time to listen to "false words (5:9)." The Israelite foremen were beaten for not meeting the quota (5:14). The foremen came to Pharaoh to complain about their treatment, but he berates them (5:15-18). When there is no change and the foremen realize that Pharaoh was intent on doing them harm (5:19).

2. In this section of my Bible I have written in the margin, "The path to blessing is not necessarily easy." When the people heard from Moses and Aaron of God's concern for them and His intention to deliver them, they were thrilled. Yet, they didn't expect their deliverance to include more difficulty. The people were unprepared for these new events and certainly didn't want an increase to their miseries. Who do the Israelite foremen blame for their increased trials? See Exodus 5:20-21.

They blamed Moses and Aaron.

3. Being blamed for things that aren't your fault is always a difficult pill to swallow (Exodus 5:4, 14, 17, 20-21), yet God has a purpose in it. What is one of the ways it showed up in Moses' life? See Numbers 12:3.

Numbers 12:3 says, "Now the man Moses was very humble, more than any man who was on the face of the earth." Moses grew humble in spirit because of the trials God brought into his life.

- a. Look up the following Scriptures for a prescription for responding with grace when treated unjustly: Romans 12:14-21; 2 Corinthians 12:9-10; 1 Peter 2:18-20, 21-24; 3:1-6, 9.

14 *Bless those who persecute you; bless and do not curse.* 15 Rejoice with those who rejoice, and weep with those who weep. 16 Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. 17 Never pay back evil for evil to anyone. Respect what is right in the sight of all men. 18 If possible, so far as it depends on you, be at peace with all men. 19 *Never take your own revenge, beloved, but leave room for the wrath of God, for it is*

written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord. 20 “BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD.” 21 Do not be overcome by evil, but overcome evil with good.

9 And He has said to me, “*My grace is sufficient for you, for power is perfected in weakness.*” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. 10 *Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.*

18 Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. 19 *For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly.* 20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? *But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.*

21 For you have been called for this purpose, since Christ also suffered for you, *leaving you an example for you to follow in His steps,* 22 WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; 23 and *while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;* 24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

1 In the same way, you wives, be submissive to your own husbands so *that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives,* 2 as they observe your chaste and respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and *you have become her children if you do what is right without being frightened by any fear.* 9 *not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.*

4. Apparently, Moses was as unprepared for the increasing pressures and difficulties as the Israelites. How did Moses respond to the Lord in Exodus 5:22-23?

He, too, blamed the Lord for the troubles he was experiencing. Moses also forgot God’s promises and that God does things at different times and in different ways than we expect.

a. How do verses 22-23 reveal Moses’ real heart expectations?

Moses’ expectations are revealed in his complaints. “Why have You brought harm to the people? Why did You send me? Ever since I got here, You haven’t delivered Your people, at all.” Moses expected God to go easy on the people. Moses wondered at his own calling since there was difficulty. Moses expected God to work sooner, faster, in Moses’ timing, rather than trusting the God of the universe to order things aright. Goodness. This. Is. So. Convicting!

5. The Israelites' circumstances seemed to contradict God's promises of help and deliverance. Look up the following passages and choose at least one to trace how the writer moved from dismay and doubt to faith: 2 Chronicles 20:5-12; Psalm 73:1-28; 77:1-20; Lamentations 3:17-23; Luke 12:22-32.

5 Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD before the new court, 6 and he said, "O LORD, the God of our fathers, are You not God in the heavens? And are You not ruler over all the kingdoms of the nations? Power and might are in Your hand so that no one can stand against You. 7 "Did You not, O our God, drive out the inhabitants of this land before Your people Israel and give it to the descendants of Abraham Your friend forever? 8 "They have lived in it, and have built You a sanctuary there for Your name, saying, 9 'Should evil come upon us, the sword, or judgment, or pestilence, or famine, we will stand before this house and before You (for Your name is in this house) and cry to You in our distress, and You will hear and deliver us.' 10 "Now behold, the sons of Ammon and Moab and Mount Seir, whom You did not let Israel invade when they came out of the land of Egypt (they turned aside from them and did not destroy them), 11 see how they are rewarding us by coming to drive us out from Your possession which You have given us as an inheritance. 12 "O our God, will You not judge them? For we are powerless before this great multitude who are coming against us; nor do we know what to do, but our eyes are on You."

Jehoshaphat begins reminding himself of God's greatness and power. He reminds himself of God's past acts of deliverance and faithfulness. He tells God of his trouble and appeals to God to act on their behalf by reminding God of His power and their weakness. He completely submits to the Lord.

1 Surely God is good to Israel, To those who are pure in heart! 2 But as for me, my feet came close to stumbling, My steps had almost slipped. 3 For I was envious of the arrogant As I saw the prosperity of the wicked. 4 For there are no pains in their death, And their body is fat. 5 They are not in trouble as other men, Nor are they plagued like mankind. 6 Therefore pride is their necklace; The garment of violence covers them. 7 Their eye bulges from fatness; The imaginations of their heart run riot. 8 They mock and wickedly speak of oppression; They speak from on high. 9 They have set their mouth against the heavens, And their tongue parades through the earth. 10 Therefore his people return to this place, And waters of abundance are drunk by them. 11 They say, "How does God know? And is there knowledge with the Most High?" 12 Behold, these are the wicked; And always at ease, they have increased in wealth. 13 Surely in vain I have kept my heart pure And washed my hands in innocence; 14 For I have been stricken all day long And chastened every morning. 15 If I had said, "I will speak thus," Behold, I would have betrayed the generation of Your children. 16 When I pondered to understand this, It was troublesome in my sight 17 Until I came into the sanctuary of God; Then I perceived their end. 18 Surely You set them in slippery places; You cast them down to destruction. 19 How they are destroyed in a moment! They are utterly swept away by sudden terrors! 20 Like a dream when one awakes, O Lord, when aroused, You will despise their form. 21 When my heart was embittered And I was pierced within, 22 Then I was senseless and ignorant; I was like a beast before You. 23 Nevertheless I am continually with You; You have taken hold of my right hand. 24 With Your counsel You will guide me, And afterward receive me to glory. 25 Whom have I in

heaven but You? And besides You, I desire nothing on earth. 26 My flesh and my heart may fail, But God is the strength of my heart and my portion forever. 27 For, behold, those who are far from You will perish; You have destroyed all those who are unfaithful to You. 28 But as for me, the nearness of God is my good; I have made the Lord GOD my refuge, That I may tell of all Your works.

The psalmist tells of his struggles and envy of the wicked. He realizes how close he is to falling into great peril of sin and it's then that he sees that the Lord has been holding onto him the whole time. He commits to making God is portion and refuge and affirms that God must be first and only in his heart.

1 My voice rises to God, and I will cry aloud; My voice rises to God, and He will hear me. 2 In the day of my trouble I sought the Lord; In the night my hand was stretched out without weariness; My soul refused to be comforted. 3 When I remember God, then I am disturbed; When I sigh, then my spirit grows faint. Selah. 4 You have held my eyelids open; I am so troubled that I cannot speak. 5 I have considered the days of old, The years of long ago. 6 I will remember my song in the night; I will meditate with my heart, And my spirit ponders: 7 Will the Lord reject forever? And will He never be favorable again? 8 Has His lovingkindness ceased forever? Has His promise come to an end forever? 9 Has God forgotten to be gracious, Or has He in anger withdrawn His compassion? Selah. 10 Then I said, "It is my grief, That the right hand of the Most High has changed." 11 I shall remember the deeds of the LORD; Surely I will remember Your wonders of old. 12 I will meditate on all Your work And muse on Your deeds. 13 Your way, O God, is holy; What god is great like our God? 14 You are the God who works wonders; You have made known Your strength among the peoples. 15 You have by Your power redeemed Your people, The sons of Jacob and Joseph. Selah. 16 The waters saw You, O God; The waters saw You, they were in anguish; The deeps also trembled. 17 The clouds poured out water; The skies gave forth a sound; Your arrows flashed here and there. 18 The sound of Your thunder was in the whirlwind; The lightnings lit up the world; The earth trembled and shook. 19 Your way was in the sea And Your paths in the mighty waters, And Your footprints may not be known. 20 You led Your people like a flock By the hand of Moses and Aaron.

The psalmist tells of his troubles and voices his doubts. But then he moves from doubt to remembering the Lord's past faithfulness and reminds himself to meditate on those things. He also reviews God's attributes.

17 My soul has been rejected from peace; I have forgotten happiness. 18 So I say, "My strength has perished, And so has my hope from the LORD." 19 Remember my affliction and my wandering, the wormwood and bitterness. 20 Surely my soul remembers And is bowed down within me. 21 This I recall to my mind, Therefore I have hope. 22 The LORD'S lovingkindnesses indeed never cease, For His compassions never fail. 23 They are new every morning; Great is Your faithfulness.

Jeremiah moves from despair to remembering the Lord's faithfulness which gives him hope.

22 And He said to His disciples, "For this reason I say to you, do not worry about your life, as to what you will eat; nor for your body, as to what you will put on. 23 "For life is

more than food, and the body more than clothing. 24 “Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds! 25 “And which of you by worrying can add a single hour to his life’s span? 26 “If then you cannot do even a very little thing, why do you worry about other matters? 27 “Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these. 28 “But if God so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you? You men of little faith! 29 “And do not seek what you will eat and what you will drink, and do not keep worrying. 30 “For all these things the nations of the world eagerly seek; but your Father knows that you need these things. 31 “But seek His kingdom, and these things will be added to you. 32 “Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom.

Jesus deals head on with the fears and worries of the disciples and points out God’s care for lesser things, so they will see that surely God will take care of them. He then encourages them to seek first God’s kingdom—and as they do so, God will take care of their physical needs.

6. How can that process of moving from dismay and doubt to faith be a guide for you when your present reality doesn’t seem to fit with God’s promises?

It’s always good to assess where we’re thinking wrongly and then go back and review God’s faithfulness. Reminding ourselves of the Lord, His ways, and His character transforms our mindset so that we grow less fearful and more trusting.

7. What do you think is the most challenging part in moving from unbelief to faith? In some ways, being willing to move from unbelief to believing God by faith. And then, choosing to keep believing God by faith!

8. Exodus 5 concludes with Moses grumbling to the Lord about His method of delivering the people. What does God reveal in Exodus 6:1 about His plan?

God says, “Now you will see what I will do...” implying that *now, finally* things are in readiness for God to deliver the Israelites from under Pharaoh’s dominion. The time is now right and now God will act.

9. What truths about God’s character in Exodus 6:2-5 does He proclaim to Moses? I am the Lord—He states His sovereignty and who He is.

I appeared—He is the initiator.

He appeared to the fathers—He is knowable.

Yet, He did not reveal His name to them—He is omniscient and perfect in timing, planning, preparing, revealing Himself.

He made a covenant—faithful, promise-keeping God.

He hears—He answers prayer and has compassion on His children’s sufferings.

- a. How would focusing on those aspects of God’s character help Moses, and us today, trust God in difficult circumstances?

It takes our eyes away from our circumstances and fears and places them where they should be—on the Lord alone.

10. What does God want Moses to communicate to the people in Exodus 6:6-8? What does God intend to do? What are the Israelites supposed to do?

He wants Moses to tell the people who He is and what He intends to do.

God intends to deliver them from bondage—mightily. He also intends to make them His people. He intends to bring them into the land He promised the fathers.

The Israelites are not doing anything!!!!

11. How do the people respond in Exodus 6:9?

Oh, so crazy! After all that encouragement and the Lord going out of His way to strengthen their hearts, the people won't even listen to Moses because they were so bummed out. Their despair and unbelief kept them from hearing the life-giving, hope-inspiring words that would lead them to faith and trust.

- a. How did their focus prevent them moving forward with trust and hope?

Their despair plugged their ears. In fact, they were unbelieving that God would or could intervene in their desperate circumstances—and so they were unable to receive the words of hope God crafted especially for them.

12. How often we are just like the children of Israel! We're so discouraged and intent on our circumstances that we actually refuse the comfort and counsel of God's Word. How would you biblically counsel someone stuck in this place? What truths from God's Word would you use to help them move from this place of stubborn despair to one of humble hope?

I would basically do exactly what we see happening here. If they refused to listen, then I would address that by reminding them of the desperate father in Mark 9 and would also go to 1 Corinthians 10:13, Hebrews 11:6, Philippians 1:6. I would work hard at instilling hope and wouldn't rebuke unless, over time, they persisted in unbelief. Then I would share the gospel with them.

"They could not believe because of the shortness of their judgment: they measured God by inches. They limited the great and infinite God to minutes and days; and so, as they found themselves at first getting into a worse case than before, they said to Moses, deliberately, "Let us alone, that we may serve the Egyptians." They did as good as say—You have done us no good; indeed you have increased our miseries; and we cannot believe in you or accept your message as really from God, seeing it has caused us a terrible increase of our sufferings."¹ Charles Spurgeon

"How earnestly would I persuade them to overcome their very natural tendency to a hasty judgment! Press on, dear friend. Be of good courage. Pharaoh will not long be able to make you keep up that enormous number of bricks. Within a very few days he will be glad to get rid of you. Wait hopefully; for the God who

¹C. H. Spurgeon, "To the Saddest of the Sad," in *The Metropolitan Tabernacle Pulpit Sermons*, vol. 34 (London: Passmore & Alabaster, 1888), 306.

begins in darkness will end in light, and before long you will come to understand those ways of mercy, which are now past finding out. Not many weeks after the sobbing and sighing at the brickyards, Moses and the children of Israel sang this song unto the Lord: "Sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." The work of deliverance began very grimly, but it ended very gloriously."² Charles Spurgeon

13. The Lord is so patient! Even Moses quibbles and stalls at obeying God's next task. What does God want him to do and what is his objection to it? See Exodus 6:11-12. God wants Moses to go tell Pharaoh to let the people go. Moses says Pharaoh won't listen to him because he is unskilled in speech. The Lord is sooooo patient!!!

14. Exodus 6:14-27 contains some genealogies. What main family line is being traced and for what purpose?

It starts with Jacob's sons...Reuben, Simeon, Levi and then camps out with Levi to show how Moses and Aaron are from the tribe of Levi. It also shows that Korah is a Levite, who shows up later with greater impact. It shows the sons of Aaron, who also figure importantly in the Israelite story to come.

- a. What's significant about this particular family line for the nation of Israel? See Numbers 18:21-23; 1 Chronicles 6:49.

21 "And to the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting.22 "And the sons of Israel shall not come near the tent of meeting again, lest they bear sin and die.23 "Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance.

49 But Aaron and his sons offered on the altar of burnt offering and on the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of God had commanded.

The Levites are to receive a tithe from the sons of Israel to provide for them as they minister on behalf of the nation. Moses, though of the tribe of Levi, is not of the priesthood, nor are his sons. Only Aaron and his sons.

- b. What are some interesting things you noticed in this section? List at least one item.

It's interesting that God appoints Aaron to this role and all those who come after him. While Moses, also of the tribe of Levi, has another role appointed to him as leader and mediator between God and the people.

15. Exodus 6:28-7:7 summarizes God's plan for rescuing the Israelites. The narrative resumes with instructions for Moses and Aaron. When they go before Pharaoh, what are they supposed to do? See Exodus 7:9. How do Pharaoh and his court respond (Exodus 7:10-13)?

²Ibid., 307.

When asked to do a miracle by Pharaoh, they are to throw down the staff so that it becomes a serpent. Pharaoh responds by having his court magicians do the same thing. Though Moses' serpent swallows the court magician's serpents.

16. What little tidbit do we learn about Moses and Aaron in Exodus 7:7?
Moses was 80 and Aaron 83.

17. Someone once remarked, "We never grow old. We get old when we stop growing." When many are more than happy to retire and let someone else do the work, Moses and Aaron were the busiest they had ever been in their lives. See also Deuteronomy 34:7; Joshua 14:6-15; Psalm 92:12-14; 2 Corinthians 9:8. What does this teach you about God's timing, usefulness in His kingdom, and a right attitude toward aging?

7 Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated.

6 Then the sons of Judah drew near to Joshua in Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, "You know the word which the LORD spoke to Moses the man of God concerning you and me in Kadesh-barnea.⁷ "I was forty years old when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land, and I brought word back to him as it was in my heart.⁸ "Nevertheless my brethren who went up with me made the heart of the people melt with fear; but I followed the LORD my God fully.⁹ "So Moses swore on that day, saying, 'Surely the land on which your foot has trodden shall be an inheritance to you and to your children forever, because you have followed the LORD my God fully.'¹⁰ "And now behold, the LORD has let me live, just as He spoke, these forty-five years, from the time that the LORD spoke this word to Moses, when Israel walked in the wilderness; and now behold, I am eighty-five years old today.¹¹ "I am still as strong today as I was in the day Moses sent me; as my strength was then, so my strength is now, for war and for going out and coming in.¹² "Now then, give me this hill country about which the LORD spoke on that day, for you heard on that day that Anakim were there, with great fortified cities; perhaps the LORD will be with me, and I shall drive them out as the LORD has spoken."¹³ So Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh for an inheritance.¹⁴ Therefore, Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite until this day, because he followed the LORD God of Israel fully.¹⁵ Now the name of Hebron was formerly Kiriath-arba; for Arba was the greatest man among the Anakim. Then the land had rest from war.

12 The righteous man will flourish like the palm tree, He will grow like a cedar in Lebanon.¹³ Planted in the house of the LORD, They will flourish in the courts of our God.¹⁴ They will still yield fruit in old age; They shall be full of sap and very green,
8 And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed;

Aging doesn't have to mean dullness. There can be vigor and vitality even into old age. When there is purpose, there is still life and vitality. If we continue to grow in the Lord and seek to serve His kingdom, there will be "green" in our spirit, for God is able to give us the grace we need for the ministry tasks He appoints to us.

18. In Exodus 7 God begins to perform miracles through Moses and Aaron. What ones are listed in this chapter?

The staff turning into a serpent. Water into blood.

19. In each instance, how did Pharaoh respond? See Exodus 7:11-13, 22-24. Pharaoh's heart was hardened. He didn't respond to the Lord at all.

20. What is God's purpose in using signs and wonders? See Exodus 4:1-9; Deuteronomy 4:33-35; 7:17-19; Nehemiah 9:10; Hebrews 2:2-4.

1 Then Moses answered and said, "*What if they will not believe me, or listen to what I say? For they may say, 'The Lord has not appeared to you.'*"2 And the Lord said to him, "*What is that in your hand?*" And he said, "A staff."3 Then He said, "Throw it on the ground." So he threw it on the ground, and it became a serpent; and Moses fled from it.4 But the Lord said to Moses, "Stretch out your hand and grasp it by its tail"—so he stretched out his hand and caught it, and it became a staff in his hand—5 "*that they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.*"6 And the Lord furthermore said to him, "Now put your hand into your bosom." So he put his hand into his bosom, and when he took it out, behold, his hand was leprous like snow.7 Then He said, "Put your hand into your bosom again." So he put his hand into his bosom again; and when he took it out of his bosom, behold, it was restored like the rest of his flesh.8 "*And it shall come about that if they will not believe you or heed the witness of the first sign, they may believe the witness of the last sign.*"9 "But it shall be that if they will not believe even these two signs or heed what you say, then you shall take some water from the Nile and pour it on the dry ground; and the water which you take from the Nile will become blood on the dry ground."

33 "Has any people heard the voice of God speaking from the midst of the fire, as you have heard it, and survived?34 "Or has a god tried to go to take for himself a nation from within another nation by trials, by signs and wonders and by war and by a mighty hand and by an outstretched arm and by great terrors, as the Lord your God did for you in Egypt before your eyes?35 "*To you it was shown that you might know that the Lord, He is God; there is no other besides Him.*

17 "If you should say in your heart, 'These nations are greater than I; how can I dispossess them?'18 you shall not be afraid of them; *you shall well remember what the Lord your God did to Pharaoh and to all Egypt:19 the great trials which your eyes saw and the signs and the wonders and the mighty hand and the outstretched arm by which the Lord your God brought you out.* So shall the Lord your God do to all the peoples of whom you are afraid.

10 "Then Thou didst perform signs and wonders against Pharaoh, Against all his servants and all the people of his land; For Thou didst know that they acted arrogantly toward them, *And didst make a name for Thyself as it is this day.*

2 For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense,3 how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, *it was confirmed to us by those who heard,4 God also bearing witness with them, both by signs and*

wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

The signs and miracles validate the message to help people believe what the messenger is saying, to teach them about God Himself and who He is, to help them later, when they were afraid, so then they could look back and be comforted. The signs and miracles are a confirmation of the message's authenticity.

21. We might be tempted to think that if we saw miracles like the Israelites did, we would have greater faith in God, yet what is actually the case? See Exodus 7:13; Mark 6:3-6; Luke 16:30-31.

13 Yet *Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.*

3 "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? Are not His sisters here with us?" *And they took offense at Him.4 And Jesus said to them, "A prophet is not without honor except in his home town and among his own relatives and in his own household."*5 *And He could do no miracle there except that He laid His hands upon a few sick people and healed them.6 And He wondered at their unbelief.* And He was going around the villages teaching.

30 "But he said, 'No, Father Abraham, but if someone goes to them from the dead, they will repent!'"31 "But he said to him, '*If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.*'"

Miracles don't persuade someone whose heart is hardened against the Lord and His Word. Unbelief always prevents the miracle from persuading a hardened heart to believe God.

22. What's the answer to growing in faith in the Lord? See Mark 9:23; Luke 17:5-6; Hebrews 2:7-13; 11:1, 6.

23 And Jesus said to him, "If You can! All things are possible to him who believes."

5 And the apostles said to the Lord, "Increase our faith!"6 And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you.

7 "THOU HAST MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; THOU HAST CROWNED HIM WITH GLORY AND HONOR, AND HAST APPOINTED HIM OVER THE WORKS OF THY HANDS;8 THOU HAST PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. 9 But we do see Him who has been made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone.10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.11 For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren,12 saying, "I WILL PROCLAIM THY NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING THY PRAISE." 13 And again, "I

WILL PUT MY TRUST IN HIM.” And again, “BEHOLD, I AND THE CHILDREN WHOM GOD HAS GIVEN ME.”

1 Now faith is the assurance of things hoped for, the conviction of things not seen.

6 And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.

The answer to growing in our faith is to *believe* God. The size or the greatness of our faith isn't the issue, rather it's where we are placing our faith. The Lord is the author of our salvation and we need to put our trust in Him alone. Faith is not having it all figured out, rather it is instead trusting God, above and instead of, our circumstances. It's the one way to please God!

23. God's wisdom in dealing with men's hearts is on display in Exodus 5-7. He begins to enact the long-awaited promise of deliverance for the people of Israel, yet it comes in a far different way than they expected. What are some lessons from these chapters you can apply to your heart as you consider God's wisdom, mercy, sovereignty, and more?

These chapters are about trusting God's timing and way of doing things. It's about letting God unfold things His way. And it's about trusting Him, even when things don't appear to be “working out.”

“The strength of every saint lies in the Lord of Hosts. God can overcome His enemies without our hands, but we cannot so much as defend ourselves without His arm.” William Gurnall³

“We judge by sense and appearance, and do not consider that God's heart may be towards us, while His hand of providence seems to be against us! If things continue at a slow rate for us, we think our prayers are lost, and our hopes have perished from the Lord. Much more, when things grow worse, and troubles increase, as usually they do just at the break of day—which will come to change our conditions—we conclude that God is angry with our prayers. . . . Delay is preparing your heart to receive mercy—that you may receive it with the greatest advantage of comfort.” John Flavel⁴

³ William Gurnall, Richard Rushing, editor, *Voices from the Past, Volume 1* (Edinburgh: The Banner of Truth Trust, 2009), 14.

⁴ John Flavel, Richard Rushing, editor, *Voices from the Past, Volume 2* (Edinburgh: The Banner of Truth Trust, 2016), 364-365.

Exodus

Lesson #4, Chapters 8-11

TEACHER'S GUIDE

In this lesson, we'll take a look at the plagues God sent upon Pharaoh and Egypt. Ask the Lord to help you see His wisdom in sending them and what He wants you to learn from them.

1. We didn't specifically focus on the beginning of the Ten Plagues in the last lesson, so we'll backtrack a bit into Chapter 7 to do so. First, what was God's purpose in sending the plagues on Egypt? See Exodus 3:7-8, 19-22; 6:1, 7; 7:3-5. Also include Genesis 28:15; 48:21.

God's purpose in sending the plagues on Egypt is to rescue the Israelites from their bondage under the Egyptians, to bring them back into the land that God promised them, to plunder the Egyptians, to punish Pharaoh for his cruelty to God's people, to teach the people about Himself, to teach the Egyptians about Himself, and to bring judgment upon them.

7 The Lord said, "I have surely *seen the affliction of My people who are in Egypt*, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. 8 "So I have come down to *deliver them from the power of the Egyptians, and to bring them up from that land* to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.

19 "But I know that the king of Egypt will not permit you to go, except under compulsion.

20 "So I will stretch out My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go. 21 "I will grant this people favor in the sight of the Egyptians; and it shall be that when you go, you will not go empty-handed.

22 "But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. *Thus you will plunder the Egyptians.*"

1 Then the Lord said to Moses, "*Now you shall see what I will do to Pharaoh*; for under compulsion he will let them go, and under compulsion he will drive them out of his land."

7 "Then I will take you for My people, and I will be your God; and *you shall know that I am the Lord your God*, who brought you out from under the burdens of the Egyptians.

3 "But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt. 4 "When Pharaoh does not listen to you, then I will lay My hand on Egypt and bring out My hosts, My people the sons of Israel, *from the land of Egypt by great judgments*. 5 "*The Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst.*"

15 "Behold, I am with you and will keep you wherever you go, and *will bring you back to this land; for I will not leave you until I have done what I have promised you.*"

21 Then Israel said to Joseph, "Behold, I am about to die, but God will be with you, and *bring you back to the land of your fathers.*"

2. What was the *first plague* God gave to Pharaoh and the Egyptians (Exodus 7:20)? What were the results of the plague? See Exodus 7:21, 24. How did Pharaoh and his court respond? See Exodus 7:22-23.

The first plague was to turn the water of the Nile into blood. The results of that plague were that the fish all died, the Nile became foul, and the Egyptians couldn't drink from the river.

21 The fish that were in the Nile died, and the Nile became foul, so that the Egyptians could not drink water from the Nile. And the blood was through all the land of Egypt.

24 So all the Egyptians dug around the Nile for water to drink, for they could not drink of the water of the Nile.

Pharaoh and his court magicians responded to this plague and miracle of God by doing the same thing with their arts, so that Pharaoh would not listen and hardened his heart against Moses' plea.

22 But the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said. 23 Then Pharaoh turned and went into his house with no concern even for this.

3. What was the *second plague* God sent in Exodus 8:1-7?
The plague of frogs.

- a. What negotiation took place between Moses and Pharaoh regarding this plague? See Exodus 8:8-13. What was God's purpose behind this plan as seen in those verses?

Pharaoh asks Moses to ask the Lord to remove the frogs from the land. Moses even asks Pharaoh when he would like Moses to ask God to do this, showing to an even greater degree God's power and might. God allowed this all to show that there was no other god like Him. He alone has the power and is unique in His might and purposes.

- b. How did Pharaoh respond to the reprieve? See Exodus 8:15.
He hardened his heart and would not listen. Oh, the sadness of this in the face of the infinite mercy of God.

4. What was the *third plague*, its effect upon Egypt, and how did Pharaoh respond in Exodus 8:16-19?

The third plague is gnats. Pharaoh continued to harden his heart and not listen, even though his people were miserable, and his magicians said the plague was from the Lord God.

5. We learn about the *fourth plague* in Exodus 8:20-24. What was the plague, yet what distinction was made as it came upon the land?

Flies came upon the land, but this time God set apart the land of Goshen, so the Israelites were not bothered by the flies. There was a division between the Israelites and the Egyptians.

- a. More negotiating took place between Moses and Pharaoh. What details are given in Exodus 8:25-32?

Pharaoh called Moses in and said they could go sacrifice, but they couldn't go very far away. And he asked for Moses to pray for him. But as soon as Moses interceded for Pharaoh, Pharaoh hardened his heart and didn't keep his word.

6. What are the unique details about the *fifth plague* (Exodus 9:1-7)?

Pestilence will come upon the livestock of the Egyptians. But again, Pharaoh's heart was hardened.

7. The *sixth plague* affected the Egyptians in a personal way. What was this plague and how did it begin? See Exodus 9:8-12.

Boils! All over them! Moses threw handfuls of soot from the kiln into the sky and when it fell it caused boils to break out upon the Egyptians. Then the Lord hardened Pharaoh's heart.

8. Moses was to deliver a message to Pharaoh before he commenced with the *seventh plague*. What did God want Moses to tell Pharaoh (Exodus 9:13-19)? Why was Pharaoh still alive (verses 14-16)?

God wants Moses to again go and tell him to let the people go for more plagues are coming. God even tells Pharaoh he's only alive because God is allowing it to show His power and to make His name great in all the earth.

The seventh plague is the plague of hail.

- a. How did some of the Egyptians respond to Moses' warning about this plague? See Exodus 9:20-21.

Some of Pharaoh's servants brought the animals inside because they believed the word of the Lord. For them, the animals and their own lives were spared. But if they disregarded the warning of the Lord, they or their animals perished.

9. The *seventh plague* was described in Exodus 9:22-26. What happened during this plague? The hail fell with thunder and fire [probably lightning since it's described as flashing] upon the earth. It must have been so scary!!! All animals, people, and all the plants were destroyed by the great storm if they were outside at all. But in the land of Goshen there was no hail.

10. What did Pharaoh ask of Moses and Aaron (Exodus 9:27-28)? In spite of this encouraging message, what did Moses know about Pharaoh according to verses 29-35? Pharaoh says, "I have sinned this time; the LORD is the righteous one, and I and my people are the wicked ones. Make supplication to the LORD, for there has been enough of God's thunder and hail; and I will let you go, and you shall stay no longer."

Moses knew that Pharaoh did not yet fear the Lord and that he would renege on his repentance.

11. What was God’s purpose in hardening Pharaoh’s heart in Exodus 10:1-2?

1 Then the LORD said to Moses, “Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them, 2 and that you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Egyptians and how I performed My signs among them, that you may know that I am the LORD.”

God intended to perform His miracles to make His name great by reducing the Egyptians and revealing His might and power—so all would know He is the Lord.

12. The pressure upon Pharaoh didn’t let up with the commencement of the *eighth plague*.

What do you learn about this plague from Exodus 10:3-6?

God appeals to pharaoh—*How long will you refuse to humble yourself?*

God reveals He will send locusts to eat up what the hail did not damage. And their houses would be filled with the locusts. Ugh!

- a. What happened when Pharaoh’s servants put pressure on Pharaoh to let the Israelites go? See Exodus 10:8. What interaction transpired between the brothers and Pharaoh in verses 9-11?

Pharaoh gives into the pressure upon him, saying, “Okay, fine! Go serve the Lord.” But it still comes with conditions. When Moses tells pharaoh that they were all going, even the children, pharaoh balks at this and says no. He actually drives them out of his presence.

13. What did Pharaoh request of Moses in Exodus 10:16-17? Yet, what do you observe about the true state of Pharaoh’s heart (verses 18-20)?

In verses 16-17 pharaoh confesses his sin and asks for forgiveness. He also asks that Moses remove this deathly plague. Yet in verses 18-20 we once again see that Pharaoh’s heart is hardened by the Lord so he will not let the people go, nor is his heart humbled.

14. The *ninth plague* is described in Exodus 10:21-23. What do you learn about this plague?

This is the plague of darkness. The darkness is tangible and could be felt, lasting 3 days. All the Egyptians stayed in one place and had no light, while in the land of Goshen there was light.

15. What concession was Pharaoh willing to make in Exodus 10:24? Describe what happened to the negotiations between these two men from verses 25-29.

Pharaoh was willing to let them go *if* they left their herds and flocks behind.

Moses says no—they must have the animals for the sacrifices. All must go because they don’t know where the Lord intends to take them. But the Lord hardened Pharaoh’s

heart and he was unwilling to let them go. Pharaoh gets angry and tells them to get away from him, vowing that they will never see his face again. Moses confirms this “prophetic” statement.

16. What sad, but welcome news did the Lord give Moses in Exodus 11:1? One more plague and then Pharaoh will let you leave. In fact, he will drive you out of the land.

17. What task was given to the Israelites in Exodus 11:2-3? How were the Israelites and Moses then viewed?

They were told to ask their Egyptian neighbors for silver and gold. The people had much favor in their neighbor’s eyes, so that they came away with much plunder. Moses was much esteemed in the sight of all.

18. Explain the details of the *tenth and final plague*. See Exodus 11:4-8. The plague of the firstborn. Happens at midnight. The grief will be so great that nothing can be compared to it. Yet, the Israelites will be protected.

19. What apparent “difficulty” do we run into between the statements in Exodus 10:28-29 and Exodus 11:8? In light of that information, when does Moses’ final pronouncement of judgment take place (Exodus 11:4-8)?

28 Then Pharaoh said to him, “Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!” 29 Moses said, “You are right; I shall never see your face again!”

8 “All these your servants will come down to me and bow themselves before me, saying, ‘Go out, you and all the people who follow you,’ and after that I will go out.” And he went out from Pharaoh in hot anger.

The “he went out from Pharaoh in hot anger” statement of 11:8 takes place at the time of the angry comments of Pharaoh in 10:28-29. Verse 8 reveals that Moses must have told Pharaoh about what was coming during his last interview with Pharaoh.

“Moses’ anger in leaving Pharaoh related to the unwarranted, undeserved death threat Pharaoh had pronounced against him (10:28) and not to any intervening factors. The reader is expected to understand that all his words had presumably been delivered through his anger at the end of this encounter with Egypt’s king.” [Douglas K. Stuart, *Exodus*, vol. 2, The New American Commentary (Nashville: Broadman & Holman Publishers, 2006), 268.]

“The critical approach to Scripture has made a great deal of unnecessary confusion in determining the proper sequence here. It seems clear that 11:1-3 refers to instructions given previously to Moses, while 11:4-8 is the parting warning to Pharaoh, following 10:29.” [Charles F. Pfeiffer, *The Wycliffe Bible Commentary: Old Testament* (Chicago: Moody Press, 1962).]

Interestingly, D. A. Carson says, “While still in Pharaoh’s presence, Moses received a further revelation from God. There would be one last plague which would cause Pharaoh to let the people go. Immediately, Moses announced the plague to Pharaoh: *Every firstborn son in Egypt will die* (5). With this final pronouncement, Moses left Pharaoh’s presence in anger.” [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), 100.]

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“It is more than likely that we should render “the Lord had said to Moses” in verse 1, for verse 4 is obviously the continuation of 10:29, which introduced Moses’ parting words to Pharaoh. Verse 8 suggests that even as the priesthood had collapsed, so now the high court officials were prepared too late to defy their master.”² H. L. Ellison

20. As you consider the context from Exodus 10:27-11:8, what possible explanation is there for Moses’ anger with Pharaoh? Take into account what we know about Moses from Numbers 12:3.

Moses was angry with Pharaoh because of stubbornness in the face of God’s mercy toward him and his people. Moses is severely grieved that the people would have to suffer so much because of Pharaoh’s stubbornness.

Numbers 12:3 says that Moses was very humble, so his anger is not characteristic of him.

21. How is Exodus 11:9-10 a fitting epitaph to the section on God’s plagues upon Egypt?
 9 Then the LORD said to Moses, “Pharaoh will not listen to you, so that My wonders will be multiplied in the land of Egypt.” 10 Moses and Aaron performed all these wonders before Pharaoh; yet the LORD hardened Pharaoh’s heart, and he did not let the sons of Israel go out of his land.

It’s a good summary of all the Lord did to rescue the people, revealing His power and might, in spite of Pharaoh’s continued stubborn rebellion.

22. What do you learn about Pharaoh’s hard heart from Exodus 7:13, 22; 8:15, 19, 32; 9:7, 12, 35; 10:20, 27; 11:10?

13 Yet Pharaoh’s heart was hardened, and he did not listen to them, as the LORD had said. PHARAOH HARDENED HIS HEART.

22 But the magicians of Egypt did the same with their secret arts; and Pharaoh’s heart was hardened, and he did not listen to them, as the LORD had said. PHARAOH HARDENED HIS HEART.

¹ Charles F. Pfeiffer, *The Wycliffe Bible Commentary: Old Testament* (Chicago: Moody Press, 1962).

² H. L. Ellison, *Exodus*, The Daily Study Bible Series (Louisville, KY: Westminster John Knox Press, 1982), 60.

15 But when Pharaoh saw that there was relief, he hardened his heart and did not listen to them, as the Lord had said. PHARAOH HARDENED HIS HEART.

19 Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said. PHARAOH HARDENED HIS HEART.

32 But Pharaoh hardened his heart this time also, and he did not let the people go. PHARAOH HARDENED HIS HEART.

7 Pharaoh sent, and behold, there was not even one of the livestock of Israel dead. But the heart of Pharaoh was hardened, and he did not let the people go. PHARAOH HARDENED HIS HEART.

12 And the LORD hardened Pharaoh's heart, and he did not listen to them, just as the LORD had spoken to Moses. NOW THE LORD HARDENS PHARAOH'S HEART.

35 Pharaoh's heart was hardened, and he did not let the sons of Israel go, just as the LORD had spoken through Moses. HERE IT APPEARS THAT AGAIN, PHARAOH HARDENS HIS OWN HEART.

20 But the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go. THE LORD HARDENS PHARAOH'S HEART.

27 But the LORD hardened Pharaoh's heart, and he was not willing to let them go. THE LORD HARDENS PHARAOH'S HEART.

10 Moses and Aaron performed all these wonders before Pharaoh; yet the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go out of his land. THE LORD HARDENS PHARAOH'S HEART.

Pharaoh often hardened his heart against the Lord, always stubbornly refusing to heed or bow down to the great God of Israel. His pride kept him from humbling himself until finally God also hardens his heart to ensure that full destruction and the complete lesson takes place, so we all learn and heed its warning.

23. When did God finally begin to harden Pharaoh's heart? Why did God do this? See Exodus 3:19-20; 4:21; 7:3; Deuteronomy 2:30; Joshua 11:20; Romans 1:28; 9:17-18.

Only after innumerable hardenings by Pharaoh himself. God did this to make His power known, ***so Israel's deliverance from Egypt would be complete and total.*** There would never be a chance of Egypt enslaving them or rising to prominence again. They wouldn't acknowledge God, so they experienced the consequences of that rebellion. God used this episode to display His power and might, as well as His great mercy and choice.

19 "But I know that the king of Egypt will not permit you to go, except under compulsion.

20 "So I will stretch out My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go.

21 The Lord said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go.

3 "But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt.

30 “But Sihon king of Heshbon was not willing for us to pass through his land; for the Lord your God hardened his spirit and made his heart obstinate, in order to deliver him into your hand, as he is today.

20 For it was of the Lord to harden their hearts, to meet Israel in battle in order that he might utterly destroy them, that they might receive no mercy, but that he might destroy them, just as the Lord had commanded Moses.

28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

17 For the Scripture says to Pharaoh, “For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth.” 18 So then He has mercy on whom He desires, and He hardens whom He desires.

24. What attributes about God do you find on display in these chapters? What response do they, or should they, inspire in you?

Power, might, purposefulness, mercy, unchangeableness—all put on display to show that He alone is King and God over all the earth.

“His purpose in preventing Pharaoh from giving in too easily and too early was, as will be seen in subsequent parts of the narrative, to allow himself fully to demonstrate his sovereignty over Pharaoh, the Egyptians, the land of Egypt itself, and the gods in which Pharaoh and the Egyptians trusted.”³ Douglas K. Stuart

“Among the natural punishments which God has attached to sin, would seem to be the hardening of the entire nature of the man who sins. If men “do not like to retain God in their knowledge, God gives them up to a reprobate mind” (Rom. 1:28); if they resist the Spirit, he “takes his holy Spirit from them” (Ps. 51:11); if they sin against light he withdraws the light; if they stifle their natural affections of kindness, compassion and the like, it is a law of his providence that those affections shall wither and decay. This seems to be the “hardening of the heart” here intended—not an abnormal and miraculous interference with the soul of Pharaoh, but the natural effect upon his soul under God’s moral government of those acts which he willfully and wrongfully committed.”⁴ H. D. M. Spence-Jones

³ Douglas K. Stuart, *Exodus*, Vol. 2, The New American Commentary (Nashville: Broadman & Holman Publishers, 2006), 146–147.

⁴H. D. M. Spence-Jones, ed., *Exodus*, Vol. 1, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 103.

Exodus

Lesson #5, Chapters 12-13

TEACHER'S GUIDE

In this lesson we come to a pivotal point in Israel's history. One commentator put it like this: *"The climax of the entire Old Testament is recorded in chapters 12–14: the salvation of Israel through blood (the Passover) and through power (the Red Sea). The Exodus is the central event of the Old Testament as the Cross is of the New Testament."*¹ This lesson barely scratches the surface of all God desires us to learn and understand about His work, His ways, and His own character. Continue to ask Him for insight and help as you work on your lesson.

1. In Exodus 12:1-2 what announcement does God make to Moses and Aaron? This month is the first of months and is to be the beginning of the calendar year for them.

- a. What other details can you gather from Exodus 13:4; 34:18; Leviticus 23:5; Deuteronomy 16:1?

Exodus 13:4 "On this day in the month of Abib, you are about to go forth.

Exodus 34:18 "You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt.

Leviticus 23:5 'In the first month, on the fourteenth day of the month at twilight is the LORD's Passover.

Deuteronomy 16:1 "Observe the month of Abib and celebrate the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night.

They were to commence their journey in that month. They were to observe the Feast of Unleavened Bread for 7 days in the month of Abib every year. On the 14th of Abib they were to celebrate the Passover. All done as a memorial of the Lord bringing them out of Egypt by night.

- b. Approximately when does that time period occur on our calendars? Corresponds to March/April on our calendar. It is springtime in Israel.

2. Summarize the details each household is to undertake regarding a lamb from Exodus 12:3-11.

Exodus 12:3–11 "Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. 'Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. 'Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. 'You shall keep it until the fourteenth day of the same month, then the

¹Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible* (Nashville: Thomas Nelson, 1983), 14.

whole assembly of the congregation of Israel is to kill it at twilight. ‘Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. ‘They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. ‘Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. ‘And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. ‘Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD’S Passover.

Each family is to take an unblemished male lamb for themselves and keep it until the 14th, at which time they would slaughter it, applying its blood to the doorposts of the house. Then they are to roast it, eating it with unleavened bread and bitter herbs, while standing ready to leave in a hurry.

3. Exodus 12:11 gives the feast a name. What is it? Exodus 12:12-13 tells us what the feast commemorates. What do you learn?

The Passover. Passover commemorates the Lord “passing over” the houses of those who applied the blood of the sacrifice by faith. What rich, rich imagery!

Exodus 12:12–13 ‘For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the Lord. ‘The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.

“The blood on the doorposts showed acceptance of God’s plan for rescue and trust in his word. After all, the sight of dried blood by itself had no power to deter death; it was only as the dried blood painted on the top and sides of the door was a testimony to the faith of the inhabitants in Yahweh that it had its efficacy. Thus the statement, “When I see the blood, I will pass over you”—in other words, I will spare all those who show that they have placed their faith in me.”²

4. But wait! The Passover Feast is only the beginning. What else are the Israelites to do? See Exodus 12:14-20; for added details also see Leviticus 23:4-8; Deuteronomy 16:1-8; Luke 22:1.

Exodus 12:14–20 ‘Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance. ‘Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. ‘On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you. ‘You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this

²Douglas K. Stuart, *Exodus*, vol. 2, The New American Commentary (Nashville: Broadman & Holman Publishers, 2006), 278.

day throughout your generations as a permanent ordinance. *'In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. 'Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. 'You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.'*"

Leviticus 23:4–8 'These are the appointed times of the Lord, *holy convocations which you shall proclaim at the times appointed for them. 'In the first month, on the fourteenth day of the month at twilight is the Lord's Passover. 'Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread. 'On the first day you shall have a holy convocation; you shall not do any laborious work. 'But for seven days you shall present an offering by fire to the Lord. On the seventh day is a holy convocation; you shall not do any laborious work.'*"

Deuteronomy 16:1–8 "Observe the month of Abib and celebrate the Passover to the Lord your God, for in the month of Abib the Lord your God brought you out of Egypt by night. "You shall sacrifice the Passover to the Lord your God from the flock and the herd, in the place where the Lord chooses to establish His name. "You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt. "For seven days no leaven shall be seen with you in all your territory, and none of the flesh which you sacrifice on the evening of the first day shall remain overnight until morning. "You are not allowed to sacrifice the Passover in any of your towns which the Lord your God is giving you; but at the place where the Lord your God chooses to establish His name, you shall sacrifice the Passover in the evening at sunset, at the time that you came out of Egypt. "You shall cook and eat it in the place which the Lord your God chooses. In the morning you are to return to your tents. "Six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the Lord your God; you shall do no work on it.

Luke 22:1 Now the Feast of Unleavened Bread, which is called the Passover, was approaching.

5. God institutes some interesting requirements for these two feasts—all for the purpose of teaching and reminding the Israelites about some specific things.
 - a. What do we learn from the Scriptures about the Passover Lamb? See Exodus 12:6, 13; Isaiah 53:4-7, 10-11. Ultimately, what do we learn from John 1:29, 36; 1 Peter 1:18-19?

Exodus 12:6 'You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.

Exodus 12:13 'The blood shall be a sign for you on the houses where you live; and *when I see the blood I will pass over you*, and no plague will befall you to destroy you when I strike the land of Egypt.

Isaiah 53:4–7 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

Isaiah 53:10–11 *But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.*

John 1:29 The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world!”

John 1:36 and he looked at Jesus as He walked, and said, “Behold, the Lamb of God!”

1 Peter 1:18–19 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, *but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.*

- b. Describe the manner in which the Israelites are to eat the Passover Feast. See Exodus 12:11.

Standing up ready to leave in haste.

- c. What was significant about removing all leaven from the household? See Deuteronomy 16:3-4; 1 Corinthians 5:6-8; 11:23-32; Galatians 5:9.

Deuteronomy 16:3–4 “You shall not eat leavened bread with it; seven days you shall eat with it *unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt.*” For seven days no leaven shall be seen with you in all your territory, and none of the flesh which you sacrifice on the evening of the first day shall remain overnight until morning.

1 Corinthians 5:6–8 Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. *Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*

1 Corinthians 11:23–32 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He broke it and said, “This is My body, which is for you; do this in remembrance of Me.” In the same way He took the cup also after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes. *Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man*

must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.
Galatians 5:9 *A little leaven leavens the whole lump of dough.*

“Sin is a leaven, the smallest portion of which will leaven and defile our whole souls. It must therefore be purged out with all possible care and diligence. If we retain knowingly and willfully the smallest measure of it, we have nothing to expect but an everlasting separation from God and his people——Let us then search and try our own hearts; and beg of God also to “search and try us, to see if there be any wicked way in us, and to lead us in the way everlasting”——We must be “Israelites indeed and without guile,” if we would enjoy the full benefits of the body and blood of Christ.”³ ~ Charles Simeon

6. What is noteworthy about the *order* of the two feasts—first the Passover Feast, then the Feast of Unleavened Bread? As you form your answer consider the details of those two feasts from question #5 above, then look up 2 Corinthians 5:21; Titus 2:14; 1 Peter 2:24. The sacrifice of blood must happen first—and the believing that God will pass over our sins if we by faith trust in the Sacrifice. Only then do we have the ability and desire to turn from sin in all its forms.

2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

Titus 2:14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

1 Peter 2:24 and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

First Jesus made sin for us so that we through faith could be redeemed from every lawless sin.

“May the Holy Spirit grant us grace to accomplish this sweeping of the house. Where the precious blood is sprinkled, no sin can be tolerated.”⁴ ~ Charles Spurgeon

7. Moses calls the elders, the leaders and fathers of the Israelites, to administer the Passover Feast to the people. He again explains how to celebrate the feast. What new details are given that continue to fill out your understanding of how this feast was to be celebrated? See Exodus 12:21-27.

Exodus 12:21–27 Then Moses called for all the elders of Israel and said to them, “Go and take for yourselves lambs according to your families, and slay the Passover lamb. “You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning. “For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two

³Charles Simeon, *Horae Homileticae: Genesis to Leviticus*, vol. 1 (London: Samuel Holdsworth, 1836), 380.

⁴C. H. Spurgeon, *The Interpreter: Spurgeon’s Devotional Bible* (Grand Rapids, MI: Baker Book House, 1964), 79.

doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite you. “And you shall observe this event as an ordinance for you and your children forever. “When you enter the land which the LORD will give you, as He has promised, you shall observe this rite. “And when your children say to you, ‘What does this rite mean to you?’ you shall say, ‘It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.’ ” And the people bowed low and worshiped.

The fathers administer the feast. The branch of hyssop is mentioned. The way they were to teach their children.

God was serious about this and wanted the Israelites to remember what He had done for them as it was a precursor to Jesus’ sacrifice in the future.

8. After they had eaten the Passover Feast, or possibly while they were eating it, the last plague came upon the Egyptians. What finally happened as a result of this last plague? See Exodus 12:29-32; Hebrews 11:28.

Exodus 12:29–32 Now it came about at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle. Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone dead. Then he called for Moses and Aaron at night and said, “Rise up, get out from among my people, both you and the sons of Israel; and go, worship the LORD, as you have said. “Take both your flocks and your herds, as you have said, and go, and bless me also.”

Hebrews 11:28 By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them.

The final plague, the death of the firstborn, was the final touch that softened Pharaoh’s heart so that he let them go.

- a. What is notable about Genesis 15:12-16 as it relates to Exodus 12:29-32?

Genesis 15:12–16 Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him. God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. “But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. “As for you, you shall go to your fathers in peace; you will be buried at a good old age. “Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.”

The promise that was given nearly 500 years previously was now coming to pass—they were to return to the land God had promised to Abraham.

9. How did the Egyptian people respond to the Israelites after the last plague? See verses 33-36; see also Genesis 15:13-14; Exodus 3:21-22; 11:2-3.

Exodus 12:33–36 The Egyptians urged the people, to send them out of the land in haste, for they said, “We will all be dead.” So the people took their dough before it was

leavened, with their kneading bowls bound up in the clothes on their shoulders. Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing; and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians.

The Egyptians, moved by the Spirit of God, gave richly to the Israelites in response to their request for goods. The Lord granted them favor in their eyes.

Genesis 15:13–14 God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. “But I will also judge the nation whom they will serve, *and afterward they will come out with many possessions.*

Exodus 3:21–22 “I will grant this people favor in the sight of the Egyptians; and it shall be that when you go, you will not go empty-handed. *“But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Egyptians.”*

Exodus 11:2–3 “Speak now in the hearing of the people that each man ask from his neighbor and each woman from her neighbor for articles of silver and articles of gold.” *The Lord gave the people favor in the sight of the Egyptians.* Furthermore, the man Moses himself was greatly esteemed in the land of Egypt, both in the sight of Pharaoh’s servants and in the sight of the people.

- a. How was this another way the Lord provided for the Israelites?

The Lord gave many all they needed to enter the land and for their journey. They received the pay they didn’t get during their years as slaves.

10. What stands out to you as you read the summarizing statements from Exodus 12:37-41?

Exodus 12:37–41 Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children. A mixed multitude also went up with them, along with flocks and herds, a very large number of livestock. They baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves. Now the time that the sons of Israel lived in Egypt was four hundred and thirty years. And at the end of four hundred and thirty years, to the very day, all the hosts of the LORD went out from the land of Egypt.

Mixed multitude went with them—other people from other nations and cultures also went with them, for what reasons we have no idea. But they became incorporated into the nation eventually or died off in their unbelief.

430 years to the day God delivered them from Egypt!

11. In Exodus 12:42-51 God continues to fine-tune the details for celebrating the Passover. What helpful details are given in this section that weren’t included previously?

Exodus 12:42–51 It is a night to be observed for the LORD for having brought them out from the land of Egypt; this night is for the LORD, to be observed by all the sons of Israel throughout their generations. The LORD said to Moses and Aaron, “This is the ordinance of the Passover: no foreigner is to eat of it; but every man’s slave purchased with money, after you have circumcised him, then he may eat of it. “A sojourner or a hired servant shall not eat of it. “It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it. “All the congregation of Israel are to celebrate this. “But if a stranger sojourns with you, and celebrates the Passover to the LORD, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it. “The same law shall apply to the native as to the stranger who sojourns among you.” Then all the sons of Israel did so; they did just as the LORD had commanded Moses and Aaron. And on that same day the LORD brought the sons of Israel out of the land of Egypt by their hosts.

Everyone is to observe the Passover for all generations. No foreigner is to eat of it. But if a stranger wants to join in, he must be circumcised first. No uncircumcised person may eat of it.

- a. What kind of commitment was God asking of those who desired to partake of the Passover? See Exodus 12:44, 48.

Exodus 12:44 but every man’s slave purchased with money, after you have circumcised him, then he may eat of it.

Exodus 12:48 “But if a stranger sojourns with you, and celebrates the Passover to the LORD, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it.

- b. Why would God require that commitment of the “foreigners/strangers/aliens” or “slaves” who desired to reside with the Israelites?

By being circumcised, they were committing to Israel, and more importantly, they were committing to Israel’s God. Their circumcision said they were willing to live by the “rules” God had given to the Israelites.

12. As chapter 13 begins, God continues His instructions for life in the Promised Land. One of the first regulations Israel needed to understand and undertake is described in Exodus 13:2. What does God want the Israelites to do? What does *sanctify* mean as it’s used here? To help you define the word also look up Genesis 2:3; Numbers 3:13; 8:17; Nehemiah 13:22.

Exodus 13:2 “Sanctify to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me.”

They were to sanctify or set apart every firstborn male from both man and beast. As used here, you get the idea that it means somehow set aside for some special purpose.

Genesis 2:3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Numbers 3:13 “For all the firstborn are Mine; on the day that I struck down all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, from man to beast. They shall be Mine; I am the Lord.”

Numbers 8:17 “For every firstborn among the sons of Israel is Mine, among the men and among the animals; on the day that I struck down all the firstborn in the land of Egypt I sanctified them for Myself.

Nehemiah 13:22 And I commanded the Levites that they should purify themselves and come as gatekeepers to sanctify the sabbath day. For this also remember me, O my God, and have compassion on me according to the greatness of Your lovingkindness.

God set aside the 7th day to commemorate His resting from creation. God desired the firstborn to be set aside to commemorate the killing of the firstborn in the plagues. The Levites are to be set aside to help with the celebrating the sabbath.

13. That discussion (from Exodus 13:2) is then picked up further in the chapter in Exodus 13:11-16. What do you learn about the sanctifying of the firstborn for God from Exodus 13:11-13?

Exodus 13:11–13 “Now when the LORD brings you to the land of the Canaanite, as He swore to you and to your fathers, and gives it to you, you shall devote to the LORD the first offspring of every womb, and the first offspring of every beast that you own; the males belong to the LORD. “But every first offspring of a donkey you shall redeem with a lamb, but if you do not redeem it, then you shall break its neck; and every firstborn of man among your sons you shall redeem.

- a. For more insight into what God was requiring also look up Leviticus 1:1-3; Numbers 18:15-17; Luke 2:22-24.

Leviticus 1:1–3 Then the LORD called to Moses and spoke to him from the tent of meeting, saying, “Speak to the sons of Israel and say to them, ‘When any man of you brings an offering to the LORD, you shall bring your offering of animals from the herd or the flock. ‘If his offering is a burnt offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before the LORD.

Numbers 18:15–17 “Every first issue of the womb of all flesh, whether man or animal, which they offer to the LORD, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem. “As to their redemption price, from a month old you shall redeem them, by your valuation, five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs. “But the firstborn of an ox or the firstborn of a sheep or the firstborn of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall offer up their fat in smoke as an offering by fire, for a soothing aroma to the LORD.

Luke 2:22–24 And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord (as it is written in the Law of the Lord, “EVERY firstborn MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD”), and to offer a sacrifice according to what was said in the Law of the Lord, “A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS.”

The process of sanctifying also means bringing an offering to the Lord to redeem the child or animal, except for an ox or sheep or goat. They were to be offered to the Lord.

- b. Please summarize what you've learned about the law of setting aside of the firstborn.

The firstborn of anything born was to set aside "sanctified" to the Lord, yet God provided a way to not have to kill your child or whatever. And that was through "redeeming" it by making an offering to the Lord in its place.

14. What does God want the Israelites to understand and remember as they obey the law of the firstborn? See Exodus 13:14-16.

Exodus 13:14–16 "And it shall be when your son asks you in time to come, saying, 'What is this?' then you shall say to him, 'With a powerful hand the LORD brought us out of Egypt, from the house of slavery. 'It came about, when Pharaoh was stubborn about letting us go, that the LORD killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to the LORD the males, the first offspring of every womb, but every firstborn of my sons I redeem.' "So it shall serve as a sign on your hand and as phylacteries on your forehead, for with a powerful hand the LORD brought us out of Egypt."

The whole process was to be a reminder of how the Lord delivered Israel out of Egypt. It was supposed to be a way to worship the Lord for His might, power, and faithfulness to rescue them.

15. Let's jump back up to the beginning of the chapter again and resume our verse by verse look at this chapter. In Exodus 13:3-10 God again instructs the Israelites in celebrating the Feast of Passover and Unleavened Bread. What reasons are given in these verses for participating in these feasts?

Exodus 13:3–10 Moses said to the people, "**Remember this day in which you went out from Egypt, from the house of slavery; for by a powerful hand the LORD brought you out from this place.** And nothing leavened shall be eaten. "On this day in the month of Abib, you are about to go forth. "It shall be **when the LORD brings you to the land** of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, that **you shall observe this rite in this month.** "For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. "Unleavened bread shall be eaten throughout the seven days; and nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders. **"You shall tell your son on that day, saying, 'It is because of what the LORD did for me when I came out of Egypt.'** "And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the LORD may be in your mouth; for with a powerful hand the LORD brought you out of Egypt. "Therefore, you shall keep this ordinance at its appointed time from year to year.

They were to remember the day they left Egypt and God's power in making that happen. It is to be a continual reminder of God's power and love in rescuing them. God wanted them to remember this.

16. Think about how many times God has instructed the Israelites about the Passover Feast in Chapters 12 and 13. Why is God making that such a big deal? What does God want the Israelites to understand and remember?

God wants them to remember what He had done for them. The remembering would serve to keep their love to Him alive, would spur them on to love Him, and would keep their hearts faithful to Him. Remembering each year would get them back in line if they had strayed in any way.

- a. What can we learn from His instructions about the Passover Feast from all we've studied?

We need to learn the importance of remembering the Lord's kindnesses and many deeds of deliverance that He has worked in our lives. We need to take heed and like Psalm 103:3 says, "Forget none of His benefits." We need to be faithful to pass these truths and events on to our children—teaching them about the Lord's kindness.

17. Look at the attached map on the last page of this study and look for the quickest, easiest way to get to the Promised Land. What way did God take the Israelites according to Exodus 13:17-18? What reason does God give for not taking them the quick way in verses 17-18?

God took them the longer way—away from cities and people who might discourage them and turn their hearts away from following the Lord.

Exodus 13:17–18 Now when Pharaoh had let the people go, *God did not lead them by the way of the land of the Philistines, even though it was near; for God said, "The people might change their minds when they see war, and return to Egypt."* Hence God led the people around by the way of the wilderness to the Red Sea; and the sons of Israel went up in martial array from the land of Egypt.

18. Though he had long since died, Joseph's faith still had an impact upon his family members. What do we learn about Joseph in Exodus 13:19? See also Genesis 50:24; Joshua 24:32; Acts 7:15-16; Hebrews 11:22.

Exodus 13:19 Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, "God will surely take care of you, and you shall carry my bones from here with you."

It's amazing how often Joseph's faith regarding his bones going to the promised land is mentioned. What a lasting legacy of faith and obedience to the Lord! Oh may that be my legacy as well!

Genesis 50:24 Joseph said to his brothers, "I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob."

Joshua 24:32 Now they buried the bones of Joseph, which the sons of Israel brought up from Egypt, at Shechem, in the piece of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of money; and they became the inheritance of Joseph's sons.

Acts 7:15–16 “And Jacob went down to Egypt and there he and our fathers died. “From there they were removed to Shechem and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem.

Hebrews 11:22 *By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.*

19. What encouraging thing did God do for the newly emancipated Israelites? See Exodus 13:20-22. See also Deuteronomy 1:33; Psalm 105:37-39.

Exodus 13:20–22 Then they set out from Succoth and camped in Etham on the edge of the wilderness. The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.

He led them by day with the pillar of cloud and gave them light at night with the pillar of fire. he did this all the years of their wilderness wanderings. Every day they received this blessing and kindness from the Lord.

Deuteronomy 1:33 who goes before you on your way, to seek out a place for you to encamp, in fire by night and cloud by day, *to show you the way in which you should go.*

Psalm 105:37–39 Then He brought them out with silver and gold, And among His tribes there was not one who stumbled. Egypt was glad when they departed, For the dread of them had fallen upon them. *He spread a cloud for a covering, And fire to illumine by night.*

20. List what you observe about God's dealings with the Israelites from Exodus 13:17-22.

Exodus 13:17–22 Now when Pharaoh had let the people go, God did not lead them by the way of the land of the Philistines, even though it was near; for God said, “The people might change their minds when they see war, and return to Egypt.” Hence God led the people around by the way of the wilderness to the Red Sea; and the sons of Israel went up in martial array from the land of Egypt. Moses took the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, “God will surely take care of you, and you shall carry my bones from here with you.” Then they set out from Succoth and camped in Etham on the edge of the wilderness. The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.

God lovingly understood their weaknesses and protected them from sin. He provided the example of Joseph, whose faith was a testimony to the people. He gave them a visible manifestation of His presence in the cloud and the fire to lead, to comfort, and provide protection.

21. For a fitting conclusion to all we've studied in these last few chapters, read the Levites' prayer of praise in Nehemiah 9:5-12. Write your own prayer of praise as you consider God's leading and care for you.

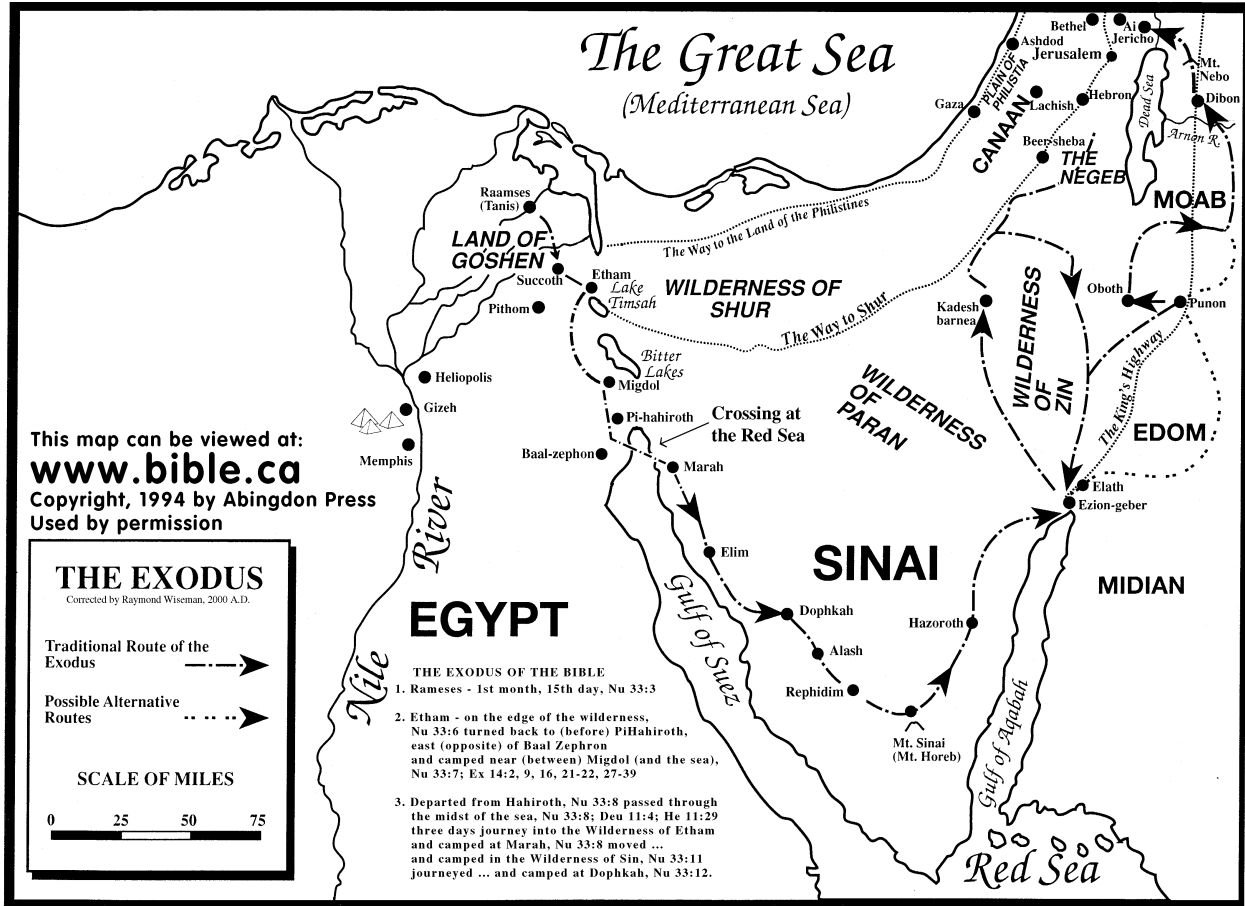
Nehemiah 9:5–12 Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah and Pethahiah, said, "Arise, bless the LORD your God forever and ever! O may Your glorious name be blessed And exalted above all blessing and praise! "You alone are the LORD. You have made the heavens, The heaven of heavens with all their host, The earth and all that is on it, The seas and all that is in them. You give life to all of them And the heavenly host bows down before You. "You are the LORD God, Who chose Abram And brought him out from Ur of the Chaldees, And gave him the name Abraham. "You found his heart faithful before You, And made a covenant with him To give him the land of the Canaanite, Of the Hittite and the Amorite, Of the Perizzite, the Jebusite and the Girgashite— To give it to his descendants. And You have fulfilled Your promise, For You are righteous. "You saw the affliction of our fathers in Egypt, And heard their cry by the Red Sea. "Then You performed signs and wonders against Pharaoh, Against all his servants and all the people of his land; For You knew that they acted arrogantly toward them, And made a name for Yourself as it is this day. "You divided the sea before them, So they passed through the midst of the sea on dry ground; And their pursuers You hurled into the depths, Like a stone into raging waters. "And with a pillar of cloud You led them by day, And with a pillar of fire by night To light for them the way In which they were to go.

Oh Great Generous God! It is amazing and humbling to consider all the ways You have condescended and chosen to do good to me—and to all who call You Father. You have actively inserted Yourself into my life, rescuing me from sin and death, transforming my heart, leading me, showering blessing after kindness after good thing upon me. You are faithful in spite of my unfaithfulness. May this picture of Your unchanging and magnificent character fill me with greater love and fidelity to You—and yet, even in that, I rely on You to build that in me. Oh dear God, please build in me a faithful heart!

He leadeth me, O blessed thought!
O words with heav'nly comfort
fraught!
Whate'er I do, where'er I be
Still 'tis God's hand that leadeth me.

*He leadeth me, He leadeth me,
By His own hand He leadeth me;
His faithful follower I would be,
For by His hand He leadeth me.*

Lord, I would place my hand in Thine,
Nor ever murmur nor repine;
Content, whatever lot I see,
Since 'tis my God that leadeth me.
~ Joseph Gilmore



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Exodus

Lesson #6, Chapters 14-15

TEACHER'S GUIDE

“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? They camped in Etham at the edge of the wilderness.

2. In Exodus 14:1-2 God gives Moses some specific directions for the Israelites. What does God want Moses to do?
God wants the Israelites to turn back and camp before Pi-Hahiroth, between Migdol and the sea. They were to camp in front of and opposite of Baal-zephon.

3. What is God’s purpose in directing the Israelites as He did? See Exodus 14:3-4.
God was using it as a final judgment against Pharaoh. It would be the last crushing blow upon the Egyptians. To the Egyptians it would look like they were wandering aimlessly in the land and so would be easy pickins’ for the Egyptians to go after.

In doing this, God would be exalted, so that they would know that the Lord is God.

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?
Pharaoh and his servants had a change of heart after the Israelites left (possibly when they needed something) and said among themselves, “What is this we have done?” He gathered his chariot army of 600 and then went after them. The Lord hardened his heart and he chased after the Israelites and caught up to them.

5. Describe what the Israelites saw from Exodus 14:6-9.
They saw 600 select chariots and many others chasing after them, along with Pharaoh’s army and all their horses. This would have been a terrifying sight.

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.

Verse 10 says they became very frightened so that they cried out in fear. Then they blamed Moses and spoke wickedly to him.

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?

Their first response was fear—*understandable*. **But there was no second response of faith.** They never turned to the Lord and put their trust in Him, though He had more than

proved Himself able to care for them and deliver them. Then they blamed Moses. Again, without any thought or reference to God's power and deliverance. They responded with despair and stubborn unbelief rather than hope and trust.

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.

Deuteronomy 31:6 "Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the one who goes with you. He will not fail you or forsake you." *The Lord goes with me. He will not fail me or forsake me. It's unequivocal—if only I would believe it.*

Joshua 1:7–9 "Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go. "This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success. "Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go." *It's interesting that both Joshua and Deuteronomy urge us to be strong and courageous, remembering that the Lord is with us wherever we go.*

Psalm 27:1–14 The LORD is my light and my salvation; Whom shall I fear? The LORD is the defense of my life; Whom shall I dread? When evildoers came upon me to devour my flesh, My adversaries and my enemies, they stumbled and fell. Though a host encamp against me, My heart will not fear; Though war arise against me, In spite of this I shall be confident. One thing I have asked from the LORD, that I shall seek: That I may dwell in the house of the LORD all the days of my life, To behold the beauty of the LORD And to meditate in His temple. For in the day of trouble He will conceal me in His tabernacle; In the secret place of His tent He will hide me; He will lift me up on a rock. And now my head will be lifted up above my enemies around me, And I will offer in His tent sacrifices with shouts of joy; I will sing, yes, I will sing praises to the LORD. Hear, O LORD, when I cry with my voice, And be gracious to me and answer me. When You said, "Seek My face," my heart said to You, "Your face, O LORD, I shall seek." Do not hide Your face from me, Do not turn Your servant away in anger; You have been my help; Do not abandon me nor forsake me, O God of my salvation! For my father and my mother have forsaken me, But the LORD will take me up. Teach me Your way, O LORD, And lead me in a level path Because of my foes. Do not deliver me over to the desire of my adversaries, For false witnesses have risen against me, And such as breathe out violence. I would have despaired unless I had believed that I would see the goodness of the LORD In the land of the living. Wait for the LORD; Be strong and let your heart take courage; Yes, wait for the LORD. *This whole psalm is a triumphant banner of praise and trust in the midst of war and scariness. Yet it also points to finding joy in seeking the Lord for His own sake and enjoying Him.*

Psalm 43:1–5 Vindicate me, O God, and plead my case against an ungodly nation; O deliver me from the deceitful and unjust man! For You are the God of my strength; why have You rejected me? Why do I go mourning because of the oppression of the enemy? O send out Your light and Your truth, let them lead me; Let them bring me to Your holy hill And to Your dwelling places. Then I will go to the altar of God, To God my exceeding joy; And upon the lyre I shall praise You, O God, my God. Why are you in despair, O my soul? And why are you disturbed within me? Hope in God, for I shall again praise Him, The help of my countenance and my God. *The counsel here is to ask, “WHY are you in despair?” It challenges our thinking so we consider where our hope comes from. The Lord is my helper, and He strengthens me.*

Luke 12:22–34 And He said to His disciples, “For this reason I say to you, do not worry about your life, as to what you will eat; nor for your body, as to what you will put on. “For life is more than food, and the body more than clothing. “Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds! “And which of you by worrying can add a single hour to his life’s span? “If then you cannot do even a very little thing, why do you worry about other matters? “Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these. “But if God so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you? You men of little faith! “And do not seek what you will eat and what you will drink, and do not keep worrying. “For all these things the nations of the world eagerly seek; but your Father knows that you need these things. “But seek His kingdom, and these things will be added to you. “Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. “Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys. “For where your treasure is, there your heart will be also. *We are given an express command from the Lord Himself not to worry, not to be afraid. Instead, we are to make the Lord our treasure and the source of our comfort for our fears.*

John 16:33 “These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.” *Life isn’t going to be easy, but we need to take courage, because the Lord Jesus has overcome sin and Satan. He has already conquered Satan. Be at peace.*

Romans 4:18–21 In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.” Without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God, and being fully assured that what God had promised, He was able also to perform. *Believe God even when all hope seems lost.*

1 Peter 4:19 Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right. *No matter what is happening, we are to entrust our souls to the Lord for His care and strengthening.*

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?

Moses taught them. He reminded them of what was true. He encouraged them/commanded them not to fear but to put their trust in the Lord. He pointed out that God will do it all—He will deliver them. He will fight for them. The ones (or the things) they fear will come to an end. The fearful outcome won't come about. *Those truths are just what we need to help us stand firm in the midst of fear.*

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.

The *people* are not to fear. The *people* are to stand by. The *people* are to watch. The *people* are to watch the Lord fight for them. The *people* are to keep silent.

The *Lord* will accomplish deliverance for them on that very day. The *Lord* will fight for them.

Deuteronomy 31:6–8 “Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you.” Then Moses called to Joshua and said to him in the sight of all Israel, “Be strong and courageous, for you shall go with this people into the land which the Lord has sworn to their fathers to give them, and you shall give it to them as an inheritance. “The Lord is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed.” *Stand firm. Watch, remember that the Lord will not fail you or forsake you. The Lord fights for you—He goes ahead of you.*

Psalm 27:1–3 The Lord is my light and my salvation; Whom shall I fear? The Lord is the defense of my life; Whom shall I dread? When evildoers came upon me to devour my flesh, My adversaries and my enemies, they stumbled and fell. Though a host encamp against me, My heart will not fear; Though war arise against me, In spite of this I shall be confident. *With the Lord fighting for me, I don't need to live in fear or dread. My heart will not fear!*

Psalm 37:7 Rest in the Lord and wait patiently for Him; Do not fret because of him who prospers in his way, Because of the man who carries out wicked schemes. *Do not fret. Look to the Lord.*

Psalm 46:1–3 God is our refuge and strength, A very present help in trouble. Therefore we will not fear, though the earth should change And though the mountains slip into the heart of the sea; Though its waters roar and foam, Though the mountains quake at its swelling pride. Selah. *Even if everything familiar on earth changes, the Lord is a present help in trouble. Do not fear.*

Psalm 56:1–4 Be gracious to me, O God, for man has trampled upon me; Fighting all day long he oppresses me. My foes have trampled upon me all day long, For they are many who fight proudly against me. When I am afraid, I will put my trust in You. In God, whose word I praise, In God I have put my trust; I shall not be afraid. What can mere

man do to me? *Though man treats me abominably, I can still trust the Lord. In the end, man cannot do anything to me that the Lord does not allow.*

Isaiah 41:10–14 ‘Do not fear, for I am with you; Do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, Surely I will uphold you with My righteous right hand.’ “Behold, all those who are angered at you will be shamed and dishonored; Those who contend with you will be as nothing and will perish. “You will seek those who quarrel with you, but will not find them, Those who war with you will be as nothing and non-existent. “For I am the Lord your God, who upholds your right hand, Who says to you, ‘Do not fear, I will help you.’ “Do not fear, you worm Jacob, you men of Israel; I will help you,” declares the Lord, “and your Redeemer is the Holy One of Israel. *Do not fear. Do not anxiously look about you. God will strengthen us to trust Him. Over and over again, He proclaims He will help His children. We can trust Him to do so.*

1 Corinthians 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. *God will provide the way of escape in our temptations to fear and worry. We can endure it. We can overcome our sinful responses.*

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 14:15-18.

He was overwhelmed with leading the people. Though he believed God more than the people, he was still fearful himself. It’s a difficult thing to lead people in trusting the Lord when you just as weak and prone to unbelief and fear as they are.

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 14:14-18. In answering this question, look for elements or principles God used to strengthen His fearful leader.

God reminded him that the battle was the Lord’s to fight, not Moses. He was to keep silent—not sounding alarm or broadcasting fears. God doesn’t allow His leader to wallow in fear and unbelief. He commands him to move forward—to lead. Leaders lead and leaders model doing what is right, in spite of their fears. While Moses is commanded to do the right thing, God reminds him that He will be at work on their behalf—He will fight for them!

Leaders need the truth proclaimed to their weak and fearful hearts, just as much or more than those they lead, but a leader must put faith into action. Like Ezra, let’s not impugn God’s honor or character by being unbelieving (see Ezra 8:21-23!).

[Ezra 8:21–23: 21 Then I proclaimed a fast there at the river of Ahava, that we might humble ourselves before our God to seek from Him a safe journey for us, our little ones, and all our possessions. **22** *For I was ashamed to request from the king troops and horsemen to protect us from the enemy on the way, because we had said to the king, “The hand of our God is favorably disposed to all those who seek Him, but His power*

and His anger are against all those who forsake Him.” **23** So we fasted and sought our God concerning this matter, and He listened to our entreaty.]

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.

Nehemiah 9:9–15 “You saw the affliction of our fathers in Egypt, And heard their cry by the Red Sea. “Then You performed signs and wonders against Pharaoh, Against all his servants and all the people of his land; For You knew that they acted arrogantly toward them, And made a name for Yourself as it is this day. “You divided the sea before them, So they passed through the midst of the sea on dry ground; And their pursuers You hurled into the depths, Like a stone into raging waters. “And with a pillar of cloud You led them by day, And with a pillar of fire by night To light for them the way In which they were to go. “Then You came down on Mount Sinai, And spoke with them from heaven; You gave them just ordinances and true laws, Good statutes and commandments. “So You made known to them Your holy sabbath, And laid down for them commandments, statutes and law, Through Your servant Moses. “You provided bread from heaven for them for their hunger, You brought forth water from a rock for them for their thirst, And You told them to enter in order to possess The land which You swore to give them. *God used it to make Himself known to Israel since they had lived only among the pagan gods. He desired to make a name for Himself so that the Israelites could proclaim, “This is OUR God!”*

Psalm 66:5–7 Come and see the works of God, Who is awesome in His deeds toward the sons of men. He turned the sea into dry land; They passed through the river on foot; There let us rejoice in Him! He rules by His might forever; His eyes keep watch on the nations; Let not the rebellious exalt themselves. Selah. *God intends it to make us marvel at His power and might, so we would rejoice in Him.*

Psalm 78:9–13 The sons of Ephraim were archers equipped with bows, Yet they turned back in the day of battle. They did not keep the covenant of God And refused to walk in His law; They forgot His deeds And His miracles that He had shown them. He wrought wonders before their fathers In the land of Egypt, in the field of Zoan. He divided the sea and caused them to pass through, And He made the waters stand up like a heap. *He desires that we use it to remember His miracles and His mighty deeds and of His covenant made with the Israelites.*

1 Corinthians 10:1–6 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. Now these things happened as examples for us, so that we would not crave evil things as they also craved. *God desired that their unbelief would be a means of helping us believe God today. They are bad examples so we won't be.*

1 Corinthians 10:11–13 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. Therefore

let him who thinks he stands take heed that he does not fall. No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. *Their unbelief was recorded so we would heed it and see the consequences that come from being unbelieving.*

Hebrews 11:29 By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned. *By faith, they entered into the sea, though fearful, and God fought for them. And we are to emulate that same faith and watch God rescue us.*

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

19 The angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them. 20 So it came between the camp of Egypt and the camp of Israel; and there was the cloud along with the darkness, **yet it gave light at night. Thus the one did not come near the other all night.** 21 Then Moses stretched out his hand over the sea; and **the LORD swept the sea back** by a strong east wind all night and **turned the sea into dry land, so the waters were divided.** 22 The sons of Israel went through the midst of the sea on the dry land, and **the waters were like a wall** to them on their right hand and on their left. 23 Then the Egyptians took up the pursuit, and all Pharaoh's horses, his chariots and his horsemen went in after them into the midst of the sea. 24 At the morning watch, the LORD looked down on the army of the Egyptians through the pillar of fire and cloud and **brought the army of the Egyptians into confusion. 25 He caused their chariot wheels to swerve, and He made them drive with difficulty;** so the Egyptians said, **"Let us flee from Israel, for the LORD is fighting for them against the Egyptians."** 26 Then the LORD said to Moses, "Stretch out your hand over the sea so that **the waters may come back over the Egyptians,** over their chariots and their horsemen." 27 So **Moses stretched out his hand over the sea, and the sea returned to its normal state at daybreak,** while the Egyptians were fleeing right into it; then **the LORD overthrew the Egyptians** in the midst of the sea. 28 The waters returned and covered the chariots and the horsemen, even Pharaoh's entire army that had gone into the sea after them; **not even one of them remained.** 29 **But the sons of Israel walked on dry land through the midst of the sea, and the waters were like a wall to them** on their right hand and on their left. 30 **Thus the LORD saved Israel that day from the hand of the Egyptians,** and Israel saw the Egyptians dead on the seashore. 31 When Israel saw the great power which the LORD had used against the Egyptians, the people feared the LORD, and they believed in the LORD and in His servant Moses.

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.

1 Then Moses and the sons of Israel sang this song to the LORD, and said, "I will sing to the LORD, for He is highly exalted; The horse and its rider He has hurled into the sea. 2 "The LORD is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him. 3 "The LORD is a warrior; The LORD is His name. 4 "Pharaoh's chariots and his army He has cast into the sea; And the choicest of his officers are drowned in the Red Sea. 5 "The deeps cover them; They

went down into the depths like a stone. 6 “Your right hand, O LORD, is majestic in power, Your right hand, O LORD, shatters the enemy. 7 “And in the greatness of Your excellence You overthrow those who rise up against You; You send forth Your burning anger, and it consumes them as chaff. 8 “At the blast of Your nostrils the waters were piled up, The flowing waters stood up like a heap; The deeps were congealed in the heart of the sea. 9 “The enemy said, ‘I will pursue, I will overtake, I will divide the spoil; My desire shall be gratified against them; I will draw out my sword, my hand will destroy them.’ 10 “You blew with Your wind, the sea covered them; They sank like lead in the mighty waters. 11 “Who is like You among the gods, O LORD? Who is like You, majestic in holiness, Awesome in praises, working wonders? 12 “You stretched out Your right hand, The earth swallowed them. 13 “In Your lovingkindness You have led the people whom You have redeemed; In Your strength You have guided them to Your holy habitation. 14 “The peoples have heard, they tremble; Anguish has gripped the inhabitants of Philistia. 15 “Then the chiefs of Edom were dismayed; The leaders of Moab, trembling grips them; All the inhabitants of Canaan have melted away. 16 “Terror and dread fall upon them; By the greatness of Your arm they are motionless as stone; Until Your people pass over, O LORD, Until the people pass over whom You have purchased. 17 “You will bring them and plant them in the mountain of Your inheritance, The place, O LORD, which You have made for Your dwelling, The sanctuary, O Lord, which Your hands have established. 18 “The LORD shall reign forever and ever.” They focus on the Lord’s might, power, deliverance. He fights for His people. They love that He has so mightily delivered them.

He is mighty, powerful, deliverer, savior, personal, active, worthy of praise, righteous and avenging of wrong/sin, great, holy, eternal, sovereign, king.

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?

19 “Now therefore, write this song for yourselves, and teach it to the sons of Israel; put it on their lips, so that this song may be a witness for Me against the sons of Israel.

22 So Moses wrote this song the same day, and taught it to the sons of Israel.

Moses used his songs as teaching tools and a reminder of God and His promises.

1 “Give ear, O heavens, and let me speak; And let the earth hear the words of my mouth. 2 “Let my teaching drop as the rain, My speech distill as the dew, As the droplets on the fresh grass And as the showers on the herb. 3 “For I proclaim the name of the LORD; Ascribe greatness to our God! 4 “The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He. 5 “They have acted corruptly toward Him, They are not His children, because of their defect; But are a perverse and crooked generation. 6 “Do you thus repay the LORD, O foolish and unwise people? Is not He your Father who has bought you? He has made you and established you. 7 “Remember the days of old, Consider the years of all generations. Ask your father, and he will inform you, Your elders, and they will tell you. 8 “When the Most High gave the nations their inheritance, When He separated the sons of man, He set the boundaries of the peoples According to the number of the sons of

Israel. 9 “For the LORD’s portion is His people; Jacob is the allotment of His inheritance. 10 “He found him in a desert land, And in the howling waste of a wilderness; He encircled him, He cared for him, He guarded him as the pupil of His eye. 11 “Like an eagle that stirs up its nest, That hovers over its young, He spread His wings and caught them, He carried them on His pinions. 12 “The LORD alone guided him, And there was no foreign god with him. 13 “He made him ride on the high places of the earth, And he ate the produce of the field; And He made him suck honey from the rock, And oil from the flinty rock, 14 Curds of cows, and milk of the flock, With fat of lambs, And rams, the breed of Bashan, and goats, With the finest of the wheat— And of the blood of grapes you drank wine. 15 “But Jeshurun grew fat and kicked— You are grown fat, thick, and sleek— Then he forsook God who made him, And scorned the Rock of his salvation. 16 “They made Him jealous with strange gods; With abominations they provoked Him to anger. 17 “They sacrificed to demons who were not God, To gods whom they have not known, New gods who came lately, Whom your fathers did not dread. 18 “You neglected the Rock who begot you, And forgot the God who gave you birth. 19 “The LORD saw this, and spurned them Because of the provocation of His sons and daughters. 20 “Then He said, ‘I will hide My face from them, I will see what their end shall be; For they are a perverse generation, Sons in whom is no faithfulness. 21 ‘They have made Me jealous with what is not God; They have provoked Me to anger with their idols. So I will make them jealous with those who are not a people; I will provoke them to anger with a foolish nation, 22 For a fire is kindled in My anger, And burns to the lowest part of Sheol, And consumes the earth with its yield, And sets on fire the foundations of the mountains. 23 ‘I will heap misfortunes on them; I will use My arrows on them. 24 ‘They will be wasted by famine, and consumed by plague And bitter destruction; And the teeth of beasts I will send upon them, With the venom of crawling things of the dust. 25 ‘Outside the sword will bereave, And inside terror— Both young man and virgin, The nursling with the man of gray hair. 26 ‘I would have said, “I will cut them to pieces, I will remove the memory of them from men,” 27 Had I not feared the provocation by the enemy, That their adversaries would misjudge, That they would say, “Our hand is triumphant, And the LORD has not done all this.” ’ 28 “For they are a nation lacking in counsel, And there is no understanding in them. 29 “Would that they were wise, that they understood this, That they would discern their future! 30 “How could one chase a thousand, And two put ten thousand to flight, Unless their Rock had sold them, And the LORD had given them up? 31 “Indeed their rock is not like our Rock, Even our enemies themselves judge this. 32 “For their vine is from the vine of Sodom, And from the fields of Gomorrah; Their grapes are grapes of poison, Their clusters, bitter. 33 “Their wine is the venom of serpents, And the deadly poison of cobras. 34 ‘Is it not laid up in store with Me, Sealed up in My treasures? 35 ‘Vengeance is Mine, and retribution, In due time their foot will slip; For the day of their calamity is near, And the impending things are hastening upon them.’ 36 “For the LORD will vindicate His people, And will have compassion on His servants, When He sees that their strength is gone, And there is none remaining, bond or free. 37 “And He will say, ‘Where are their gods, The rock in which they sought refuge? 38 ‘Who ate the fat of their sacrifices, And drank the wine of their drink offering? Let them rise up and help you, Let them be your hiding place! 39 ‘See now that I, I am He, And there is no god besides Me; It is I who put to death and give life. I have wounded and it is I who heal, And there is no one who can deliver from

My hand. 40 'Indeed, I lift up My hand to heaven, And say, as I live forever, 41 If I sharpen My flashing sword, And My hand takes hold on justice, I will render vengeance on My adversaries, And I will repay those who hate Me. 42 'I will make My arrows drunk with blood, And My sword will devour flesh, With the blood of the slain and the captives, From the long-haired leaders of the enemy.' 43 "Rejoice, O nations, with His people; For He will avenge the blood of His servants, And will render vengeance on His adversaries, And will atone for His land and His people."

In this song, Moses recounts God's mighty works, His acts of love and faithfulness to the children of Israel, His pronouncements of His own character and determinations.

2 And I saw something like a sea of glass mixed with fire, and those who had been victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God. 3 And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations! 4 "Who will not fear, O Lord, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED."

In heaven we will sing a song of Moses, which gives praise and glory to the Lord for this great and mighty works.

The songs are all similar in that they extol God's might, power, character, and nature. They recount His deeds and faithful works.

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.

Oh, great God of highest heaven! You are mighty and faithful. You are worthy of all praise and worship. How I long to trust you, to learn from Israel's unbelief and the unprofitable unbelief of my past. These are fearful times, but You remain the same. You never change. I have so many deeds of Your faithfulness and work in my own life that it is demeaning to You to not remember them. Oh, help me to trust You in moving forward. Help me to exercise faith. And may You get the glory in all things. May Your people put You on display.

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 For the horses of Pharaoh with his chariots and his horsemen went into the sea, and the LORD brought back the waters of the sea on them, but the sons of Israel walked on dry land through the midst of the sea.

We see the Lord's absolute deliverance and perfect judgment.

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? God wants me to trust Him and His character, rather than defaulting to fear and unbelief. The Israelites didn't even love God or seek Him out. I love Him and seek Him continually, so surely, God will act for me. He acted on behalf of the Israelites; He will act for me.
 - c. Anything else? God desires me to walk in faith and trust. He is faithful to keep His Word. Will I believe it? Will I trust Him? Even when the situation seems impossible? Will I give God glory by trusting Him?
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?

22 Then Moses led Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water. 23 When they came to Marah, they could not drink the waters of Marah, for they were bitter; therefore it was named Marah. 24 So the people grumbled at Moses, saying, "What shall we drink?"

Though God had just rescued them in huge and miraculous ways, it hadn't reached their hearts, which were still mired in unbelief. They were only concerned with the temporal and didn't see how God would rescue them in these smaller ways too. They didn't see how personal He is.

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.

Deuteronomy 7:17–19 "If you should say in your heart, 'These nations are greater than I; how can I dispossess them?' you shall not be afraid of them; you shall well remember what the LORD your God did to Pharaoh and to all Egypt: the great trials which your

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

eyes saw and the signs and the wonders and the mighty hand and the outstretched arm by which the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom you are afraid. *Actively obeying the Lord and remembering what He has done in the past will help me to trust the Lord in the present. Even when tempted to fear, the active remembering will make such a difference.*

Deuteronomy 8:2–3 “You shall remember all the way which the LORD your God has led you in the wilderness these forty years, that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not. “He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD. *Remember God’s faithfulness in the past and know that He has a purpose for the present.*

Psalms 27:13 I would have despaired unless I had believed that I would see the goodness of the LORD In the land of the living. *We will despair unless we believe on, trust in, think on, meditate on the goodness of God, His character, and His ways. He is faithful. We don’t know how He will rescue us. We just know He will.*

Psalms 63:6–8 When I remember You on my bed, I meditate on You in the night watches, For You have been my help, And in the shadow of Your wings I sing for joy. My soul clings to You; Your right hand upholds me. *Thinking on the Lord and His ways is what protects our soul from fear. It gives God glory. And He helps us do it! He is so good to help His weak children.*

Psalms 143:5–6 I remember the days of old; I meditate on all Your doings; I muse on the work of Your hands. I stretch out my hands to You; My soul longs for You, as a parched land. Selah. *The way to live well today is to meditate on the Lord’s past doing. Only then will our hearts be right. Keep seeking the Lord. Keep turning to Him.*

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?

Exodus 16:4 Then the LORD said to Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a day’s portion every day, that I may test them, ***whether or not they will walk in My instruction.***

Deuteronomy 8:2 “You shall remember all the way which the LORD your God has led you in the wilderness these forty years, ***that He might humble you, testing you, to know what was in your heart, whether you would keep His commandments or not.***

Deuteronomy 8:16 “In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, ***to do good for you in the end.***

Psalms 66:10 For You have tried us, O God; ***You have refined us as silver is refined.***

Proverbs 17:3 ***The refining pot is for silver and the furnace for gold, But the LORD tests hearts.***

Isaiah 48:10 “Behold, ***I have refined you, but not as silver; I have tested you in the furnace of affliction.***

1 Peter 1:6–7 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more

precious than gold which is perishable, even though tested by fire, **may be found to result in praise and glory and honor at the revelation of Jesus Christ;**

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?

Exodus 15:26 And He said, “If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer.”

Hebrews 12:5–11 and you have forgotten the exhortation which is addressed to you as sons, “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.” It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

Usually, consequences are a far greater teacher and trainer than blessing.

Consequences and difficulty humble us and cause us to depend on the Lord. The discipline of the Lord mentioned in Hebrews 12 is reproof, admonishment, encouragement, whatever is needed. God always does what is best for His children in the way that will produce the best results. “He disciplines us for our good, so that we may share His holiness.” *Not the easiest on us way. Not the most convenient for us way. Not the way that makes sense to us. Not the half-hearted way.* God’s ways produce the full measure of the lesson/maturity/wisdom/growth that He desires for us.

24. From our brief look at these two chapters, what truths stand out to you to take to heart? For me right now, it means truly taking to heart God’s admonition to consider Him and His ways and not fear. To live by faith means remembering His past faithfulness.

“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

TEACHER'S GUIDE

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.

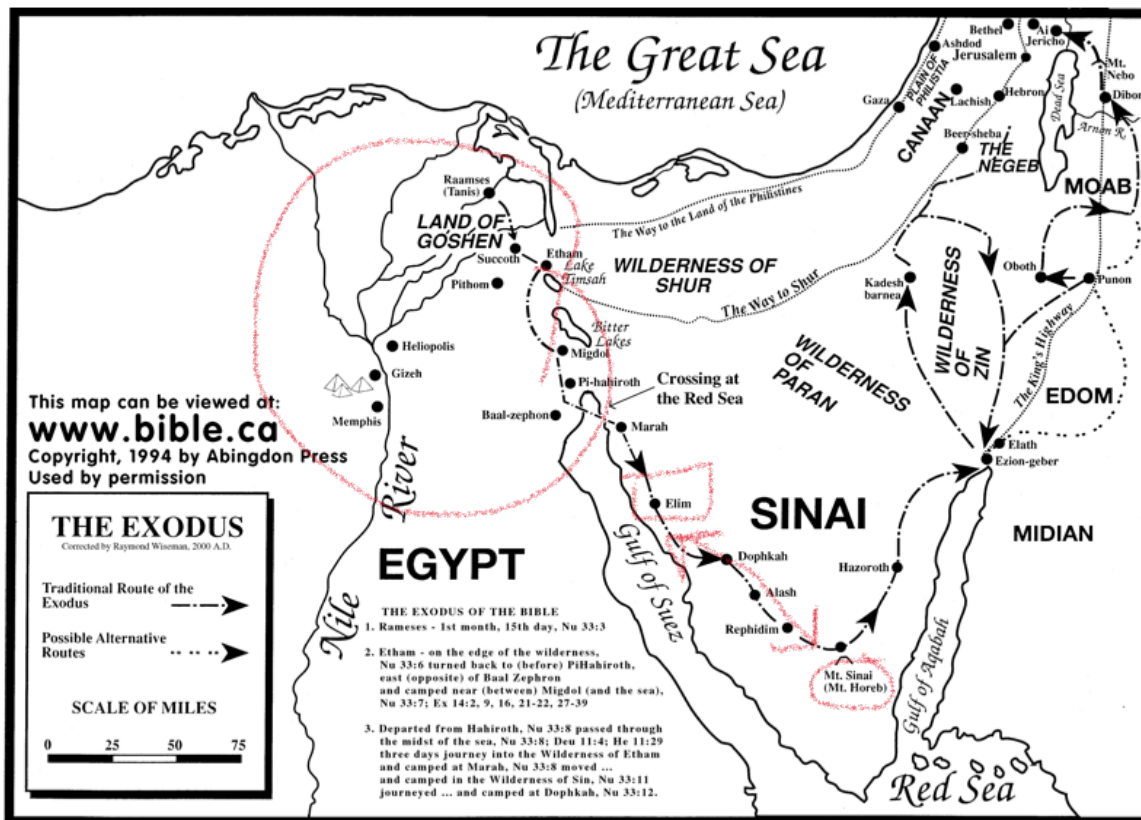
1. Where was Israel camped at the end of chapter 15? What is unique about that particular spot? See Exodus 15:27 for your answer.

Exodus 15:27 Then they came to Elim where there were twelve springs of water and seventy date palms, and they camped there beside the waters.

It had lots of water and was rich in luxuries—like dates! It would have been just wonderful to camp there after the stress and hardship in living in Egypt, the plagues, and then the hasty flight out of there.

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.

Exodus 16:1 Then they set out from *Elim*, and all the congregation of the sons of Israel came to *the wilderness of Sin*, which is *between Elim and Sinai*, on the fifteenth day of the second month after their *departure from the land of Egypt*.



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?

After that peaceful repose, the whole congregation grumbled against Moses and Aaron—while they were in the wilderness. The congregation complained against them because they were hungry. They accused Moses and Aaron of intentionally bringing them out into the wilderness to kill them off with hunger.

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?

Exodus 15:22–24 Then Moses led Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water. When they came to Marah, they could not drink the waters of Marah, for they were bitter; therefore it was named Marah. So, the people grumbled at Moses, saying, "What shall we drink?"

There, they complained about not having anything to drink. So then, God took them to a place of abundant water, and then they complained about not having any food. And all this was after the miraculous Red Sea Crossing.

- 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?

Exodus 16:4–5 Then the LORD said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction. "On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily."

The Lord intends to provide for them by raining down bread from heaven every day! Except for the sabbath and then He will provide double! He is so kind! He also wants to see if they will obey Him.

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.

Psalm 19:14 Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O Lord, my rock and my Redeemer.

Psalm 103:2 Bless the Lord, O my soul, And forget none of His benefits;

Psalm 107:43 Who is wise? Let him give heed to these things, And consider the lovingkindnesses of the Lord.

Psalm 119:59 I considered my ways And turned my feet to Your testimonies.

1 Corinthians 10:6–13 Now these things happened as examples for us, so that we would not crave evil things as they also craved. Do not be idolaters, as some of them were; as it is written, “The people sat down to eat and drink, and stood up to play.” Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. Nor let us try the Lord, as some of them did, and were destroyed by the serpents. Nor grumble, as some of them did, and were destroyed by the destroyer. 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. Therefore let him who thinks he stands take heed that he does not fall. No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

James 1:2–4 Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.

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.

Exodus 16:6–8 So Moses and Aaron said to all the sons of Israel, “At evening you will know that the LORD has brought you out of the land of Egypt; and in the morning you will see the glory of the LORD, for **He hears your grumbings against the LORD**; and what are we, that you grumble against us?” Moses said, “This will happen when the LORD gives you meat to eat in the evening, and bread to the full in the morning; for **the LORD hears your grumbings which you grumble against Him**. And what are we? Your grumbings are not against us but against the LORD.”

Have you no words? Ah, think again,
Words flow apace when you complain;
And fill your fellow creature's ear
With the sad tale of all your care.

Were half the breath thus vainly spent,
To Heav'n in supplication sent;
Your cheerful song would oftener be,
Hear what the Lord has done for me!

~William Cowper¹

7. What was the Lord's answer to the Israelite's needs and wants? See Exodus 16:9-12.

What reason does He give for providing for them in this way?

Exodus 16:9–12 Then Moses said to Aaron, “Say to all the congregation of the sons of Israel, ‘Come near before the LORD, for He has heard your grumbings.’” It came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. And the LORD spoke to Moses, saying, “I have heard the grumbings of the sons of Israel; speak to

¹William Cowper, “What Various Hindrances We Meet,” <http://www.hymntime.com/tch/htm/w/v/h/wvhwmeet.htm>

them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread; **and you shall know that I am the LORD your God.**' "

God had the people assemble and come near to the Lord. They are told that He has heard their grumbings. Then the glory of the Lord appeared in the cloud. God speaks to Moses and tells him to tell the people that He has heard their grumbings and will provide meat for them at twilight and bread for them in the morning, **so they will know that He is the Lord their God.**

How patient and understanding the Lord is toward His people! How patient and understanding He is with me! Even His provision has a purpose of furthering our relationship with Him—that we would *know Him*.

8. The first time manna makes its appearance in the Scriptures is in Exodus 16, although it's certainly not the last time. What particulars about manna do you learn from Exodus 16:13-15?

Exodus 16:13–15 So it came about at evening that the quails came up and covered the camp, and in the morning there was a layer of dew around the camp. When the layer of dew evaporated, behold, on the surface of the wilderness there was a fine flake-like thing, fine as the frost on the ground. When the sons of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread which the LORD has given you to eat.

It showed up in the morning. There was a layer of dew on the ground in the morning, but when the dew evaporated there was a fine, flake like thing, delicate like frost all over the ground. Moses identified it for the Israelites as God's provision of bread for them. Can you imagine?! How cool is that?

- a. What specific instruction did the Lord give them concerning the manna in Exodus 16:16-19, 22-26, 29-30?

Notice there was not to be any hoarding! Everyone was to take as they needed. God even prevented them from hoarding. God regulated how much they should take for each family knowing the covetousness of human, sinful hearts.

Exodus 16:16–19 "This is what the LORD has commanded, 'Gather of it every man as much as he should eat; **you shall take an omer apiece according to the number of persons each of you has in his tent.**'" The sons of Israel did so, and some gathered much and some little. When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat. Moses said to them, "Let no man leave any of it until morning."
Exodus 16:22–26 **Now on the sixth day they gathered twice as much bread, two omers for each one.** When all the leaders of the congregation came and told Moses, then he said to them, "This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning." **So they put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it.**

Moses said, “Eat it today, for today is a sabbath to the LORD; today you will not find it in the field. “Six days you shall gather it, but on the seventh day, the sabbath, there will be none.”

Exodus 16:29–30 “See, the LORD has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day.” So the people rested on the seventh day.

- b. While God’s instructions were clear, what did Israel still need to learn? See Exodus 16:20-21, 27-28.

Exodus 16:20–21 *But they did not listen to Moses, and some left part of it until morning, and it bred worms and became foul;* and Moses was angry with them. *They gathered it morning by morning, every man as much as he should eat;* but when the sun grew hot, it would melt.

Exodus 16:27–28 It came about on the seventh day that some of the people went out to gather, but they found none. Then the LORD said to Moses, “How long do you refuse to keep My commandments and My instructions?”

They needed to learn how to trust the Lord and obey His commands. By trusting the Lord to provide for them, they were living by faith instead of eyeing their circumstances. So appropriate for our times!

- c. What else do we learn about manna from Exodus 16:31-36?

Exodus 16:31–36 The house of Israel named it manna, and it was like ***coriander seed, white, and its taste was like wafers with honey.*** Then Moses said, “This is what the LORD has commanded, ‘***Let an omerful of it be kept throughout your generations,*** that they may see the bread that I fed you in the wilderness, when I brought you out of the land of Egypt.’ ” Moses said to Aaron, “***Take a jar and put an omerful of manna in it, and place it before the LORD to be kept throughout your generations.***” As the LORD commanded Moses, so Aaron placed it before the Testimony, to be kept. ***The sons of Israel ate the manna forty years, until they came to an inhabited land; they ate the manna until they came to the border of the land of Canaan.*** (Now an omer is a tenth of an ephah.)

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.

Deuteronomy 8:3 “He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD. *Manna was to teach them (and us) that man lives by the Word of God. We must be spiritually sustained, even above our physical sustenance.*

Deuteronomy 8:16 “In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end. *Manna is a tool to humble and train our hearts. In the end it will produce good spiritual results in us, though the method may be difficult.*

John 6:26–36 Jesus answered them and said, “Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled. “Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal.” Therefore they said to Him, “What shall we do, so that we may work the works of God?” Jesus answered and said to them, “This is the work of God, that you believe in Him whom He has sent.” So they said to Him, “What then do You do for a sign, so that we may see, and believe You? What work do You perform? “Our fathers ate the manna in the wilderness; as it is written, ‘HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.’ ” Jesus then said to them, “Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. “For the bread of God is that which comes down out of heaven, and gives life to the world.” Then they said to Him, “Lord, always give us this bread.” Jesus said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. “But I said to you that you have seen Me, and yet do not believe. *Jesus wants us to learn that He provides all the nourishment and sustenance our souls need. He is enough.*

Hebrews 3:7–19 Therefore, just as the Holy Spirit says, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, WHERE YOUR FATHERS TRIED Me BY TESTING Me, AND SAW MY WORKS FOR FORTY YEARS. “THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, ‘THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS’; AS I SWORE IN MY WRATH, ‘THEY SHALL NOT ENTER MY REST.’ ” ***Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. But encourage one another day after day, as long as it is still called “Today,” so that none of you will be hardened by the deceitfulness of sin.*** For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, while it is said, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME.” For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who were disobedient? ***So we see that they were not able to enter because of unbelief. We are to learn “The Manna Lessons” and not give way to unbelief and stubbornness.***

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

Joshua 5:10–12 While the sons of Israel camped at Gilgal they observed the Passover on the evening of the fourteenth day of the month on the desert plains of Jericho. ***On the day after the Passover, on that very day, they ate some of the produce of the land, unleavened cakes and parched grain. The manna ceased on the day after they had eaten some of the produce of the land,*** so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year.

The manna lasted all the 40 years until they ate some of the produce of the land. Then the Lord gave to them from the “natural” means. It was still His provision, but now He

provided from the rich and fertile land, while in the inhospitable desert, He made food for them.

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?

His power, His faithfulness, His care, His patience, His personal attention to the details and needs of His children, His insistence at being involved in the lives and needs of His children, His persistence in training and teaching His children, His commitment in not swerving from what is best.

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

Exodus 17:1 Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was ***no water for the people to drink.***

Uh-oh.

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

The people were thirsty, but rather than seek the Lord and wait on Him by faith, they grumbled. They quarreled with Moses. They blamed Moses. They, in no way, exhibited any faith.

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

Exodus 17:4-7 So Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me." Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. "Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. He named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?"

Moses was afraid they would stone him because they were so worked up.

God's solution was to have Moses be the agent of deliverance so the people would respect him more. God did a mighty miracle and provided water out of a rock for them.

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.

Massah was a time of testing the Lord. That name should bring up the shame and sorrow that occurred there. That time of testing was to be remembered. Isn't it fun to see Psalm 95 repeated in the book of Hebrews almost verbatim?!

Deuteronomy 6:16–19 *“You shall not put the LORD your God to the test, as you tested Him at Massah. “You should diligently keep the commandments of the LORD your God, and His testimonies and His statutes which He has commanded you. “You shall do what is right and good in the sight of the LORD, that it may be well with you and that you may go in and possess the good land which the LORD swore to give your fathers, by driving out all your enemies from before you, as the LORD has spoken.*

Psalm 95:1–11 *O come, let us sing for joy to the LORD, Let us shout joyfully to the rock of our salvation. Let us come before His presence with thanksgiving, Let us shout joyfully to Him with psalms. For the LORD is a great God And a great King above all gods, In whose hand are the depths of the earth, The peaks of the mountains are His also. The sea is His, for it was He who made it, And His hands formed the dry land. Come, let us worship and bow down, Let us kneel before the LORD our Maker. For He is our God, And we are the people of His pasture and the sheep of His hand. Today, if you would hear His voice, Do not harden your hearts, as at Meribah, As in the day of Massah in the wilderness, “When your fathers tested Me, They tried Me, though they had seen My work. “For forty years I loathed that generation, And said they are a people who err in their heart, And they do not know My ways. “Therefore I swore in My anger, Truly they shall not enter into My rest.”*

Hebrews 3:7–11 Therefore, just as the Holy Spirit says, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, WHERE YOUR FATHERS TRIED Me BY TESTING Me, AND SAW MY WORKS FOR FORTY YEARS. “THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, ‘THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS’; AS I SWORE IN MY WRATH, ‘THEY SHALL NOT ENTER MY REST.’ ”

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

Exodus 17:8–10 Then Amalek came and fought against Israel at Rephidim. So Moses said to Joshua, “Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand.” Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill.

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.

Genesis 36:12 *Timna was a concubine of Esau’s son Eliphaz and she bore Amalek to Eliphaz. These are the sons of Esau’s wife Adah.*

Genesis 36:15–16 *These are the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn of Esau, are chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek. **These are the chiefs descended from Eliphaz in the land of Edom;** these are the sons of Adah.*

Numbers 13:25–29 When they returned from spying out the land, at the end of forty days, they proceeded to come to Moses and Aaron and to all the congregation of the sons of Israel in the wilderness of Paran, at Kadesh; and they brought back word to them and to all the congregation and showed them the fruit of the land. Thus they told him, and said, “We went in to the land where you sent us; and it certainly does flow with milk and honey, and this is its fruit. “Nevertheless, the people who live in the land are strong, and the cities are fortified and very large; and moreover, we saw the descendants of Anak there. *“Amalek is living in the land of the Negev and the Hittites and the Jebusites and the Amorites are living in the hill country, and the Canaanites are living by the sea and by the side of the Jordan.”*

Numbers 14:42–45 “Do not go up, or you will be struck down before your enemies, for the LORD is not among you. *“For the Amalekites and the Canaanites will be there in front of you, and you will fall by the sword, inasmuch as you have turned back from following the LORD. And the LORD will not be with you.”* But they went up heedlessly to the ridge of the hill country; neither the ark of the covenant of the LORD nor Moses left the camp. Then *the Amalekites and the Canaanites who lived in that hill country came down, and struck them and beat them down as far as Hormah.*

Deuteronomy 25:17–19 “Remember what *Amalek did to you along the way when you came out from Egypt, how he met you along the way and attacked among you all the stragglers at your rear when you were faint and weary; and he did not fear God.*

“Therefore it shall come about when the LORD your God has given you rest from all your surrounding enemies, in the land which the LORD your God gives you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you must not forget.

1 Samuel 15:1–3 Then Samuel said to Saul, “The LORD sent me to anoint you as king over His people, over Israel; now therefore, listen to the words of the LORD. “Thus says the LORD of hosts, *‘I will punish Amalek for what he did to Israel, how he set himself against him on the way while he was coming up from Egypt. ‘Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey.’*”

The Amalekites were related to Esau’s family, descended from Eliphaz, who lived in the land of Edom. They were mighty in the land. The Israelites left Canaan and resided in Egypt, but the Amalekites spread out and lived in the land of Promise. When Israel unbelievably disregarded God’s instruction not to go up and fight, many died at the Amalekites’ hands. When the Israelites when enroute to the promised land, the Amalekites came from behind and struck the stragglers. God saw this as odious. God intended to use Saul to punish the Amalekites for what they did.

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

Exodus 17:9–13 So Moses said to Joshua, “Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand.” Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. *So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed.* But Moses’ hands were heavy. Then they took a stone and put it under him, and he sat on

it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. So Joshua overwhelmed Amalek and his people with the edge of the sword.

As long as Moses held his arms up, the Israelites won in the battle against Amalek. God miraculously delivered them, but it also cost Moses some effort.

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?

God intended to deliver the Israelites, but Moses had to exercise faith, endurance, and receive help from others in order for God’s deliverance to be put on display. Moses couldn’t do it himself. He needed help. Moses grew weary, but had to persevere. Moses had to obey the Lord even though it was difficult for him to do. It wasn’t easy, but God still asked it of him.

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.

Exodus 17:14 Then the LORD said to Moses, “Write this in a book as a memorial and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.”

Joshua overwhelmed and won the battle against the Amalekites, but he hadn’t eradicated them. The memorial was a promise that God would go before them in completing this work when they entered the land.

Deuteronomy 25:17–19 “Remember what Amalek did to you along the way when you came out from Egypt, how he met you along the way and attacked among you all the stragglers at your rear when you were faint and weary; and he did not fear God. “Therefore it shall come about when the Lord your God has given you rest from all your surrounding enemies, in the land which the Lord your God gives you as an inheritance to possess, ***you shall blot out the memory of Amalek from under heaven; you must not forget.***

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.

Exodus 17:15 *Moses built an altar and named it The LORD is My Banner.* Isn’t that just a lovely name? The Lord is the flag of victory. The Lord is the one over our heads. We wave the flag of faith proudly for through Him we are victorious.

Numbers 2:2 “The sons of Israel shall camp, each by his own standard, *with the banners of their fathers’ households*; they shall camp around the tent of meeting at a distance. *The banners declare their part in the family of Israel.*

Psalm 20:5 We will sing for joy over your victory, And in the name of our God we will set up our banners. May the Lord fulfill all your petitions. *The banners were part of a victory celebration.*

Psalm 60:4 You have given a banner to those who fear You, That it may be displayed because of the truth. Selah. *God gives a special banner to those who fear Him and desires it to be displayed.*

Song of Solomon 2:4 “He has brought me to his banquet hall, And his banner over me is love. *In SOS the king displays a banner to reveal his love to his wife.*

Song of Solomon 6:4 “You are as beautiful as Tirzah, my darling, As lovely as Jerusalem, As awesome as an army with banners. *In SOS the king says his wife is as beautiful as an army with banners, and most likely, they are victory banners.*

Song of Solomon 6:10 ‘Who is this that grows like the dawn, As beautiful as the full moon, As pure as the sun, As awesome as an army with banners?’ *In SOS, the king again gives the imagery of an army with banners.*

So to say that the Lord is my banner is a victorious, celebratory statement. It is a rejoicing name for God.

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?

Exodus 17:8–16 Then Amalek came and fought against Israel at Rephidim. So Moses said to Joshua, “Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand.” Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed. But Moses’ hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. So Joshua overwhelmed Amalek and his people with the edge of the sword. Then the Lord said to Moses, “Write this in a book as a memorial and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.” Moses built an altar and named it The Lord is My Banner; and he said, “The Lord has sworn; the Lord will have war against Amalek from generation to generation.”

In Exodus we first see Joshua as the leader of the fighting men. We learn that Joshua fully obeys Moses’ commands to fight against Amalek. Joshua rejoiced in the memorial about that day as it was recited to him by Moses of their victory over the Amalekites.

Exodus 24:13–14 So Moses arose with Joshua his servant, and Moses went up to the mountain of God. But to the elders he said, “Wait here for us until we return to you. And behold, Aaron and Hur are with you; whoever has a legal matter, let him approach them.”

Joshua had been promoted to Moses’ aide, helper, and righthand man. Joshua was the only one who got to go up the mountain with Moses, not even Aaron got to go.

22. 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. God wanted the Israelites to learn that He fights for them, that He provides for them, that He can be trusted wholly, fully, completely, and that He desires them to follow Him in obedience. He doesn’t do things the same way each time, but He is the same forever—always good and upright in all His dealings.

It is the same in the Lord’s faithful training for my heart. He desires that I know Him and follow Him fully. The answer for times when I struggle in trusting Him? To review His previous dealings and look back over His faithfulness in my life.

Exodus 6:6–8 “Say, therefore, to the sons of Israel, ‘*I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. ‘Then I will take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. ‘I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the Lord.’ ”*

Exodus 15:1–18 Then Moses and the sons of Israel sang this song to the Lord, and said, “I will sing to the Lord, for He is highly exalted; The horse and its rider He has hurled into the sea. *“The Lord is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father’s God, and I will extol Him. “The Lord is a warrior; The Lord is His name. “Pharaoh’s chariots and his army He has cast into the sea; And the choicest of his officers are drowned in the Red Sea. “The deeps cover them; They went down into the depths like a stone. “Your right hand, O Lord, is majestic in power, Your right hand, O Lord, shatters the enemy. “And in the greatness of Your excellence You overthrow those who rise up against You; You send forth Your burning anger, and it consumes them as chaff. “At the blast of Your nostrils the waters were piled up, The flowing waters stood up like a heap; The deeps were congealed in the heart of the sea. “The enemy said, ‘I will pursue, I will overtake, I will divide the spoil; My desire shall be gratified against them; I will draw out my sword, my hand will destroy them.’ “You blew with Your wind, the sea covered them; They sank like lead in the mighty waters. “Who is like You among the gods, O Lord? Who is like You, majestic in holiness, Awesome in praises, working wonders? “You stretched out Your right hand, The earth swallowed them. “In Your lovingkindness You have led the people whom You have redeemed; In Your strength You have guided them to Your holy habitation. “The peoples have heard, they tremble; Anguish has gripped the inhabitants of Philistia. “Then the chiefs of Edom were dismayed; The leaders of Moab, trembling grips them; All the inhabitants of Canaan have melted away. “Terror and dread fall upon them; By the greatness of Your arm they are motionless as stone; Until Your people pass over, O Lord, Until the people pass over whom You have purchased. “You will bring them and plant them in the mountain of Your inheritance, The place, O Lord, which You have made for Your dwelling, The sanctuary, O Lord, which Your hands have established. “The Lord shall reign forever and ever.”*

Hebrews 11:6 And without faith it is impossible to please Him, for *he who comes to God must believe that He is and that He is a rewarder of those who seek Him.*

“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.

Exodus Lesson #8, Chapters 18-20

TEACHER'S GUIDE

1. Who is Jethro and what do we know about him? See Exodus 2:16-22; 3:1; 18:1-6; Numbers 10:29.

Exodus 2:16–22 Now the priest of Midian had seven daughters; and they came to draw water and filled the troughs to water their father's flock. Then the shepherds came and drove them away, but Moses stood up and helped them and watered their flock. When they came to Reuel their father, he said, "Why have you come back so soon today?" So they said, "An Egyptian delivered us from the hand of the shepherds, and what is more, he even drew the water for us and watered the flock." He said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat." Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses. Then she gave birth to a son, and he named him Gershom, for he said, "I have been a sojourner in a foreign land."

Exodus 3:1 Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God.

Exodus 18:1–6 Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, how the LORD had brought Israel out of Egypt. Jethro, Moses' father-in-law, took Moses' wife Zipporah, after he had sent her away, and her two sons, of whom one was named Gershom, for Moses said, "I have been a sojourner in a foreign land." The other was named Eliezer, for he said, "The God of my father was my help, and delivered me from the sword of Pharaoh." Then Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was camped, at the mount of God. He sent word to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."

Numbers 10:29 Then Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are setting out to the place of which the LORD said, 'I will give it to you'; come with us and we will do you good, for the LORD has promised good concerning Israel."

Jethro is Moses' father-in-law. He is also the priest of Midian. He had 7 daughters, one of which is Zipporah. He had many flocks. He helped care of Zipporah and their sons while Moses was in Egypt. Moses trusted him and wanted him to come with the Israelites.

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?

Moses is married, has two sons named Gershom and Eliezer who lived with their grandpa for a while.

Gershom = I have been a sojourner in a foreign land.

Eliezer = The God of my father was my help, and delivered me from the sword of Pharaoh.

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?

Exodus 18:1–3 Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, how the LORD had brought Israel out of Egypt. Jethro, Moses' father-in-law, took Moses' wife Zipporah, after he had sent her away, and her two sons, of whom one was named Gershom, for Moses said, "I have been a sojourner in a foreign land."

Exodus 18:5–8 Then Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was camped, at the mount of God. He sent word to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her." Then Moses went out to meet his father-in-law, and he bowed down and kissed him; and they asked each other of their welfare and went into the tent. Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had befallen them on the journey, and how the LORD had delivered them.

He entrusted his family to his father-in-law's care while he was in Egypt. Jethro was trustworthy and brought Zipporah and the boys to Moses. Moses had regard for Jethro, bowing and kissing him in greeting. They talked long with each other—and Moses told him all the details.

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.

Exodus 18:8–12 Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had befallen them on the journey, and how the LORD had delivered them. Jethro rejoiced over all the goodness which the LORD had done to Israel, in delivering them from the hand of the Egyptians. So Jethro said, "Blessed be the LORD who delivered you from the hand of the Egyptians and from the hand of Pharaoh, and who delivered the people from under the hand of the Egyptians. "Now I know that the LORD is greater than all the gods; indeed, it was proven when they dealt proudly against the people." Then Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to eat a meal with Moses' father-in-law before God.

When he hears of all God has done, Jethro rejoiced in the goodness of God's works for Israel. Jethro blessed God and declared that "now I know the Lord is greater than all gods." He offered a burnt offering and sacrifice to God and then celebrated with Moses and Aaron.

5. Jethro's wisdom is seen in his excellent counsel. How does Jethro's counsel help Moses? See Exodus 18:13-23.

Exodus 18:13–23 It came about the next day that Moses sat to judge the people, and the people stood about Moses from the morning until the evening. Now when Moses' father-in-law saw all that he was doing for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening?" Moses said to his father-in-law, "Because the

people come to me to inquire of God. “When they have a dispute, it comes to me, and I judge between a man and his neighbor and make known the statutes of God and His laws.” Moses’ father-in-law said to him, “The thing that you are doing is not good. “You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone. “Now listen to me: I will give you counsel, and God be with you. You be the people’s representative before God, and you bring the disputes to God, then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do. “Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders of thousands, of hundreds, of fifties and of tens. “Let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you. “If you do this thing and God so commands you, then you will be able to endure, and all these people also will go to their place in peace.”

He observes the processes and then advises Moses with a better way to do things. He is practical and helpful. His advice comes from the place of wanting to help Moses, from his love for his son-in-law.

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.

Exodus 18:19–20 “Now listen to me: I will give you counsel, and God be with you. *You be the people’s representative before God, and you bring the disputes to God, then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do.*

Acts 6:1–6 Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. So the twelve summoned the congregation of the disciples and said, ***“It is not desirable for us to neglect the word of God in order to serve tables.*** “Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. ***“But we will devote ourselves to prayer and to the ministry of the word.”*** The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. And these they brought before the apostles; and after praying, they laid their hands on them.

1 Timothy 4:13–16 Until I come, ***give attention to the public reading of Scripture, to exhortation and teaching. Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.*** Take pains with these things; be absorbed in them, so that your progress will be evident to all. Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

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?

Exodus 18:21–26 “Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders of thousands, of hundreds, of fifties and of tens. “Let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you. “If you do this thing and God so commands you, then you will be able to endure, and all these people also will go to their place in peace.” So Moses listened to his father-in-law and did all that he had said. Moses chose able men out of all Israel and made them heads over the people, leaders of thousands, of hundreds, of fifties and of tens. They judged the people at all times; the difficult dispute they would bring to Moses, but every minor dispute they themselves would judge.

In bringing other men to serve alongside Moses, they needed to be men who feared God, truthful, hating dishonest gain. Men able to judge disputes with wisdom and know when to bring things to Moses and when to deal with it themselves. Moses himself was humble and teachable and was quick to see his wise counsel. Leaders need men to come alongside them and share the workload and the burdens of leadership. Leaders do better when they have others serve alongside them.

Such good counsel and principles in looking for people to help in the ministry and the kind of person I need to be.

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.

Exodus 15:27 Then they came to ***Elim*** where there were twelve springs of water and seventy date palms, and they camped there beside the waters.

Exodus 16:1 Then they ***set out from Elim***, and all the congregation of the sons of Israel ***came to the wilderness of Sin, which is between Elim and Sinai***, on the **fifteenth day of the second month after their departure from the land of Egypt.**

Exodus 17:1 Then all the congregation of the sons of Israel ***journeyed by stages from the wilderness of Sin***, according to the command of the Lord, and ***camped at Rephidim***, and there was no water for the people to drink.

Exodus 18:5 Then Jethro, Moses’ father-in-law, came with his sons and his wife to Moses in the wilderness where he was camped, at ***the mount of God***.

Exodus 3:1 Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to ***Horeb, the mountain of God***.

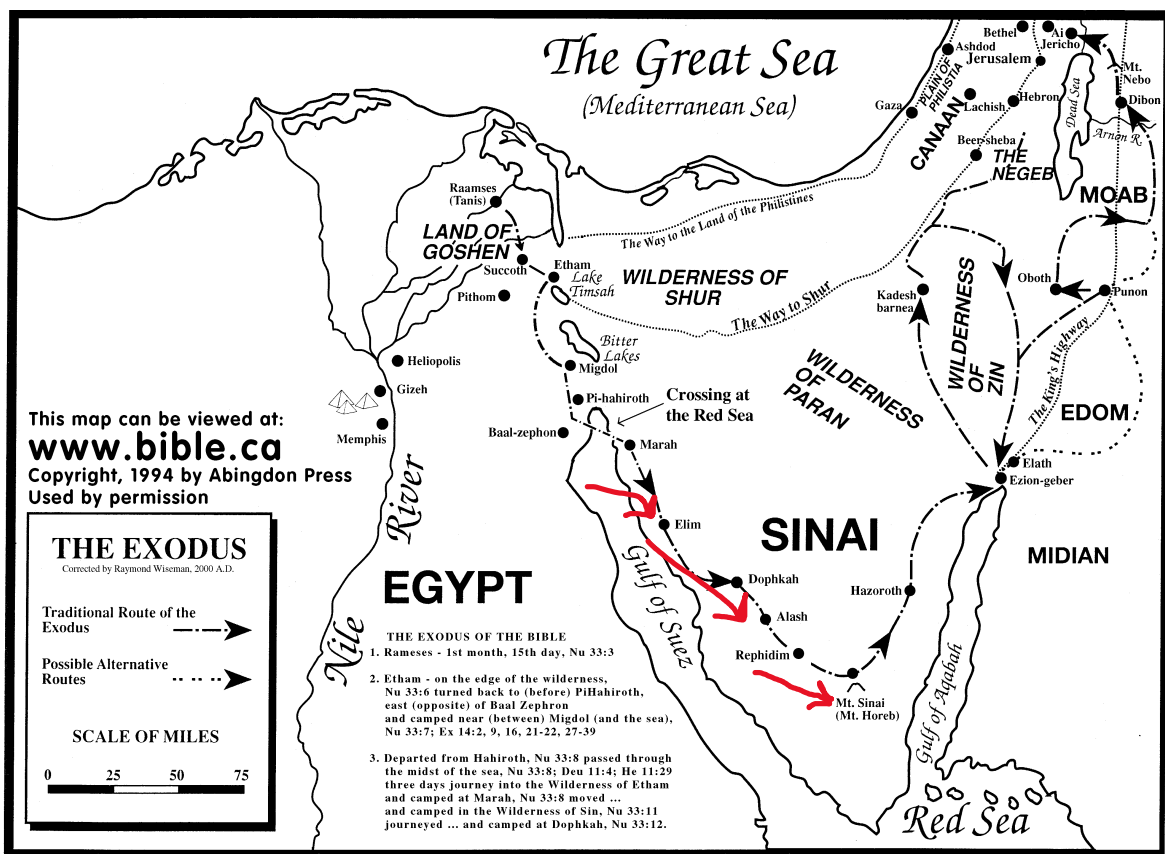
Exodus 3:12 And He said, “Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, ***you shall worship God at this mountain.***”

Exodus 4:27 Now the Lord said to Aaron, “***Go to meet Moses in the wilderness.***” So he went and ***met him at the mountain of God*** and kissed him.

Exodus 24:13 So Moses arose with Joshua his servant, and Moses went up to **the mountain of God**. The mountain of God is Mount Horeb, in the wilderness, where they were to worship the Lord.

Exodus 19:1–2 In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the mountain.

So, probably around 2-3 weeks from the time they left Elim to when they came to the wilderness of Sinai near Mt. Sinai/Horeb/Mountain of God.



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

Exodus 19:3 Moses went up to God, and the LORD called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel:

On the mountain—which is Sinai/Horeb in the wilderness of Sin

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)?

Exodus 19:4–5 ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to Myself. ‘Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; *He wants them to see and remember what He did to the Egyptians, how He carried them, and brought them here to the mountain to meet with Him. He desires that they obey His voice, keep His covenant, and be His own possession among all the peoples.*

Exodus 19:7–8 So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him. All the people answered together and said, “All that the LORD has spoken we will do!” And Moses brought back the words of the people to the LORD. *The people are eager to follow a God like that! One who is gracious and kind and sacrificial on their behalf.*

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

Exodus 19:9 The LORD said to Moses, “Behold, I will come to you in a thick cloud, so that the people may hear when I speak with you and may also believe in you forever.” Then Moses told the words of the people to the LORD. *God personally comes to Moses and speaks to Moses so that the people will hear. This will help him lead the people and help them trust his leadership.*

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 worshipping Him from these directions?

Exodus 19:10–15 The LORD also said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their garments; and let them be ready for the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people. “You shall set bounds for the people all around, saying, ‘Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain shall surely be put to death. ‘No hand shall touch him, but he shall surely be stoned or shot through; whether beast or man, he shall not live.’ When the ram’s horn sounds a long blast, they shall come up to the mountain.” So Moses went down from the mountain to the people and consecrated the people, and they washed their garments. He said to the people, “Be ready for the third day; do not go near a woman.”

The people are to consecrate themselves, wash their garments and be ready for the Lord to come down on the mountain. They are to set them apart from marital relations.

The people need to fear coming on the mountain. They are not to even touch its border, for whoever does so will be put to death. They cannot come to worship whenever they want or however they want. God begins to teach them that He is specific, holy, and not to be treated in whatever manner they want.

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

Exodus 19:16–20 So it came about on the third day, when it was morning, that there were *thunder and lightning flashes and a thick cloud upon the mountain and a*

very loud trumpet sound, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. **Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently.** When **the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder.** The LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up. *So incredible! That would have been terrifying! They would have been wondering at the God who called to them from that mountain.*

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?

Exodus 20:1–17 Then God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. “You shall have no other gods before Me. “You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. “You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments. “You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain. “Remember the sabbath day, to keep it holy. “Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. “For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy. “Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you. “You shall not murder. “You shall not commit adultery. “You shall not steal. “You shall not bear false witness against your neighbor. “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

God wanted them to know who He is and what He did for them. He wanted them to know how to worship Him and please Him. Unlike the “gods” of the nations, they didn’t have to guess. God laid it out for all to know—and then to obey. God teaches them what true love is like in forgiving them and being jealous for their love and devotion. God wanted them to understand that He cared for them in giving them a day of rest. God wanted them to understand that they could please Him by the way they cared for and treated each other.

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.

Romans 8:12–17 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh— for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. For all who are being led by the Spirit of God, these are sons of God. For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!” The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.

Galatians 1:3–5 Grace to you and peace from God our Father and the Lord Jesus Christ, who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, to whom be the glory forevermore. Amen.

Colossians 1:13–14 For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.

Titus 2:11–14 For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

Hebrews 2:14–15 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives.

We’ve been delivered from sin, death, and the flesh. We’ve been delivered from slavery and then been adopted as sons. We’ve been delivered from this present evil age. We’ve been delivered from the domain of darkness and transferred into the kingdom of Jesus, His beloved son, where we have redemption and the forgiveness of sins. We’ve been delivered from our past sinful life of ungodliness, worldly desires and can now live sensibly, righteously, and godly in the present age. We’ve been delivered from the penalty of our lawless deeds and can now be pure people for God’s own possession. We’ve been delivered from the power of Satan, death, and freed from the fear of death and slavery.

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

Exodus 20:3–7 “You shall have no other gods before Me. “You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. “You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, but showing lovingkindness to thousands, to those who love Me and keep My commandments. “You shall not take the

name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.

He desires a devoted worship. He desires a pure worship that isn't tainted with worship to any other creature or thing. He desires that we love Him above all else in our lives. He desires that we treat Him reverently, respectfully, showing honor to Him by being careful with His name and how we talk about Him, for His name embodies all He is.

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

Exodus 20:8–11 “Remember the sabbath day, to keep it holy. “Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. **“For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.**

The 7th day is to be a day of rest as a memorial and a day of praise to our great God who created/worked the other 6 days. What's amazing is that He instituted a day of rest for us as a result of His “labors!” God wants our day of rest to be a way to remember His faithfulness in completing creation.

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.

Matthew 12:8–12 “For the Son of Man is Lord of the Sabbath.” Departing from there, He went into their synagogue. And a man was there whose hand was withered. And they questioned Jesus, asking, “Is it lawful to heal on the Sabbath?”—so that they might accuse Him. And He said to them, “What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? *“How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath.” ~The Sabbath was given to serve man, not for man to serve the Sabbath. It was never meant to be a stranglehold for man, but a blessing.*

Mark 2:23–28 And it happened that He was passing through the grainfields on the Sabbath, and His disciples began to make their way along while picking the heads of grain. The Pharisees were saying to Him, “Look, why are they doing what is not lawful on the Sabbath?” And He said to them, “Have you never read what David did when he was in need and he and his companions became hungry; how he entered the house of God in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful for anyone to eat except the priests, and he also gave it to those who were with him?” Jesus said to them, *“The Sabbath was made for man, and not man for the Sabbath. “So the Son of Man is Lord even of the Sabbath.” Same comments as above.*

Luke 6:6–11 On another Sabbath He entered the synagogue and was teaching; and there was a man there whose right hand was withered. The scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath, so that they might find reason to accuse Him. But He knew what they were thinking, and He said to the man with the withered hand, “Get up and come forward!” And he got up and came forward.

And Jesus said to them, *“I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?”* After looking around at them all, He said to him, *“Stretch out your hand!”* And he did so; and his hand was restored. But they themselves were filled with rage, and discussed together what they might do to Jesus. *Jesus wanted them to remember that the Sabbath was never meant to be an excuse of not serving, loving, or doing good to others. It was to be a day of rest, but not an excuse to not show love.*

Luke 13:10–17 And He was teaching in one of the synagogues on the Sabbath. And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. When Jesus saw her, He called her over and said to her, *“Woman, you are freed from your sickness.”* And He laid His hands on her; and immediately she was made erect again and began glorifying God. But the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the crowd in response, *“There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day.”* But the Lord answered him and said, *“You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? “And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?”* As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him. *The Sabbath was meant to serve man and be a blessing. Doing good and rescuing people gives God glory—even on the Sabbath. Jesus rightly understands God’s purposes for the Sabbath.*

John 7:22–23 *“For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man. “If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on the Sabbath? Same as all the above comments.*

- a. What does the author of Hebrews teach us about the Sabbath? See Hebrews 4:1-11.

Hebrews 4:1–11 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. For we who have believed enter that rest, just as He has said, *“AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST,”* although His works were finished from the foundation of the world. For He has said somewhere concerning the seventh day: *“AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS”*; and again in this passage, *“THEY SHALL NOT ENTER MY REST.”* Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, He again fixes a certain day, *“Today,”* saying through David after so long a time just as has been said before, *“TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS.”* For if Joshua had given them rest, He would not have spoken of another day after that. So there remains a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His. Therefore let us be diligent to enter that rest, so that no

one will fall, through following the same example of disobedience. *Be eager and don't neglect entering into God's rest. The rest can be had by listening to, receiving, and believing in by faith the good news that was preached. The good news must be united with faith. Not heeding the gospel message is disobedience. Today is the day to respond—there is an urgency to the gospel message.*

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.

Exodus 20:12–17 “Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you. “You shall not murder. “You shall not commit adultery. “You shall not steal. “You shall not bear false witness against your neighbor. “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

We are to love each other, consider each other, do good to one another. These commands are the beginning of the heart work God desires for each of us. The commandments are to be obeyed from the seed to the fruit, in both their positive and negative applications.

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?

Exodus 20:18–21 All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance. Then they said to Moses, “Speak to us yourself and we will listen; but let not God speak to us, or we will die.” Moses said to the people, “Do not be afraid; *for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin.*” So the people stood at a distance, while Moses approached the thick cloud where God was.

The people knew God was speaking on the mountain and they saw His presence there. It inspired the proper fear and reverence toward Him. Moses went up on the mountain after he instructed them.

- 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?

Hebrews 12:18–29 For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word be spoken to them. For they could not bear the command, “IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED.” And so terrible was the sight, that Moses said, “I AM FULL OF FEAR and trembling.” But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge

of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel. See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less will we escape who turn away from Him who warns from heaven. And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." This expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain. Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire.

The Israelites couldn't even touch the mountain, or they would die. They saw the lightning and felt the earth tremble. But we, today, have an even mightier, greater in awe mountain to approach. Our mountain should inspire even greater awe in us and move us to respond today to the Word of God. *See to it that you do not refuse Him who is speaking.* Our mountain is greater. It is not subject to earth's fallibility, but to God's immovability and unchangeable nature.

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

He is not a created being, but one who speaks from heaven. He is unlike anything or anyone they have ever known or experienced. They are to respond to Him in reverence and fear.

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

Exodus 20:23–26 'You shall not make other gods besides Me; gods of silver or gods of gold, you shall not make for yourselves. *'You shall make an altar of earth for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you. 'If you make an altar of stone for Me, you shall not build it of cut stones, for if you wield your tool on it, you will profane it. 'And you shall not go up by steps to My altar, so that your nakedness will not be exposed on it.'*

Altar of earth, offer sacrifices on it, stone is fine if they are not cut stones, not to have steps so their nakedness will not be exposed (people can't look up their robes as they ascend the steps). Way different than the altars of the nations! Think of the Aztec ruins and the many steps rising to the sky.

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.

Nakedness is not okay with God. We are to worship Him modestly, with reverence, and with concern for how our appearance might affect other people's worship.

Exodus 28:40–43 “For Aaron’s sons you shall make tunics; you shall also make sashes for them, and you shall make caps for them, for glory and for beauty. “You shall put them on Aaron your brother and on his sons with him; and you shall anoint them and ordain them and consecrate them, that they may serve Me as priests. “*You shall make for them linen breeches to cover their bare flesh; they shall reach from the loins even to the thighs.* “They shall be on Aaron and on his sons when they enter the tent of meeting, or when they approach the altar to minister in the holy place, so that they do not incur guilt and die. It shall be a statute forever to him and to his descendants after him.

Leviticus 10:3 Then Moses said to Aaron, “It is what the Lord spoke, saying, ‘*By those who come near Me I will be treated as holy, And before all the people I will be honored.*’ ” So Aaron, therefore, kept silent.

Romans 12:1 Therefore I urge you, brethren, by the mercies of God, to *present your bodies a living and holy sacrifice*, acceptable to God, which is your spiritual service of worship.

1 Peter 1:14–16 As obedient children, *do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, be holy yourselves also in all your behavior*; because it is written, “You shall be holy, for I am holy.”

1 Peter 2:9–10 But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; *for you once were not a people, but now you are the people of God*; you had not received mercy, but now you have received mercy.

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

God desires us to know Him and His character. God teaches, instructs, and prepares Moses so he can prepare and instruct the people. God is compassionate in his dealings with poor, finite, clueless man. God is protective of man in man’s uneducated responses to God. He even sends Moses a second time to warn the people—another picture of God’s compassion. He is holy and is specific in how He is to be worshiped.

“‘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.

Exodus

Lesson #9, Chapters 21-24

TEACHER'S GUIDE

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?

Exodus 21:1–6 — **1** “Now these are the ordinances which you are to set before them: **2** “If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment. **3** “If he comes alone, he shall go out alone; if he is the husband of a wife, then his wife shall go out with him. **4** “If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out alone. **5** “But if the slave plainly says, ‘I love my master, my wife and my children; I will not go out as a free man,’ **6** then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.

Verse 2: If you do buy a Hebrew slave, he shall serve you for 6 years, but you shall release him as a free man in the 7th year, though you don't have to pay him.

Other: if he is bought alone, he goes out alone. If he is married when put into slavery, then his wife is set free too. If however, his master gives him a wife, and they have children, then she and the children belong to the master. The slave can be set free alone, but the wife and the children stay. He can choose to stay and willingly indenture himself to the master. Then he shall serve his master permanently. Willing service to a master he loves.

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?

Exodus 21:7–11 — 7 “If a man sells his daughter as a female slave, she is not to go free as the male slaves do. **8** “If she is displeasing in the eyes of her master who designated her for himself, then he shall let her be redeemed. He does not have authority to sell her to a foreign people because of his unfairness to her. **9** “If he designates her for his son, he shall deal with her according to the custom of daughters. **10** “If he takes to himself another woman, he may not reduce her food, her clothing, or her conjugal rights. **11** “If he will not do these three things for her, then she shall go out for nothing, without payment of money.

If her master grows displeased with her, the master shall let her be redeemed. He cannot sell her just because he is displeased with her. He cannot sell her to a foreign people. If he intended to give her to his son, then he shall treat her as his daughter. If he takes her as his wife, he cannot reduce her marital rights. But he can release her from her slavery, though he doesn't have to pay her.

3. What do these laws teach us about God?
God is concerned about the helpless. He is concerned about those who could be taken advantage of.

4. Read through Exodus 21:12-36. How would you categorize these laws? What do the punishments for breaking God's commandments teach you about what God considers valuable?

These laws help distinguish between premeditated harm versus harm that is accidental. These laws are a protection for those who accidentally harm someone. They also delineate the punishments necessary to those who intend harm or don't take steps to protect others. Inactivity or passivity doesn't protect them after they have been taught to actively seek to protect others.

It is important to God that we care for one another. He provides these laws to help guide the nation in how to do that well.

Exodus 21:12–36 — 12 “He who strikes a man so that he dies shall surely be put to death. **13** “But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint you a place to which he may flee. **14** “If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily, you are to take him even from My altar, that he may die. **15** “He who strikes his father or his mother shall surely

be put to death. **16** “He who kidnaps a man, whether he sells him or he is found in his possession, shall surely be put to death. **17** “He who curses his father or his mother shall surely be put to death. **18** “If men have a quarrel and one strikes the other with a stone or with his fist, and he does not die but remains in bed, **19** if he gets up and walks around outside on his staff, then he who struck him shall go unpunished; he shall only pay for his loss of time, and shall take care of him until he is completely healed. **20** “If a man strikes his male or female slave with a rod and he dies at his hand, he shall be punished. **21** “If, however, he survives a day or two, no vengeance shall be taken; for he is his property. **22** “If men struggle with each other and strike a woman with child so that she gives birth prematurely, yet there is no injury, he shall surely be fined as the woman’s husband may demand of him, and he shall pay as the judges decide. **23** “But if there is any further injury, then you shall appoint as a penalty life for life, **24** eye for eye, tooth for tooth, hand for hand, foot for foot, **25** burn for burn, wound for wound, bruise for bruise. **26** “If a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye. **27** “And if he knocks out a tooth of his male or female slave, he shall let him go free on account of his tooth. **28** “If an ox gores a man or a woman to death, the ox shall surely be stoned and its flesh shall not be eaten; but the owner of the ox shall go unpunished. **29** “If, however, an ox was previously in the habit of goring and its owner has been warned, yet he does not confine it and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death. **30** “If a ransom is demanded of him, then he shall give for the redemption of his life whatever is demanded of him. **31** “Whether it gores a son or a daughter, it shall be done to him according to the same rule. **32** “If the ox gores a male or female slave, the owner shall give his or her master thirty shekels of silver, and the ox shall be stoned. **33** “If a man opens a pit, or digs a pit and does not cover it over, and an ox or a donkey falls into it, **34** the owner of the pit shall make restitution; he shall give money to its owner, and the dead animal shall become his. **35** “If one man’s ox hurts another’s so that it dies, then they shall sell the live ox and divide its price equally; and also they shall divide the dead ox. **36** “Or if it is known that the ox was previously in the habit of goring, yet its owner has not confined it, he shall surely pay ox for ox, and the dead animal shall become his.

5. In Exodus 21:28-36, we learn God intends we be held responsible for our actions. What scenarios are given in these verses?

An ox goring someone. If a man digs a pit and doesn’t cover it. An ox hurting someone’s ox or animals. The laws all take into account a first-time occurrence versus a pattern and also making restitution for these things.

6. As you look back over chapter 21, how would you describe the theme or common thread in all these laws? As you consider chapter 21, what would you say God is concerned about?

God is concerned about how we care for others. It’s not okay to say, “It’s not my fault” or “They’re not part of my family.” We are to actively consider how to love our neighbors. God is active in His love and care for us. He wants us to be engaged in caring for others and take responsibility for our actions.

7. In a culture that takes no responsibility for a wrong or an injury and evades facing consequences, how would our society change if these principles were applied?
Oh my! It would really be something. There would be less litigation. Less anger and “stressed out” people. We would see less desperation because people would be caring for one another.

- a. How can we practice these principles in relation to our brothers and sisters in Christ when an accident happens, or we neglect our responsibilities and disaster strikes?

We need to step up, admit our faults, and take our lumps. We need to trust God’s processes as best for us and best for society. If something “terrible” happens where I accidentally hurt someone, then I need to trust that God has brought this thing into my life for a purpose. We need to also proactively seek good for the sake of others.

8. In Exodus 22:2-4, we read about guidelines concerning a thief. What interesting distinctions stand out in the instructions given for a homeowner confronting a thief?
Exodus 22:2–4 “If the thief is caught while breaking in and is struck so that he dies, there will be no bloodguiltiness on his account. “But if the sun has risen on him, there will be bloodguiltiness on his account. He shall surely make restitution; if he owns nothing, then he shall be sold for his theft. “If what he stole is actually found alive in his possession, whether an ox or a donkey or a sheep, he shall pay double.

The part about the sun rising which changes the bloodguiltiness. Being able to see them and confront them in the daytime changes things, instead of when a thief breaks in during the dark of the night.

The “on his account” of verse 2 refers to the thief. If the thief is killed during the nighttime, no one shall be punished for the blood that is spilt.

If the theft happened during the daytime and the homeowner killed the thief, then he would be held accountable. He would be guilty of spilling blood.

The second part of verse 3 refers to the judgments against the thief again. If the thief is caught, then he shall make restitution for his theft. If he doesn’t own anything to pay back in restitution, then he shall actually be sold (implied that he will either be sold to the homeowner or sold, and the money given to the homeowner. Neither option is explained. Probably would be up to the homeowner to choose.)

If the thief is caught “with the goods” then he is to make double restitution.

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?
Exodus 22:14–15 “If a man borrows anything from his neighbor, and it is injured or dies while its owner is not with it, he shall make full restitution. “If its owner is with it, he shall not make restitution; if it is hired, it came for its hire.

It makes you consider the care you need to take with other people's stuff. We have had people borrow stuff and return it broken without even offering to fix or replace it. There's a principle of valuing the generosity and goods of another person. If I borrow and then break something, I need to proactively go to them and seek to work out a deal of replacing what I broke.

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?

Exodus 22:16–17 “If a man seduces a virgin who is not engaged, and lies with her, he must pay a dowry for her to be his wife. “If her father absolutely refuses to give her to him, he shall pay money equal to the dowry for virgins.

Seducing a virgin is stealing from her father/family, stealing from her future husband, and stealing from her.

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?

Exodus 22:21–27 “You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. “You shall not afflict any widow or orphan. “If you afflict him at all, and if he does cry out to Me, I will surely hear his cry; and My anger will be kindled, and I will kill you with the sword, and your wives shall become widows and your children fatherless. “If you lend money to My people, to the poor among you, you are not to act as a creditor to him; you shall not charge him interest. “If you ever take your neighbor's cloak as a pledge, you are to return it to him before the sun sets, for that is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that when he cries out to Me, I will hear him, for I am gracious.

God is concerned for all people, even the stranger or foreigner (who were often abused when they traveled into foreign lands). God cares for the defenseless like the widow and orphan, the poor.

Through oppression, affliction, charging usury, taking a pledge, we steal from someone's dignity, rights, means of providing for themselves. In not seeing to the needs of our “neighbors,” we actually steal from them. Every negative command also has implied ways to positively implement it as well.

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.

Exodus 22:28 “You shall not curse God, nor curse a ruler of your people.

James 4:11–12 Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge of it. There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?

We steal the glory of another when we criticize, curse, talk down, bad mouth, complain about them. We steal their good reputation, even stealing from other's their good opinion about someone. When we are critical of others, it steals their "good name."

- a. In verses 29-30 how is a *delay* in the giving of an offering, stealing from God?

Exodus 22:29–30 "You shall not delay the offering from your harvest and your vintage. The firstborn of your sons you shall give to Me. "You shall do the same with your oxen and with your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me.

To delay in giving your offering to the Lord steals from Him. It shows you don't love Him as much as you might say you do because you are coveting the things you are withholding.

- 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?

Exodus 22:31 "You shall be holy men to Me, therefore you shall not eat any flesh torn to pieces in the field; you shall throw it to the dogs.

They steal glory from God by defiling themselves by eating flesh torn to pieces in the field. We steal love and obedience from the Lord when we disobey Him and do our own thing.

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?

Exodus 23:1–9 "You shall not bear a false report; do not join your hand with a wicked man to be a malicious witness. "You shall not follow the masses in doing evil, nor shall you testify in a dispute so as to turn aside after a multitude in order to pervert justice; nor shall you be partial to a poor man in his dispute. "If you meet your enemy's ox or his donkey wandering away, you shall surely return it to him. "If you see the donkey of one who hates you lying helpless under its load, you shall refrain from leaving it to him, you shall surely release it with him. "You shall not pervert the justice due to your needy brother in his dispute. "Keep far from a false charge, and do not kill the innocent or the righteous, for I will not acquit the guilty. "You shall not take a bribe, for a bribe blinds the clear-sighted and subverts the cause of the just. "You shall not oppress a stranger, since you yourselves know the feelings of a stranger, for you also were strangers in the land of Egypt.

- Lying and trying to "get" someone seems to be more common place today. The maliciousness we see online and in the news has become common—and completely against what God desires for His people.

- Following the masses, perverting justice—come from hiding the truth and not coming clean. We don't seem to reward truth telling anymore.
- We don't see integrity in caring for strangers or caring for their stuff. If we find it, it becomes ours and we don't return it.
- Perverting justice happens all the time. Getting away with things is more to be admired than doing what is right.
- Bribes seem welcomed.

14. What reasons are given for the Sabbath rest in Exodus 23:10-12?

Exodus 23:10–12 “You shall sow your land for six years and gather in its yield, but on the seventh year you shall let it rest and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard and your olive grove. “Six days you are to do your work, but on the seventh day you shall cease from labor so that your ox and your donkey may rest, and the son of your female slave, as well as your stranger, may refresh themselves. The sabbath rest year is for the needy people to eat and whatever is leftover is for the beasts of the field. The day of Sabbath rest is for them to rest physically and be refreshed.

Oh the loving care and provision of an all kind God! We don't need to pursue “self-care” when God cares for us!!!!

- a. What do you learn about the Sabbath rest from these other passages? See Genesis 2:2; Leviticus 25:2; Deuteronomy 5:12-15.

Genesis 2:2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.

Leviticus 25:2 “Speak to the sons of Israel and say to them, ‘When you come into the land which I shall give you, then the land shall have a sabbath to the LORD.

Deuteronomy 5:12–15 ‘Observe the sabbath day to keep it holy, as the LORD your God commanded you. ‘Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you. ‘You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day.

The Sabbath commemorates the Lord resting after He created. The land rest is to be a memorial and blessing to the people (and to the Lord for their obedience). The Sabbath is also a memorial of God's rescue of the Israelites from their slavery in Egypt. So lovely!!!

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?

Exodus 23:13–19 “Now concerning everything which I have said to you, be on your guard; and do not mention the name of other gods, nor let them be heard from your mouth. **“Three times a year you shall celebrate a feast to Me.** “You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. **And none shall appear before Me empty-handed.** “Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field. “Three times a year all your males shall appear before the Lord GOD. “You shall not offer the blood of My sacrifice with leavened bread; nor is the fat of My feast to remain overnight until morning. **“You shall bring the choice first fruits** of your soil into the house of the LORD your God. “You are not to boil a young goat in the milk of its mother.

They are to be a time of celebration to the Lord. It is a time to offer gifts and praise to the Lord. A time to bring the very best—the first fruits—to the Lord to honor Him, to show faith and trust in His future provision. To show obedience.

16. The Lord sent an angel with the Israelites. What do you learn about this angel from Exodus 23:20-23?

Exodus 23:20–23 “Behold, I am going to send an angel before you to guard you along the way and to bring you into the place which I have prepared. “Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him. “But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries. “For My angel will go before you and bring you in to the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

God sends the angel. The angel is to guard them along the way. The angel is to guide them to the place God has prepared for them. The angel is to be obeyed. The angel has power to withhold pardon. The angel has God’s name. Obeying the angel ensures God’s blessing.

- 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.

Exodus 3:2–6 The angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, “I must turn aside now and see this marvelous sight, why the bush is not burned up.” When the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” Then He said, “Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.” He said also, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, for he was afraid to look at God. *The angel of the Lord speaks to Moses from*

the bush, then tells Moses to remove his sandals, then proclaims He is the God of Abraham.

Deuteronomy 4:35 “To you it was shown that you might know that the LORD, He is God; there is no other besides Him. *There is only one God.*

Deuteronomy 4:39 “Know therefore today, and take it to your heart, that the LORD, He is God in heaven above and on the earth below; there is no other. *There is only one God.*

Isaiah 44:6–8 “Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: ‘I am the first and I am the last, And there is no God besides Me. ‘Who is like Me? Let him proclaim and declare it; Yes, let him recount it to Me in order, From the time that I established the ancient nation. And let them declare to them the things that are coming And the events that are going to take place. ‘Do not tremble and do not be afraid; Have I not long since announced it to you and declared it? And you are My witnesses. Is there any God besides Me, Or is there any other Rock? I know of none.’ ” *There is no God besides Him.*

Isaiah 46:9 “Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, *There is no other God besides Him.*

There is only one God. The angel of the Lord takes the honor due to God for Himself. That makes Him God.

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

Exodus 23:27–30 “I will send My terror ahead of you, and throw into confusion all the people among whom you come, and I will make all your enemies turn their backs to you. “I will send hornets ahead of you so that they will drive out the Hivites, the Canaanites, and the Hittites before you. “I will not drive them out before you in a single year, that the land may not become desolate and the beasts of the field become too numerous for you. “I will drive them out before you little by little, until you become fruitful and take possession of the land.

The slow clearing of the land is to keep the land from becoming overrun by the wild animals. God is allowing it to be done slowly so as not to overwhelm them. How kind He is!!!

- a. In Exodus 23:31-33 what reason is given for clearing out the inhabitants of the land?

Exodus 23:31–33 “I will fix your boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River Euphrates; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you. “You shall make no covenant with them or with their gods. “They shall not live in your land, because they will make you sin against Me; for if you serve their gods, it will surely be a snare to you.”

The inhabitants of the land must be cleared out because they will be a snare to the Israelites since they don't love or obey Him. They would cause the Israelites to sin against the Lord.

18. Chapter 24 tells us about the covenant ceremony. In verses 3-8 how did the people respond?

Exodus 24:3–8 Then Moses came and recounted to the people all the words of the LORD and all the ordinances; **and all the people answered with one voice and said, “All the words which the LORD has spoken we will do!”** Moses wrote down all the words of the LORD. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel. He sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the LORD. Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar. **Then he took the book of the covenant and read it in the hearing of the people; and they said, “All that the LORD has spoken we will do, and we will be obedient!”** So Moses took the blood and sprinkled it on the people, and said, “Behold the blood of the covenant, which the LORD has made with you in accordance with all these words.”

The people pledged to do all the Lord had spoken. They promised to obey His commands. Moses then even binds them with a blood covenant.

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.

Exodus 24:9–11 Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, and **they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself.** Yet He did not stretch out His hand against the nobles of the sons of Israel; and they saw God, and they ate and drank.

They got to see God in His glory in heaven!!! And He did not strike them down. He showed mercy in the midst of His glory.

Genesis 32:30 So Jacob named the place Peniel, for he said, **“I have seen God face to face, yet my life has been preserved.”**

Deuteronomy 5:24 “You said, ‘Behold, **the Lord our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that God speaks with man, yet he lives.**”

Judges 6:22–24 When Gideon saw that he was the angel of the Lord, he said, “Alas, O Lord God! **For now I have seen the angel of the Lord face to face.” The Lord said to him, “Peace to you, do not fear; you shall not die.”** Then Gideon built an altar there to the Lord and named it The Lord is Peace. To this day it is still in Ophrah of the Abiezrites.

Judges 13:22–23 So Manoah said to his wife, **“We will surely die, for we have seen God.” But his wife said to him, “If the Lord had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands,** nor would He have shown us all these things, nor would He have let us hear things like this at this time.”

In each case, everyone knows they should be killed because they saw God’s glory, yet the Lord extended mercy—and they knew it.

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.

Hebrews 4:14–16 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

God desires that we draw near to Him. Yet knowing our inability to stand in His presence, He has provided Jesus to make that possible so we can fellowship with Him.

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? They understood the “family rules” of living in a way that pleases God. Not only that, they heartily assented to them and entered into a covenant with God, that they would obey Him.

b. What *timeless truths* about God can we learn from section of Scripture? We learn about God’s care for all people and that He expects us to care for one another. We see God’s provision for mankind to live well upon the earth. We learn that God is holy and not to be trifled with. Yet we also see His mercy that is continually extended to mankind. God wants us to enter into His rest and trust Him. He is gracious and a promise-keeping God.

c. Because all Scripture is profitable and useful for training in righteousness, what principles can you glean and *apply* to your life today? Kind of already answered this in “b.” But God desires that I care for others with the care that He extends toward us. God is specific in how He is to be worshiped and I need to be careful in how I live before Him. I need to take advantage of God’s mercies instead of chafing against them—as in the case of the land being conquered slowly. I need to see that if God wanted things to happen quickly in my life, they would. So if they are not, then I need to rest in God’s timing.

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

TEACHER'S GUIDE

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.

Exodus 25:1–2 Then the LORD spoke to Moses, saying, “Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution.

In order to prepare for the building of God's tabernacle, God told them to raise the “funds” to make it happen. Moses was to communicate the need. Moses was to tell them who it was for—God. The contribution was to come from those “whose hearts are moved” to give. This is a freewill offering/contribution from the people.

- 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.

Exodus 35:21 *Everyone whose heart stirred him and everyone whose spirit moved him* came and brought the LORD'S contribution for the work of the tent of meeting and for all its service and for the holy garments. *God glorifying giving comes from a willing heart. It isn't done by rote, without thought, or without heart.*

1 Chronicles 29:3 “Moreover, *in my delight in the house of my God, the treasure I have of gold and silver, I give to the house of my God, over and above all that I have already provided* for the holy temple. *Giving pours forth from a delight in God. A heart like that then gives of its treasures. It also gives more—above and beyond what has already been given.*

1 Chronicles 29:5 of gold for the things of gold and of silver for the things of silver, that is, for all the work done by the craftsmen. ***Who then is willing to consecrate himself this day to the LORD?*** *Giving comes forth from a consecrated heart—a heart given to the Lord first.*

1 Chronicles 29:9 Then the people rejoiced ***because they had offered so willingly, for they made their offering to the LORD with a whole heart,*** and King David also rejoiced greatly. *Willing, whole heart giving brings joy and causes others to rejoice.*

1 Chronicles 29:14–17 “But ***who am I and who are my people that we should be able to offer as generously as this?*** For ***all things come from You, and from Your***

hand we have given You. “For we are sojourners before You, and tenants, as all our fathers were; our days on the earth are like a shadow, and there is no hope. “O LORD our God, **all this abundance that we have provided to build You a house for Your holy name, it is from Your hand, and all is Yours.** “Since I know, O my God, that You try the heart and delight in uprightness, I, in the integrity of my heart, have **willingly offered all these things**; so now with joy I have seen Your people, who are present here, make their offerings willingly to You. *God glorifying giving sees that God is the originator of all we have. We are only giving back to Him what He has given to us.*

Ezra 1:5–6 Then the heads of fathers’ households of Judah and Benjamin and the priests and the Levites arose, even **everyone whose spirit God had stirred to go up** and rebuild the house of the LORD which is in Jerusalem. All those about them encouraged them with articles of silver, with gold, with goods, with cattle and with valuables, aside from all that was given as a freewill offering. *Generous, God-glorifying giving is from the Lord. We can pray and ask God to do that work in our own hearts and in the hearts of the people.*

Romans 12:8 or he who exhorts, in his exhortation; **he who gives, with liberality**; he who leads, with diligence; he who shows mercy, with cheerfulness. *God loves it when we give liberally, which shows where our trust lies.*

2 Corinthians 8:11–12 But now **finish doing it also, so that just as there was the readiness to desire it, so there may be also the completion of it by your ability.** For if the readiness is present, it is **acceptable according to what a person has**, not according to what he does not have. *If you purpose to give, then don’t be affected by covetousness later. Finish giving. Give from what you have right now. Don’t give from a “projected reserve.”*

2 Corinthians 9:7–11 Each one must do just as he has **purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.** And **God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed**; as it is written, “HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS RIGHTEOUSNESS ENDURES FOREVER.” Now **He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness**; you will be enriched in everything **for all liberality**, which through us is producing thanksgiving to God. *Purpose in your heart to give. Don’t give grudgingly or under compulsion. Be a cheerful giver. God is able to make you have every grace to give in this way. If you desire to give, God will equip you in that gracious work. He will help you be a liberal, generous giver.*

- 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?

What gets in the way of joyful, generous giving? Lack of faith. A forgetfulness that God is the supplier of all we have. A spirit of envy and covetousness that can creep in after committing to give. Not really preparing to give or purposing to do so.

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?

Exodus 25:8 “Let them construct a sanctuary for Me, that I may dwell among them.

God wants the people to give generously so that a sanctuary for God may be built. It was a way of God showing the people that He dwelt among them.

Exodus 25:9 “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.

God has the plans. It’s not okay that they come up with their own plans. God will show them what He wants.

3. Read Exodus 25:10-22 and in your own words, briefly describe the ark God desires them to build.

Exodus 25:10–22 “They shall construct an ark of acacia wood two and a half cubits long, and one and a half cubits wide, and one and a half cubits high. “You shall overlay it with pure gold, inside and out you shall overlay it, and you shall make a gold molding around it. “You shall cast four gold rings for it and fasten them on its four feet, and two rings shall be on one side of it and two rings on the other side of it. “You shall make poles of acacia wood and overlay them with gold. “You shall put the poles into the rings on the sides of the ark, to carry the ark with them. “The poles shall remain in the rings of the ark; they shall not be removed from it. “You shall put into the ark the testimony which I shall give you. “You shall make a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide. “You shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat. “Make one cherub at one end and one cherub at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends. “The cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat. “You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. “There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.

Made of wood and overlaid with gold. It’s a box that was to be carried on poles. On the lid where cherubim. The ark was the place where the blood of the sacrifice was sprinkled. It was intended to be a visual spot where God would meet with the people through the work of the high priest.

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

Deuteronomy 10:2–5 ‘I will write on the tablets the words that were on the former tablets which you shattered, and you shall put them in the ark.’ “So I made an ark of acacia wood and cut out two tablets of stone like the former ones, and went up on the mountain with the two tablets in my hand. “He wrote on the tablets, like the former

writing, the Ten Commandments which the LORD had spoken to you on the mountain from the midst of the fire on the day of the assembly; and the LORD gave them to me. "Then I turned and came down from the mountain and put the tablets in the ark which I had made; and there they are, as the LORD commanded me."

Hebrews 9:4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant;

The ark was to hold the tablets of the 10 Commandments. It also held Aaron's rod, the jar of manna. It was to hold the important pieces of Israel's history as a way to remember God's work and deeds.

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

Exodus 25:21–22 "You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. "There I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.

It's actually not a seat. It's the lid of the ark box. The mercy seat was intended to be the place where God would visually meet with the people via the high priest when the high priest offered up the sacrifice for sin. God's presence would descend upon the ark and be above the mercy seat between the two cherubim.

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.

Exodus 25:23–30 "You shall make a table of acacia wood, two cubits long and one cubit wide and one and a half cubits high. "You shall overlay it with pure gold and make a gold border around it. "You shall make for it a rim of a handbreadth around it; and you shall make a gold border for the rim around it. "You shall make four gold rings for it and put rings on the four corners which are on its four feet. "The rings shall be close to the rim as holders for the poles to carry the table. "You shall make the poles of acacia wood and overlay them with gold, so that with them the table may be carried. "You shall make its dishes and its pans and its jars and its bowls with which to pour drink offerings; you shall make them of pure gold. "You shall set the bread of the Presence on the table before Me at all times.

It is a table of wood overlaid with gold. It is to be carried on poles (like the ark). The bread of the presence (the sacred bread) was to be kept there at all times. The lampstand is near it. It resided in the holy place.

Leviticus 24:5–9 "Then you shall take fine flour and bake twelve cakes with it; two-tenths of an ephah shall be in each cake. "You shall set them in two rows, six to a row, on the pure gold table before the Lord. "You shall put pure frankincense on each row that it may be a memorial portion for the bread, even an offering by fire to the Lord. "Every sabbath day he shall set it in order before the Lord continually; it is an

everlasting covenant for the sons of Israel. “It shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the Lord’s offerings by fire, his portion forever.”

Hebrews 9:2 For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place.

- a. Now look up John 6:32-35 to see how perfectly God’s Word, will, and plans harmonize together to reveal greater truths. What do you learn from these verses?

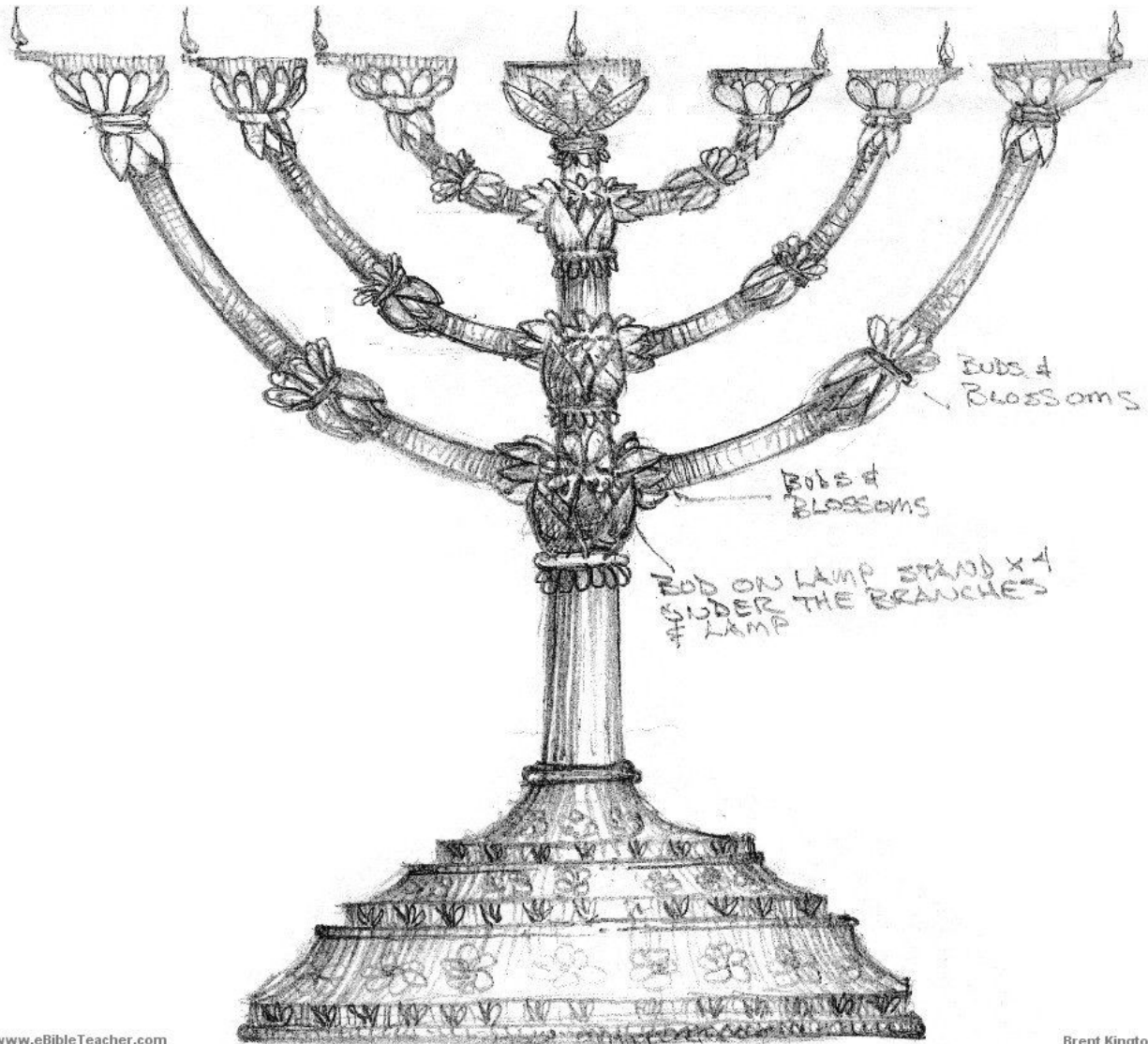
John 6:32–35 Jesus then said to them, “Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. “For the bread of God is that which comes down out of heaven, and gives life to the world.” Then they said to Him, “Lord, always give us this bread.” Jesus said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.

Jesus is the fulfillment of that picture of the perpetual bread offered up to God.

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.

Exodus 25:31–40 “Then you shall make a lampstand of pure gold. The lampstand and its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be of one piece with it. “Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its other side. “Three cups shall be shaped like almond blossoms in the one branch, a bulb and a flower, and three cups shaped like almond blossoms in the other branch, a bulb and a flower—so for six branches going out from the lampstand; and in the lampstand four cups shaped like almond blossoms, its bulbs and its flowers. “A bulb shall be under the first pair of branches coming out of it, and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the lampstand. “Their bulbs and their branches shall be of one piece with it; all of it shall be one piece of hammered work of pure gold. “Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it. “Its snuffers and their trays shall be of pure gold. “It shall be made from a talent of pure gold, with all these utensils. “See that you make them after the pattern for them, which was shown to you on the mountain.

The picture below isn’t mine. I found it on the internet. It’s way better than anything I could do:



www.eBibleTeacher.com

Brent Kington

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.

Leviticus 24:1-4 Then the LORD spoke to Moses, saying, "Command the sons of Israel that they bring to you clear oil from beaten olives for the light, to make a lamp burn continually. "Outside the veil of testimony in the tent of meeting, Aaron shall keep it in order from evening to morning before the LORD continually; it shall be a perpetual statute throughout your generations. "He shall keep the lamps in order on the pure gold lampstand before the LORD continually.

The lampstand was to burn perpetually as a symbol of God's glorious, eternal presence.

God dwells in light. He is light. The lampstand was to be a symbol of God's glowing, light giving, glorious nature.

Psalm 139:11–12 If I say, “Surely the darkness will overwhelm me, And the light around me will be night,” Even the darkness is not dark to You, And the night is as bright as the day. Darkness and light are alike to You.

John 8:12 Then Jesus again spoke to them, saying, “I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.”

John 12:46 “I have come as Light into the world, so that everyone who believes in Me will not remain in darkness.

2 Corinthians 4:6 For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.

Ephesians 5:8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light

1 John 1:5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.

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).

Exodus 26:1–14 “Moreover you shall make the tabernacle with ten curtains of fine twisted linen and blue and purple and scarlet material; you shall make them with cherubim, the work of a skillful workman. “The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits; all the curtains shall have the same measurements. “Five curtains shall be joined to one another, and the other five curtains shall be joined to one another. “You shall make loops of blue on the edge of the outermost curtain in the first set, and likewise you shall make them on the edge of the curtain that is outermost in the second set. “You shall make fifty loops in the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite each other. “You shall make fifty clasps of gold, and join the curtains to one another with the clasps so that the tabernacle will be a unit. “Then you shall make curtains of goats’ hair for a tent over the tabernacle; you shall make eleven curtains in all. “The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; the eleven curtains shall have the same measurements. “You shall join five curtains by themselves and the other six curtains by themselves, and you shall double over the sixth curtain at the front of the tent. “You shall make fifty loops on the edge of the curtain that is outermost in the first set, and fifty loops on the edge of the curtain that is outermost in the second set. “You shall make fifty clasps of bronze, and you shall put the clasps into the loops and join the tent together so that it will be a unit. “The overlapping part that is left over in the curtains of the tent, the half curtain that is left over, shall lap over the back of the tabernacle. “The cubit on one side and the cubit on the other, of what is left over in the length of the curtains of the tent, shall lap over the sides of the tabernacle on one side and on the other, to cover it. “You shall make a covering for the tent of rams’ skins dyed red and a covering of porpoise skins above.

10 curtains of linen divided into 5 and those 5 each joined together.

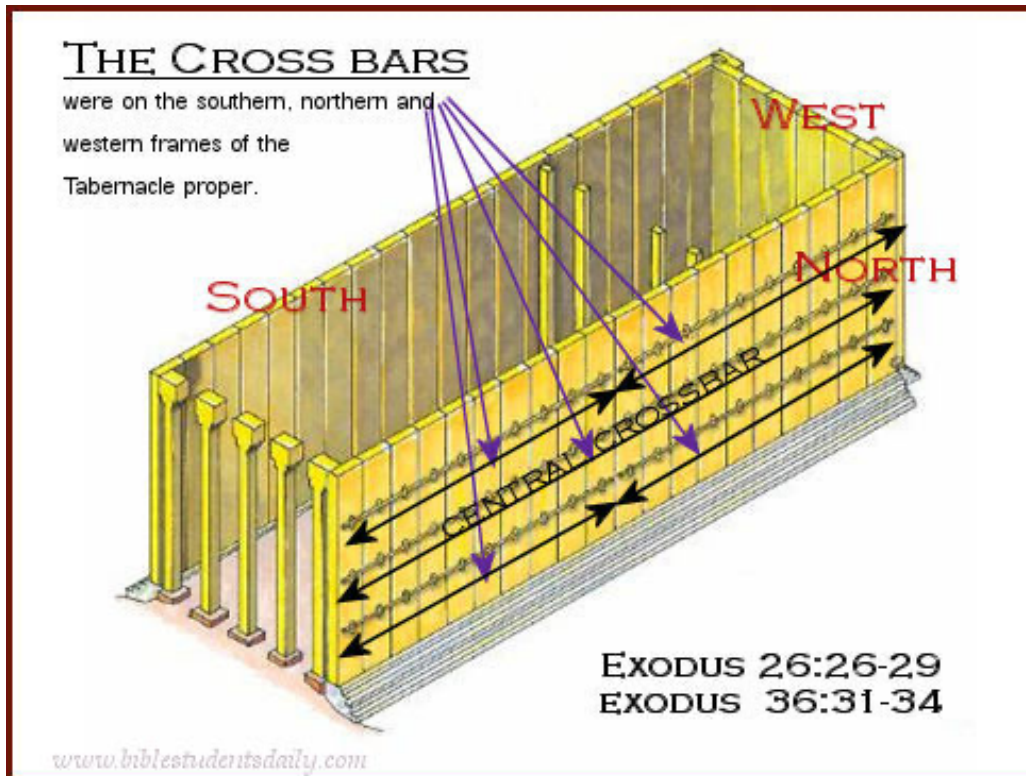
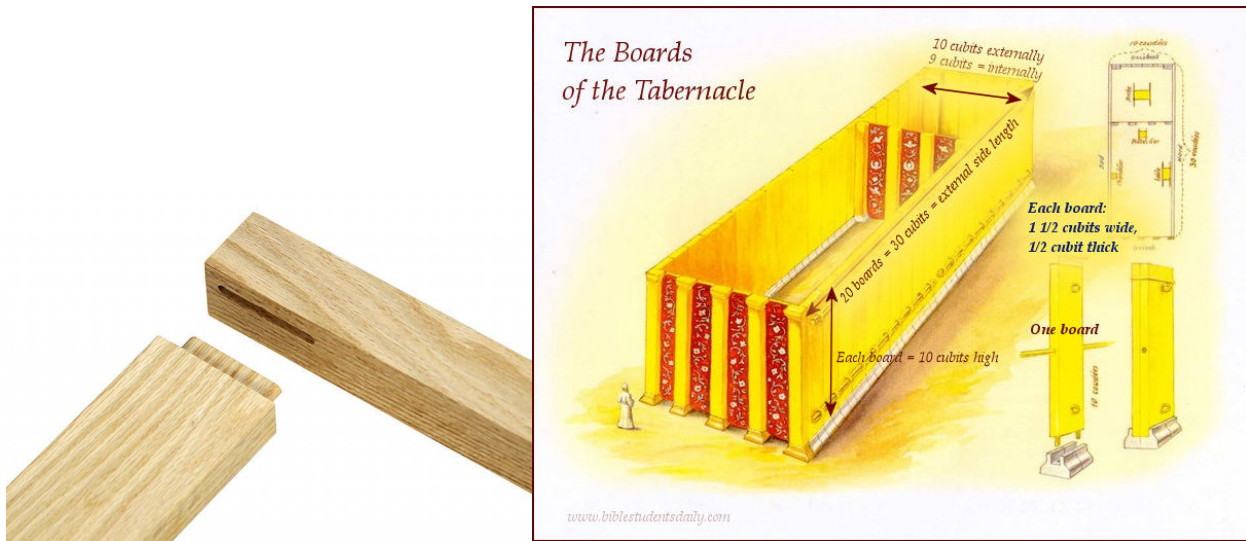
Another set of curtains made from wool goes over the tabernacle. Eleven of these.

Then there's another cover made from porpoise skins and ram skins to protect the tabernacle from rain and storms.

- 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.

Oh Yeah!

Below: picture of mortise and tenon as described in the instructions:



EXODUS 26:26-29
EXODUS 36:31-34

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.

Exodus 26:33–34 “You shall hang up the veil under the clasps, and shall bring in the ark of the testimony there within the veil; and the veil shall serve for you as a partition between the holy place and the holy of holies. “You shall put the mercy seat on the ark of the testimony in the holy of holies.

The veil's purpose is a partition between the holy place and the holy of holies.

Exodus 40:3 “You shall place the ark of the testimony there, and ***you shall screen the ark*** with the veil.

Exodus 40:21 He brought the ark into the tabernacle, and set up a veil for the screen, and ***screened off the ark of the testimony***, just as the Lord had commanded Moses.

Matthew 27:50–51 And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, ***the veil of the temple was torn in two from top to bottom***; and the earth shook and the rocks were split.

Hebrews 6:19–20 This hope we have as an anchor of the soul, a hope both sure and steadfast and ***one which enters within the veil, where Jesus has entered as a forerunner for us***, having become a high priest forever according to the order of Melchizedek.

Hebrews 9:1–7 Now even the first covenant had regulations of divine worship and the earthly sanctuary. For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place. ***Behind the second veil there was a tabernacle which is called the Holy of Holies***, having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant; and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail. Now when these things have been so prepared, ***the priests are continually entering the outer tabernacle performing the divine worship, but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance.***

Hebrews 9:11–12 ***But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle***, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but ***through His own blood, He entered the holy place once for all, having obtained eternal redemption.***

Hebrews 10:19–22 Therefore, brethren, since ***we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near*** with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

The veil was a screen to protect unholy men from the holiness of God, since God would rest His presence on the ark within the Holy of Holies. It screened off the Holy of Holies—separating God from men so they wouldn't be put to death instantly for entering into His presence without covering for their sin. When Jesus died, the veil separating the Holy of Holies from the Holy Place was torn—first from the top and then down to the bottom. Jesus entered the holy place for us, going into the holy of holies and making a way for us to enter in. And enter in we will because Jesus is our forerunner. He went first, but because He went first, then we too can enter into the Holy of Holies. This knowledge is unprecedented in its scope and magnitude. That sinful men now have a way of entering into God's presence without fear! The earthly tabernacle and Holy of Holies is only a copy of the one in heaven.

Jesus entered there into the Holy of Holies in heaven to offer the sacrifice of Himself for us. His sacrifice is worth more because of this. And now, because of Jesus we can enter into God's presence without fear. Oh, the magnitude of this! How kind the Lord is to make a way for us to enter into His presence without fear. It is beyond the scope of our understanding.

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?

Many churches today rely on what makes them feel good when it comes to their worship of God. They don't take into account what God has revealed in His Word for the care and focus of our worship.

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?

Exodus 28:2-3 "You shall make holy garments for Aaron your brother, for glory and for beauty. "You shall speak to all the skillful persons whom I have endowed with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may minister as priest to Me.

God's priests were to come prepared to worship in His presence. They needed to be consecrated and physically and spiritually prepared to worship. Notice Aaron's garments were to be holy—set apart, for glory and beauty. Such care for the priest in going into God's presence. It reveals how mighty He is and how we should honor Him.

Psalm 132:9 Let Your priests be clothed with righteousness, And let Your godly ones sing for joy.

Psalm 132:16 "Her priests also I will clothe with salvation, And her godly ones will sing aloud for joy.

Zechariah 3:1-5 Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. The Lord said to Satan, "The Lord rebuke you, Satan! Indeed, the Lord who has chosen Jerusalem rebuke you!

Is this not a brand plucked from the fire?” Now Joshua was clothed with filthy garments and standing before the angel. He spoke and said to those who were standing before him, saying, “Remove the filthy garments from him.” Again he said to him, “See, I have taken your iniquity away from you and will clothe you with festal robes.” Then I said, “Let them put a clean turban on his head.” So they put a clean turban on his head and clothed him with garments, while the angel of the Lord was standing by.

Romans 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

Ephesians 4:24 and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.

The physical clothing is merely a picture of what God desires we wear spiritually. That we would be clothed in righteousness, joy, salvation, put off the deeds of the flesh and put on righteousness, holiness and truth.

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

Exodus 28:6–14 “They shall also make the ephod of gold, of blue and purple and scarlet material and fine twisted linen, the work of the skillful workman. “It shall have two shoulder pieces joined to its two ends, that it may be joined. “The skillfully woven band, which is on it, shall be like its workmanship, of the same material: of gold, of blue and purple and scarlet material and fine twisted linen. “You shall take two onyx stones and engrave on them the names of the sons of Israel, six of their names on the one stone and the names of the remaining six on the other stone, according to their birth. “As a jeweler engraves a signet, you shall engrave the two stones according to the names of the sons of Israel; you shall set them in filigree settings of gold. “You shall put the two stones on the shoulder pieces of the ephod, as stones of memorial for the sons of Israel, **and Aaron shall bear their names before the LORD on his two shoulders for a memorial.** “You shall make filigree settings of gold, and two chains of pure gold; you shall make them of twisted cordage work, and you shall put the corded chains on the filigree settings.

Exodus 28:31–35 “You shall make the robe of the ephod all of blue. “There shall be an opening at its top in the middle of it; around its opening there shall be a binding of woven work, like the opening of a coat of mail, so that it will not be torn. “You shall make on its hem pomegranates of blue and purple and scarlet material, all around on its hem, and bells of gold between them all around: a golden bell and a pomegranate, a golden bell and a pomegranate, all around on the hem of the robe. “It shall be on Aaron when he ministers; and its tinkling shall be heard when he enters and leaves the holy place before the LORD, so that he will not die.

The ephod went over the top of the priest’s garments. It was beautiful and had precious stones embedded in it with the names of the tribes of Israel on them. That way when the high priest entered into the holy of holies, he took the nation of Israel with him into God’s presence.

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.

Exodus 28:15–30 “You shall make a **breastpiece of judgment**, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of blue and purple and scarlet material and fine twisted linen you shall make it. “It shall be square and folded double, a span in length and a span in width. “You shall mount on it four rows of stones; the first row shall be a row of ruby, topaz and emerald; and the second row a turquoise, a sapphire and a diamond; and the third row a jacinth, an agate and an amethyst; and the fourth row a beryl and an onyx and a jasper; they shall be set in gold filigree. “The stones shall be according to the names of the sons of Israel: twelve, according to their names; they shall be like the engravings of a seal, each according to his name for the twelve tribes. “You shall make on the breastpiece chains of twisted cordage work in pure gold. “You shall make on the breastpiece two rings of gold, and shall put the two rings on the two ends of the breastpiece. “You shall put the two cords of gold on the two rings at the ends of the breastpiece. “You shall put the other two ends of the two cords on the two filigree settings, and put them on the shoulder pieces of the ephod, at the front of it. “You shall make two rings of gold and shall place them on the two ends of the breastpiece, on the edge of it, which is toward the inner side of the ephod. “You shall make two rings of gold and put them on the bottom of the two shoulder pieces of the ephod, on the front of it close to the place where it is joined, above the skillfully woven band of the ephod. “They shall bind the breastpiece by its rings to the rings of the ephod with a blue cord, so that it will be on the skillfully woven band of the ephod, and that the breastpiece will not come loose from the ephod. “Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually. “You shall put in the breastpiece of judgment the Urim and the Thummim, and they shall be over Aaron’s heart when he goes in before the LORD; and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually.

On top of the ephod was then a breastpiece, which contained the Urim and Thummim, which God used to give wisdom to the priest for the people.

The purpose?

Exodus 28:29–30 “**Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually.** “You shall put in the breastpiece of judgment the Urim and the Thummim, and they shall be over Aaron’s heart when he goes in before the LORD; and **Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually.**

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?

Ephesians 2:18 for **through Him we both have our access** in one Spirit to the Father.

Hebrews 9:11–12 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but **through His own blood, He entered the holy place once for all, having obtained eternal redemption.**

Hebrews 9:24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into **heaven itself, now to appear in the presence of God for us;**
1 John 2:1–2 My little children, I am writing these things to you so that you may not sin. And if anyone sins, **we have an Advocate with the Father, Jesus Christ the righteous;** and **He Himself is the propitiation for our sins;** and not for ours only, but also for those of the whole world.

It is so lovely!

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.

Exodus 28:36–40 “You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, ‘Holy to the LORD.’ “You shall fasten it on a blue cord, and it shall be on the turban; it shall be at the front of the turban. “It shall be on Aaron’s forehead, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; **and it shall always be on his forehead, that they may be accepted before the LORD.** “You shall weave the tunic of checkered work of fine linen, and shall make a turban of fine linen, and you shall make a sash, the work of a weaver. “For Aaron’s sons you shall make tunics; you shall also make sashes for them, and you shall make caps for them, for glory and for beauty.

The priest's turban was to remind him that he is holy and set apart for the Lord and His service. It was always to be there as a reminder.

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?

Exodus 28:42–43 “You shall make for them linen breeches to cover their bare flesh; they shall reach from the loins even to the thighs. “They shall be on Aaron and on his sons when they enter the tent of meeting, or when they approach the altar to minister in the holy place, so that they do not incur guilt and die. It shall be a statute forever to him and to his descendants after him.

MODESTY!!! Holiness before the Lord in how we dress!

Exodus 20:26 ‘And you shall not go up by steps to My altar, **so that your nakedness will not be exposed on it.**’

1 Timothy 2:9 Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, [context is instruction about the church service and how it is to be ordered.]

Revelation 3:18 I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see.

Revelation 16:15 (“Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.”)

Nakedness/immodesty is not okay with God. Women in the worship service are not to seek to draw attention to themselves with too much of anything. Even in Revelation, which is speaking spiritually, there is a principle about covering our physical nakedness. It is not okay to traipse before the Lord any way we want and think that our worship is acceptable to God. God desires our physical nakedness be covered to protect others from sin and as a picture of our impoverished need for spiritual covering.

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.

They had to be consecrated through offerings and sacrifices, the wearing of the special clothing. It was time consuming and elaborate.

To consecrate means to set it apart for special service. To be dedicated for service.

They were important to God because:

Exodus 30:29 “You shall also consecrate them, that they may be most holy; whatever touches them shall **be holy**. *A means of making things holy.*

Leviticus 11:44 ‘For I am the Lord your God. Consecrate yourselves therefore, and **be holy**, for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. *God’s servants are to be holy.*

Leviticus 19:2 “Speak to all the congregation of the sons of Israel and say to them, ‘**You shall be holy, for I the Lord your God am holy.**

Leviticus 20:7 ‘You shall *consecrate yourselves therefore and be holy*, for I am the Lord your God.

Ephesians 5:26–27 so that *He might sanctify her, having cleansed her by the washing of water with the word*, that He might present to Himself the church in all her glory, *having no spot or wrinkle or any such thing; but that she would be holy and blameless.*

Hebrews 7:27 *who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.*

1 Peter 1:14–16 As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, *be holy yourselves also in all your behavior; because it is written, “You shall be holy, for I am holy.”*

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?

Exodus 29:31–34 “You shall take the ram of ordination and boil its flesh in a holy place. “Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting. “Thus they shall eat those things by which atonement was made at their ordination and consecration; but a layman shall not eat them, because they are holy. “If any of the flesh of ordination or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy.

The priests were allowed to eat the sacrifices. They were blessed and supplied from the sacrifices and offerings. The spiritual things provided physical sustenance for the priests.

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.

Exodus 29:38–46 “Now this is what you shall offer on the altar: two one year old lambs each day, continuously. “The one lamb you shall offer in the morning and the other lamb you shall offer at twilight; and there shall be one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a drink offering with one lamb. “The other lamb you shall offer at twilight, and shall offer with it the same grain offering and the same drink offering as in the morning, for a soothing aroma, an offering by fire to the LORD. **“It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet with you, to speak to you there. “I will meet there with the sons of Israel, and it shall be consecrated by My glory.** “I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to Me. “I will **dwelling among the sons of Israel and will be their God.** “They shall know that I am the LORD their God who brought them out of the land of Egypt, that I might dwell among them; I am the LORD their God.

God promises to meet with the people there in the midst of the burnt offering so they will know that He is their God.

Exodus 29:42–46 “It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the Lord, where I will meet with you, to speak to you there. “I will meet there with the sons of Israel, and it shall be consecrated by My glory. “I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to Me. “I will dwell among the sons of Israel and will be their God. “They shall know that I am the Lord their God who brought them out of the land of Egypt, that I might dwell among them; I am the Lord their God.

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?

Exodus 30:1–10 “Moreover, you shall make an altar as a place for burning incense; you shall make it of acacia wood. “Its length shall be a cubit, and its width a cubit, it

shall be square, and its height shall be two cubits; its horns shall be of one piece with it. “You shall overlay it with pure gold, its top and its sides all around, and its horns; and you shall make a gold molding all around for it. “You shall make two gold rings for it under its molding; you shall make them on its two side walls—on opposite sides—and they shall be holders for poles with which to carry it. “You shall make the poles of acacia wood and overlay them with gold. “You shall put this altar in front of the veil that is near the ark of the testimony, in front of the mercy seat that is over the ark of the testimony, where I will meet with you. “Aaron shall burn fragrant incense on it; he shall burn it every morning when he trims the lamps. “When Aaron trims the lamps at twilight, he shall burn incense. There shall be perpetual incense before the LORD throughout your generations. “You shall not offer any strange incense on this altar, or burnt offering or meal offering; and you shall not pour out a drink offering on it. “Aaron shall make atonement on its horns once a year; he shall make atonement on it with the blood of the sin offering of atonement once a year throughout your generations. It is most holy to the LORD.”

The altar of incense was to be done perpetually, only as God prescribed, as a continual fragrance to the Lord.

God is specific. God knows how He wants to be worshiped. He wants His people to worship Him His way. He wants us to be holy as He is holy. He wants us to engage in set apart holy worship.

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

Exodus 30:11–16 The LORD also spoke to Moses, saying, ***“When you take a census of the sons of Israel to number them, then each one of them shall give a ransom for himself to the LORD, when you number them, so that there will be no plague among them when you number them. “This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a contribution to the LORD. “Everyone who is numbered, from twenty years old and over, shall give the contribution to the LORD. “The rich shall not pay more and the poor shall not pay less than the half shekel, when you give the contribution to the LORD to make atonement for yourselves. “You shall take the atonement money from the sons of Israel and shall give it for the service of the tent of meeting, that it may be a memorial for the sons of Israel before the LORD, to make atonement for yourselves.”***

The census was the means of people giving toward the tent of meeting. It was their “budget” so they would know how much would be coming into the tent of meeting/tabernacle/and eventually, temple, so things could be run and provided for.

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.

Exodus 30:17–21 The LORD spoke to Moses, saying, “You shall also make a laver of bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it. ***“Aaron and his sons shall wash***

their hands and their feet from it; when they enter the tent of meeting, they shall wash with water, so that they will not die; or when they approach the altar to minister, by offering up in smoke a fire sacrifice to the LORD. “So they shall wash their hands and their feet, so that they will not die; and it shall be a perpetual statute for them, for Aaron and his descendants throughout their generations.”

Exodus 30:22–38 Moreover, the Lord spoke to Moses, saying, “Take also for yourself the finest of spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred and fifty, and of fragrant cane two hundred and fifty, and of cassia five hundred, according to the shekel of the sanctuary, and of olive oil a hin. “You shall make of these a holy anointing oil, a perfume mixture, the work of a perfumer; ***it shall be a holy anointing oil.*** “With it you ***shall anoint the tent of meeting and the ark of the testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering and all its utensils, and the laver and its stand.*** “You shall also consecrate them, that they may be most holy; whatever touches them shall be holy. “You shall anoint Aaron and his sons, and consecrate them, that they may minister as priests to Me. “You shall speak to the sons of Israel, saying, ‘This shall be a holy anointing oil to Me throughout your generations. ‘It shall not be poured on anyone’s body, nor shall you make any like it in the same proportions; it is holy, and it shall be holy to you. ‘Whoever shall mix any like it or whoever puts any of it on a layman shall be cut off from his people.’ ” Then the Lord said to Moses, “Take for yourself spices, stacte and onycha and galbanum, spices with pure frankincense; there shall be an equal part of each. “With it you shall make incense, a perfume, the work of a perfumer, salted, pure, and holy. “You shall beat some of it very fine, and put part of it before the testimony in the tent of meeting where I will meet with you; it shall be most holy to you. “The incense which you shall make, ***you shall not make in the same proportions for yourselves; it shall be holy to you for the Lord. “Whoever shall make any like it, to use as perfume, shall be cut off from his people.”***

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?

Exodus 31:1–11 Now the LORD spoke to Moses, saying, “See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. “***I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship, to make artistic designs for work in gold, in silver, and in bronze, and in the cutting of stones for settings, and in the carving of wood, that he may work in all kinds of craftsmanship.*** “And behold, I Myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and ***in the hearts of all who are skillful I have put skill, that they may make all that I have commanded you:*** the tent of meeting, and the ark of testimony, and the mercy seat upon it, and all the furniture of the tent, the table also and its utensils, and the pure gold lampstand with all its utensils, and the altar of incense, the altar of burnt offering also with all its utensils, and the laver and its stand, the woven garments as well, and the holy garments for Aaron the priest, and the garments of his sons, with which to carry on their priesthood; the anointing oil

also, and the fragrant incense for the holy place, they are to make them according to all that I have commanded you.”

1 Corinthians 12:4–11 Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all persons. ***But to each one is given the manifestation of the Spirit for the common good.*** For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. ***But one and the same Spirit works all these things, distributing to each one individually just as He wills.***

Ephesians 4:11–13 And ***He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ;*** until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

1 Peter 4:10–11 ***As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.*** Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; ***so that in all things God may be glorified*** through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

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

Exodus 31:12–18 The LORD spoke to Moses, saying, “But as for you, speak to the sons of Israel, saying, ‘You shall surely observe My sabbaths; ***for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. Therefore you are to observe the sabbath, for it is holy to you.*** Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. ‘For six days work may be done, but on the seventh day there is ***a sabbath of complete rest, holy to the LORD;*** whoever does any work on the sabbath day shall surely be put to death. ‘So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.’ ***It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased from labor, and was refreshed.***” When He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God.

The sabbath was to be a day set aside for refreshment of body and soul. It was a day to remember the Lord and to remember His works.

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? God is specific. God wants us to worship Him in holiness. God gave the Sabbath rest as a blessing—just because He is kind. What an intense and wonderful 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

TEACHER'S GUIDE

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.

Exodus 32:1 Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron and said to him, "Come, make us a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him."

Moses was up on the mountain with God for 40 days. The people began to get restless, probably thinking that he had died up there, so they went to Aaron to make an idol for them. Crazy.

Exodus 24:18 Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain forty days and forty nights.

Deuteronomy 9:11–12 "It came about at the end of forty days and nights that the LORD gave me the two tablets of stone, the tablets of the covenant. "Then the LORD said to me, 'Arise, go down from here quickly, for your people whom you brought out of Egypt have acted corruptly. They have quickly turned aside from the way which I commanded them; they have made a molten image for themselves.'

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?

The people came to wrong conclusions about Moses' delay, which then fed their fear that they were worshiping the wrong god. The people used mob/majority rule tactics to convince Aaron.

Sins I see are idolatry, obviously—*make us a god*. They rejected the clear leading that God had been giving them for the last almost two years. They didn't believe God's words through Moses that God intended to meet with Moses up on the mountain. They grew impatient. Notice how they talk about Moses...they are disdainful of him and discounting his leadership. Lack of trust. Unbelief. Impatience. Critical spirit.

Scriptures to use to counsel: First, I would share the gospel with them since without salvation and the Holy Spirit's indwelling there is no way they would be saved. Once I, to the best of my ability, determined they were saved then I would do everything I could to remind them of God's character and their need to submit to His plans. I think this group, I would spend time in **2 Peter 1:2–11** Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the

divine nature, having escaped the corruption that is in the world by lust. Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, and in your godliness, brotherly kindness, and in your brotherly kindness, love. For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

1 Corinthians 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

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?

Exodus 32:2-5 Aaron said to them, "Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring them to me." Then all the people tore off the gold rings which were in their ears and brought them to Aaron. He took this from their hand, and fashioned it with a graving tool and made it into a molten calf; and they said, "This is your god, O Israel, who brought you up from the land of Egypt." Now when Aaron saw this, he built an altar before it; and Aaron made a proclamation and said, "Tomorrow shall be a feast to the LORD."

He gave in, for one thing. He then came up with the plan to make an idol. He gave direction and specific instructions for making the idol. He presented the idol he had just made as Israel's god, in spite of the mighty things he had seen and experienced with the Lord. They wanted a tame, manageable, familiar god, instead of the mighty, redeeming, holy God who had drawn near to them and called the shots.

- 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.

Exodus 32:6-8 So the next day they rose early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. Then the LORD spoke to Moses, "Go down at once, for your people, whom you brought up from the land of Egypt, have corrupted themselves. "They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it and have sacrificed to it and said, 'This is your god, O Israel, who brought you up from the land of Egypt!'"

Deuteronomy 9:16 "And I saw that you had indeed sinned against the LORD your God. You had made for yourselves a molten calf; you had turned aside quickly from the way which the LORD had commanded you.

Nehemiah 9:18 “Even when they made for themselves A calf of molten metal And said, ‘This is your God Who brought you up from Egypt,’ And committed great blasphemies,

Psalms 106:19–21 They made a calf in Horeb And worshiped a molten image. Thus they exchanged their glory For the image of an ox that eats grass. They forgot God their Savior, Who had done great things in Egypt,

Acts 7:41 “At that time they made a calf and brought a sacrifice to the idol, and were rejoicing in the works of their hands.

1 Corinthians 10:7 Do not be idolaters, as some of them were; as it is written, “THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY.”

Greater sins: idolatry, immorality and carousing, unbelief, lack of trust, blasphemed the Lord, they did shameful things, forgot God, they rejoiced in their works.

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?

Exodus 32:10 “Now then let Me alone, that My anger may burn against them and that I may destroy them; and I will make of you a great nation.”

God is justly and rightly angry at their ingratitude, unfaithfulness.

Exodus 32:11–13 Then Moses entreated the LORD his God, and said, “O LORD, why does Your anger burn against Your people whom You have brought out from the land of Egypt with great power and with a mighty hand? “Why should the Egyptians speak, saying, ‘With evil intent He brought them out to kill them in the mountains and to destroy them from the face of the earth’? Turn from Your burning anger and change Your mind about doing harm to Your people. “Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, ‘I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit it forever.’ ”

Moses brings up God’s anger but appeals to His Name known among the nations. Moses appeals to God to show mercy to the erring, sinning nation. Moses appeals to God’s previous promises to the Fathers. Moses acknowledges God’s power and right to judge, but appeals to Him to withhold that judgment.

5. ~~If God had destroyed the nation and then replenished it through Moses, would He still have been faithful to His promise to Abraham? See Exodus 6:18; 18:2-4; Numbers 26:58-59.~~ 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 God in the verses that follow: Numbers 23:19; 1 Samuel 15:29; Psalm 33:11; 135:6; Proverbs 19:21; 21:30; Isaiah 43:13.

Numbers 23:19 “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?”

1 Samuel 15:29 “Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind.”

Psalms 33:11 The counsel of the LORD stands forever, The plans of His heart from generation to generation.

Psalms 135:6 Whatever the LORD pleases, He does, In heaven and in earth, in the seas and in all deeps.

Proverbs 19:21 Many plans are in a man’s heart, But the counsel of the LORD will stand.

Proverbs 21:30 There is no wisdom and no understanding And no counsel against the LORD.

Isaiah 43:13 “Even from eternity I am He, And there is none who can deliver out of My hand; I act and who can reverse it?”

- a. Since we know God is completely sovereign, fixed in His decrees, nor does He change in His purposes and plans, then we must consider how our text and others (see Genesis 6:6; Exodus 32:14; Jonah 3:10) seem to indicate that God does indeed change His mind. Louis Berkhof explains, “When God seems to change in His relation to men it is not really God who is changing but men. God merely appears to change as men change in relationship to Him.”¹ In Exodus 32:11-14, what new situation occurred that “caused God to change His mind” from destroying the Israelites?

Moses was pleading on behalf of the Israelites. It was Moses’ sincere repentance that allowed him to present to the still-sinners Israelites, this merciful and gracious God. Moses’ distress and sincere desire to protect God, led to God “changing His mind” or so it seemed to Moses.

- b. As a result of God “changing His mind” from righteously judging the idolatrous Israelites, what did they and Moses learn about God’s character and attributes?

God is patient. God cannot be moved from His purposes and plans, but when man repents, then God allows man to see another aspect of His character in relation to the offense.

“In all our efforts to find God, to please Him, to commune with Him, we should remember that all change must be on our part. ‘I am the Lord, I change not.’” A. W. Tozer²

¹ Louis Berkhof, *Systematic Theology*, pg. 59.

² A. W. Tozer, *Knowledge of the Holy*, pg. 54.

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 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.

Exodus 32:15–20 Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets which were written on both sides; they were written on one side and the other. The tablets were God’s work, and the writing was God’s writing engraved on the tablets. Now when Joshua heard the sound of the people as they shouted, he said to Moses, “There is a sound of war in the camp.” But he said, “It is not the sound of the cry of triumph, Nor is it the sound of the cry of defeat; But the sound of singing I hear.” It came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and Moses’ anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain. He took the calf which they had made and burned it with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink it.

Moses is extremely offended for the Lord’s sake. When he sees what has happened then he too is angry over their sin.

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?

Exodus 32:21–24 Then Moses said to Aaron, “What did this people do to you, that you have brought such great sin upon them?” Aaron said, “Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil. “For they said to me, ‘Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.’ “I said to them, ‘Whoever has any gold, let them tear it off.’ So they gave it to me, and I threw it into the fire, and out came this calf.”

He deflects and tries to focus Moses upon the people and their sin, turning the attention away from himself. He blames his sin upon them. He basically didn’t do anything, according to his version. It all just happened, and he completely surprised by what just pops out of the fire! Yeah, right. Not taking into account the gathering of gold, the melting, the making of the mold, the tending to the fire, etc. Besides all the listening to them in the first place. Oh, Aaron. So sad.

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.

He needs to repent of his sin. I would urge him to repent, confess, turn away from his sin. I would remind him there is no favor or pleasing God while he is in rebellion against God.

James 4:17 Therefore, to one who knows the right thing to do and does not do it, to him it is sin.

1 John 1:8–10 If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us.

Psalm 32:5 I acknowledged my sin to You, And my iniquity I did not hide; I said, “I will confess my transgressions to the LORD”; And You forgave the guilt of my sin. Selah.

Proverbs 28:13 He who conceals his transgressions will not prosper, But he who confesses and forsakes them will find compassion.

Psalm 66:18 If I regard wickedness in my heart, The Lord will not hear;

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

Exodus 32:25 Now when Moses saw that the people were out of control—for Aaron had let them get out of control to be a derision among their enemies—

They were out of control in their sin and rebellion against God. This resulted in their enemies being critical of them, being derisive. God was blasphemed because of their response.

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.

Genesis 4:5–8 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. Then the LORD said to Cain, “Why are you angry? And why has your countenance fallen? “If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.” Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him. *Sin and temptation are always ready to jump on us. Yet, just because temptation is there, doesn’t me we need to give into it.*

Romans 6:12–14 Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. For sin shall not be master over you, for you are not under law but under grace. *Sin doesn’t have to master us. We basically transfer allegiance and obedience to God when we turn away from sin. When we sin, we hand the reins back over to Satan and the flesh.*

Hebrews 3:13 But encourage one another day after day, as long as it is still called “Today,” so that none of you will be hardened by the deceitfulness of sin. *Recognize the soul deadening, hardening effects of sin and be on guard against it.*

James 1:13–16 Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death. Do not be deceived, my beloved brethren. *God will never tempt us. Also helpful to know that temptation isn’t sin. When we give into temptation, then we sin.*

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

Exodus 32:26–29 then Moses stood in the gate of the camp, and said, “Whoever is for the LORD, come to me!” And all the sons of Levi gathered together to him. He said to them, “Thus says the LORD, the God of Israel, ‘Every man of you put his sword upon his

thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.’ ” So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day. Then Moses said, “Dedicate yourselves today to the LORD—for every man has been against his son and against his brother—in order that He may bestow a blessing upon you today.”

The Levites become avenging judges to act on behalf of God. God greatly blesses them for their zeal for His name in fighting against their brothers. This happens in the church too when we do church discipline. In effect, we are strapping on our sword to judge a sinning brother for the glory of God’s name.

“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, etc. 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.

Exodus 32:26–29 then Moses stood in the gate of the camp, and said, “Whoever is for the LORD, come to me!” And all the sons of Levi gathered together to him. He said to them, “Thus says the LORD, the God of Israel, ‘Every man of you put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.’ ” So the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day. Then Moses said, “Dedicate yourselves today to the LORD—for every man has been against his son and against his brother—in order that He may bestow a blessing upon you today.”

They were willing to fight against their brothers to remove sin in the camp. They obeyed Moses, choosing the Lord over their family and nation. Pretty amazing considering the unfaithfulness of this generation.

Matthew 10:37 “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.

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.

Luke 11:23 “He who is not with Me is against Me; and he who does not gather with Me, scatters.

- 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?

Deuteronomy 33:8–9 Of Levi he said, “Let Your Thummim and Your Urim belong to Your godly man, Whom You proved at Massah, With whom You contended at the waters of Meribah; ***Who said of his father and his mother, ‘I did not consider them’; And he did not acknowledge his brothers, Nor did he regard his own sons, For they observed Your word, And kept Your covenant.***

The text says the Levites didn’t consider their family—probably a better way to understand this is they didn’t prioritize family above obedience to the Lord. Notice they didn’t “consider, acknowledge, or regard” their family. They did, however, observe and keep God’s Word. The key to me having this kind of response in my life is to prioritize God and His Word above every human relationship, so that if I need to choose, I will obey the Lord and keep His Word.

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

Exodus 32:30–35 On the next day Moses said to the people, “You yourselves have committed a great sin; and now I am going up to the LORD, perhaps I can make atonement for your sin.” Then Moses returned to the LORD, and said, “Alas, this people has committed a great sin, and they have made a god of gold for themselves. “But now, if You will, forgive their sin—and if not, please blot me out from Your book which You have written!” The LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book. “But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin.” Then the LORD smote the people, because of what they did with the calf which Aaron had made.

Moses confronts the people. But offers to see if he can make atonement for their sin. Like Jesus, he offers to intervene and be a mediator between them and God. Moses pleads with God to forgive their sin. He willingly offers up his relationship with the Lord to secure mercy for the people. This is HUGE. God doesn’t take Moses up on his offer, but instead gives consequences for their spiritual adultery.

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.

Whoever has sinned—*individual responsibility*. Blot out of My book—*consequences for sin*. Go and lead—*God is still faithful to Israel in maintaining His covenant with them, even though they were unfaithful to Him*. My angel shall go before you—*God patiently, kindly, mercifully, sends His angel before them. He still intends to do good to Israel, though they don’t deserve it.*

Exodus 34:6–7 Then the Lord passed by in front of him and proclaimed, “The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.” *Cannot out-patient God. He is gracious! Yet, He is no pushover god. He justly gives consequences for sin.*

Deuteronomy 24:16 “Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin. *Individual responsibility for sin.*

Isaiah 3:10–11 Say to the righteous that it will go well with them, For they will eat the fruit of their actions. Woe to the wicked! It will go badly with him, For what he deserves will be done to him. *Consequences for sin committed. Without repentance and appealing to God for mercy, unbelievers just suffer the consequences of their sins.*

Ezekiel 18:19–20 “Yet you say, ‘Why should the son not bear the punishment for the father’s iniquity?’ When the son has practiced justice and righteousness and has observed all My statutes and done them, he shall surely live. “The person who sins will die. The son will not bear the punishment for the father’s iniquity, nor will the father bear the punishment for the son’s iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself. *The person who sins dies. Can’t punish others for sins previously committed.*

Hebrews 12:6–11 For those whom the Lord loves He disciplines, And He scourges every son whom He receives.” It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness. *God disciplines those He loves. Our training and experiencing consequences for sin shows God’s infinite love and goodness. To share His holiness.*

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?

Exodus 33:1–6 Then the LORD spoke to Moses, “Depart, go up from here, you and the people whom you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your descendants I will give it.’ “I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite. “Go up to a land flowing with milk and honey; for I will not go up in your midst, because you are an obstinate people, and I might destroy you on the way.” When the people heard this sad word, they went into mourning, and none of them put on his ornaments. For the LORD had said to Moses, “Say to the sons

of Israel, 'You are an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore, put off your ornaments from you, that I may know what I shall do with you.' ” So the sons of Israel stripped themselves of their ornaments, from Mount Horeb onward.

God told the people He would send an angel to go before them to drive out the inhabitants of the land, but He would not go up *in their midst* because of their stubborn unbelief. He said if He was in their midst for even one minute, He would destroy them all. He called them to humble themselves.

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.

Exodus 23—an angel, then My angel. Exodus 32:34—My angel. Exodus 33:2—an angel. The “an” angel and the “MY” angel were doing the same thing, so whoever the angel is, he is the same angel in all 3 texts.

The key is seeing how the people were charged to respond to the angel—be on guard before him, obey his voice, don't rebel for he will not pardon, My name is in him. All reveal He is the second person of the trinity.

Exodus 23:20–23 “Behold, I am going to send **an angel** before you to guard you along the way and to bring you into the place which I have prepared. *“Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him. “But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.* “For **My angel** will go before you and bring you in to the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

Exodus 32:34 “But go now, lead the people where I told you. Behold, **My angel** shall go before you; nevertheless in the day when I punish, I will punish them for their sin.”

Exodus 33:2 “I will send **an angel** before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite.

17. In Exodus 33:3, God says the Israelites are an obstinate people. Please explain what it means to be *obstinate*.

Hard, stubborn, stiff-necked.

- 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.

Deuteronomy 9:6–13 “Know, then, it is not because of your righteousness that the LORD your God is giving you this good land to possess, for you are a stubborn people. “Remember, do not forget how **you provoked the LORD your God to wrath in the wilderness**; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD. “Even at Horeb you provoked the LORD to

wrath, and the LORD was so angry with you that He would have destroyed you. “When I went up to the mountain to receive the tablets of stone, the tablets of the covenant which the LORD had made with you, then I remained on the mountain forty days and nights; I neither ate bread nor drank water. “The LORD gave me the two tablets of stone written by the finger of God; and on them were all the words which the LORD had spoken with you at the mountain from the midst of the fire on the day of the assembly. “It came about at the end of forty days and nights that the LORD gave me the two tablets of stone, the tablets of the covenant. “Then the LORD said to me, ‘Arise, go down from here quickly, for your people whom you brought out of Egypt have acted corruptly. They have quickly turned aside from the way which I commanded them; they have made a molten image for themselves.’ “The LORD spoke further to me, saying, ‘I have seen this people, and indeed, it is a stubborn people. *Stubbornness is provoking.*

Psalm 78:8 And not be like their fathers, A stubborn and rebellious generation, A generation that did not prepare its heart And whose spirit was not faithful to God. *Stubbornness is rebellious. It refuses to repent or humble itself. It commits spiritual adultery.*

Zechariah 7:11 “But they refused to pay attention and turned a stubborn shoulder and stopped their ears from hearing. *Stubbornness refuses to pay attention. It hardens itself against sound wisdom. It turns away from wisdom and God.*

Acts 7:51 “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did. *Stubbornness resists. It maintains a stiff-necked attitude.*

James 3:13–18 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. And the seed whose fruit is righteousness is sown in peace by those who make peace.

Romans 2:5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God. *Stubbornness is unrepentant. It holds its own course.*

The opposite of stubbornness: easy to get along with, gentle in behavior, humble, admits sin, seeks God and His wisdom, makes peace.

James 3:13–18 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. And the seed whose fruit is righteousness is sown in peace by those who make peace.

- b. What are some ways you can guard against stubbornness in your own heart?

Must. Spend. Time. In. The. Word. The Word of God is the mirror. Yet, it must be thoughtful reading and time in the Word. It cannot be quick. Reflection gives insight.

“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 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?

Exodus 33:7–11 Now Moses used to take the tent and pitch it outside the camp, a **good distance from the camp**, and he called it the tent of meeting. And everyone who sought the LORD would go out to **the tent of meeting which was outside the camp**. And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent. **Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the LORD would speak with Moses**. When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent. Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.

God met with Moses outside the camp—a good distance from the camp.

“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

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

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.

“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.

Exodus 33:11 Thus *the LORD used to speak to Moses face to face*, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.

Exodus 33:18 Then Moses said, “I pray You, show me Your glory!”

Exodus 33:20–23 But He said, “You cannot see My face, for no man can see Me and live!” Then the LORD said, “Behold, there is a place by Me, and you shall stand there on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. “Then I will take My hand away and you shall see My back, but My face shall not be seen.” ***Moses desires to see God’s glory, but God says Moses can’t do that because he would die.***

Numbers 12:8 With him I speak mouth to mouth, Even openly, and not in dark sayings, And he beholds the form of the LORD. Why then were you not afraid To speak against My servant, against Moses?” ***God does speak to Moses. And Moses speaks to Him.***

Deuteronomy 34:10 Since that time no prophet has risen in Israel like Moses, whom the LORD knew face to face, ***Moses entered into God’s presence, “face to face.”***

John 1:18 No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him. ***Here’s the linchpin of the argument. No one can see God. He is spirit. But He does communicate to Moses “face to face.”***

1 Timothy 6:16 who alone possesses immortality and dwells in unapproachable light, ***whom no man has seen or can see.*** To Him be honor and eternal dominion! Amen.

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

In the presence of.

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

Isaiah 41:8 “But you, Israel, My servant, Jacob whom I have chosen, Descendant of Abraham My friend,

James 2:23 and the Scripture was fulfilled which says, “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” and he was called the friend of God.

Just like Abraham, Moses believed God by faith. He too is God’s friend.

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.

John 15:13–15 “Greater love has no one than this, that one lay down his life for his friends. “You are My friends if you do what I command you. “No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.

James 2:23 and the Scripture was fulfilled which says, “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS,” and he was called the friend of God.

James 4:4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

Yes! Through faith in Jesus!

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?

Exodus 33:12–16 Then Moses said to the LORD, “See, You say to me, ‘Bring up this people!’ But You Yourself have not let me know whom You will send with me. Moreover, You have said, ‘I have known you by name, and you have also found favor in My sight.’ “Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people.” And He said, “My presence shall go with you, and I will give you rest.” Then he said to Him, “If Your presence does not go with us, do not lead us up from here. “For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, may be distinguished from all the other people who are upon the face of the earth?”

Moses is afraid God won’t help him. Moses gains God’s assurance that He will indeed go with Moses and “give them rest.” Moses says without God’s presence, they will never gain favor or be distinguished among the nations.

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.

Exodus 33:3 “Go up to a land flowing with milk and honey; for I will not go up in your midst, because you are an obstinate people, and I might destroy you on the way.”

Exodus 33:5 For the LORD had said to Moses, “Say to the sons of Israel, ‘You are an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore, put off your ornaments from you, that I may know what I shall do with you.’ ”

Exodus 33:12–16 Then Moses said to the LORD, “See, You say to me, ‘Bring up this people!’ But You Yourself have not let me know whom You will send with me. Moreover, You have said, ‘I have known you by name, and you have also found favor in My sight.’ “Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation

is Your people.” And He said, “My presence shall go with you, and I will give you rest.” Then he said to Him, “If Your presence does not go with us, do not lead us up from here. “For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, may be distinguished from all the other people who are upon the face of the earth?”

God “changes His mind” for the glory of His name.

b. What was it about Moses’ request that was pleasing to God (Exodus 33:12-16)? Moses’ request was pleasing to God because it revealed respect, godly fear, and a desire to see God’s name revered.

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.

Exodus 33:13 “Now therefore, I pray You, *if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight.* Consider too, that this nation is Your people.” *I love the circular nation of this statement.*

Psalm 10:17 O LORD, *You have heard the desire of the humble; You will strengthen their heart, You will incline Your ear*

Psalm 37:4 Delight yourself in the LORD; And *He will give you the desires of your heart.*

Psalm 66:18–19 If I regard wickedness in my heart, The Lord will not hear; But certainly God has heard; *He has given heed to the voice of my prayer.*

Philippians 3:7–11 But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead. **Know Him!!!**

Hebrews 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

James 4:3 You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.

James 4:5–7 Or do you think that the Scripture speaks to no purpose: “He jealously desires the Spirit which He has made to dwell in us”? But He gives a greater grace. Therefore it says, “GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.” Submit therefore to God. Resist the devil and he will flee from you.

1 John 3:22 and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.

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?

Exodus 33:17–18 The LORD said to Moses, “I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name.” Then Moses said, “I pray You, **show me Your glory!**”

22. How does God mitigate Moses’ request and why is it necessary to do so? See Exodus 33:19-23.

Exodus 33:19–23 And He said, “I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.” But He said, “You cannot see My face, for no man can see Me and live!” Then the LORD said, “Behold, there is a place by Me, and you shall stand there on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. “Then I will take My hand away and you shall see My back, but My face shall not be seen.”

God hides him in the cleft of the rock, covers him with His “hand,” so that Moses will not die.

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.

God’s goodness is His glory. When we observe God’s goodness, it is His glory on display.

Psalm 27:13 I would have despaired unless I had believed that I would see the goodness of the Lord In the land of the living.

Psalm 31:19 How great is Your goodness, Which You have stored up for those who fear You, Which You have wrought for those who take refuge in You, Before the sons of men!

Psalm 65:4 How blessed is the one whom You choose and bring near to You To dwell in Your courts. We will be satisfied with the goodness of Your house, Your holy temple.

Psalm 145:7–9 They shall eagerly utter the memory of Your abundant goodness And will shout joyfully of Your righteousness. The Lord is gracious and merciful; Slow to anger and great in lovingkindness. The Lord is good to all, And His mercies are over all His works.

“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

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

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?

The Lord is kind to Moses and answers his request to see God's glory by showing him His goodness. The Lord protected Moses but gave him a glimpse of heaven and God. Oh to see His glory!

The Lord is so gracious. It is heartening to consider that He is the same toward me as He was toward Moses.

Exodus

Lesson #12, Chapters 34-40

TEACHER'S GUIDE

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?

Exodus 32 and 33 contains the sad episode with the golden calf, God's announcement that He won't dwell in their midst, and Moses imploring the Lord to still lead them into the land. Moses also asks God to let him see God's glory. God was ready to demolish the people and then use Moses to be the "father" of the nation.

2. What does God graciously offer to do for Moses and the nation in Exodus 34:1-4? God allows Moses to replace the stone tablets and invites him to go up on the mountain to meet with Him again.

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?

Exodus 33:17–23 The LORD said to Moses, "I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name." Then Moses said, "I pray You, show me Your glory!" And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion." But He said, "You cannot see My face, for no man can see Me and live!" Then the LORD said, "Behold, there is a place by Me, and you shall stand there on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. "Then I will take My hand away and you shall see My back, but My face shall not be seen." *God is gracious, generous, and kind to those who know Him. God accommodates the godly desires of His children—as in Moses' case wanting to see God's glory. God is good—all good, compassionate, and active in doing so. He is holy and just, punishing sin. He protects sinful men so they can even interact with Him.*

Exodus 34:5–9 The LORD descended in the cloud and stood there with him as he called upon the name of the LORD. Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations." Moses made haste to bow low toward the earth and worship. He said, "If now I have found favor in Your sight, O Lord, I pray, let the Lord go along in our midst, even though the people are so obstinate, and pardon our iniquity and our sin, and

take us as Your own possession.” *He is the only God. He is compassionate, gracious, slow to anger, great and abounding in lovingkindness and truth. He is just and punishes sin, yet also graciously forgives all who seek Him in repentance. He is merciful.*

God wants us to know how kind and gracious He is. That He must punish sin; His holiness demands it—this we understand, but His graciousness is hard for us to fathom. I find it fascinating how the all-encompassing God chooses to describe Himself and what He focuses on when communicating with man. He presents Himself as welcoming and accessible.

4. What does God intend to do according to Exodus 34:10? Summarize the details God imparts to Moses from Exodus 34:10-28.

Exodus 34:10–28 Then God said, *“Behold, I am going to make a covenant. Before all your people I will perform miracles which have not been produced in all the earth nor among any of the nations; and all the people among whom you live will see the working of the LORD, for it is a fearful thing that I am going to perform with you.* “Be sure to observe what I am commanding you this day: behold, I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite. “Watch yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst. “But rather, you are to tear down their altars and smash their sacred pillars and cut down their Asherim—for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God— otherwise you might make a covenant with the inhabitants of the land and they would play the harlot with their gods and sacrifice to their gods, and someone might invite you to eat of his sacrifice, and you might take some of his daughters for your sons, and his daughters might play the harlot with their gods and cause your sons also to play the harlot with their gods. “You shall make for yourself no molten gods. “You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt. “The first offspring from every womb belongs to Me, and all your male livestock, the first offspring from cattle and sheep. “You shall redeem with a lamb the first offspring from a donkey; and if you do not redeem it, then you shall break its neck. You shall redeem all the firstborn of your sons. None shall appear before Me empty-handed. “You shall work six days, but on the seventh day you shall rest; even during plowing time and harvest you shall rest. “You shall celebrate the Feast of Weeks, that is, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year. “Three times a year all your males are to appear before the Lord GOD, the God of Israel. “For I will drive out nations before you and enlarge your borders, and no man shall covet your land when you go up three times a year to appear before the LORD your God. “You shall not offer the blood of My sacrifice with leavened bread, nor is the sacrifice of the Feast of the Passover to be left over until morning. “You shall bring the very first of the first fruits of your soil into the house of the LORD your God. “You shall not boil a young goat in its mother’s milk.” Then the LORD said to Moses, “Write down these words, for in accordance with these words I have made a covenant with you and with Israel.” So he was there with the LORD forty

days and forty nights; he did not eat bread or drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments.

In Exodus 34:10 God says He will make a covenant with the Israelites, He intends to perform miracles that have never been seen before.

God reveals He is going to make a covenant with Israel and do many miracles for them. He intends to drive out the Canaanite nations. He declares that Israel is to destroy their idol worship in the land. God tells them He is jealous for their affections. God tells them about the feasts they are to celebrate during the year. All these communications happened while Moses was up on the mountain again.

- a. Compare this offer from God with another one found in Genesis 17:1-8.

Genesis 17:1–8 Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I am God Almighty; Walk before Me, and be blameless. “I will establish My covenant between Me and you, And I will multiply you exceedingly.” Abram fell on his face, and God talked with him, saying, “As for Me, behold, My covenant is with you, And you will be the father of a multitude of nations. “No longer shall your name be called Abram, But your name shall be Abraham; For I will make you the father of a multitude of nations. “I have made you exceedingly fruitful, and I will make nations of you, and kings will come forth from you. “I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. “I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”

Genesis 17 is the unilateral covenant God made with Abraham where God just declared His good intentions. In Exodus 34, we see the covenant is entered into, but God has some criteria to be met with the covenant. In Exodus 34:11 God reminds the people to “be sure to observe” what He tells them.

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.

Exodus 34:29–35 It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses’ hand as he was coming down from the mountain), that *Moses did not know that the skin of his face shone* because of his speaking with Him. So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and *they were afraid to come near him*. Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them. Afterward all the sons of Israel came near, and he commanded them to do everything that the LORD had spoken to him on Mount Sinai. When Moses had finished speaking with them, he put a veil over his face. But whenever Moses went in before the LORD to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded, the sons of Israel would see the face of Moses, that the skin of Moses’ face shone. So Moses would replace the veil over his face until he went in to speak with Him.

“Moses reflected the glory of the Lord. He was physically changed by the encounter with God, though he was unaware of it until the people said something. *But just like everything under the Old Covenant, the effects didn't last, which is why Moses covered his face with a veil so Israel wouldn't see the fading glory.* The people were afraid of Moses and afraid to hear from him while his face glowed. *Their fear of God was transferred to Moses when he reflected the glory of the Lord.* Moses for his part spoke to the people God's message with his face uncovered, but then in his regular interactions with them, he veiled his face, only removing the veil when he went in to meet with God.

In contrast with the anger and holy indignation that **Moses** evidenced when he returned with the first set of **tablets** (32:19), this time **his face** radiated with the glory of God (cf. 2 Cor. 3:7), but he was unaware of it. This made the people **afraid** of **him**, but he encouraged them to listen as he told them the stipulations of the renewed covenant.

Apparently the people told **Moses** his face shone because he then covered it with a **veil** (*masweh*, a word used only here—in Ex. 34:33–35—in the OT; cf. 2 Cor. 3:13). But in **the Lord's presence** Moses took off **the veil** (cf. 2 Cor. 3:18).” [John D. Hannah, “[Exodus](#),” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 159.]

“First, it confirmed—even reestablished—his leadership and role as intermediary with God on behalf of the people: Moses really did meet with God, whose glory was so awesome (even when restricted by the cloud in which the meeting took place and even though Moses could only see God's “back”) that it left an effect upon Moses that everyone else could not fail to attribute to his having been in God's (limited) presence and therefore to have been confirmed by God as Israel's human leader.

Second, it confirmed Yahweh's presence, the very thing sought so assiduously by Moses in his various appeals in chaps. 33–34 and so missed by the people when they thought they might have lost it (33:1–5). If people couldn't even bear to look at Moses because his face was powerfully affected, however residually and partially, by Yahweh's glory, then that glory, not at all residual in Yahweh himself, was back among Israel!

Third, it confirmed Yahweh's greatness. What pagan worshiper ever glowed with the reflection of an idol's glory? What other nation could claim that its god was so awesome that one who had spent time with him terrified all others in that nation by the mere retained reflection of the divinity's glory?

Fourth, it reminded all those who seek constantly for an ever-closer relationship with God that one can actually have so close a connection with the only true and living God that one may not even notice the extent of the effect (“he was not aware that his face was radiant,” v. 29)—though, to be sure, the kind of reflected glory Moses experienced would be expected in heaven rather than on earth.

Fifth, as Paul explained in his discussion of this passage in 2 Cor 3:7–18, the “glory that lasts” from the New Covenant was in fact much greater than the Old Covenant glory on Moses’ face that faded over time. Consistent with this emphasis, Jesus taught that any person who knows God through Christ in the New Covenant has gone far beyond even the remarkable glory of Moses after coming down from Sinai because of the significance of the indwelling of the Holy Spirit and what it means in terms of the presence of God in one’s life in Christ (Matt 11:11). All who know Christ as Savior and live for him reflect his glory—even more powerfully than Moses did, though without the visible frightening effect—by reason of living the transforming life of the Spirit (2 Cor 3:18).”

[Douglas K. Stuart, [Exodus](#), vol. 2, The New American Commentary (Nashville: Broadman & Holman Publishers, 2006), 735–736.]

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.

1 Thessalonians 2:13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe. *Not accepting God’s Word as coming from God Himself, not believing that God’s Word will change us.*

2 Corinthians 3:15–16 But to this day whenever Moses is read, a veil lies over their heart; but whenever a person turns to the Lord, the veil is taken away. *Not turning to the Lord. No turning, no transformation.*

Hebrews 4:2 For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. *Not responding to the Word in faith.*

Hebrews 10:19–22 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. *Not drawing near to God in holiness.*

Hebrews 11:6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him. *Not responding in faith, believing God and that He rewards those who seek Him.*

Hebrews 12:18–29 For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word be spoken to them. For they could not bear the command, “IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED.” And so terrible was the sight, that Moses said, “I AM FULL OF FEAR and trembling.” But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge

of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel. See to it that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned them on earth, much less will we escape who turn away from Him who warns from heaven. And His voice shook the earth then, but now He has promised, saying, "YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." This expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain. Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire. *Not responding with gratitude toward God's gracious provision, nor responding with reverence and awe of God.*

7. *Eager Beaver.* 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?

2 Corinthians 3:7–18 But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, how will the ministry of the Spirit fail to be even more with glory? For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory. For indeed *what had glory*, in this case has no *glory because of the glory that surpasses it*. For if that which fades away was with glory, much more that which remains is in glory. Therefore having such a hope, we use great boldness in our speech, and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. But to this day whenever Moses is read, a veil lies over their heart; but whenever a person turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

Paul uses the fading glory on Moses' face as an illustration of the fading and incomplete glory of the Old Covenant (the ministry of death). The glory of the Old Covenant was great, but the glory of the New Covenant is even greater and more glorious. The ministry of death had glory, though it faded. By contrast, the ministry of the spirit does not fade and has even more glory. God always intended that men would stand in His presence blameless with great joy and see His glory. Nothing would get in the way of God's revealed glory.

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.

Exodus 35:1–3 Then Moses assembled all the congregation of the sons of Israel, and said to them, “These are the things that the LORD has commanded you to do: “For six days work may be done, but on the seventh day you shall have a holy day, a sabbath of complete rest to the LORD; whoever does any work on it shall be put to death. “You shall not kindle a fire in any of your dwellings on the sabbath day.”

Take a break and rest! Wow! Not really what you would expect.

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. Give to the work of the tabernacle (Exodus 35:4-9). Let skillful workmen do the work (Exodus 35:10-19). The giving and working were to be motivated by a cheerful, unrestrained heart (Exodus 35:20-29). Notice the repeated use of “heart stirred.” Those gifted by God were to use their gifts to bless the congregation and create something beautiful for the Lord (Exodus 35:30-35).

Very much like how we are to use our gifts today. I love how they were to be motivated from within, not giving or serving out of coercion.

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.

Exodus 35:10 ‘Let every skillful man among you come, and make all that the LORD has commanded:

Exodus 35:25–26 All the skilled women spun with their hands, and brought what they had spun, in blue and purple and scarlet material and in fine linen. **All the women whose heart stirred with a skill** spun the goats' hair.

Exodus 35:35 “**He has filled them with skill to perform every work** of an engraver and of a designer and of an embroiderer, in blue and in purple and in scarlet material, and in fine linen, and of a weaver, as performers of every work and makers of designs.

Exodus 36:1 “Now **Bezalel and Oholiab, and every skillful person in whom the LORD has put skill and understanding to know how to perform all the work** in the construction of the sanctuary, shall perform in accordance with all that the LORD has commanded.”

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

Exodus 36:2 Then **Moses called Bezalel and Oholiab and every skillful person in whom the LORD had put skill, everyone whose heart stirred him**, to come to the work to perform it.

Exodus 36:4 And **all the skillful men who were performing all the work** of the sanctuary came, each from the work which he was performing,

Exodus 36:8 **All the skillful men among those who were performing the work** made the tabernacle with ten curtains; of fine twisted linen and blue and purple and scarlet material, with cherubim, the work of a skillful workman, Bezalel made them.

Exodus 36:35 Moreover, he made the veil of blue and purple and scarlet material, and fine twisted linen; he made it with cherubim, **the work of a skillful workman.**

Exodus 38:23 With him was Oholiab the son of Ahisamach, of the tribe of Dan, an engraver and a skillful workman and a weaver in blue and in purple and in scarlet material, and fine linen.

Exodus 39:3 Then they hammered out gold sheets and cut them into threads to be woven in with the blue and the purple and the scarlet material, and the fine linen, the work of a skillful workman.

Exodus 39:5 The skillfully woven band which was on it was like its workmanship, of the same material: of gold and of blue and purple and scarlet material, and fine twisted linen, just as the LORD had commanded Moses.

Exodus 39:8 He made the breastpiece, the work of a skillful workman, like the workmanship of the ephod: of gold and of blue and purple and scarlet material and fine twisted linen.

They used their God given gifts and their natural talents to produce something useful and beautiful for the Lord and for the people. They labored at it. Their skills were something they improved in and used for God's glory and the good of the people. God gave the gifts and now the gifts were to be used for Him.

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.

Exodus 28:3 "You shall speak to all the skillful persons whom I have endowed with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may minister as priest to Me. *God gives wisdom with His gifts, so we can use them well.*

Exodus 31:6 "And behold, I Myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are skillful I have put skill, that they may make all that I have commanded you: *God gives the gifts. He places skill and desire within them.*

Romans 11:29 for the gifts and the calling of God are irrevocable. *The gifts God gives us don't leave. We might not use them or we might waste them on our own glory, but they are never recalled.*

Romans 12:3-8 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith. For just as we have many members in one body and all the members do not have the same function, so we, who

are many, are one body in Christ, and individually members one of another. Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. *We are to use our gifts for the blessing and service of others. We are to grow in our wisdom and use of the gifts.*

1 Corinthians 12:4–11 Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all persons. But to each one is given the manifestation of the Spirit for the common good. For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills. *The Holy Spirit gives the gifts. They are many and varied. God decides who gets what gift.*

Ephesians 4:4–13 There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all. But to each one of us grace was given according to the measure of Christ's gift. Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN." (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. *The gifts come from God Himself and in some way also show His glory. God gives the gifts to bless the body and build it up.*

1 Peter 4:10–11 As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God. Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen. *We aren't to sit on our gifts. We are to use them. Employ them. And then to do it by relying on the strength of the Lord.*

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?

I have the gift of encouragement and teaching primarily.

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?

Exodus 25:2–3 "Tell the sons of Israel to raise a contribution for Me; **from every man whose heart moves him you shall raise My contribution.** "This is the contribution which you are to raise from them: gold, silver and bronze,

Exodus 30:13–15 "This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a contribution to the LORD. "Everyone who is numbered, from twenty years old and over, shall give the contribution to the LORD. **"The rich shall not pay more and the poor shall not pay less than the half shekel, when you give the contribution to the LORD to make atonement for yourselves. Everyone is to give and it's not a sliding scale. Giving is attainable for all.**

Exodus 35:5 'Take from among you a contribution to the LORD; whoever is of a **willing heart**, let him bring it as the LORD'S contribution: gold, silver, and bronze,

Exodus 35:21–24 **Everyone whose heart stirred him and everyone whose spirit moved him came and brought** the LORD'S contribution for the work of the tent of meeting and for all its service and for the holy garments. Then all whose hearts moved them, both men and women, came and brought brooches and earrings and signet rings and bracelets, all articles of gold; so did every man who presented an offering of gold to the LORD. Every man, who had in his possession blue and purple and scarlet material and fine linen and goats' hair and rams' skins dyed red and porpoise skins, brought them. Everyone who could make a contribution of silver and bronze brought the LORD'S contribution; and every man who had in his possession acacia wood for any work of the service brought it. *There's inward stirring—heart motivation—and follow through in their giving.*

Exodus 35:29 The Israelites, all the men and women, **whose heart moved them** to bring material for all the work, which the LORD had commanded through Moses to be done, brought a **freewill** offering to the LORD. *Freewill giving.*

Exodus 36:3–7 They received from Moses all the contributions which the sons of Israel had brought to perform the work in the construction of the sanctuary. **And they still continued bringing to him freewill offerings every morning.** And all the skillful men who were performing all the work of the sanctuary came, each from the work which he was performing, and they said to Moses, "The people are bringing much more than enough for the construction work which the LORD commanded us to perform." So Moses issued a command, and a proclamation was circulated throughout the camp, saying, "Let no man or woman any longer perform work for the contributions of the sanctuary." **Thus the people were restrained from bringing any more.** For the material they had was sufficient and more than enough for all the work, to perform it. *Heart giving has to be restrained because it is so generous.*

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?

They trust God to provide further. It's motivated by love and fear of the Lord. It is generous. They gave more in their freedom than in their required giving. Oh, to see that kind of giving in our churches! The Lord's work would abound!

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.

2 Chronicles 31:4–10 Also he commanded the people who lived in Jerusalem to give the portion due to the priests and the Levites, that they might devote themselves to the law of the LORD. As soon as the order spread, the sons of Israel provided in abundance the first fruits of grain, new wine, oil, honey and of all the produce of the field; and they brought in abundantly the tithe of all. The sons of Israel and Judah who lived in the cities of Judah also brought in the tithe of oxen and sheep, and the tithe of sacred gifts which were consecrated to the LORD their God, and placed them in heaps. In the third month they began to make the heaps, and finished them by the seventh month. When Hezekiah and the rulers came and saw the heaps, they blessed the LORD and His people Israel. Then Hezekiah questioned the priests and the Levites concerning the heaps. Azariah the chief priest of the house of Zadok said to him, "Since the contributions began to be brought into the house of the LORD, we have had enough to eat with plenty left over, for the LORD has blessed His people, and this great quantity is left over." *God-exalting giving allows ministry leaders to focus on ministering to us instead of providing for themselves. We are to give generously to the ministry. Our giving brings rejoicing and praise to the Lord. God-exalting giving should be such that the ministry leaders have more than enough for their needs.*

2 Corinthians 8:1–5 Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia, that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. For I testify that according to their ability, and beyond their ability, they gave of their own accord, begging us with much urging for the favor of participation in the support of the saints, and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God. *God-exalting giving is a grace given to us from God. God-exalting giving is done with joy, even to the point of begging for the privilege. God-exalting giving entrusts itself to the Lord first.*

2 Corinthians 8:11–12 But now finish doing it also, so that just as there was the readiness to desire it, so there may be also the completion of it by your ability. For if the readiness is present, it is acceptable according to what a person has, not according to what he does not have. *God-exalting giving follows through. God-exalting giving gives out of what it has in hand, not out of future promises.*

2 Corinthians 9:1–5 For it is superfluous for me to write to you about this ministry to the saints; for I know your readiness, of which I boast about you to the Macedonians, namely, that Achaia has been prepared since last year, and your zeal has stirred up most of them. But I have sent the brethren, in order that our boasting about you may not be made empty in this case, so that, as I was saying, you may be prepared; otherwise if any Macedonians come with me and find you unprepared, we—not to speak of you—

will be put to shame by this confidence. So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, so that the same would be ready as a bountiful gift and not affected by covetousness. *God-exalting giving prepares to give. God-exalting giving is free and generous and isn't given grudgingly.*

2 Corinthians 9:6–12 Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed; as it is written, "HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS RIGHTEOUSNESS ENDURES FOREVER." Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness; you will be enriched in everything for all liberality, which through us is producing thanksgiving to God. For the ministry of this service is not only fully supplying the needs of the saints, but is also overflowing through many thanksgivings to God. *God-exalting giving is bountiful, cheerful. God-exalting giving is a work of God! God-exalting giving is supplied to us by God.*

Philippians 4:15–19 You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; for even in Thessalonica you sent a gift more than once for my needs. Not that I seek the gift itself, but I seek for the profit which increases to your account. But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. And my God will supply all your needs according to His riches in glory in Christ Jesus. *God-exalting giving actively looks for opportunities to give. God-exalting giving brings glory to the Lord.*

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?

That He is specific in what He wants. He wants them to learn to follow His instructions. Worship of the One true God isn't to be made up. Paying attention to the details is important to God and we learn more about Him as we do so. The beauty of the tabernacle is to reflect the Lord's own beauty, while the sanctity of the tabernacle is to reflect His holiness. The specific place, the specific details of worship all require something of us as well. God wants our hearts and minds engaged in worshipping Him.

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*?

Basically, the same things. Because God is the same and unchanging, then our worship is to be done according to His terms—His way. Worship is to be specific, holy, engaged. It also helps us see the gracious gift of Jesus. We don't have to attend to the myriad of details to worship the Lord. Through Jesus we can enter into His presence right away—without fear—and receive the help we need. **Hebrews 4:16** Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

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.

Hebrews 9:6–10 Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance. The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing, which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation. *The tabernacle was a hive of continuous activity in trying to hold back the tide of sin. Yet even that continuous activity isn't enough to do so. There needs to be a time of reformation.*

Hebrews 9:21–25 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness. Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us; nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own. *The earthly tabernacle is a copy of the heavenly one, so the things we observe in the earthly one teach us about the heavenly tabernacle and our great high priest.*

Hebrews 10:1–4 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins? But in those sacrifices there is a reminder of sins year by year. For it is impossible for the blood of bulls and goats to take away sins. *The tabernacle and its laws cannot make us perfect. The blood of bulls and goats cannot take away our sins. The earthly tabernacle was a visual picture of the heinousness of our sin and the great holiness of our God and man's inability to do enough or be good enough to be righteous.*

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

The tabernacle was erected on the first day of the first of the second year of the wilderness wanderings.

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

Exodus 40:34–35 Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

The cloud of God's presence covered the tent of meeting. His glory filled the tabernacle. Moses wasn't able to enter the tent of meeting because of God's glory filling the tabernacle.

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?

Exodus 40:36–38 Throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out; but if the cloud was not taken up, then they did not set out until the day when it was taken up. For throughout all their journeys, the cloud of the LORD was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel.

God was faithful to care for them. The Israelites saw the visible manifestation of God's presence near them every day for the whole 40 years in the wilderness. How incredible! And we have the more sure Word! God is faithful. God draws near, even when sinful men don't want Him to. God is active in caring for His people. God is sooooo patient! He restrains His wrath and just judgment for our sin.

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?

I want to dwell on and remember God's active care for His children. I don't need to fear that He will leave me to my own devices. I want to meditate on His power and faithfulness to fulfill every promise He has made. I can trust Him to keep His Word. I want to remember His patience in dealing with wayward men, so that when I sin and grow fearful inside, I will be comforted by His gracious and merciful patience.

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