

EXODUS

Lead by the LORD: Moses and the Children of Israel exit Egypt,
Then travel to Mount Sinai to Receive the Law

December 2019 – February 2020
Auditorium Class

Course Outline.

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The Pentateuch-L1

DESIGNATION

Pentateuch”

- ▶ Meaning: first five books of the Bible
- ▶ Pronunciation: PEN tuh tuke
- ▶ Etymology: from Gk, *pentateuchos*, composed of five books; *penta*, five + *teuchos*, books.

Hebrew Term: Law

“Law” = Rules for conduct established and enforced by authority.

- ▶ **Torah** (H8451 - word translated “law”) occurs 219 times in Old Testament (Online Bible; NASB Concordance); 55 of those times in Pentateuch. Proportion may not be significant, for 231 pages for Pentateuch and 1011 pages for whole OT (Cambridge NASB), thus about 25% of OT in the 1st 5 books among the 39 OT books.
- ▶ **“Law” - how used by Jews**
 - ★ 10 commandments - Ex 20 (**24:12**) “the stone tablets with the law”
 - ★ Book of the covenant - Ex 21-23 (24:1-8 [**vv7-8**] Compare **Heb 9:19-20**) called “law” in Heb 9
 - ★ Regulations for tabernacle and priesthood - Ex 25 - Lev 10 (**Lev 6:9,25**; etc.)
 - ★ Various laws - Lev. 11 - Num. 9; Num.15:18-19, 28-30,35-36 (**Lev 11:46; Num 6:13**; 15:16; 19:2,14; 31:21; etc.)
 - ★ Laws of Deuteronomy - Dt 12-31 (**28:58,61**; 29:29; 30:10) “the words of this law which are written in this book”
 - ★ Whole of the first five books - **Lk 24:44** “law of Moses”; Gal. 4:21-22 (see context of Galatians, e.g. 3:17-19)
 - ★ Whole of the Old Testament - **Mt 5:18** (see **v17**) “Law” in v18 = “the Law or the Prophets” in v17; **Jn 10:34** (Psa 82:6); **Jn 15:25** (Psa 69:4); **Rom 3:19** (10-18; **Psa 14,53,5,140,10,36**); **1Co 14:21** (Isa 28:11-12)

Note that all of the above uses referred to things in the first five books, the first five books themselves, or were inclusive of the first five books. Exodus, our study, after the first mountain top of faith, Creation, was a second mountain top of faith for the rest of the OT until the third mountain top of faith, the resurrection of Christ.

▶ Pentateuch formed the foundation for the rest of the O.T.

God...man...sin...death...Noah...Patriarchs...Israel...Egypt/Exodus...Moses...10 commandments...Priesthood...History of disobedience.

- ▶ Or, can be divided in this manner:
 - ◆ Laws at **Sinai** = Ex. 20 - Num. 10 (Ex. 19:1-2)
(Num. 11-12 - no laws)
 - ◆ Laws in wilderness of **Paran** = Num. 13-19 (10:12; 12:16)
(Num. 20-21 - no laws)
 - ◆ Laws in plains of **Moab** = Num. 22 - Dt. 34 (Num. 22:1)

ONE OUTLINE of the Pentatauch:

Development of the nation of Israel

- ▶ **Gen 1-11: Prologue - Need of a separate nation (Gen 6:5-8; 11:4)**
- ▶ **Gen 12-50: Patriarchal history of that nation (Abraham, Isaac, Jacob)**
- ▶ **Ex 1-19: The nation separated (Ex 6:6-8)**
- ▶ **Ex 20 - Dt. 34: The separate nation's Law** Ex 19:3-6
 - Law Given; Law Disobeyed
 - Punishment follows
 - Law set forth in detail

Development of the plan of redemption

- ▶ **Genesis** - The beginning of the plan of redemption
- ▶ **Exodus** - The deliverance of and covenant with the nation through whom the plan of redemption to be developed
- ▶ **Leviticus** - The plan of redemption shown by sacrifices and the priesthood
- ▶ **Numbers** - The plan of redemption assaulted by unbelief and testing
- ▶ **Deuteronomy** - The plan of redemption designed for a people who respect God's revealed will

AUTHORSHIP: MOSES

A written "Law of Moses"

Josh 1:7,8; 8:30-34 (clearly includes Deuteronomy ch. 27); 23:6; 1Ki. 2:3; 2Ki. 14:6; 2Ch. 23:18; 25:4; 35:12; Ezra 6:18 (clearly includes Numbers); Neh. 8:1,14 (clearly includes Leviticus); 13:1; Dan 9:13; Mk. 12:26 (clearly includes Exodus); Luke 24:27,44; **John 1:45**; 5:46; Acts 15:21; Rom 10:5; 1Co. 9:9; 2Co. 3:15; etc.

Testimony evidencing that Moses is the author of Genesis through Deuteronomy

- ▶ **Genesis** – Gal 4:21,22; Luke 24:27
- ▶ **Exodus**: 17:14; 24:4; **Ex 34:27**; Mk 12:26 (Ex. 3:6)
- ▶ **Leviticus**: **Neh 8:1...14** (Lev 23:34,39,42); Mt. 8:4 (Lev 13,14); Lk 2:22 (Lev.12:6f); Rom 10:5 (Lev 18:5)
- ▶ **Numbers**: 33:1,2; Josh. 1:13 (Num. 32:20f); **Ezr 6:18** (Num 3:6; 8:9)
- ▶ **Deuteronomy**: **31:9,19,22,24-26** (ch. 32); 4; 2Ki. 14:6 (Dt. 24:16); Neh. 13:1 (Dt. 23:3); Mk. 10:4,5 (Dt. 24:1-4); 12:19 (Dt. 25:5); 1Co. 9:9 (Dt. 25:4)

Pentateuch: Viewed as written by Moses

- ▶ **NT grouping**: "the law and the prophets" (Mat 7:12; Lk 16:16; Acts 13:15; Rom 3:21), "Moses and the prophets" (Lk 16:31); "Law of Moses, the prophets, and the psalms" (Lk 24:44),
- ▶ The "Law" includes Genesis Gal 4:21,22
- ▶ "beginning with Moses" Lk 24:27
- ▶ **Absence of evidence of any other author**
- ▶ As a side note there are those who view the scripture as untrustworthy and suspect as being the absolute inerrant truth from the one true and living God. The truth is revealed in the 39 inspired books, the Bible, and the translations are fully trustworthy to know the will of Jehovah God. I therefore offer a most reliable explanation for a so-called falsity concerning the death of Moses written in a book Moses authored. Explanation of "colophon principle" follows:

"colophon" [KAHL uh fahn'] – "1. an inscription placed usually at the end of a book, giving facts about its publication." American Heritage Dict.

"colophon" - "Latin, from Greek kolophōn summit, finishing touch" <www.merriam-webster.com/dictionary/colophon>

"It thus appears that in every case from the Pentateuchal history to the post-Exilic writings a historical book is given a colophon or footnote that unites it in continuous narrative fashion to the succeeding book." R. Laird

Harris, Inspiration and Canonicity of the Bible, pp. 168-169. ("It thus appears..." - See verses below for exam.)

"The fact that the rest of the historical books follow the example of Moses and Joshua reinforces what we have already said. For example, the "colophon principle" of having a successor prophet write the ending of his predecessor's book is followed.⁴² *This well-known literary technique* made a tight connection within the sections of the canon. **Joshua** (the prophetic successor of Moses) (may of written, db) wrote the end of Deuteronomy, giving the account of Moses' death (**Deut. 34:1-12**). **The author of Judges** (may of written, db) wrote the last five verses of Joshua, giving the account of Joshua's death (**Josh. 24:29-33 – see Judges 2:7-9**). **The genealogies of David were added** to the end of Ruth (**Ruth 4:18-22**) after David became king. Compare the last four verses of Samuel-Kings (2Kings 25:27-30) with the **last four verses of Jeremiah** (Jer. 52:31-34). Though many scholars question the traditional view that Jeremiah wrote Kings, this is one of many lines of evidence to support the traditional view." The Canon of Scripture, Vol 1, Philip G Kayser
<<https://biblicalblueprints.org/wp-content/uploads/2015/04/CanonPresuppositionsVol1.pdf>>

Note: not saying these are "colophons" in the current definition of the term ("facts about its publication," etc.), **but follows that idea of additional information being supplied by another scribe other than the original author, thus the "colophon principle."**

Note again at the close of the book how Moses' credibility is tied to the Exodus, Dt 34:10-12.

If Moses is the author of the Pentatauch (Torah):

-)] Written - 1450 B.C.
 -)] Credibility – Eyewitness except Creation, Noah's flood, etc.
 -)] Word of God - Dt 18:15-18
 -)] Prophetic - Gen 15:13, 14 ("in a land") - Heb 11:22-Gen 50:24 ("this land"-Egypt)
 -)] Messianic Jn 5:46; Lk 24:27
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"A Mountain Top of Faith" / The Exodus-L2

1. Exodus is the second mountain top of faith, along with Creation and the Resurrection of Christ, because it is referenced time and time again in Israel's history as the proof and the assurance of the LORD's care and concern for saving HIS people. Also, there are references in the New Testament as well. Ex. 15:1-2, 16:6,32, 18:1,9-11, 19:4, 20:2, 29:46, Deut. 6:20-22, 7:6-8,18, 11:3, 29:2, 34:11, Jos. 2:10, 4:23, 24:6, 1 Sam. 6:6, II Ki. 17:7, Neh. 9:9-10, Ps. 135:8-9, 136:15, Act 7:36, Heb. 11:24,27-29.

A. Ex. 12:11-13 with Lk. 22:15-16, I Cor. 5:7-8.

B. Ex. 15:1-21 with Rev. 15:3.

C. Ex. 16:13-15 with Jn. 6:30-33.

2. God appointed Moses as Israel's deliverer (Acts 7:20, 25-27, 34-36).

3. God confirmed Moses as His prophet:

Deu. 18:18-22 - If signs of a prophet come true, that person is a prophet of the LORD.

Ex. 3:10,12,13,15, 20, 4:2-9: "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(12). "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. (20)".

Signs happened: First born died: 12:30-32, 7:8-13, 20.

4. Moses' Pre-eminence as Prophet and Lawgiver:
 - a. This prophet wrote the first five books of the Bible.
 - b. This lawgiver was the mediator of the Law, which was the foundation of the Israelite nation and the rest of the Old Testament (Gal. 3:19).
 - c. This prophet was a type of Christ (Deut. 18:15, Acts 3:22, 7:37).
 - d. The New Testament references Moses 65 times (parallel accounts are not included).
 - e. The Book of Exodus is the third highest referenced book in the New Testament, 240 times, with Isaiah 419 times and Psalms 414 times.

I. Meaning of the Word – “Exodus”.

A. Definition.

1. Webster's New Collegiate Dictionary: 1. Cap: the mainly narrative second book of canonical Jewish and Christian Scripture. 2. A mass departure: EMIGRATION.

2. Strongs: Word does not occur in KJV. Only once in NASV (Heb. 11:22). Number: 1841 Definition = exit, departure. Title - “Exodus” = “departing”, “departure”, or “going out” Ex 3:8; 6:6; 12:41,42; 20:2; 29:46 **Eng. word “Exodus” only occurs once, Heb 11:22 in NAS. KJV, NKJV = “departing.”**

B. Dispensation : The administration or plan of God whereby HE dispenses blessings and curses during His covenants and after His covenants, without the constraints of time.

Exo. 1-19 - Patriarchal Ex 6:4 (“them” - v 5); Dt 5:3

Exo. 20-40 – Jewish

Ex 20:2

Outline of Exodus from Supplemental Information:

Pentateuch

According to the development of the nation of Israel

- ▶ **Gen 1-11:** Prologue - Need of a separate nation (**Gen 6:5-8; 11:4**)
- ▶ **Gen 12-50:** Patriarchal history of that nation (Abraham, Isaac, Jacob)
- ▶ **Ex. 1-19:** The nation separated (**Ex 6:6-8**)
- ▶ **Ex. 20 - Dt. 34:** The separate nation’s Law
 - ★ Given
 - ★ Disobeyed, punishment exacted
 - ★ Expounded

According to the development of the scheme of redemption

- ▶ Genesis - The genesis of the scheme of redemption
- ▶ Exodus - The deliverance of and covenant with the nation through whom the scheme of redemption to be developed
- ▶ Leviticus - The scheme of redemption typified by sacrifices and the priesthood
- ▶ Numbers - The scheme of redemption assaulted by unbelief

- ▶ **Deuteronomy - The scheme of redemption designed for a people who respect God's will.**

1. Israel Multiplies & Moses is selected as Deliverer	1 - 6.
2. 10 Plagues	7 - 12.
3. Exodus	13 – 18.
4. Giving the Law	19 - 24.
5. Tabernacle, Furniture, Priests Garments	25 – 40.

Overview of Exodus:

Exodus reveals to Israel the great “I AM”, the God of Abraham, Isaac, and Jacob, as the Deliverer of their nation. Having delivered them, they are uniquely His and are given a national law based on that relationship. The Tabernacle and Priesthood was then established to maintain and represent that fellowship between Israel and the LORD.

II. Why the historical account of the Exodus?

The Abrahamic covenant/promise has three parts:

- v1 - Land Promise, see v7 also.
- v2 – Great Nation Promise (physical descendants of Abraham)
- v3 – Messianic/Spiritual Promise...**Gal 3:8,16,29**

Great Nation

Fulfilled: **Gen 46:3**; Ex 1:7,9,20; **Dt 26:5**

Greatness not measured in population alone. Their being chosen to be especially blessed, and their law with the potential it gave them made them indeed “great.” Dt 4:1,6-8,32-40; 26:16-19. Compare also **2Sa 7:23-24**; 1Ch 17:21; **Psa 33:12**; **147:19,20**; Rom 3:1,2.

National promise CONDITIONAL

Dt 6:13-15 (“wipe you off the face of the earth”); Dt 8:19-20 (“perish like the nations...before you”); Dt 28:22,24,41,45,48,51,61,62-64. Principle: **Jer 18:6-**

10. Israel's greatest sin - rejecting their Messiah! Mt 23:37-38. No longer any value in being a physical descendant of Abraham, 2Co 5:16; **Gal 3:2,3; 5:6; 6:14-16**; Eph 2:13-14; 3:6; Php. 3:2,3,7.

Church = Antitype of that nation

1Pe 2:9, Rev 1:6 with Ex 19:5,6. **Gal 6:16**, "the Israel of God." The church is a "great nation"! Like Israel, it enjoys God's special favor (Eph 1:1-14).

Land Promise

FULFILLED: **Joshua**. 1:1-6; **21:43-45**; 23:14. See also Neh 9:7-8,22-25.

Joshua said the Lord gave them "ALL THE LAND WHICH HE HAD SWORN TO GIVE," **Josh 21:43**.

Neh 9:7-8, Nehemiah said, "THOU HAST FULFILLED THY PROMISE."

Land promise **CONDITIONAL**

Dt 4:25-27; 28:21,36,41; 29:22-28; 30:17-20; Josh 23:14-16. They failed to drive the nations out and as a result lost some of their land. King David "recovered" it. Finally, they were driven out totally because of their unfaithfulness.

Q: What about the "restoration" promises? **Neh 1:8-10**, "whom YOU REDEEMED." Lev 26:40-45 - Fulfilled in return, seventy years later - Jer 29:10-12 ("I..will FULFILL MY GOOD WORD to bring you back to this place...") See also Jer 25:12-14 - "ALL THAT IS WRITTEN IN THIS BOOK," i.e. Jeremiah, concerning Babylon would be fulfilled "when seventy years are completed."

The restoration promises are connected to and follow upon Babylon's fall.

Type of Heaven - Heb 4:1-11 [**Heb 4:1-2,8-11**]. This "sabbath rest" contingent on obedient faith in Christ (3:12-14, 3:18-4:2), not the flesh (being a physical Jew).

Messianic - **Ac 3:25-26**; Gal 3:16,29

The MAIN FOCUS of this covenant was CHRIST's REDEMPTIVE WORK FROM SIN and was fulfilled in the CHURCH. The first two promises were typical of the church and the heavenly rest awaiting those in it; the third was exclusively in reference to the spiritual blessings enjoyed in the church of Christ.

Therefore:

Land promise *fulfilled in Joshua*

Restoration promises *fulfilled in Cyrus, King of Persia*

Spiritual promises *fulfilled in Christ*

III. Duration at Mt. Sinai:

A. The Israelites were at Mt. Sinai for about 1 year. (Exo 17:14; 19:18)

1. To calculate the time Israel was camped at Mt. Sinai, compare Ex. 19:1-2 (third month after left Egypt) with Num. 10:11-12 (in the second year, in second month).

Israel Multiplies and Moses Escapes-L3

Chapter 1

1. vs. 1-4: Sons of Israel: First 6 mentioned (vs. 2-3) were sons of Leah(Gen. 29:32-35, 30:17-21), Benjamin was son of Rachel(Gen. 35:16-19), Dan & Naphtali were sons of Rachel's maid Bilhah (Gen 30:4-8) and Gad & Asher were sons of Leah's maid Zilpah(Gen. 30:9-13).
2. vs. 6: Sons of Israel multiplied and became mighty as God promised Gen. 12:2.
3. vs. 8-14: Fear of new king resulted in persecution of the Sons of Israel. The intent was either to reduce or stop the population from growing. The result was just the opposite: population grew faster. Shows the providence of God. However, their labors were increased.
4. vs. 15-21: The king asked the Hebrew midwives to kill the Hebrew boys. The midwives feared God and refused to do so.
5. vs. 22: Pharaoh ordered the people to cast every Hebrew son into the Nile River.

Chapter 2

1. vs. 1-10: Note the providence of God.
 - a. Moses could have drowned in the Nile River.
 - b. Daughter of Pharaoh was by the river bathing.
 - c. Water could have pushed the basket out to the Mediterranean Sea.
 - d. Pharaoh's daughter accepting the child.
 - e. Moses mother was allowed to nurse and evidently influence Moses as he grew up. The mother even received wages.
2. vs. 11-15: Moses killing the Egyptian.
 - a. Leave this matter to God to judge. Do not base our actions today on this incident. There may be some important facts that are missing.
 - b. Incident led to Moses fleeing from Egypt.

3. vs. 16-22: Moses marries Jethro's(Reul's) daughter and they have a son named Gershom.

Questions Chapter 1 and 2:

1. How did the book get the name "Exodus"?
2. What period of time is covered in the book of Exodus?
3. What do we learn from the first seven verses of the chapter?
4. What important transition do we see in 1:8?
5. Why did Egypt begin to act harshly toward Israel (1:8)?
6. What motivated Pharaoh to afflict the Israelites (1:9-10)?
7. What decrees did Pharaoh give to reduce the growth of the Israelites (1:10-16)?
8. Why did God bless the two Hebrew midwives (1:20)?
9. What did Moses give up to be identified with Israel rather than Egypt (Heb. 11:23-25)?
10. What did Moses intend for his brethren to think when he killed the Egyptian (Acts 7:25)?
11. How old was Moses when he fled Egypt?
12. What character traits do you see in Moses based on Exodus 2?

What important transitions do we see in Moses' life in 2:10-15 (see also Acts 7:20-29)?

Describe the way Moses determined to "deliver" God's people in these verses.

13. Locate on the map in the supplement: Egypt, Nile River, Goshen, Mt. Sinai, Land of Midian (M).

13. Briefly identify the following persons:

Levi, 2:1 - **M. great-grandfather, Levi→Kohath→Amram→Moses 6:6:16,18,20**

Amram, 2:1 (6:20; Num 26:59) - **M. father**

Jochebed, 2:1 (6:20; Num 26:59) - **M. mother; Amram's aunt and wife**

Miriam, 2:4 (15:20; Num 26:59) - **M. sister**

Reuel, 2:18, 21 (3:1; 18:1; Num 10:29) –

-
-
-
-

Zipporah, 2:21 - **M. wife**

Gershom, 2:22 -

The Call of Moses-L4

Chapter 3

1. vs. 6,14-15: God identifies to Moses who He is. First, He says: *“I am the God of your father, the God of Abraham, the God of Isaac, the God of Jacob”*.
2. vs. 8: God tells Moses about the land that He will give to the Sons of Israel. This information was also provided to Abraham in Gen. 15:18-21.
3. vs. 22: God tells Moses that during the Exodus the Egyptians will be plundered by the removal of articles of gold, silver and clothing. Again God tells Abraham in Gen. 15:14 that the Sons of Israel will come out of Egypt with many possessions.

Chapter 4

1. vs. 1-9, 30: God gives Moses 3 signs to show he was a prophet from God.
 - a. Turn staff into serpent.
 - b. Turn hand into a leprous hand and vice versa.
 - c. Turn water into blood (not as extensive as the plague).
2. Moses tells God that he is not eloquent to speak His message. However, Acts 7:22 reveals that Moses was educated in all the learning of the Egyptians and was a man of power in words or deeds. This appears that Moses is making excuses and God is angry with him.

Questions Chapters 3 and 4:

1. Where did God appear to Moses in the burning bush (3:2)? What is God’s grand plan for His people?
2. What application did Jesus make of Exodus 3:4 in Matthew 22:32?

3. What significance is there in God referring to Himself as the God of Abraham, Isaac, and Jacob (3:6)?
4. What do we learn about God from His awareness of the suffering of the Israelites (3:7)?
5. What did God promise Moses in 3:18 with this first request?
6. What promise was given regarding Israel's deliverance in 3:21-22?
7. What was the purpose of the miracles which God performed in 4:1-17?
8. List the excuses Moses offered for not obeying God: What about us today?
 - a. (3:11-12)
 - b. (3:13-22)
 - c. (4:1-9)
 - d. (4:10-17)
9. Why did Jehovah bring Moses near death in 4:24?
10. What does Moses suggest as an alternative to God's plan and how does God react?
11. What reaction did the elders of Israel give to the message Moses brought (4:30-31)?
12. Please list some examples from your experience of trying to do things the way some people think is "better" instead of trusting God's way. What can we do to build our faith and trust in God so that we avoid these errors in our lives?

God Sends Moses and Aaron to Pharaoh-L5

Chapter 5

1. vs. 1-3, 7-8: Moses and Aaron ask Pharaoh's permission to go into the wilderness (a 3 day journey) and celebrate a feast to the Lord. Recognizing from future events, their request included all the people, with herds and possessions. From Pharaoh's point of view, would the Hebrews ever return back to Egypt? Pharaoh responds by telling them to gather their own straw and not decrease the amount of bricks made.
2. vs. 6, 14, 15, 21, 22: There was a hierarchy of organization. Pharaoh appointed task masters who then appointed foremen over the people. When the people did not make their quotas, the foremen were beaten. The foreman then complains to Pharaoh and Moses/Aaron. Moses then complains to God.

Chapter 6

1. vs. 5-8: God provides a reason to Moses on why the people will be delivered from Egypt. That reason is the covenant He made to Abraham, Isaac and Jacob (Gen. 12:1-3).
2. Note the emphasis on who God is – *"I am the Lord"*, *"Lord"* in this chapter.
3. vs. 9, 12, 30: Moses speaks to the people again but they are unwilling to listen. Moses then speaks to the Lord and asks twice in this chapter *"How will Pharaoh listen to me?"*
4. vs. 14-27: The lineage of Moses and Aaron is provided which was very important for the Jew in later years.

Questions Chapters 5 and 6:

Chapter 5

- 1) What question does the King ask Moses and Aaron in the first few verses of Chapter 5?
What do you think his perspective was when he asked this question?
- 2) What was the request Moses and Aaron repeated in the next few verses?
- 3) What did Pharaoh think was the reason for their request?
- 4) What does Pharaoh command as the “solution” for the Israelites “problem”?
- 5) Was there some “wisdom” in his line of reason?
- 6) What additional burden was placed on the Israelites?
Was there any consideration of this additional burden in the amount of production that was expected? What was Pharaoh’s goal with this new harsh treatment?
- 7) How do the Israelites react to the new set of work rules?
Who do they blame for the harsh treatment they are enduring?
What does Moses and Aaron do about the new controversy?
What can be learned from their approach?
- 8) Did Moses and Aaron have a lack of faith in this situation? How can we experience the same issues?
- 9) Why was this request given (3:18-19)?
- 10) To what did Pharaoh attribute the desire to worship in the wilderness (5:8)?

11) What character traits of Pharaoh are manifested in chapter 5?

10) Briefly identify the following:

Some you have already identified previously, but here the aim is identify them as a group. I.e., what do they have in common that causes them to be grouped together?

Reuben, Simeon, Levi - **sons of Israel, or Jacob 2:1,2; 6:14-17**

Gershon, Kohath, Merari - **sons of Levi 6:16**

Amram, Jochebed - **M. parents 6:20**

Aaron, Moses - **brothers; sons of Amram & Jochebed 6:20**

Nadab, Abihu, Eleazar, Ithamar - **sons of Aaron (& Elisheba) 6:23**

Chapter 6

1) What does God say to reassure Moses and Aaron about how things would work out for His people?

What does His response

require from Moses and Aaron?

Was this the answer they

were seeking?

2) Does God appear to be angry or upset with the question from Moses and Aaron? What events/evidences could Moses call upon to help him overcome this lack of faith?

3) What promises of God were reiterated to Moses and Aaron at this time?

4) What phrase is repeated in the first few verses (6:2, 8)?

5) What is the force of this declaration by God?

6) The people once again rise up in anger against Moses. What was the cause of their anger according to 6:9?

- 7) What is the purpose of the genealogy shown in 6:14-27?
What can we learn from the information revealed here?
- 8) What command was repeated to Moses and Aaron in the last few verses of Chapter 6?
What excuse does Moses bring up again?
What does this say about his faith?
- 9) In what way was Moses of “uncircumcised lips” (6:12, 30)?
- 10) Pharaoh asks the question, “Who is the Lord, that I should obey His voice”?
How would you begin to answer if you had read only Genesis?

Further Considerations:

“These are the ones...it was the same Moses and Aaron...” 6:26-27
How would this section (6:14-27) bear on the historical authenticity of this account?

How would this impact how the Pentateuch would come to be regarded?

Note “the LORD spoke” family of phrases in 6:28-7:7.

See Dt 6:1-6; 7:11; 8:1,11; etc.

Compare Mt 15:4 with Mk 7:10. See Lk 24:27; Jn 5:39...45-46; Ac 3:22.

Compare Dt 18:18,19

Moses and Aaron before Pharaoh and the Plagues (Part 1)-L6

Chapter 7

1. vs. 2, 9 –10, 19: Aaron is doing the speaking to Pharaoh and working the miracles.
2. vs. 11-12, 22: Pharaoh's magicians performed the same two acts but did it by magic. The miracles performed by God were shown to be real miracles by contrasting the differences: Aaron's serpent ate the magicians' serpents and the Nile River was turned into blood.
3. vs. 20-21, 24: This miracle of turning water into blood was confined to the Nile River, streams and vessels. Note the Egyptians dug for water to drink around the Nile. This miracle lasted for some time, maybe 7 days.

Chapter 8

1. vs. 9, 20, 26, 29: Moses now starts talking to Pharaoh directly instead of through Aaron.
2. vs. 8-13: Moses makes a commitment to Pharaoh to remove the frogs the next day without God's direct instruction. He prays to God and He fulfills the request. Shows the confidence that God had in Moses
3. vs. 17: Do not confuse the gnats or lice with the next plague of the insects which starts in vs. 20.
4. vs. 22-23: The plague of the insect swarms was the first plague where the plague was directed at the Egyptians and the Israelites were not affected in the land of Goshen.

Questions Chapters 7 and 8:

Chapter 7

- 1) What instructions does God give to Moses and Aaron at the beginning of Chapter 7?

What request are they to repeat to Pharaoh?

What does God know about the answer to the question?

What will the Egyptians know at the end of all the demonstrations of God's power against Egypt?

2) What sign would confirm the word of Moses?

What do Pharaoh's magicians do in response to the miracle performed by Aaron (through God's power)?

How does God show He is more powerful than Pharaoh and his magicians?

What is Pharaoh's reaction to this demonstration?

3) What is the first miraculous plague that God brings upon Egypt?

4) What does God say that all Egypt will know about Him from this first plague?

5) What was the Egyptian's view/thoughts about the Nile River?

6) What did Pharaoh's magicians do in reaction to this sign of power from God?

How does this affect Pharaoh's heart and attitude toward the God of Israel?

What did the Egyptians have to do to get water to drink?

Further Considerations:

The "magicians of Egypt did the same with their secret arts" 7:11,22; 8:7

"the same" (KJV, NKJV, "in like manner") does NOT equal "in every way." How is this clearly demonstrated in v. 22?

How could they do exactly what Moses did if the water throughout the land ALREADY turned to blood? Some trick with a portion of water?

Aaron's staff swallowed up their staffs.

He appealed to M. & A. to remove the frogs, not to his magicians.

That this was truly the work of God and they could not duplicate it. Always has been, and always will be, counterfeit miracle workers, prophets - Dt 13:1-2; 18:9f; Jer 28; Mt 7:21-23; Ac 19:1-16; 1Th 5:19-22; 1Jn 4:1

What was the purpose of the plagues?

For Egypt? 7:5,17,20; 8:10,22; 9:14,16,29-30; 10:1; 11:9;14:4,18

For Israel? 4:5; 6:6-7; 10:2; 15:1-2; 20:1-2

For the rest of the world? 9:16; 15:14-16; Josh 2:8-11. Note Ex 12:12; 18:11; Num 33:4

Chapter 8

- 1) What is the next plague in Chapter 8 brought on Egypt by God's power?
Why would this plague be more of a problem for the Egyptians than the first one?
How pervasive would the problem be for the Egyptians?
What do Pharaoh's magicians do in reaction to this plague?
- 2) What does Pharaoh ask of Moses and what does he say he will do in return?

When does Pharaoh set as the time for Moses to do what he asks?
Once Moses does what he asked, how does Pharaoh react?
- 3) What is the next plague brought on the land of Egypt?
How would this plague be worse than the previous one?
- 4) What do the magicians try to do once again? Are they successful?
What lesson do they learn from their experience?
How does Pharaoh react once again?

- 5) What is the next plague brought on the land of Egypt?
How would this plague be worse than the previous one?
- 6) What new element is introduced to show God's favor on His people and His judgment on Egypt?
- 7) What alternative suggestion does Pharaoh make to God's request given through Moses?
- 8) How does Moses react to this "reasonable" compromise?

The Plagues (Part 2)-L7

Chapter 9

1. vs. 8,10,22,29: Moses continues to perform miracles and talks to Pharaoh.
2. vs. 16: One of the purposes of the plagues was to proclaim God's Name through all the earth. Very important.
3. vs. 20: During the plague of hail, the servants of Pharaoh feared the Lord so they brought in his servants and livestock.
4. vs. 23-24: Fire flashing is apparently lightning.

Chapter 10

1. vs. 28-29: After the 9th plague, Pharaoh tells Moses that he will never see his face again – for in the day you see my face you shall die. Moses confirms that he will never see his face again. However, in 12:31, Moses and Pharaoh see each other again but at night.

Questions Chapters 9 and 10:

Chapter 9

- 1) What is the next plague brought on the land of Egypt in chapter 9?
How would this plague be worse than the previous one?
What new element is continued to show God's favor on His people and His judgment on Egypt? How pervasive was this plague?
How did this once again show God's power?
Did this new plague change Pharaoh's attitude?

- 2) What plague comes next in Chapter 9? How would this one be worse than the ones that preceded it?
- 3) What is the next plague seen in Chapter 9? Who was able to escape the force of this plague? Who was not impacted by this plague? What new attitude is displayed by Pharaoh in reaction to this plague? Was it sincere? What does Moses conclude about the disposition of Pharaoh and his fellow officials?
- 4) What are some of the “reasonable” compromises offered to us by our adversary Satan?
- 5) How do we defend ourselves against being swayed by these attempts to undermine our devotion to God?
- 6) What can we learn from the continuous refusal of Pharaoh to listen to the plain commands given by God and His demonstrations of power?
- 7) What does this tell us about the impact of God’s word on an unwilling heart? How could this impact our attempts to teach/convert some individuals whose heart is unreceptive to the word of God?
- 8) What is the new impact on the Pharaoh (and Egypt in general) from the plague of hail and the plague on the cattle and other livestock? What shift is seen from the earlier plagues?
- 9) What purposes were served by the plagues (9:14, 29; 10:2)?
- 10) In what sense did God “raise up” Pharaoh (9:16)?

11) How does Pharaoh demonstrate the difference between true and insincere repentance (9:27)?

12) What efforts did God make to bring Pharaoh to repentance?

Chapter Ten

- 1) What plague is now inflicted on the people of Egypt at the beginning of 10:10?
- 2) How did this plague compound the impact of the fifth and seventh plague on the king of Egypt and the country as a whole?
- 3) How is this plague another demonstration of God's power of the elements of nature and the power of Egypt?
- 4) How destructive is this plague on the land and the pride of Egypt? How pervasive is the destruction from this new punishment from God?
- 5) What is the reaction from Pharaoh's servants after this plague? What do they say to try to convince him to give in to Moses and Aaron's request?
- 6) What compromise does Pharaoh offer to Moses and Aaron? Do Moses and Aaron fall into this trap? Why was their decision wise in this case?
- 7) What is the next plague brought against the Pharaoh and Egypt? What words are used to describe the intensity of this plague in 10:21?

What distinction is seen between the Egyptians and the people of God?

8) What new compromise does Pharaoh offer to Moses and Aaron following this plague?

Why was this “reasonable compromise” once again refused?

How does Pharaoh react to this latest refusal to be “reasonable” by Moses and Aaron?

9) How does Pharaoh threaten Moses and Aaron?

10) Throughout the plagues there were pointers indicating they were not natural disasters, magic tricks, and that the God of Moses was the cause. Look for these indicators in the following verses. It may be the timing, the selectiveness of the plague (who, what, or where the plague affected), the actions of Moses and/or Aaron in connection with it, or other things that point to the fact that these were indeed true supernatural works of Divine power.

- 7:12 - Aaron's staff SWALLOWED UP THE MAGICIAN'S STAFFS
- 7:20 - M. lifted his staff & struck the Nile IN THE SIGHT OF P. & HIS SERVANTS & the water was turned to blood
- 8:10 - SPECIFIC TIME Pharaoh designated, “Tomorrow...acc. to your word”
- 8:18-19 - MAGICIANS COULD NOT IMITATE & confessed, “This is the finger of God”
- 8:22 - GOSHEN EXEMPTED from the plague (gnats/lice)
- 8:29 - SPECIFIC TIME - “tomorrow”
- 9:4 - ISRAEL'S LIVESTOCK EXEMPTED from the plague - “nothing will die...”
- 9:5 - SPECIFIC TIME - “tomorrow” Note the cumulative effect of repeatedly setting the time...not accidentally get it right once!
- 9:8 - M. throws soot toward the sky in the sight of P. & it becomes boils. WHAT DOES THROWING SOOT TOWARD THE SKY HAVE TO DO WITH BOILS?!
- 9:11 - AFFECTED EVEN THE MAGICIANS. No tricks here and no occult “powers” could protect.
- 9:18 - SPECIFIC TIME, and unlike anything Egypt had experienced in its history
- 9:20-21 - P.'S SERVANTS who had enough faith in M. word SAVED THEIR ANIMALS BY BRINGING THEM IN before the prophesied hail struck
- 9:26 - GOSHEN EXEMPTED from the plague of hail
- 9:29 - SPECIFIC TIME - “as soon as I go out of the city”
- 10:4 - SPECIFIC TIME - “tomorrow”

- 10:6 - Locusts plague LIKE NEVER EXPERIENCED IN THEIR HISTORY
- 10:22 - SPECIFIC AND EXTENDED DURATION of darkness - “three days”
- 10:23 - ISRAEL HAD LIGHT in their dwellings
- 11:4 - SPECIFIC TIME - “about midnight”
- 11:5 - ALL the firstborn in Egypt would die, from Pharaoh to slave, and even cattle
- 11:7,8 - NONE in Israel will die, neither man nor beast

The Institution of the Passover and the Last Plague-L8

Chapter 11

1. vs. 3: the people and servants of Pharaoh esteemed Moses. Evidently, the fear of the Israelites was in the leadership of Egypt.

Chapter 12

1. vs. 2, 23:15: The month of departure from Egypt marked the beginning of the Jewish Calendar. This month was known as Abib (Probably March or April).
2. vs. 1-14: Details of the Passover:
 - a. On the 10th day of Abib: Select a male lamb, unblemished, 1 year old.
 - b. On the 14th day: Kill it at twilight. Put some blood on doorposts and lintel.
 - c. Same night eat flesh roasted with unleavened bread and bitter herbs.
 - d. This day was a memorial and must celebrate it as a permanent ordinance.
3. vs. 15-19: Detail on Feast of Unleavened Bread:
 - a. On the 14th day of Abib: Remove leaven from your houses
 - b. Eat unleavened bread for 7 days, which would be the 21st day.
 - c. Have an assembly on 14th and 21st days. No work on these days.
 - d. If one eats unleavened bread during this feast, to be cut off from the congregation of Israel.
4. vs. 25-27: They were suppose to teach their children why they celebrate the Passover.
5. vs. 37: 600,000 men on foot aside from children, exited from Egypt.

6.vs. 40-41: Israelites were in Egypt 430 years and left on the very day decided by God.

Questions Chapters 11 and 12:

Chapter 11

- 1) What is the final plague brought on Egypt?
- 2) What definitive statement does God give to Moses concerning the result of this plague?
- 3) What were the children of Israel instructed to ask of their Egyptian neighbors? Why would their request be granted?
- 4) What status has Moses gained by this time and was this limited only to the house of Israel?
- 5) What prediction did Moses make about the reaction of the people of Egypt once the last plague was rendered?
- 6) What did God say would be Pharaoh's reaction?

Chapter 12

- 1) God begins to establish a nation in 12:1f for the Israelites by instituting a unique calendar; what is the significance of the first month of this new year?
- 2) Why might God chose to have the people reflect on this observance during the first month of every year?
- 3) Describe the specific instructions for the type of animal each household would be required to offer: How long would the animal be kept before it was offered? According to 12:6, who will kill the animal(s) and at what time?

- 4) According to 12:11, how were the people to eat the feast? What significance do you see in this commandment?

- 5) What was signified by:
 - a. Bitter herbs (12:8)?
 - b. Unleavened bread (12:8)?
 - c. Girded loins (12:11)?

- 6) How many Israelites left Egypt (12:37)?

- 7) What was the “mixed multitude” (12:38)?

- 8) How did the Passover lamb prefigure Jesus?

- 9) List the elements of the annual Passover memorial described in 12:43-51.

Further Considerations:

Death of the first born: “first-born” If literal, first-born males. Or, figuratively - “most eminent” [e.g. Col 1:15; Ps 89:27; Ro 8:29; Ex 4:22; Jer 33:19; Mic 6:7; Hb 12:23. Note “firstlings,” Gn 4:4. Negative sense, - Isa 14:30 (ftnt); Job 18:13] See 12:30. Either,

- 12:30 a hyperbole (no one died where there no firstborn son/cattle - e.g., never had one; firstborn already dead)
- 12:30 contains an ellipsis, “was no home [where there was a first-born] where there was not someone dead”
- “firstborn” = most eminent

In either case, a decisive, convincing judgment - v. 8; 12:31.

Note the unique, specific nature of the prophecy, 11:4,5,7,8. Compare 12:29-32.

Israel’s firstborn spared - 12:27; Num 3:13; 8:17

Firstborn of Israel dedicated to the Lord - 13:11-16

Compare Heb 12:23; Ac 20:28; 1Co 6:19,20; 1Pt 1:17-21

How would this have affected the credibility of the book of Exodus with Israel? Had their sons died, they would not have believed Moses to be a prophet, and not have held his writings as the Law of God. The dedication of the firstborn would have been a farce. And this was written by Moses within 40 years of the event, so easily verifiable by the children of the generation who would have died had they not been spared.

How would this affect the credibility of the New Testament? See Lk 2:23; Heb 11:28 Luke calls the instructions about the dedication of the firstborn the “Law of the Lord.” The Hebrew writer treats the destroying/sparing of the firstborn as a historical fact just like the passing through the Red Sea, the walls of Jericho, etc. If one is not true, it throws doubt on all the events recorded in chapter 11.

Passover Feast:

“Passover” came to be used to include the Feast of Unleavened Bread, e.g. Dt 16:1-3; Lk 22:1. Affects interpretation of other passages, e.g. Jn 18:28; 19:14. Pointed to Christ - Lk 22:15,16; Jn 19:36; 1Co 5:7

Note: If the Exodus didn’t really happen, how does this affect Christ, John, and Paul?

The Exodus:

Family training: 10:2; 12:26,27; 13:8,9,14

Sanctification of the Firstborn and Deliverance at the Red Sea-L9

Chapter 13

1. vs. 11-16: The first offspring of every womb is to be devoted to the Lord because the Lord brought the Israelites out of Egypt with the final plague of killing the first born.
2. vs. 21: God leads the Israelites by a pillar of cloud (during day) and a pillar of fire (during night).

Chapter 14

1. vs. 19-20: Pillar of cloud moved and stays between the camps of the Egyptians and Israelites. It gave light at night in the camps but there was evidently darkness in the cloud on the Egyptian side.

2. vs. 21: A strong east wind (i.e. blowing from the east) blew during the night and separated the waters.

3. vs. 24,27: The Israelites evidently move across the sea during the night to early morning. The Egyptians went through during the morning watch. They were drowned at daybreak.

4. vs. 24-25: God caused problems to the Egyptians while crossing the sea: confusion, chariot wheels to swerve and drive with difficulty.

Questions Chapters 13 and 14:

Chapter 13

- 1) What is required to be done with all first born male livestock and male children?
 - a. What does “redeem” mean in this passage?
 - b. What is the reason for this requirement (13:14-15)?
 - c. Consider other examples, beginning with Abraham, that relate to sanctification of first born males.
- 2) Did God redeem His “firstborn?”
- 3) What was the practical significance of preparing unleavened bread the night of the Passover? Why does God require the Israelites to memorialize this feast annually (13:3-10)?
- 4) What reason does this passage give for God directing the people away from the most direct route to Canaan? What foresight did God have (13:17f)?
 - a. By what physical means is God leading the people (13:21-22)?

- b. What very important promise and duty did Moses keep when leaving Egypt (13:19)?

Chapter 14

- 1) What conclusion do Pharaoh and the Israelites commonly arrive at when they realize the direction of their escape route?
What was the real effect of this change of direction in which the Israelites were headed (14:1-4)?
What questionable statement do the Israelites make to Moses in 14:12?
- 2) What is Moses' answer in 14:13-14, and what does this show about his evolving faith?
- 3) Describe the scene when the pillar of cloud moved between the Israelites & the Egyptian army:
- 4) Describe how God defeats the Egyptian army before the eyes of the doubting Israelites: What affect does this victory have on Israel?

The Song of Moses and Early Wilderness Wanderings-L10

Chapter 15

1. vs. 4-5: Evidently, the Red Sea (lit. Sea of Reeds) was deep where they crossed.
2. vs. 10: The armor worn by the Egyptians evidently played a major role in their demise when the Red Sea covered them (sank like lead)..
3. vs. 14-15: This miracle was also known to Philistia and the inhabitants of Canaan.

4. vs. 22-27: The people grumbled after 3 days without water. God was testing them. He affirms if the people obey His commandments then He will be their healer.

Chapter 16

1. vs. 2-3, 8, 12, 20, 28: Israel continued to grumble and disobey God's commandments.

Questions Chapters 15 and 16:

Chapter 15

- 1) List the adjectives and images of God painted within the songs of Moses & Miriam:
- 2) What is the "song of Moses" (Exodus 1:1-19: Rev. 15:3)?
- 3) What does this song of Moses say about God?
- 4) Compare the "song of Moses" and the "song of the Lamb" in Revelation 15:3.
- 5) Describe the immediate test God challenges the people with after His amazing display of power over the Egyptian army.
- 6) How do the people react?
- 7) What promise does God give His people? How does He provide for their need (15:22-27)?

Chapter 16

- 1) What challenge of faith do the people realize in the Wilderness of Sin?
 - a. What is their reaction?
 - b. What is God's reaction?
 - c. What special day is sanctified and what is required of the people?
 - d. How long did God provide this sustenance for His people? (Josh 5:12)
- 2) What occurred when the Israelites reached the Wilderness of Sin (16:1-3)?
- 3) Why did the Lord send the hard times in the wilderness (15:25; 16:4)?

Further Considerations for Class:

Manna - bread from heaven:

What does "manna" mean? ["What is it?" NASB, NKJV, ASV. See 16:15,31.](#)

Note the instructions about gathering it. What attitude would be required to observe these instructions? [Faith!](#)

What was this event a type of? Jn 6:26-36

[Jesus Christ, the true "bread out of heaven"](#)

Sabbath:

16:22-30 - 1st Sabbath observance in Bible!

What attitude would be required to observe it?

[Faith!](#)

What was it designed to be a sign of? See Ex 31:12-17; Dt 5:15 [of Israel's deliverance from Egypt by the God of creation who rested the seventh day.](#)

[Compare a ring as a sign between a man and woman.](#)

Israel at Rephidim-L11

Chapter 17

1. vs. 2, 7: People continued to grumble because there was no water and tested the Lord. The place was named "Massah (lit.= test) and Meribah(lit. = quarrel")

2. vs. 4-7, Num. 20:7-13, Deut. 32:51: Additional information is provided in Numbers. Moses evidently showed irreverence in his actions and probably placed too much emphasis on himself (vs. 6) I (God) will stand before you there on the rock compared to vs. 10. we bring forth water).

3. vs. 8, 16, Gen. 36:12, Deut. 25:17-19, I Sam. 15:7: Amalek was the son of Eliphaz who was Esau's son by his concubine Timna. Amalek here was used to refer to the Amalekites. His irreverence for God is noted in the Deut. 25 passage. Saul defeated them but spared their King Agag.

Chapter 18

1. vs. 2-6: Evidently, Moses did not either 1) take his wife and sons with him to Egypt or 2) were sent back to Midian at some time.

2. vs. 13-27: Jethro, his father-in-law, provides Moses with counsel to select able men to settle disputes. Moses heeded this advice which lightens his load. Note in vs. 20, Jethro points out to Moses that his priority should be to teach the people God's laws.

Questions Chapters 17 and 18:

Chapter 17 & 18

- 1) Where was the next location recorded along the journey to the promised land and where was it geographically?
- 2) What happened at this location, and what was the people's reaction? Why did Moses view their complaining to him to be "tempting" God (17:2, 7)?
- 3) What does Paul say about the rock from which the children of Israel drank (1 Cor. 10:4)?
- 4) How did Moses characterize the people's reaction and what were his concerns at this time? How serious did Moses think this situation could be?

- 5) Why did Moses take some of the elders of the people with him when he performed the miracle to solve the people's problem? What is the lesson for us from this situation?
- 6) What did Moses call this place and what are the meanings of these two words? Why did Moses refer to this location in this way?
- 7) What problem arises next for the Israelites? Why was this a natural consequence of the people moving through the wilderness to the promised land? Does this issue come up again/when?
- 8) Who is called into a position of leadership to deliver Israel? What was the unusual plan for deliverance from their enemies?
- 9) What are the lessons for us?
- 10) What does Moses do to keep the works of God in the memory of the people?
- 11) What can we learn from this event for application to our lives?
- 12) Who is Jethro and what brings him in contact with Moses at this point? Who is reunited with Moses at this time and why were they separated in the first place?
- 13) What does Jethro say about God after hearing the stories that Moses told about the deliverance from Egypt?
- 14) Does this fulfill one of God's promises to Pharaoh? What do Jethro, Moses and Aaron do next and why?

- 15) Jethro observed Moses in his duties judging the people. What advice does Jethro have for Moses? Is there wisdom in the advice and how does Moses react? Is there an example of the application of this wisdom in the NT?

Arrival at Sinai and the Receiving of the Covenant-L12

Chapters 19 & 20

- 1) Where do the people find themselves at the beginning of chapter 19?
What does God remind them of in the first few verses of the chapter 19?
Why do you think this is important at this point?

- 2) What does God promise the Israelites at this point? Is this promise based on God's faithfulness or that of Israel? How would he speak to the people?
- 3) What are some of the preparations made by the people in 19:9-15? What do these things have to do with receiving the law from God?
- 4) What are some of the things that were seen on and around Mt. Sinai?
- 5) What was the impact on the people of seeing/hearing/feeling these things?
- 6) Who was allowed to go up Mt. Sinai at this time? Why did only these men go up to meet with God on the mountain?
- 7) What preface does God give before revealing the Ten Commandments?
- 8) What is the importance of this declaration?

Please list the Ten Commandments:
Commandment:

9) What are the two major divisions of the commandments?
Why do you think the commandments are ordered in this way?

10) What is the lesson for us?

11) What was special about how these were delivered? See Dt 4:33-36; 5:1-5...22-23

Further Considerations:

“My own possession...a kingdom of priests and a holy nation” 19:5,6

Israel was chosen by God’s grace to be his special people, specially blessed, among all the peoples of the earth. Moses continually reminded them of this in his sermon - Dt 4:20; 7:6; 14:2.

Note the marginal note in the NASB on the phrase, “own possession.”

Compare Dt 26:18,19.

See Isa 61:6-7. Compare the first two lines of verse six with the last two lines and with verse seven. What benefit is derived from being called “priests of the Lord...ministers of our God”?

Christians are God’s royal priesthood, special treasure, highly exalted. Rev 1:5-6; 5:9-10. What is expected of us due to this exalted position, Tit 2:14; 1Pt 2:9-12?

The Book of the Covenant (Part 1)-L13

Chapters 21 and 22:

1. Did the Mosaic law approve, forbid, or regulate slavery?
2. Why was the wife of a Hebrew slave not allowed to leave with him (21:4)?

3. What kinds of death were not violations of “thou shalt not kill” (21:13; 22:2)?
4. What punishment was given to the man who struck or cursed his parents (21:15, 17)?
5. What crime is described in 21:16 and what is its punishment?
6. What liability did a man have if he caused a woman to miscarry by hitting her (21:22)?
7. What liability did a man sustain if he caused bodily injury to his servant (21:27)?
8. Why was a man not held guilty for slaying someone caught breaking into his house (22:2)?
9. What responsibilities did one assume when he was entrusted with another’s goods (22:7-13)?
10. What responsibilities did one assume when he borrowed his neighbor’s goods (22:22-27)?
11. What obligations did Hebrews have to widows, orphans, and other poor people (22:22-27)?
12. What is forbidden in 22:28?
13. What does 22:29-30 require for firstfruits offerings?
14. List of the capital offenses in these two chapters:
 - a. 21:12:
 - b. 21:15, 17:

c. 21:16:

d. 22:18:

e. 22:19:

f. 22:20:

The Book of the Covenant (Part 2)-L14

Questions Chapters 23:

1. What danger is described in “following a multitude to do evil” (23:2)?

2. There are various civil matters discussed in 23:1-9. What are some of these civil matters?
3. We learn more about Sabbath observance from 23:10-13. What are the people told to do regarding their observance of the Sabbath for themselves and their land/animals?
4. What actions were assigned while observing the Sabbath day in 23:12-13?
5. Name the tree feasts which the men were required to observe annually (23:14-17).
 - a.
 - b.
 - c.
6. What danger did idolitrous religions pose to the Israelites (23:24)?
7. What can we learn about God's nature from these commands?
8. Why did the Lord forbid the Israelites from making covenants with the Canaanites (23:30-31)?
9. Some of the rewards of serving God are noted in 23:20-53 including a warning. Make a listing of the rewards that the Lord would give His people if they obeyed Him: Also, why were these warnings so important?

Chapter 24

- 1) What reaction did Israel give to Moses' reading the laws of 20:22-23:33 to them (24:3)?
- 2) In what sense was the New Testament sealed with blood (Heb. 9:18-23; Matt. 26:28)?
- 3) Who was involved in the acceptance of the terms of the new law? What was the importance of the application of blood during the ratification of the covenant with the people?
- 4) Who was involved in a closer communion with God following the ratification of the covenant by all the people?
- 5) What happened during these events and what were these individuals allowed to see?
- 6) In the last few verses of chapter 24, Moses was called back up the mountain for more communication with God. Who went with Him on this trip up the mountain?
- 7) Who was left "in charge" while Moses was gone?

The Tabernacle-L15

Questions Chapters 25, 26 and 27:

- 1) The offering for the tabernacle is discussed in 25:1-9. How did Moses decide to build the tabernacle and what form it should take (25:9, 40)?
- 2) What was the method of gathering the contribution and what were the items to be collected?
- 3) How would the Israelites have access to these items?
- 4) Describe the materials used to construct the Ark of the Covenant noted in 25:10-16.
- 5) What were the dimensions of the ark and how was it to be decorated on the inside and outside?
- 6) What provisions were made for the transport of the ark? What article is placed in the ark at this point?
- 7) The mercy seat is described in 25:17-22. What were the dimensions of the mercy seat and what heavenly characters were to be represented on the mercy seat?
- 8) What does the mercy seat represent for God's people? What does God say about it in verse 22?
- 9) The table of showbread is described in 25:23-30. What were the dimensions of the table and how is it decorated?
- 10) What provisions were made for its transportation?
- 11) What other accessories were to be made in association with the table and what was their purpose?

- 12) The lampstand for the tabernacle is described in 25:31-40. What details are we given about the ornate design of the lampstand?
- 13) How many lamps were to be included in the lampstand?
- 14) What accessories were made along with the lampstand and what were they made from?

Chapter 26

- 1) The curtains for the inner tent are described in 26:1-6. How many curtains were to be made and what colors were to be used to make the curtains?
- 2) What were the dimensions of the curtains? How were all the curtains to be joined together?
- 3) The outer covering for the tabernacle is described in 26:7-14. What were the materials that were used as the outer covering to cover the inner curtains of the temple?
- 4) How many of these coverings were made and what were the measurements?
- 5) What were the additional materials to be used to cover the tabernacle?
- 6) The boards to be used to construct the temple are described in 26:15-30. What were the dimensions of the boards used to form the tabernacle?
- 7) How many boards were to be made and which sides of the tabernacle were to be formed by the boards? What was used to over-lay the boards?
- 8) The veil of the temple is described in 26:31-37. What materials were used to make this veil?
- 9) What was the purpose of the veil?

- How was the veil supported within the temple?
- 10) What did the veil of the tabernacle signify (Heb. 9:8, 24)

Chapter 27

- 1) The altar is described in 27:1-8. What are the materials used to make the altar and why are these materials different from the ones in the tabernacle?
- 2) How is it to be transported from place to place?
- 3) The outer court of the tabernacle is described in 27:9-19. What are the dimensions of the hanging surrounding the outer court?
- 4) What types of material are used to construct the outer court of the tabernacle?
- 5) What materials are described in 27:20-21? How were these materials used in the tabernacle?
- 6) What hint is given regarding Aaron and his sons at the end of the chapter?
- 7) What important admonition is given by God regarding the instructions for the tabernacle, several times?
- 8) What can we learn from this admonition to be the people for God's own possession today?

Further Considerations:

NOTE: "according to the pattern" Heb 8:5

See Ex 25:9,40; 26:30; 27:8; 31:6,11; 36:1; 39:1,5,7,21,26,29,31,32,42,43;
40:16,19,21,23,25,27,29,32

“Thou shalt not” - the instructions specify one lampstand. Could Moses build that one, and also add another? If not, why not? There is no “thou shalt not add another lampstand.” However, to do so, would not have been “according to the pattern.”

- No ADDITIONS – Two arks, tables, lampstands (vv. 10,23,31)
- No CHANGES – Measurements, material, design (e.g., vv. 10-12)

“GENERIC” authority

- While the pattern specified one ark, it did not specify the length of the poles—8,9,10’ poles generically authorized(v. 13)
- Cmpr being charged with resp. to make a dress “accor. to a pattern” given, but the kind of fabric not specified—generically auth. to use cotton or cotton blend

“EXPEDIENTS”

- Tools necc. to build the poles for the ark auth. to expedite what charged to do
- Cmpr. sewing machine to make the dress
- Define “pattern.” 2. “a model, guide, plan, etc. to be strictly followed” W.NWD. (under syn. for “model”)

Heb 8:5, “pattern” = *tupos*. Rom 6:17, “form” = *tupos* (“Or, pattern,” ASV fnt.). 2Tim 1:13 “Hold fast the PATTERN of sound words you have heard from me” NKJV, ASV; “form,” KJV; “standard,” NASV. *hupotuposis* - “an outline, sketch, (akin to *hupotupoō*, to delineate...) is used metaphorically to denote a pattern...” Vine’s *Exp. Dict of NT Words*. “the pattern placed before one to be held fast and copied, model” *Thayer’s Greek Lexicon*. Compare 1Co 7:17; 14:37; 2Jn 9

Thus there is a “plan” of salvation (Rom 6:17), a “pattern” for marriage (1Co 7), worship (1Co 14:37), and authoritative revelation (2Jn9). See also 1Tim 3:14 (government of local church); 5:7...16 (work of a local church).

NOTE: “a copy and shadow of heavenly things” Heb 8:5

Compare Heb 9:1-14, 23-24; 10:1, 11-12, 19-21; 13:10-13. While every detail is not given (9:5), we can make some observations in the analogies between the copy and the true.

What was the significance of the Holy of Holies, entered only by the high priest once a year? 9:3,6-9. As long as the tabernacle with its “first” or “outer” room was still standing where the priest “are continually entering...performing the divine worship,” and he could not enter into the “second,” or “Holy of Holies” (v. 3), but once a year, and then only with blood

for his sins and that of the people, the “way into the holy place (Holy of Holies—presence of God) has not yet been disclosed” and the “gifts & sac.” which were offered could not “make the worshipper perfect in conscience.”

While analogous, what was different about the true? 9:11-14, 23-25

With his own blood, or death, Christ provided true forgiveness thus opening the way for man to have free access to God. See also 10:19-22.

What did the yearly sacrifices imply? 10:1-4. Likewise, they pointed to the fact that these sacrifices could not truly take away sins. They were designed to be a reminder of their guilt and need of atonement.

What was different about Christ’ sacrifice? 10:11-12 Christ, through His sacrifice, took away sins once for all.

What great assurance is being given to Christians in 10:19-22 by contrasting the copy with Christ’ work?

Through the priestly work of Christ, we can “draw near” to the righteous God in the “full assurance” that we are clean!

In 13:10-12, the writer contrasts the copy with the true. What is his point?

Eating from the sacrifices offered on the altar signified fellowship with the God of that altar. But, when the blood was brought into the holy place, it was not to be eaten. We CAN eat from it, i.e. have fellowship with the God of that altar and the sacrifice made on it (Christ), because Christ, as our sin offering, completely took away our sin!

The Establishment of the Priesthood-L16

Questions Chapters 28:

- 1) What were the names of the four sons of Aaron?

- 2) What is different about the service they will perform when compared to the other Levites?
- 3) Briefly describe the articles of clothing (28:1-43) required for the sons of Aaron and their function (See Illustration in supplemental):
 - a. Ephod –
 - b. Breastpiece –
 - c. Urim and Thummin –
 - d. Robe of the Ephod –
- 4) There was a series of sacrifices that were done to consecrate Aaron and his sons. Make a list of the six rituals that were performed and give a brief description of each.
- 5) What important promise does God make in 28:45?
- 6) What was the significance of the high priest wearing the names of the twelve tribes (28:10-12, 21, 29)?
- 7) What was the breastplate of judgment (28:15)?
- 8) What was the punishment for approaching God without proper dress (28:35)?
- 9) What words were written on the High Priest's mitre (head-dress) (28:36)?

10) What differences existed between the high priest's dress and that of the other priests?

Questions Chapters 29:

- 1) What animals were sacrificed at the consecration of Aaron (29:3)?
- 2) Why were the priests washed with water (29:4)?
- 3) What was the purpose of the sin offering (29:10-14)?
- 4) What was the purpose of the burnt offering (29:15-18)?
- 5) What was the purpose of the ram of consecration (29:19f)?
- 6) What portions of the priest's body were anointed with blood (29:20)?
- 7) What was done with the ram of consecration (29:31f)?
- 8) How many days were the sacrifices for consecrating a priest offered (29:37)?
- 9) Describe the daily sacrifices at the tabernacle (29:38-44).
- 10) What promise did God make concerning the tabernacle (29:45-46)?

Futher Instructions Concerning the Tabernacle-L17

Questions Chapters 30 and 31:

- 1) We learn some further instructions about the tabernacle in chapters 30 and 31. Make a list of the articles of furniture or worship items and briefly describe each.
- 2) How was the alter of incense used in worship in 30:7-10?
- 3) What was the “ransom money” in 30:12?
- 4) How was it assessed in 30:13-16?
- 5) How many paid this money?
- 6) What use was made of the laver in 30:17?
- 7) In what sense was the anointing oil and incense “sacred”?
- 8) Who was appointed to be the ones in charge of constructing the tabernacle?
- 9) What tribe were these men from and what special provisions were given to them for their assigned responsibilities?
- 10) What critical law is once again emphasized in 31:12-17? Why would this law be re-emphasized in this place?
- 11) What was the punishment for violation of this law?
- 12) Why do you think this penalty was so strong and do you think this is “fair”?

13) What does Moses receive from God after He had spoken with him on Mount Sinai?

14) What is the symbolic meaning of these objects to the people of Israel?

The Covenant Broken and Renewed-L18

Chapter 32

1. vs. 1: The people were evidently very shallow in their faith. With Moses' delay, they want Aaron to make them a god. This shows their misunderstanding of who God is, their impatience, and the great influence of living among the ungodly in Egypt.
2. vs. 2-5, 21-25: Aaron was not able to stand up against the evil wishes of the people. There is no mention of threats and harm upon Aaron. Moses said Aaron allowed the people to sin and Aaron let them get out of control. The idolatry practiced in Egypt was surfacing among God's people.
3. vs. 10-14: After the people made the golden calf, God is ready to destroy them. Moses pleads with the Lord to save them. Moses provides 2 reasons: 1) what the Egyptians would say if the Lord destroyed them and 2) the covenant that God made with Abraham. The Lord changed His mind.
4. vs. 28,31-33: Three thousand men are killed. Moses returns to the Lord and asks Him to forgive them. Moses is willing to sacrifice himself for the people.
5. vs. 33-35: The people are punished for their sin.

Chapter 33

1. vs. 1-6: People resume their journey to Canaan. The people remove their ornaments as a sign of mourning for their sin.
2. vs. 11: Moses had a intimate relationship with the Father as stated: *"Thus the Lord used to speak to Moses face to face, just as a man speaks to his friend."*
3. vs. 12-17: Moses intercedes for the Lord to lead His people and the Lord agrees.

Chapter 34

1. vs. 1-9: God replaces the 2 tablets.
2. vs. 6-7: These verses show the compassion of God and also His judgment upon those committing iniquity.
3. vs. 10-17: God renews His covenant which is conditional upon the Israelites obeying His Will.
4. vs. 18-26: God tells Moses about the following feasts to be observed: 1) Feast of Unleavened Bread, 2) rest on the 7th day of every week, 3) Feast of Weeks, 4) Feast of Ingathering and 5) Feast of Passover.

Questions Chapters 32 and 34:

Chapters 32-34

- 1) What happens among the people when Moses is on the mountain receiving the Law? Why do you think the people reacted this way?
- 2) Who had the failure of leadership in this situation?
- 3) What does God tell Moses he plans to do because of the sin among the people?
- 4) Was God being true to His promise if He did this? What does Moses do to intercede on behalf of the people? What can we learn from his actions?
- 5) What does Aaron do when Moses confronts him with his sin and leadership failure? Does his response seem to be reasonable or not?
- 6) How does Moses deal with the sin among the people?
- 7) Who joins him in carrying out the punishment of the people and how many were killed? What can we learn from this action by Moses?
- 8) Moses once again makes intercession for the people. What does he offer to “pay” for the sins of the people?
- 9) Could this payment be effective for this purpose? What promise was given to Moses in 32:33-35?

- 10) What does God say he would do because of the “obstinate” rebellious attitude of the people? What should we learn from their poor example?
- 11) What reaction does this statement from God bring about among the people?
- 12) Moses prepares a tent outside the camp where he can commune with God. What was the demonstration while God was speaking with Moses in this tent?
- 13) What did the people do when they saw this happening?
- 14) Moses once again intercedes with God on behalf of the people. What comfort does Moses request from God?
- 15) How does this tell us about God’s relationship with Moses?
- 16) What does Moses request to see in 33:18? Is this possible for Moses to do?
- 17) What is Moses commanded to do in 34:1-43? Why was this action needed?
- 18) Describe what God says and what Moses sees in 34:5-8? What are some of the important terms God reveals in these verses?
- 19) What can we learn from this revelation of God to Moses?
- 20) We have a renewal of God’s covenant described in 34:9-26. What were the commands specifically mentioned in these verses?
- 21) What was the main purpose of these commandments?

- 22) How long was Moses on the mountain in this instance? What was unusual about what he did while he was there?
- 23) What is different about Moses' appearance after he has spent time communing with God on the mountain? (34:29-35) How do the people react?
- 24) What does Moses do to alleviate their issues with his appearance?
- 25) How does the apostle Paul use this as a metaphor in his writings (2 Cor. 3:7-18)?

Further Considerations:

Idolatry - rejection of the one, true God and His authority

Ex 5:1 - What was Pharaoh's question? **"Who is the Lord that I should obey His voice...?"** The Exodus answered this question! See also 3:18; 4:22-23; 7:16; 8:1,8,20,25,28,29; 9:1,13; 10:3,8-9,24; 12:31. **Every thing Moses wrote/said pointed to the Lord, the God of the Hebrews as the Power behind the Exodus and the one they should fear and worship.**

Compare Ac 7:35...39,40. What attitude did Stephen say this idolatry manifested? See v. 51.

Stubborn, unwillingness to obey Him.

Observe the close connection between obedience to the one God and His commands with the warnings against idolatry in the following: Dt 4:13,14...15-19, 39-40; 6:4-6,13-14. **Belief and respect in the one true God demands complete obedience to His laws; lack of such faith and respect opens the door to the human creation of "gods" with alternate moral and spiritual laws.**

Why do men renounce an eternal Creator? Rom 1:23...24-26. **To satisfy their passions and nourish their pride.**

1Jn 5:18-21. **"This is the true God..."** The God John presents in this epistle demands a proper faith, 1:1-3; 2:21-23; life, 1:5-6; 2:3-6,29; love, 3:10-12; 4:7-8. **Any other conception of "god" is but a product of human imagination, and not the true God!**

The Construction and Erection of the Tabernacle-L19

35:1-36:7 - Preparations for construction

35:1-3 - Work to be done on six days, rest on Sabbath

35:4-9 - Needed contribution

34:4-29 (25:1-9)

35:10-19 - Needed work

35:20-29 - The contribution

35:30-36:1 - Superintendents - Bezalel (BEHZ uh lehl) and Oholiab (oh HOH lih ab)

36:2-7 - More than enough contributed

36:8-38:31 - The tabernacle constructed

36:8-38 - The tent (ch 26)

37:1-9 - Ark of the covenant (25:10-22)

37:10-16 - Table of showbread (25:23-30)

37:17-24 - Lampstand (25:31-40)

37:25-28 - Altar of incense (30:1-10)

37:29 - Anointing oil and incense (30:22-38)

38:1-7 - Altar of burnt offering (27:1-8)

38:8 - Bronze laver (30:17-21)

38:9-20 - The court (27:9-19)

38:21-31 - Inventory of metals used

39 - Priests' garments (ch 28)

40 - Erection and consecration of the tabernacle

Questions Chapters 35 and 40:

- 1) Moses once again reiterates the command to keep the Sabbath holy to the Lord. Why would he once again emphasize this command?

- 2) Who were the two men given charge for the temple construction? What special “tools” were they given to accomplish this great work?
- 3) Is there a NT example of this type of special “tool” given to accomplish a great work?
- 4) What is the purpose of recording the summation of the materials contributed for the tabernacle in 38:21-31? What should this example tell us about our willingness to contribute to the work of the Lord today?
- 5) Why did Moses go through the tabernacle and inspect all the work in such great detail? What did he find during his inspections? Why was this result so important?
- 6) At the beginning of chapter 40, we are told the order of erecting the tabernacle. What day were they commended to set up the tabernacle?
- 7) What was the order in which the pieces of furniture were to be brought into the tabernacle?
- 8) Once the tabernacle is completed, how does God show His approval of all the work that had been done?
- 9) What other purpose did this cloud serve as the people made their way to the promised land?

Further Considerations:

Observe 25:40; 26:30; 27:8; 39:32,42,43; 40:16

Why do you think this is repeated so much?

The cloud on the tabernacle - 40:34-38

What was the significance of the cloud?

How did it affect their journey to the promised land?