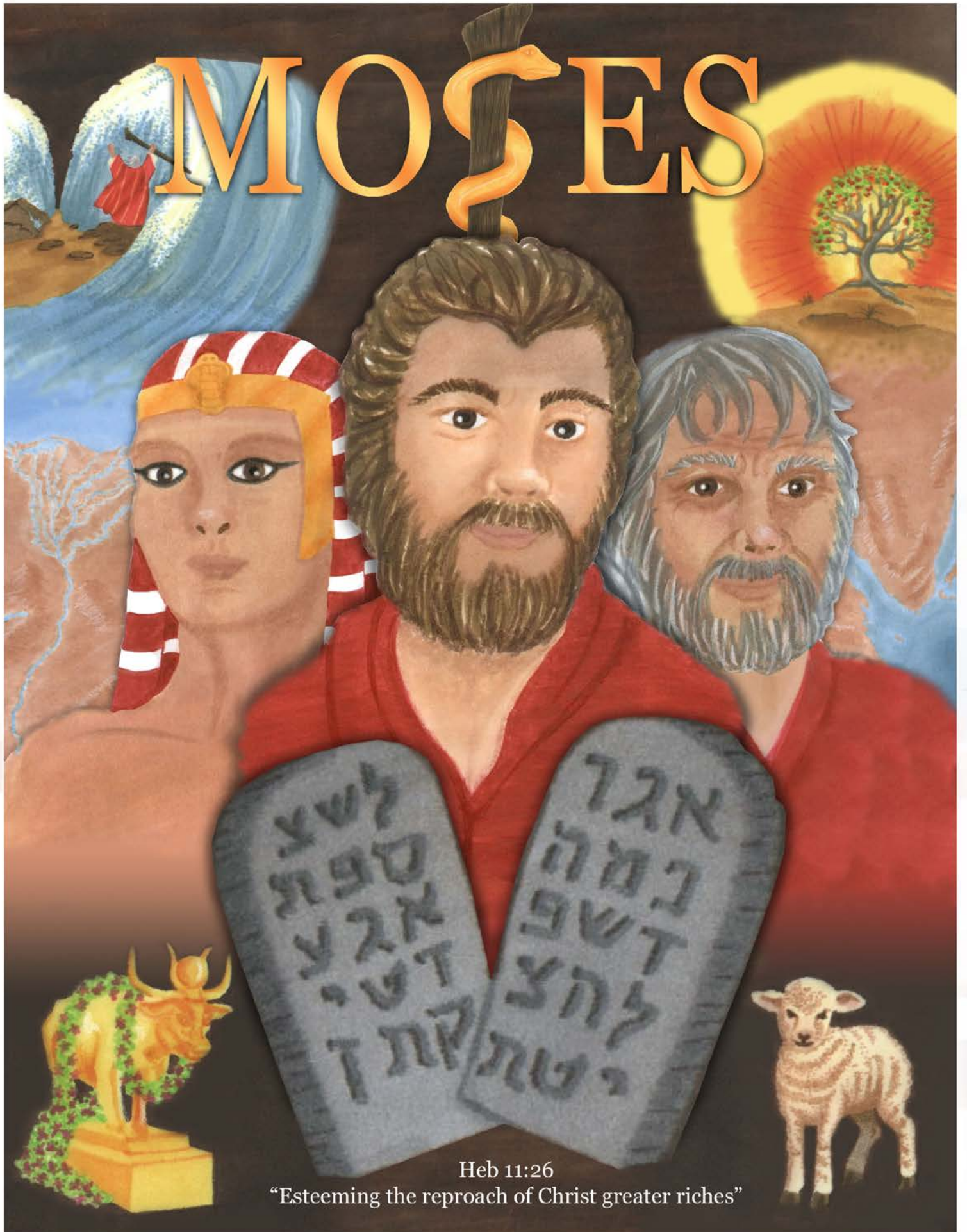


MOSES



Heb 11:26

“Esteeming the reproach of Christ greater riches”

Dear Young Person,

Sprinkled throughout the Old Testament are gems of the Scriptures that provide clues, foreshadows, or revelations about our Lord Jesus. These “Types of Christ” are exciting to discover, fascinating to examine, and comforting to consider. Thus, we hope the study you are about to begin will yield similar rewards as you explore the life of the man who stands as one the preeminent types of Christ in the Bible, Moses.

Moses, the servant of God, arises in the Biblical narrative in the opening chapters of Exodus, the second book of God’s Word. However, this man’s influence and memory can be seen as far as the fifteenth chapter of the last book of the Bible. Even today, Moses is remembered, not only by numerous religions around the world, but even in popular media and within the very walls of Jerusalem. Yet despite the popularity of the stories of Exodus and despite all the knowledge in existence about the Law of Moses, so few are aware of the power that lies within the true lessons of the real life of Moses. So, we hope that your consideration of the character of this man will help you discern the tremendous value of exhortation to be found behind the scenes of Exodus and within the life of God’s servant Moses.

While Moses is referred to nearly all across the Bible, in order to focus our studies into a practical and beneficial scope, we are going to center this workbook on the first fifteen chapters of Exodus and the last chapter of Deuteronomy. While there will be references and research directed to and taken from other sources within and without the Bible, we hope that you will be able to appreciate the worth to be gleaned from an in-depth consideration of these sixteen chapters. In addition, we divided this study into ten sections. We ask that you read the entire portion of the Bible assigned to each section prior to beginning work on the questions. In preparing this workbook, we used the NKJ version as our primary translation. Since this study is the basis for extensive discussion at Conference, we recommend that you also write down at least four discussion points upon completion of each section.

During your work, you will find it helpful to refer to these books and study aids:

Gesenius' Lexicon
Moses, My Servant by Bro. Harry Tennant
Strong’s Concordance
Teenagers of the Bible by Bro. Shane Kingsbury
The Book of Exodus Expositor
The Treasury of Scriptural Knowledge
Ways of Providence by Bro. Robert Roberts
Westminster Dictionary of the Bible

Or these online resources:

en.wikipedia.org/wiki/Ancient_Egypt
www.ancientegypt.co.uk/
www.ccel.org/j/josephus/works/ant-2.htm

As well, please feel free to communicate with us about the study. For any questions, comments, or help, please contact us. We have found the life of Moses to be inspiring, challenging, and powerful all at the same time. Therefore, we are eager to share thoughts and discussions with you as you come to know this man for yourself.

There is so much to learn and consider about Moses, please give this study the time and energy needed. Moses can teach us about our relationship with God, our relationships with our brethren, God’s plan for this Earth, what it truly means to have faith and love, and, most importantly, about our Savior Jesus Christ. If our Lord remains away, we hope that your study will help you to likewise “esteem the reproach of Christ greater riches”. May our God bless your work to yield fruit unto eternal life.

If it is the Father’s will, we hope to see you at the 2017 BC Youth Conference,

BC Youth Conference Committee.

SECTION 1 – Background & Exodus 1

“When the Time of the Promise Drew Near”

1. Shortly after promising to Abraham that his descendents would be as the stars in multitude, God also foretold to Abraham the experiences of his descendants in Egypt (Gen. 15:13-14). List the seven key details of this prophecy, noting the verses that demonstrate the fulfillment of each.

Promise to Abraham

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

Proof of Fulfillment

1. e.g. Ex. 22:21
2. Ex. 1:13
3. e.g. Ex. 1:14
4. cp. Ex. 12:40-41, Gal. 3:16-17
5. Ex. 7:4
6. Ex. 12:37,41
7. Ex. 12:35-36

2. List the four important details of the promise God made to Jacob concerning him and his descendants in the land of Egypt (Gen. 46:3-4).

Promise to Jacob

- 1.
- 2.
- 3.
- 4.

Proof of Fulfillment

1. Ex. 1:7
2. e.g. Gen. 48:15
3. Gen. 50:13; (Ex. 12:51 national)
4. Gen. 50:1-2

3a. God makes promises with the intention that His children *believe in them*. Where in Gen. 48 does Jacob demonstrate his belief that God would not leave His people in Egypt?

b. Where in Gen. 50 does Joseph echo the sentiments of Jacob, expressing his own conviction that God would not leave His people in Egypt? Where in the New Testament are these words of Joseph heralded as a great example of faith?

4. Referring to your answers from the previous questions, describe the frame of mind God was seeking to create in His children who ventured into, or were born in, the land of Egypt.

5a. List a few recent prophetic events that modern day believers have witnessed. What assurance does this give us regarding the certainty of prophecies and promises that are to be fulfilled in our very near future (1 Thess. 5:4)?

b. What is the exhortation for us who are sojourning in “a land that is not ours,” spiritual Egypt?

Egypt – a Brief Review (OPTIONAL)

1. Using passages in Scripture, as well as other historical references, briefly describe the following characteristics of the nation of Egypt around 1500 BC:

a. Government:

b. Education (e.g. 1 Ki. 4:30):

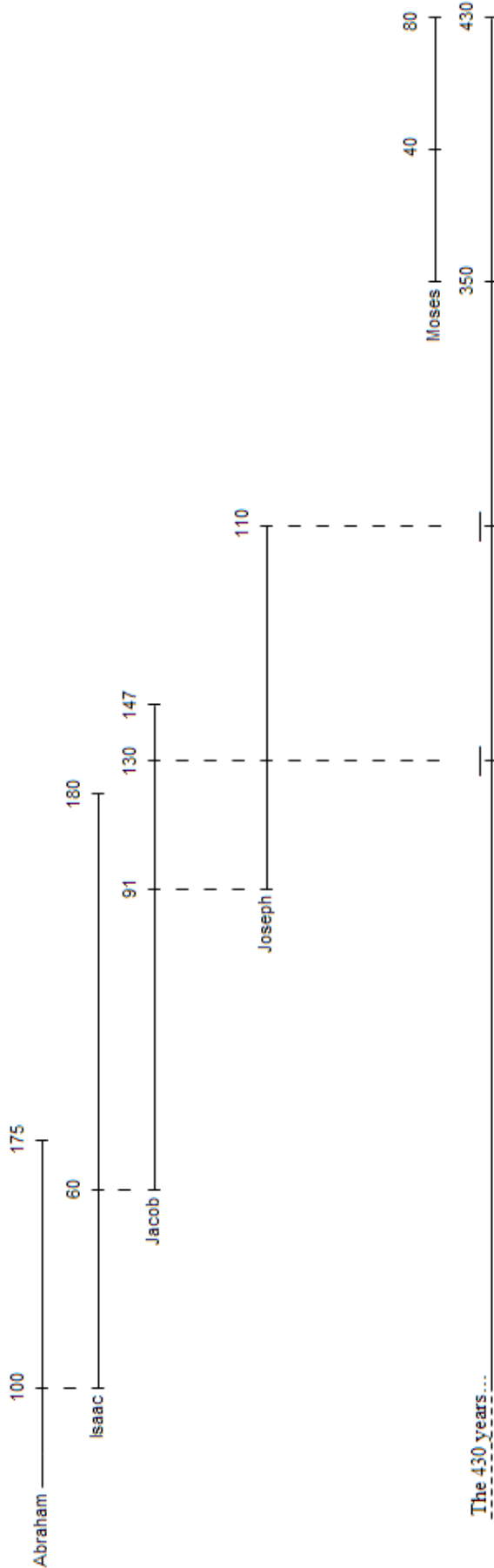
c. Culture:

d. Economy (e.g. Num. 11:5; what was the source of agricultural prosperity?):

e. Religion:

f. Hebrew root words from which “Egypt” is derived (#4692, #6696):

430 Years from the Promise to the Law (Gal. 3:16-17)



1. Fill in the two blanks.
2. How old do you think Abraham was when the 430 years began (Ex. 12:40-41, Gal. 3:16-17)?
3. How many years passed between the death of Joseph and the birth of Moses?
4. What happened to Jacob and his family when he was 130 years old?
5. How much time passed between Jacob's arrival into Egypt and the Exodus of the children of Israel?
6. Optional: where do you think the 400 year time frame fits in the timeline above (Gen. 15:13-16, Acts 7:2-7, Rom. 4:19-22)?

Ex. 1:1-14 “The Children of Israel Were Fruitful”

1. (v1) Look up the word “now” in the concordance. What insight does it give to us regarding the interval of time from the close of Genesis to Exodus 1:1?

Strong’s number: 6258 Meaning:

Exodus opens by reciting the names and numbers of Jacob’s family who “came to Egypt,” emphasizing that Exodus continues the train of thought from the end of the book of Genesis.

2a. List the three phrases in which Joseph’s name appears in verses 5-8, and describe the transition Scripture is emphasizing with these succeeding references to him.

b. (v8) Joseph’s memory faded in the minds of the Egyptians. As time passed after Joseph’s death, how would this spiritually dangerous mindset pose a threat to the children of Israel sojourning in Egypt?

c. Rather than remain faithfully obedient to the promises, what did many of the children of Israel eventually choose to become involved with (Ezek. 20:5-8)?

d. Given the circumstances of a. and b., describe the challenges to a *faithful* Israelite.

e. List other examples of faithful men and women who could “see” the promises and prophecies of God being fulfilled before they actually occurred, enabling them to overcome sin’s temptations.

The Spirit did not want the children of Israel to leave the memory of Joseph locked in a coffin of Egypt (Gen. 50:26); rather, they were to keep his character alive by keeping his faith in God’s promises alive in their hearts!

f. What is the application and warning for us in these “last days,” when the revival of the Truth was but a mere 150 years ago or so? Cp. Rev. 16:15.

g. In contrast to Pharaoh who forgot Joseph, and to those of the Israelites that lost sight of God’s promises, Who “remembered His covenant forever” (Psalm 105:8)?

3. Note the increasingly exponential deaths of v6. How does this set the stage for the pointed contrast of v7?

4a. (Question 4 is optional) (v7) Clearly Scripture is calling our attention to the miraculous growth of God’s chosen people. Recall that the children of Israel have been in Egypt for a mere 100 years or so! What verse in Genesis first introduces this rapid growth of the children of Israel in Egypt? (*note: three of the Hebrew words describing Israel’s growth in v7 are also used in this Genesis reference!*)

Read Gen. 1:26, 28-30, where God states His plan and purpose for the creation of man. After Adam and Eve’s disobedience in the garden, they no longer could fully mirror “the image and likeness of God” because of their sinful nature (Gen. 3:19); they no longer could completely fulfill the command to “be fruitful, and multiply, and replenish the earth” (Gen. 3:16, 19); nor could they “subdue the earth” and “have dominion” over it in the fullest sense (Gen. 3:17-18). However, God’s purpose with man would not be thwarted.

b. Describe, using supporting references, how God intended to use Israel to further His purpose of developing a people:

i. in His image and likeness (*e.g. Lev. 11:45*)

ii. who would be fruitful and multiply and replenish the earth (*e.g. Ex. 1:7*)

iii. who would subdue the earth and have dominion over it (*e.g. Josh. 1:3-4*)

c. Did Israel succeed in fulfilling God’s purpose? List supporting references.

The first son of God, Adam, fell short of God’s purpose for him. God’s firstborn son, Israel, failed to accomplish God’s purpose with them. However, despite man’s failings, God’s purpose remained and continued through the work of His only begotten Son, the firstborn, Jesus Christ.

d. Find echoes throughout Scripture alluding to or stating how God used (and is using) Christ to fulfill His purpose in Gen. 1:26, 28, and how we can be part of this fulfillment. What is the exhortation for us?

i. in His image and likeness (*e.g. Col.1:15; Gal. 4:19*)

ii. who will be fruitful and multiply and replenish the earth (*e.g. Is. 11:1 – the word “grow” is the same word “fruitful” in Ex. 1:7!*)

iii. who will subdue and have dominion over all the earth (*e.g. Ps.8:6; Rom. 6:14*)

e. Stephen makes reference to the miraculous increase of the children of Israel in Acts 7:17. After reading Acts 7:17, find and list other passages in Acts where the same word “multiplied” is used.

The miraculous growth of the children of Israel in Egypt foreshadows God’s work to multiply His sons and daughters in Christ until they become “a great multitude which no one could number, of all nations, tribes, peoples, and tongues” (Rev. 7:9).

f. At what point did this miraculous expansion come to a halt? See Ex. 12:37; Num. 1:46, 26:51. Why? Is there a time when the growth of the multitude making up the body of Christ will finish? Explain.

5. (v8) Had the new king known Joseph, might he have dealt with Joseph’s relatives and descendants differently? Why?

6a. (v9) How do the phrases “his people” vs. “the people” set an early precedent for the necessary distinction between the children of Israel and the Egyptians?

b. How does Ps. 105:24 describe the spiritual relationship between the two peoples? Why?

c. What is the relationship between the sons of God and the spiritual Egyptians today (John 15:19; Jam. 4:4)? How can this principle be demonstrated in your own life?

7. (v9-10) Who was behind the attitude and action against the children of Israel (Ps. 105:23-25)? How does this parallel the hardening of Pharaoh’s heart beginning in chapter 4?

8. (v10-11) How does Pharaoh’s desire – attempting to prevent Israel from going up out of Egypt and desiring to retain them as burdened subjects of his kingdom – typify the nature we possess?

9. According to v9, what was the premise upon which Pharaoh took action against the children of Israel in v10-11? How was Pharaoh’s intention frustrated by God’s miraculous intervention? What is the spiritual application? See Rom. 5:3-4, 2 Cor. 1:9-10.

10a. (v13-14) What is the meaning of the word “rigor”? (*Gesenius provides helpful details*).

Strong’s number: 6531 Meaning:

b. How does the force behind this word give us more insight to the literal toil of the Israelites?

11a. How do the physical hardships suffered by the children of Israel typify mankind’s physical and spiritual bondage to sin?

b. How can we be freed from the oppression of sin’s bondage (Rom. 6:6-7), whose slaves do we become (v18), and what changes must we make in our lives as a result (v16)? Find additional supporting references.

12a. (Question 12 is optional) In what way did God use the harsh experiences of Israel’s slavery in Egypt as a comparison for how Israel was to treat strangers in their land (e.g. Ex. 22:21, 23:9; Lev. 19:34; Dt. 10:19)?

b. How were the Israelites to treat their brethren who sold themselves to one another (Lev. 25:39-55)? (Note – vs. 43, 46, 53 is the same Hebrew word for “rigor” as in Exodus 1).

c. What is the practical exhortation for us today?

Ex. 1:15-22 “The Midwives Feared God”

1. (v15-16) Why was this desperate new plan to “deal wisely” only a short-sighted solution that naturally would work against Pharaoh in the future?

2a. What was the five-step progression in Pharaoh’s plan for domination over the children of Israel, climaxing in ultimate destruction in vs. 15-16?

v. 10

v. 11

v. 13

v. 14

v. 15-16

b. How does this succession parallel sin’s progressive attempt to dominate our lives?

3. (OPTIONAL) (v15) The Septuagint and Vulgate translations read “midwives of the Hebrews,” leaving open the possibility that they were not Israelites. Taking into consideration the rest of the narrative, as well as other sources, what nationality do you think the midwives were?

4a. Imagine – you have just been brought in before Pharaoh himself, and are commanded to kill newborn children! What do you risk by disobeying?

b. Strongly contrasting the fear and terror Pharaoh could instill, what was the more powerful principle directing the actions of the midwives?

c. (OPTIONAL) The fear of God is essential for true discipleship. Research and discuss what Scripture teaches us about the “fear of God.” Discuss also how you can apply the “fear of God” in your life. Use additional paper, if necessary.

5a. (v17) Here is the first example in Scripture of conscientious objection! Find and list:
i. other passages in Scripture instructing us to “fear God, and not do as the king” commands.

ii. at least three Biblical characters who did not obey men (even kings), while faithfully obeying the commandment of God.

We are not bound to keep those laws of man which conflict with the laws of God, whether pertaining to matters of religion or morality!

b. Describe a situation wherein you may find yourself presented with opportunity to apply the “Shiphrah-Puah” principle.

6. (v19) Do you think the deception of the midwives was justified? Why or why not?

7. (v20) Irrespective of the immediate outcome, what comfort, strength and assurance do we have in our God, when we are threatened or persecuted for obedience to our convictions? See Ps. 118:4-9; Rom. 8:31, 35-39.

8a. (v21) What does the phrase “provided households for them” mean? What is the irony, in context of Pharaoh’s demand?

b. What is the blessing promised to the one who fears Yahweh in Psalm 128:3-4 (*note: the word for fruitful is the same as that of Ex. 1:7!*)

9a. (v15, 20) What are the meanings behind the names of the midwives?

Shiphrah: Strong’s number: 8236/5 Meaning:

Puah: Strong’s number: 6326 Meaning:

b. The root of Shiphrah’s name is found only in Psa. 16:6, where it is poorly translated as “good.” Read the entire Psalm – how does v6 describe the hope maintained by these two midwives, despite their trying predicament?

10a. (v20) In addition to the rapidity and quantity of births among the children of Israel, what must have been true of the 1) health of newborns, and 2) death rate among the people, in order to achieve the population numbered at the time of the Exodus (Ex. 12:37)?

b. How does this again emphasize God’s miraculous hand at work (See Psa. 105:37)?

11a. (v22) Once more Pharaoh accelerated his efforts, this time enlisting the help of “all his people.” Was this command heeded by Pharaoh’s people?

b. Consider the words of Jer. 31:15-18. Where is this passage quoted? Cp. the context of this quote (v15) with Ex. 4:22.

c. How are the circumstances and environment into which Moses was born, a type of the circumstances surrounding the birth of Jesus?

“There is no record in Scripture of the great sorrow and utter grief that Hebrew women experienced. We are left to imagine the months of hope and yet of fear, the aching hearts as their baby sons were taken from them by Pharaoh’s officers and cast into the Nile.” (Women of the Bible, p. 56)

Closing Questions

1. Identify the visible ways in which God was at work in chapter 1.

2. Identify the types of the Lord Jesus Christ in chapter 1.

3. Summarize the lessons and practical exhortations you have learned in chapter 1.

SECTION 2 – Exodus 2

Ex. 2:1-10 – “By Faith Moses... was Hidden Three Months”

1. Using Ex. 6:16, 18, 20 and Num. 26:58-59, sketch a brief family tree from Jacob to Moses (include both of Moses’ parents).

2. (OPTIONAL) What are the meanings behind the names of Moses’ parents? How might these names allude to God’s work with His people, both at that time and throughout history?

Amram: Strong’s number: 6019 Meaning:

Jochebed: Strong’s number: 3115 Meaning:

3a. Who was born to Amram and Jochebed between verses 1 and 2?

b. How much older than Moses is Aaron (Ex. 7:7)? How might Aaron’s birth have coincided with the events of chapter one?

4. Use your imagination to envision the thoughts and emotions that would be experienced by an Israelite family expecting a newborn child, given the recent command of the king.

The birth of Aaron in an atmosphere of oppression and terror must have been attended with sorrow, but dark as that hour was, it was light and joy compared to the birth of his brother. In daily expectation of the birth of her child, how must Jochebed have suffered, when day after day, night after night, she heard the wild entreaties for mercy followed by the feeble wail of helpless agony as another new born child was torn from the embrace of her despairing sisters in Israel. (The Christadelphian, Vol. 96, 1959, p. 250)

During the months of waiting, like all Hebrew women [Jochebed] must have experienced great anxiety. Being a woman of faith she, with her husband, undoubtedly spent many hours in prayer and supplication to God for His guidance and help. Her consternation must have been great when her baby was born a boy. (Women of the Bible, p. 57)

5a. (v2) Moses is described as a “beautiful” child. Compare his description here and in Hebrews 11:23. Other translations may be useful.

b. Stephen describes baby Moses as “exceeding fair” in Acts 7:20 (AV). Compare other translations of this verse. Look up the meaning of the word “exceeding.”

exceeding: Strong’s number: 2316 Meaning:

c. Was Moses simply an attractive baby? What do you think is meant by the description of the newborn boy – “he was a goodly child”?

6a. (v2) Were Amram and Jochebed hiding the baby simply on natural parental instinct? What godly principle was involved (Heb. 11:23)? Explain.

b. Like the midwives of chapter 1, whom did they fear, and of whom were they not afraid?

7. In verses 2-3 only the mother is mentioned – “*she* saw he was a beautiful child,” “*she* could no longer hide him,” “*she* took an ark.” Who does Hebrews 11:23 tell us hid him? How can these passages be reconciled, and what principle of a single-minded marriage do these combined passages convey?

8. (v2) How do you think Amram and Jochebed were able to keep the baby hidden for three months? Describe some of the difficulties that they might encounter.

9a. (v3) The parents perceive that the baby could no longer be hidden, and Jochebed begins to build an ark for the baby. What is the meaning of the word “daubed,” and in what other contexts is the Hebrew word used in the Old Testament?

Strong’s number: 2560 Meaning:

b. What mental picture does this word and its other uses conjure up when describing Jochebed constructing the ark?

What a struggle in a woman’s bosom between natural terror and spiritual confidence! The method adopted was fraught with danger – to expose her babe to the frail craft and deep and dangerous currents of the river – perhaps even to suffering and starvation. Necessity impelled, and faith in a merciful God gave solace and assurance... To watch what would become of the precious cargo was a trial too fearful for maternal love. We can picture the lingering farewell and the hurried departure to find comfort and strength in prayer at the footstool of her God, to whom her babe was entrusted. (The Christadelphian, Vol. 96, 1959, p. 251)

10. (v4) At this point we are introduced to Moses’ sister, most likely Miriam. Having discreetly positioned herself “to know what would be done to him,” do you think the young girl was concerned only for her brother’s physical well-being (v7)? Might this reveal anything about Miriam’s spiritual maturity?

11. Imagine the drama as the *daughter of Pharaoh* approached the water’s edge! From what we know of Miriam in this context, describe what may have been going through her mind as the events of v4-6 unfold.

Contrary to all human reasoning and judgment, God chose the daughter of the king who had decreed the death of all the male Hebrew babies to become aware of the plight of this baby boy. His choice was powerfully vindicated by Pharaoh’s daughter’s compassionate response, first to the crying baby and then to Miriam’s proposal.

“Has not God made foolish the wisdom of this world? The foolishness of God is wiser than men, and the weakness of God is stronger than men.” (1 Cor. 1:20, 25)

12a. (v7) What may have been the long-term result, had Miriam not stepped forward with her request? In other words, how is the future of an entire nation affected by the humble, faithful request of this child?

b. Where did Miriam learn to demonstrate such faith and prudence, at a relatively young age (her suggested age ranges between twelve and fifteen)?

c. What powerful lesson does this provide regarding our example to young children – whether our own or children in the ecclesia?

13. (v5-7) In what ways must the hand of Providence been at work in these circumstances? How have the events, though divinely orchestrated, left room for the freewill demonstration of the character of Jochebed, Miriam, and Pharaoh’s daughter?

14a. (v8) Describe your vision of Amram and Jochebed’s reaction (thoughts, words, prayers, emotions, etc.) upon hearing Miriam’s news?

b. How is this outcome similar to the reward given to the midwives in 1:21? What do we learn about how God responds to our faith?

15a. (v7, 9) The word “nurse(d)” appears four times in these verses. What is the meaning of the word? What is the spiritual significance? Cp. Heb. 5:12-14, 1 Pet. 2:2.

Strong’s number: 3243 Meaning:

b. Moses was “brought up” in his father’s house for three months (Acts 7:20), plus an additional number of years. The same Greek word is used again in Acts 22:3. What insight does this passage give to Moses’ upbringing?

c. Find at least 3 references that highlight the important principles and exhortation surrounding Godly parenting (e.g. Ps. 78:1-7).

d. Describe your vision of what Moses’ upbringing by his faithful parents would have been like. What important principles did he learn? What prophecies and promises of God would his parents teach him?

e. What is the lesson for us? Cp. 2 Tim. 3:15.

Pharaoh’s compassionate daughter no longer beholds a weeping baby, but rather a boy of eight to twelve years of age. Rather than having forgotten about him, or worse yet, ordering his and the family’s execution, she takes the child to be her own son.

16a. (v10) What was Pharaoh’s daughter’s purpose and interest in the child Moses? What was the purpose and interest of God? How did God use the interests of Pharaoh’s daughter to develop His own purposes?

b. What is the meaning of Moses’ name? What reason does Pharaoh’s daughter give for naming him so? Who drew Moses out of the waters? Cp. Ps. 18:16-19.

Strong’s number: 4872 Meaning:

After caring for Moses during his most formative years, Jochebed is not heard of again. But she left her influence with him. It was at her knee that he learned to love and reverence the one and only true God. (Women of the Bible, p. 58)

The narrative furnishes no details of the period when Moses was returned to his mother until his adoption by Pharaoh’s daughter. Nor are we told whether Moses had contact with his mother after his reception into Pharaoh’s household. What is clear is the great influence Jochebed’s teaching had on Moses. She formed his character. By her teaching and example his principles were fixed. His religion—the hope of the promise—was the actuating motive of his life. The lessons and example of the Egyptian Court were powerless to counteract his early training. (The Christadelphian, Vol. 96, 1959, p. 251)

Hebrews 11:24-26 - “When He Became of Age”

1a. (v24) What does “of age” mean?

Strong’s number: 3173 Meaning:

b. How is the Greek word used throughout the N.T. (e.g. Mt. 5:19, 20:25; Heb. 4:14)?
Therefore, how did Moses “come of age” (Acts 7:22)?

c. What period of his life is Heb. 11:24-26 referring to? ...when he was 40, or much sooner?

2. (v24-26) List the four *faithful actions* of Moses at this early stage of his life in Egypt. What worldly pursuits did he forfeit?

3. In what way did Moses “refuse” to be affiliated with Pharaoh’s family? Was this a verbal campaign, or an everyday mindset? Note how the Greek word for “refused” is used in passages such as Lk. 9:23, Titus 2:12, Rev. 2:13, and describe the lesson for us.

4. (v25) The root for the phrase “suffer affliction with” is used in Heb. 13:3. How does this passage relate to Moses’ decision at this present time? In what ways would Moses have suffered with his brethren?

5a. (v25) Look up the meaning of the Greek word for “enjoy pleasures.”

Strong’s number: 619 Meaning:

b. This Greek word is used only one other time in the New Testament – 1 Timothy 6:17. Look up the passage and describe what could provide “full enjoyment” for Moses.

c. How does the meaning of the word offer motivation for us to crucify our desires for the passing pleasures of sin?

6a. (v25) Sin’s pleasures are described as “passing” (AV “for a season”). The word is translated “temporary” in 2 Cor. 4:18. How does the principle of 2 Cor. 4:14-18 give hope for Moses and for others mentioned in Hebrews 11 who “died in faith, not having received the promises”?

b. The deceitfulness of the flesh would have us indulge ourselves in the world’s pleasures, or try to justify “having it both ways.” Why does God require full self-sacrifice?

c. What passing pleasures of sin can you identify as needing to be forsaken in your own life?

7a. (v26) What reproach, and from whom, would come to Moses by identifying with fellow brethren of the Lord Jesus Christ?

b. Describe the kind of reproach you may (or do!) face for identifying with the Lord Jesus Christ and his fellow brethren?

c. What reproach, and from Whom, would come to Moses – and to us – for being ashamed of associating with our Lord and our fellow brethren (Lk. 9:24-26)?

d. Often our sinful human nature makes us ashamed to admit that we are the Lord’s! Describe ways in which you can combat feelings of embarrassment or shame in associating yourself with Christ and the principles of discipleship.

8a. (v26) The treasures of Egypt are not worthy to be compared to the reward of the faithful! What reward or treasure is there for us if we are willing to esteem the reproaches of Christ as great riches? Find at least three supporting references (e.g. Heb. 10:32-36, 1 Pet. 4:12-14).

b. What conscious, daily decisions does this require on our part, throughout the course of our life? See Mt. 6:19-21.

9a. (v26) Moses “looked” to the reward. What does this word mean (AV “respect”)?

Strong’s number: 578 Meaning:

b. What did Moses look away from, and what did he look toward? What is the practical application for us?

10. Like Moses, we must faithfully choose a life in the spirit, separating ourselves from the lifestyle of Egypt. Complete the chart below to see how Rom. 8:16-18 parallels the example of Moses in Heb. 11:24-26.

Heb. 11:24-26	Rom. 8:16-18
	we are the children of God
suffer affliction with the people of God	
	that we also may be glorified together
reproach of Christ	
	not worthy to be compared
looked to the reward	

Acts 7:21-22 “Mighty in Words and Deeds”

1a. (v21) The phrase “brought up” is the same as that used in v20, yet his upbringing in Egypt would be vastly different than the Godly instruction he had received in his formative years. In what ways would Moses have been “learned in all the wisdom of the Egyptians”?

b. For what was this training preparing him from Egypt’s perspective? ...from God’s perspective?

c. What other Hebrews were wise and held in high esteem in the foreign nations in which they lived?

2a. (v22) As Moses grew in Egypt, he became “mighty” in words and deeds. What does the word “mighty” mean, and how do passages such as Mt. 19:26, Mk. 14:36, and Rom. 4:21 help us understand the force behind the word?

Strong’s number: 1415 Meaning:

b. How was Moses “mighty in words and deeds”? While these characteristics were useful to his occupation in Egypt, whose mighty words and deeds would Moses need to learn to employ in his service to the children of Israel?

c. Who else is referred to as being mighty in deed and word in an exemplary summary of His character at the end of His life? How does this description contrast the way in which Moses was mighty in word and deed while in Egypt?

d. What mighty deeds does God desire to accomplish in us (e.g. 2 Cor. 10:3-5)? What assurance does this give us in the battle against the flesh?

3a. To what might Moses have attained if he had never left Egypt?

b. How does his “potential” or “opportunity” in Egypt compare to that of Jesus in Mt. 4:8?

c. What lesson is there for us, either in the work force or in educational institutions of this world?

“...had he ever attained to authority in Egypt as Pharaoh, he might have been the Pharaoh of the Exodus, and, having cast in his lot with Egypt, been found fighting against God.” (Moses My Servant, p. 19)

4a. Imagine Moses, guided by the Holy Spirit, penning the words of Exodus 2 towards the end of his life. As he moves from v10 to v11, no doubt he could still clearly recall the decades of his “mighty words and deeds” in Egypt. What might he have thought, therefore, as his pen omitted the events of these years of his life? Were his “mighty words and deeds” any longer of significance to him?

b. If you were to write an autobiography towards the end of your life, what might you omit as insignificant, though it seems important to you now? What is the lesson for us?

Exodus 2:11-15 “He Shewed Himself Unto Them”

1. (v11) How old was Moses at this time?

2a. At this stage in his life, Heb. 11:27 records Moses’ next major act of faith. Note how the word “forsook” is used in such passages as Mt. 19:5 and Lk. 5:27-28. What does the phrase “he forsook Egypt” mean? In what ways might you need to forsake Egypt?

b. Why would Moses’ forsaking Egypt provoke the wrath of the king? Cp. Prv. 19:12.

c. In Dan. 3:14-19, who else had the opportunity to abate the lion-like wrath of the king, and obtain his favor by conforming to ungodly practices?

d. How might this principle be exemplified in our lives today, and what confidence in our God do we share with these faithful men?

e. How was Moses’ (and our own) “endurance” [*to be strong, i.e. (fig.) steadfast (patient)*] dependant upon seeing Him who is invisible?

3. (v11) In contrast to the intentions of Pharaoh’s daughter in v10, whose family has Moses chosen to be a part of, and what twice-repeated phrase in v11 demonstrates this?

4. What caused Moses to visit his brethren (Acts 7:23)? Name other characters that acted on a similar premise. What do their examples teach us (e.g. 2 Cor. 8:16, Php. 1:3-8)?

5a. For what purpose did Moses leave the court of Egypt at this period in his life, and visit his brethren (Acts 7:25)? Has he merely gone out to join the rank-and-file workers, and become lost in a sea of slaves?

b. What important prophecies/promises would Moses have been taught from his youth that might lead him to correctly ascertain that God would use him as Israel’s deliverer?

c. What parallels might he have considered between his situation, and that of his grandfather’s brother, Joseph?

6. (v11) The Hebrew was “one of [Moses’] brethren.” What relationship does this Hebrew – and Moses – have to the Egyptian (Ps. 105:24)?

“He came to the conclusion that God’s purpose was to deliver Israel by his hand. His conclusion was right as events ultimately showed, but he was premature in the way he attempted to give his conclusion practical effect. He did not wait for God Himself to use the situation thus providentially prepared. He began to act without directions. Of his own motion, he smote an Egyptian who wronged a Hebrew.” (Ways of Providence, p. 78)

7a. (v12) What is the meaning of the word “killed” (AV – “slew”), and how is this word used in vs. 11 and 13?

Strong’s number: 5221 Meaning:

b. By contrast, what is the meaning of the word “kill(ed)” in v14?

Strong’s number: 2026 Meaning:

c. Compare the account in Acts 7:24. What is the meaning of the Greek word for “struck down” (AV – “smote”)? Note also definition of the root word, and its related words.

Strong’s number: 3960 Meaning:

Root word: Strong’s number: 3817 Meaning:

d. Do you think Moses intended to actually kill the Egyptian? If not, what has happened that Moses now finds himself having to bury the evidence of his actions?

e. What danger is there in employing natural means to accomplish a desired outcome?

8a. Acts 7:24 tells us Moses “avenged” him who was oppressed. To whom does vengeance belong? See Rom. 12:19 (*notice the context, beginning in v12!*)

b. Conversely, around what premise did Christ’s commission center (Lk 9:56, Jn. 12:47)? What is the lesson for us?

c. When He took vengeance on Egypt, did God destroy the people immediately, or did He provide opportunity for their repentance? How did Moses’ current method not allow for the prospect of repentance and change?

9a. (v12) In whose strength and might had Moses gone out to help the oppressed Israelites?

b. Remember that Moses had become “mighty (unstoppable!) in words in deeds” while growing up in Egypt. How is this manifesting itself in this situation?

c. What precedent and tone was Moses establishing for the method in which he foresees Israel being delivered at this time?

d. How does Moses’ misunderstanding echo Israel’s misconception of Christ’s purpose in his first advent (Jn. 6:15, Lk. 24:19, 21)?

“Was this the way of deliverance? He had learned the art of the fight and no doubt quickly despatched the man. But this was not the Lord’s way. Quick justice by the sword without time for a hearing or for repentance was not to be the door by which God would bring forth his people. The God of mercy would give ample time for Egypt to repent of her ways before the final stroke. The anger and passion of man would have no part in that day... the Israelites would use no violence toward their oppressors.” (Moses My Servant, p. 18)

10a. When Moses returned home that night, what was happening among his brethren, the children of Israel? How did this differ from what Moses would have envisioned (Acts 7:25)?

b. Look up the meaning of the word “supposed” (Acts 7:25). Note also the root word from which it is derived, and how it is translated in the New Testament.

Strong’s number: 3543 Meaning:

Root word: Strong’s number: 3551 Meaning:

c. Based on the meaning of the word, was Moses simply making a haphazard guess, just *hoping* that they would catch on to his intentions? As he forsook Egypt that day, would it have been even remotely possible to convince him that his brethren would not accept him as their deliverer?

11a. What was the fundamental mistake that Moses made in his assumption in Acts 7:25? (Hint: contrast whose hand is described in v25 to that of v35)

b. At this point in his development, what role did Moses see himself in? Who did Moses desire to be revealed as prince among them? By contrast, Who was to be their ultimate leader and deliverer (Ps. 105:37)?

c. Why is it so crucial that this aspect of Moses’ character be changed prior to his being useful to God in delivering His people out of Egypt? Who would have received the honor and praise for Israel’s deliverance, had Moses been successful? What is the lesson for us?

12a. (Acts 7:26) He “appeared” to two of his brethren. How does the AV render this word?

b. What was Moses’ express purpose in “shewing” himself to his brethren? What was he attempting to reveal himself as? The definition of the word may help.

c. How does the retort of the offender in Ex. 2:14 support this conclusion?

13a. (v13) How does Moses’ use of the word “companion” further attest to how he viewed his brethren (v11), and how he desired they view each other?

b. How is this word most often translated in the Old Testament? How is it most often translated in the book of Job (e.g. 2:11)?

c. How do Moses’ words add to the importance of the relationship we share with fellow brethren in Christ? How can this principle take practical effect in our lives?

14a. (v13) Moses correctly understands that conflict and fighting is never appropriate among true brethren of Christ. What insights do passages such as Gen. 13:8, Ps. 133, and Jas. 4:1 provide, and what can we learn from this?

b. At times, the struggle against the flesh takes its toll, leading to potential strife among brethren. Who or what is our shared enemy, i.e. that which we must fight against *together*?

c. When Christ returns to ultimately deliver us from this present evil world, how will He look upon conflict in the brotherhood? What is the lesson for us?

15a. (Ex. 2:14 / Acts 7:26) Moses tried to “reconcile” them (AV - “would have set them at one again”). What does the phrase “would have set” mean?

Strong’s number: 4900 Meaning:

b. This is the only usage of the Greek word in the New Testament (it is *not* the word used in our being reconciled to God, through Christ). The combined roots for this word signify a *forceful pushing* towards *union*. How is this consistent with what we have learned about the means by which Moses was taking action and prepared to solve issues, whether between his brethren, or between Egypt and Israel, at this time?

c. As a judge, Moses was prepared to *forcefully* pronounce judgments and impose resolutions. What evident contrast do we see 40+ years later, after a period of development in character (Ex. 18:13)?

d. What is the lesson for us regarding the employment of fleshly means to achieve desired outcomes in the Truth, versus what God finds truly useful in his service?

16. (Acts 7:27) Having physically intervened in the situation, Moses was pushed away by the offender. From v22, do you think Moses had ever been pushed away before, by anyone? How does the offender’s response set the stage for the startling revelation Moses is about to receive?

17a. (Ex. 2:14) Do you think the offender was shirking the confession of wrongdoing, directly challenging Moses’ revealing himself as their deliverer, or both? (Remember whose authority Moses is asserting).

b. Although Moses’ present method was unsuitable for the desired liberation, what parallel does Stephen make between Israel’s rejection of Moses and the Jewish leaders’ rejection of Christ as the One who could set them free from bondage to sin?

c. Though Moses may not have intended to kill the Egyptian, what kind of impression did his swift and decisive blow leave in the mind of his brethren? How does this impression account for the response of the offending Hebrew? What is he really asking?

*In just 48 hours, the very foundation upon which Moses stands is taken out from under his feet!
Everything he thought he would accomplish suddenly becomes an impossibility!*

18. (v15) Compare this verse with what we know of Moses’ earlier actions described in Hebrews 11:27. What caused Moses to flee – Pharaoh’s intention to kill him, or his perceived inability to accomplish Israel’s deliverance due to their unwillingness to be led by him (Acts 7:29)?

19a. Had God explicitly called Moses to deliver Israel at this time? When *did* God directly call him to be a ruler and deliverer to Israel (Acts 7:35)?

- b. What vital aspect of spiritual leadership did Moses need to learn (Is. 63:11-12, 1 Pet. 5:2-3)?
- c. Over 40 years later, Moses’ brethren (Ex. 6:16, 18, 20-21) again challenge him for “acting princely” among them (Num. 16:13). This time, however, the brethren are “contending” against him, and ultimately against God! (Num. 26:9 – note the Hebrew word for “contended” here is the same word for “fighting” in Ex. 2). How does Moses’ reaction to this challenge (Ex. 16:4-5) differ vastly from the way in which he handled himself in Ex. 2?
- d. At this later stage in his development, what role has Moses taken on with respect to the people? Who does Moses now allow to be revealed as prince among them?

20. (v15) What thoughts do you envision running through Moses’ mind as he fled to Midian?

Ex. 2:16-25 “A Stranger in a Foreign Land”

- 1a. (v15) Find Midian on a map. About how far did Moses travel in his flight from Egypt?
- b. What is the origin of the Midianites (Gen. 25:1-4)? How was Moses related to the people of this country?
- 2a. Upon arriving in Midian, Moses was immediately presented with a situation similar to the two conflicts he recently encountered in Egypt. List as many parallels as you can find (e.g. the setting, his response, etc.).
- b. What was Moses’ *intention* in helping these seven shepherdesses? How was he attempting to be of a help to his neighbor?
- c. More significantly, what was being revealed to Moses in this incident? Though he has fled some 200 miles, towards what has he not yet taken a single step? What key aspects of his character were again being revealed to Moses, i.e. those which he must (and would) learn to change if he is to be useful in God’s intentions for him?

d. What does this tell us about how the angels will work in our lives, using repeated tests to reveal and transform our character? What is the intended purpose in such proving of character, and what consolation does this provide for us?

3a. (v18) What does Reuel’s name mean?

Strong’s number: 7467 Meaning:

b. What is his other name, and what does it signify?

Strong’s number: 3503 Meaning:

c. Why do you think he has two names? If perhaps the former of these is a title, of Whom might he be a priest?

d. What do we learn about the character of Reuel from Ex. 2:20, 4:18, and ch. 18?

e. (OPTIONAL) What family line descended from Reuel, what was significant about them, and what light might this shed on this man with whom Moses became acquainted? See Jer. 35, cp. 1 Chr. 2:55, Jdg. 1:15.

4a. (v21) Moses was “content” to live with the man. What does this word mean (see also its associated word)? What additional insight does Gesenius provide to how it is used in this verse?

Strong’s number: 2974 Meaning:

b. His hopes and expectations shattered, and miles from everything and everyone familiar to him, with no foreseeable plan for the future, why was Moses “content” to live with Reuel?

c. Have you ever experienced a time in your life when, suddenly, significant conditions changed dramatically for the “worse”? How did you respond? To Whom can we always turn, in confidence and trust? See Heb. 13:5, Hymn 165.

5a. Do you think Moses had lost sight of *God and His purpose with His people*, i.e. lost faith in the promises? Why or why not?

b. Do you think Moses had abandoned the notion that God would use *him* as Israel’s deliverer? Why or why not?

“Moses, after a life of elevation and Egyptian education, had to have zeal and his general views sobered by adversity. He had to be prepared by quietness and humiliation for the mighty work which God had in reserve for him. So here he was, in the unexciting wilderness, in a monotonous occupation, perplexed perhaps by the inexplicable delay, and discouraged by the total absence of direct tokens of God’s promised interference on behalf of Israel... we can easily imagine that after that, as month after month rolled by in the routine of a shepherd’s life without witnessing any token of the promised visitation, the sickness of deferred hope crept over him and reconciled him to the idea of spending his days where he was.” (Ways of Providence, p. 79)

6a. (v22) What does Gershom’s name mean? What reason does Moses give for naming him so?

Strong’s number: 1647/8 Meaning:

b. What does this reveal about Moses’ mindset towards Midian?

7a. In the process of time, Zipporah gave birth to another son (Ex. 18:4). What does his name mean (note especially the meaning of #410), and what was Moses’ explanation for giving him this name?

Strong’s number: 461 Meaning:

b. What major realization was Moses acknowledging in the name of his second son, and how does this show a spiritual maturity compared to his method of handling situations at age 40?

c. What can we learn from Moses’ growth and spiritual maturity at this stage?

8. (v23) “In the process of time...” Approximately how many years passed between Moses coming to Midian, and the next series of events that begin in 2:23? See 7:7.

9a. In the allegory of sin’s desiring to keep us in bondage, subjecting us to slavery and ultimately death, what important first step must we take in the process of our deliverance, when we come to realize and acknowledge our burdened state of bondage?

b. What has God provided in anticipation of our cry of desperation (e.g. Is. 61:1, Mt. 11:28-30, 1 Jn. 5:3)?

10. What covenant does v24 refer to? Cp. 3:8, 6:4. Do you think God had “forgotten” His covenant?

Closing Questions

1. Identify the visible ways in which God has been at work in chapter 2.

2. Identify the types of the Lord Jesus Christ in chapter 2.

3. Summarize the lessons and practical exhortations you have learned in chapter 2.

4. (OPTIONAL) Research what Josephus says about Moses during his time in Egypt (“Antiquities of the Jews”, Book 2).

SECTION 3 - Exodus 3

“He who was drawn out of the water will now be drawn out of the wilderness. The chosen man is to serve the chosen people” (Moses My Servant, p. 22)

Skipping ahead forty years, we now find Moses in a much different condition than we left him in Exodus 2. Now at the age of eighty (Acts 7:30), Moses clearly has been changed by Midian.

Exodus 3:1 – “Moses kept the flock”

- 1a. Moses became a shepherd. What character traits does shepherding develop?

- b. What other Bible characters were shepherds?

- 2a. What kind of lifestyle do shepherds live?

- b. How many material possessions do shepherds own?

3. Thus, how would Moses have changed during his years as a shepherd, after being raised in the house of Pharaoh?

4. Why was this necessary for God’s purpose?

5. Whose flock was Moses shepherding?

6. What does this indicate about Moses’ financial situation?

- 7a. To what part of the desert did Moses lead the flock?

b. Where do you think this is on the map below? Please indicate:



c. Where would be the “front” of the desert on the map?

d. What are conditions like on the Sinai Peninsula?

e. Given your answer to 7d, how well did Moses live from the age of forty to eighty?

8. What might this tell us about Moses’ frame of mind and character at this point?

9. This is the first mention of Mt. Horeb in the Bible. Where is Mt. Horeb? What other name does it have? Show proof.

10. (OPTIONAL) Mt. Horeb has a special title. Why is it called the mountain of God?

11. What other Bible characters are believed to have spent life-changing time alone on this mountain?

Moses had spent four decades subsisting in one of the harshest environments on Earth. While his days must have been challenging, the trials of life had broken down the pride and ambition of Moses' youth. It was this meek and tried man that God desired to perform His work.

Exodus 3:2 – “behold, the bush was burning with fire”

1. While with his flock, an angel appears to Moses out of a fire from an unconsumed bush. What does the Hebrew word translated “bush” suggest about the kind of plant this was?

Strong's number: 5572 Meaning:

2. Please describe how you visualize this scene:

3. Can you find an account of a non-consuming fire anywhere else in the Bible (e.g. Daniel 3)?

4. Can you find three accounts where God is in control of consuming fire (e.g. Elijah)?

5. In each case where God controls fire, what are the effects of His demonstration of power?

6a. Therefore, what impact would this display have had on Moses?

b. This was a completely unique method of calling used for Moses. Have we also been called by distinct means (hint: Hebrews 1)?

7. What is the prophetic symbol of this bush being on fire, yet unconsumed (hint: Malachi 3:6)?

8. Please list at least five historical and/or Biblical examples that fulfill this prophetic symbol:

Exodus 3:3-5 – “turn aside and see this great sight”

1. Where did the burning bush appear, in relation to Moses’ direction?

2. This verse is a fascinating glimpse into Moses’ thought process. What steps did his mind go through?

3. When do you think he realized that this was a divine miracle?

4. (v4) God did not call to Moses until he turned to gaze at the bush. What is significant about this?

5. “Here I am” is the ready answer of a servant of God.

a. What other Bible characters answered their call the same way?

b. How can we do the same?

6. (v5) Moses was commanded to not draw near the bush. Why?

7. How far away do you think he was?

8. He is told to take off his sandals. Why?

9. (OPTIONAL) Why cannot shoes be worn on holy ground?

Exodus 3:6 – “he was afraid to look upon God”

1. God declares Himself to Moses as the God of his father and forefathers. Refer to question 1 of Section 2. Counting up to Abraham, what other men could have been included in this declaration?

2. Thus, God has just told Moses that He is the God of nearly all his fathers leading up to Abraham. What effect would this declaration have on a man who has been away from his family for forty years?

3. Yet, Moses was afraid. Why?

4. Do you think this fear was of the physical site of the bush and/or a psychological fear of facing God?

Yet for whatever alarm Moses had, he continued to listen to God. In the coming years of his life, Moses will often be afraid and gripped with trepidation. But unlike his choice at age forty, Moses will now always stick with God, resist the urge to flee, and persevere with God’s help.

Exodus 3:7-10 – “I will send you to Pharaoh”

1. Given Moses’ personal intentions forty years in the past to do what God says He will do in these verses, what do you think Moses was thinking upon hearing this revelation?

2. If you were Moses, what emotions would you have felt at this time?

3. (OPTIONAL) Of course, God eventually fulfilled his promise to Moses to bring the people into the Promised Land. But, do you feel there has been or will be a latter fulfillment? Where is this mentioned in the New Testament?

4. (v8) This is the first description of the land of Israel as a “land flowing with milk and honey”. What does this mean? Is it literal, spiritual, or both?

Exodus 3:11-13 – “Who am I”

1. Moses, while not denying the good of the cause of freeing Israel, denied his own ability to lead this effort. Do you feel that Moses legitimately felt he was unqualified, or do you think that he simply didn't want the job?

2. Did Moses show meekness or weakness? What is the difference?

3a. What is the lesson for us?

b. Where specifically can we apply this lesson in our discipleship?

4. (v12) God, in his kindness, knew that Moses needed help. Thus, He states that He will certainly be with Moses. Additionally, He gave Moses a sign. What is the sign?

5. Was this the kind of sign that would offer short-term assurance for Moses?

6. Ironically, this sign would not be witnessed until after such tremendous shows of divine authority as the Ten Plagues and the crossing of the Red Sea. For this sign to be effective in the short-term, what would it require of Moses?

7. (v13) Did the children of Israel ever ask Moses for the name of their God?

8. Therefore, what do you think was Moses' intention with the question?

Moses' responses to God's call had been far from positive. Rather than acceptance, Moses showed hints of denial and excuse. Thus, God had to continue to impress upon Moses the certainty and significance of the work that would surely come to pass by His hand.

Exodus 3:14 – “I AM WHO I AM”

1. What information does Strong’s Concordance provide about the Hebrew word translated as ‘AM’ in our Bibles?

Strong’s number: Meaning:

2a. How else is it that Hebrew word used in the Bible?

b. Does it tend to be in the present or future tense?

3. Therefore, what do you suggest is the proper translation of God’s declaration to Moses?

4. What do you suggest it means?

5. What effect do you think this declaration had on Moses as well as the children of Israel?

6. How does this name affect you?

Exodus 3:15-22 – “I have surely visited you”

1. After declaring His name to Moses in verse 14, God twice described himself as the God of the nation’s fathers. How are the two connected?

2. Later in Exodus, God fulfilled all the things He said in these verses. What was God doing for Moses?

3. What effect should this have had on Moses?

4. Like Moses, we are servants of God. What does Amos 3:7 tell us we also have in common with Moses at the end of Exodus 3?

5. What has God told us He is about to do with His people (include verses like Romans 11:26 or your answers from #3 on the bottom of page 35)?

6. What effect should this have on us (compare to your answer for #3 on this page)?

7a. (OPTIONAL) Jesus cites these verses of Exodus in Mt. 22:32, Mark 12:26, and Luke 20:37. What important doctrine is Jesus supporting using these verses from Exodus?

b. (OPTIONAL) Explain Christ’s reasoning. Is this the same idea God was trying to convey to Moses at this time, and if so, why?

Closing Questions

1. The name of our God is very important and worthy of more consideration. Research the name of God as revealed to Moses (or other titles of God). What is it?

2. What does it truly mean (reference your work from page 37)?

3. How should it be used, treated, and honored?

4. What power did it have for Moses and what significance does it have for us?

5. Is the specific name “I AM THAT I AM” ever used again? Why?

6. How is His name a memorial or remembrance?

“For God is not unjust to forget your work and labor of love which you have showed toward His name, in that you have ministered to the saints, and do minister.” – Hebrews 6:10

SECTION 4 - Exodus 4

Yet for all that God showed and told Moses in the previous chapter, there remained in him an unconvinced heart. Thus, God had to give even more proof and consolation for His chosen one.

Exodus 4:1-5 – “And Moses answered”

1. Moses shared his doubts with God. Why did he do this?
2. Who did Moses doubt *and* who did he not doubt?
3. Can you identify with his situation? What lessons can you draw from his struggle?
4. (v2–v4) What did God do for Moses’ sake in this sign?
5. What did Moses contribute to the sign?
6. Describe the struggle between faith and fear in Moses’ mind during this sign:
7. What traits did Moses show?
8. (v5) What did God say was the national purpose of this sign?
9. How would that help Moses?
10. What do serpents represent in the Bible (include at least three passages)?

Exodus 4:6-8 – “Now put your hand in your bosom”

1. What did Moses do in this second sign? How would a leprous hand make his obedience very difficult?
2. Thus, how did his actions show faith?
3. What miraculous actions did God perform in this sign?
4. (v8) What was the purpose of the sign?
5. How would this further help Moses?
6. What was God trying to do with Moses?
7. What is leprosy a symbol of in the Bible (include at least three passages)?

Exodus 4:9 – “if they do not believe even these two signs”

1. God equipped Moses with a third sign. What was it?
2. Blood is an important symbol in the Bible. What things can blood symbolize?
3. Is there a commonality between the signs of blood, leprosy, and the serpent?

4. What is the deeper meaning in these signs?

5. What can we apply from this?

6. Have we been shown signs? What are they? Why are they important?

God just showed Moses some unique and powerful signs. These symbols each speak of overcoming the flesh and victory over sin with God’s help by faith. Yet, Moses was still unable to conquer the conflicts and doubts within, although he would eventually. May we be motivated to succeed in our struggle (Eph. 6:11) by the signs we see in the world and in the Word.

Exodus 4:10 – “O my Lord, I am not eloquent”

1. What do different Bible versions record for Moses’ description of himself?

2. Please do some research into the Hebrew words Moses used to describe his verbal skills:

Eloquent: Strong’s number: 1697 Meaning:

Slow: Strong’s number: 3515 Meaning:

Speech: Strong’s number: 6310 Meaning:

Tongue: Strong’s number: 3956 Meaning:

3. What specific problems do you think he had? Did he always have these problems?

4. Moses tried to use his weakness as an excuse. What does the Bible teach about making excuses?

5. What did Jesus tell the apostle Paul about human “weakness”?

6. What Bible characters, through God’s help, were able to overcome their natural weaknesses? Please describe at least one from each Testament (for example: Gideon, Peter, Jacob, or John).

Exodus 4:11-12 – “Have not I, the LORD?”

1. What was God’s response?
2. Where else in the Bible is God described as a maker?
3. (OPTIONAL) Some of these verses may be found in Job. What parallels exist between Job and Moses in Exodus 4?
4. What effect did God’s encouragement have on Moses?
5. Where has God told us the same thing (for example: Psalm 139)?

Exodus 4:13 – “whomever else You may send”

1. God answered all of Moses’ questions. So, what did Moses resort to?
2. No one could count all the urgent pleas that God has heard from His creation. But, in the Bible, what examples do we have of prayerful pleading?
3. Of these examples, what tends to define whether or not God chooses to honor begging? (consider Hannah and Hezekiah)
4. Given this information, how would you evaluate Moses’ plea?

5. What principles should we understand about begging to God?

6. How can we apply this to our relationship with our Heavenly Father?

7. Nevertheless, Moses still did not believe in himself. What kind of belief did Moses have here?

Exodus 4:14-17 - "Is not Aaron the Levite your brother?"

1. (OPTIONAL) Though Moses is losing the struggle against the resistance and hesitation of his natural mind (Romans 7:15-25), God again provided a solution. Where else in the Bible do we see God modify His means of achieving His purpose for the sake of helping people in need?

2. Why did God accommodate Moses?

3. What comfort would this solution have provided Moses?

- 4a. Please describe three other situations where God specifically provided a person to help one of His servants:
 - b. Do you feel that God has given you someone in your life to help you?

 - c. Likewise, do you feel that you have been an instrument for God’s purpose in truly helping someone else?

 - d. Whether yes or no, how can you make yourself more ready to assist when and where a fellow disciple is in need?

5. Verses 15-16 contain a simple summary of the method of communication from God, through Moses, to others. Please describe this communication system in your own words:

6. What made this possible (hint: Exodus 33:11)?

7. (OPTIONAL) How is this arrangement different from the Holy Spirit Gifts?

8. How and to what extent can we take on these roles of Aaron and Moses today (hint: 1 Peter 4:11)?

Exodus 4:18 – “So Moses went and returned to Jethro”

1. What does this verse reveal about the relationship between Moses and his father-in-law?

2. What keyword in this verse reveals Moses’ true loyalty?

3. Was Moses not being honest with Jethro?

4. What would Jethro be thinking?

5. What wisdom did Jethro show?

Exodus 4:19-23 - “Go, return to Egypt”

1. Where was Moses when God spoke to him?

2. What was he doing, if he is now told to go to Egypt?

3. (v20) Do you think the choice to bring his family was a struggle for Moses? How so?

4. The last phrase of verse 20 initially seems like an insignificant fact. But, what significance might there be in mentioning the “rod of God” given Moses’ earlier description of it in Exodus 4:2 and his later use of it Exodus 17?

5. (v22) God then described Israel as His son. What effect would this have had on Moses, being a father?

6. Where else in the Bible does God describe Israel like this?

7. What does verse 23 teach us about God?

Exodus 4:24-26 - “You are a husband of blood!”

1. What was the significance of circumcision in the Old Testament (include verses)?

2. Therefore, what does it suggest about Moses during his years in Midian that he didn’t have his children circumcised?

3. However, why were an angel’s actions in verse 24 necessary?

4. (v25) How did Zipporah understand the need for circumcision in this episode?

- 5a. Why was she angry with Moses?

- b. How old do you think Moses’ sons were?

6. What untold information can we infer from these verses about:
 - a. Moses’ marriage?

 - b. Moses’ relationship with God the past forty years?

7. Exodus 3 and 4 is filled with God’s goodness to Moses. But, what can we learn of God’s severity in this encounter?

Exodus 4:27-28 – “Go into the wilderness to meet Moses”

1. Where did Moses and Aaron meet?
2. How far was this trip for Aaron?
3. How far do you think Moses and his family had traveled thus far?
4. Please describe the difficulties this caravan of at least five would have had to travel to Egypt, especially in light of verses 24-26?
5. What encouragement could they have drawn from verse 28?
6. Or, do you think that Moses’ family went back home after verse 26 (Exodus 18:2-3)?
7. Is there ever another family in the Bible that makes a divinely-ordered trip to Egypt amid difficult circumstances? Are there any parallels?

Exodus 4:29-31 – “So the people believed”

1. Aaron and Moses began the task that God had given them. What results did they achieve here initially?
2. Why do you think Moses eventually chose to do what God wanted?
3. Clearly, this is not a task that his natural mind wanted; what was his motivation?
4. How has his relationship with God changed over the past two chapters?
5. In these verses, God began to fulfill what He had told Moses he would do. How would this affect Moses?
6. God had been with Moses every step of the way as he accepted God’s will in his life. What is the lesson for us (include verses like Psalm 9:10)?

Closing Questions

Throughout the past two chapters, Moses had been struggling to both accept and understand the will of God. His account in Exodus 3 & 4 echoes the future struggles of another Bible character: Saul of Tarsus.

1. Please list and describe at least ten parallels between the lives of Moses and Paul (additional paper may be necessary):

“But what things were gain to me, these I have counted loss for Christ.” – Philippians 3:7

SECTION 5 - Exodus 5:1 – Exodus 7:6

With the struggle to make the right choice in the past, Moses must now begin the task appointed for him. God has given him the victory over himself thus far, and now God will give him victory over Pharaoh. Although the outcome of the coming conflict is certain, this first work for Moses will still be long, hard, and trying. Thus, we as young disciples, also beginning our work for God, have much to learn from Moses as we see him persevere through early challenges.

Exodus 5:1 – “Let My people go”

1. And so it began. What did God, through Moses and Aaron, demand?
2. Why demand only this, when God’s intent was so much more?
3. How many times in the rest of Exodus was this particular demand given to Pharaoh?
4. What kind of feast would this be?
5. Or, was this declaration an example of God’s foreknowledge of the Passover?

Exodus 5:2-5 – “I do not know the LORD, nor will I let Israel go”

1. Do you think Pharaoh was telling the truth?
2. If you answered ‘yes’, what might that imply about Pharaoh? If you answered ‘no’, what might that imply about the children of Israel?
3. (v3) What did Aaron and Moses try to do in the first sentence of their response?
4. Why a *three day* journey?

5. (OPTIONAL) What were Aaron and Moses trying to do in the last phrase of their appeal, given the intertwined relationship between the people of Israel and Egypt?

6. Do the words of Aaron and Moses in verse 3 seem like they came from God (compare verse 1)?

7. Does your answer above indicate anything about the current strength and *state* of Aaron and Moses?

8. (v4) Pharaoh responded to Aaron and Moses. Who did he not acknowledge?

9. His omission cost him dearly later. Obviously, Pharaoh was never going to fully submit to God. What did he care about in these verses?

10. (v5) What do Pharaoh’s words hearken back to from Exodus 1?

Exodus 5:6-11 – “Let more work be laid on the men”

1. There were two ways to harden clay into brick back in those times. What were they? As a suggestion, look up ‘brick’ in a Bible dictionary or refer to the online resources suggested in the opening letter.

2. Thus, if straw was not available, how efficiently could brick be made for mass production?

3. Thus, Pharaoh clearly knew this was an impossible task. Yet, why did he assign it?

5. What do the meanings of the Hebrew words for ‘taskmasters’ and ‘officers’ suggest about their role, respectively?

Strong’s number: 5065 Meaning:

Strong’s number: 7860 Meaning:

6. How did Pharaoh attempt to control the people in verse 9?

7. Despite their hard labors, the children of Israel ate well (Numbers 11:5). What was Pharaoh trying to do to the people?

8. Can this be a danger for us as well in the world we live in? How can we prevent becoming enslaved to our jobs/lifestyle and forgetful of God?

Exodus 5:12-16 – “So the people were scattered abroad”

1. What happened to the Hebrew workforce?

2. What factors were working against the people’s ability to meet their quota?

3. What would have been the mood of the nation?

4. (v14) Some of the people were suffering physical punishment. 1 Peter 2:19-20 suggests the manner that a spiritual person should take suffering. Thus, what might the reaction of the people to Pharaoh indicate about the spiritual health of the people?

5. Why did the nation come to this point spiritually? What warnings can we take from them?

6. Why have they not turned to Aaron and Moses (and therefore God) for help?

Exodus 5:17-21 – “the children of Israel saw that they were in trouble”

1. Pharaoh was impervious to the statement of truth in Israel’s appeal in verse 16. He responded with accusations. Why did he react this way?

2. (v18) What is he trying to accomplish by laying this burden on the people of Israel?

3. (v19) The phrase “saw that they were in trouble” is a tremendous understatement. How do other versions render this?

4. The Hebrew word for ‘trouble’ is translated as ‘evil’ in the KJV. What else could this word mean?

Strong’s number: 7451 Meaning:

5. Clearly, Israel had trying times ahead. Typical of our flesh, the leaders assigned blame. How could they so quickly turn on Moses and Aaron?

6. (v20) Yet, what does this verse indicate about how Moses and Aaron felt towards the people?

7. (v21) The people have not forgotten God; they simply despise Moses and Aaron. What happened to their trust in Exodus 4:30-31?

8. What kind of belief did the people truly have?

9. What could the Hebrew word translated as ‘abhorred’ in the KJV also mean?

Strong’s number: 887 Meaning:

10. Just how bad did the children of Israel view their situation under Moses and Aaron?

11. How would the sons of Amram have felt at this time?

“Moses himself must be forged upon the anvil of trial” (Moses My Servant, p. 28)

Indeed, the burden of coping with hatred from his brethren must have been a fiery trial. But:

“Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.” – Matthew 5:11

Our Father is always there to impart comfort during and blessing from trials, for Moses and us.

Exodus 5:22-23 – “So Moses returned to the LORD”

1. Moses was shaken. So what did he do?
2. Why should we do the same in our lives?
3. (OPTIONAL) Please list at least three other examples in the Bible of people who returned to God in prayer during adversity:
4. Why was Moses so disturbed? Who was he concerned for?
5. In Moses’ prayer, what was he seeking?
6. Refer to Exodus 3:19 and 4:21. What was Moses lacking?
7. What lessons does Exodus 5 have for us in regards to persevering when our work for God seems unsuccessful?

“Moses is strengthened. He will have no other strength in years to come than that he finds in God. All men will forsake him, but the Lord will stand by him.” (Moses My Servant, p. 29)

Exodus 6:1-5 – “Now you shall see what I will do”

1. Once again, God answered Moses’ questions. What comfort could he have drawn from God’s response in verse 1?

2. What did God declare here as His Name?

3. In what ways was the revelation of this Name to Moses helpful for this man at this time?

4. The first two questions of the workbook address the promises to Abraham and Jacob in Genesis 15 and 46, respectively. How would hearing that God will keep these covenants affect Moses?

Exodus 6:6-9 – “I will take you as My people, and I will be your God”

1. God sent a message for the people through Moses.
 - a. How many times does the phrase “I am the Lord” appear in this message?
 - b. How many times does the phrase “I will” appear in this message?
 - c. How do they relate?

2. What effect could this message have had on the people?

3. Why didn’t the people listen to God’s message?

4. Did they show a lack of faith in God, no trust in Moses, or both?

5. How can we also let hard times and anguished spirits obstruct our relationship with God?

6. What does the Bible teach about difficult circumstances, unpleasant road bumps, and adverse conditions along our road to deliverance?

Exodus 6:10-13 – “for I am of uncircumcised lips”

1. (v12) Moses was clearly rattled by his rejection from his own people. He again felt unable to accomplish God’s purpose. What did he say this time?

2. What is the meaning of “uncircumcised lips”?

- 3a. But, could Moses talk?

- b. So, what was he really trying to do here?

4. (v13) God ended the matter by giving Moses a command. Moses obeys despite his personal weakness. What principle do we see here?

5. Amidst today’s society, why is this principle so hard to implement in our lives when we are constantly influenced by our:
 - a. Humanistic culture?

 - b. Democratic governments?

Exodus 6:20 – “Now Amram took for himself Jochebed”

1. Moses’ family was faithful and obedient to God; but they were unlike our families today. What else was his mother?

2. (OPTIONAL) If Amram was not alive to see Moses’ return, what is the youngest age he could possibly be at Moses’ birth?

3. (OPTIONAL) Therefore, do you think Amram was alive to see these events? Why?

Exodus 7:1-6 – “Then Moses and Aaron did so”

1. Do you think that Exodus 6:28 – Exodus 7:6 is an elaboration of Exodus 6:10-13? Why?

2. Was Moses told anything new?

3. Why do we need to hear things repeatedly?

4. Like Moses, what helps has God given us to overcome this flaw of our mortality (forgetfulness)?

5. How would God’s words to Moses in verse 1 remind him of what he has been told about God?

6. (OPTIONAL) Impressed by God’s words for them, Moses and Aaron followed the command of God. This command is described as a charge in Exodus 6:13. As disciples, what charges have we been given in the New Testament (for example: 1 Timothy 5:21)?

Closing Questions

In Exodus 3 and 4, God called Moses, though a broken and shattered man, to leave the lifestyle with which he had grown content. God’s will was for Moses to become a leader of the people, although it is evident he did not want the duty. In Exodus 5 & 6, Moses struggled to begin the vast and arduous work God had in store for him. His endurance is an example to us.

1. Therefore, please list and describe at least five lessons stemming from this section that apply either to the lifestyle choices we too must make to serve God or to our willingness to take on work, even though difficult, that advances God’s purpose:

2. What aspect of the development of Moses’ character over the first six chapters of Exodus has been the most meaningful to you? Why?

SECTION 6 - Exodus 7 – 11

1. Fill in the chart below (where applicable):

Plague	Plague announced? Command to Pharaoh:	Who spoke to Pharaoh	Stated purpose for sending or removing each plague, separating Israel, etc.	Who used the hand or rod?	Effect, or what was affected	"Repliated" by magicians?	Death involved? On who or what?	Distinction between Egypt & Israel?	Pharaoh's response, and who hardened Pharaoh's heart?	Judgment executed on suggested Egyptian god(s) or goddess(es)	What this god was known for
1. Water to blood	Yes. None (but refers to the command from Ex. 5:1)	(unclear) Aaron?	"By this you shall know that I am Yahweh."	Aaron	Fish died, river stank, no drinking water from river.	Yes	Yes - fish	No	Pharaoh's heart grew hard.	Khnum Hapi Osiris Taurer Nü	guardian of the Nile sources the spirit of the Nile and its dynamic essence Nile was his bloodstream hippopotamus goddess of the river god of life in the Nile
2. Frogs										Hegt	wife of Khnum, goddess of birth, frog-headed; frog was symbol of resurrection, emblem of fertility
3. Dust to lice										Geb	god of the earth
4. Swarms of flies										(Amon-) Ra	creator and king of the gods; had head of a beetle
5. Pestilence										Hathor Apis Khnum	mother goddess of Egypt; human body with cow's head worshipped as a bull; a triune resurrection god worshipped in the form of a ram
6. Ash to boils										Imhotep Sekhmet Serapis Thoth	god of medicine lion-headed goddess; power to start and end epidemics god of healing god of intelligence and medical learning
7. Hail & fire										Shu Isis and Seth Nut Horus	god of light, heat, air, wind and dryness overlooked crops, ensured their welfare sky goddess hawk-headed sky god; god of light
8. Locusts										Serapis Nepri Ermutet Thermusis Isis and Seth	protected the land from locusts 'destructive power god of grain goddess of childbirth and crops goddess of fertility and the harvest (see plague 7)
9. Darkness										Atum Ptah Tem Shu Horus	sun god created the sun, moon and earth god of the sunset (see plague 7) (see plague 7)
10. Death of firstborn										Osiris Ra Seiket Remenutet	god of judgment and the dead Pharaoh's firstborn considered to be Ra's son guardian of life guardian of Pharaoh

“that you may know that I am Yahweh”

1a. Referring to your chart, what consistent command to Pharaoh highlighted the immediate purpose of the plagues? Was this simply to provide a national freedom?

b. How does this correspond to the intent for which we are freed from sin’s bondage?

2a. Referring to your chart, what did God desire that the Egyptians come to acknowledge, as revealed in the stated purposes of the plagues?

b. By executing judgment “against all the gods of Egypt” (Ex. 12:12), what would Yahweh cause the Egyptians to concede about these gods?

3. Why were the judgments against Egypt’s gods just as important for Yahweh to demonstrate to His own people (Ezek. 20:5-9)? What did the children of Israel need to come to realize (and teach to the subsequent generations) from the wonders wrought in Egypt (Ex. 10:2; Dt. 4:35)?

4a. How do your answers to the above questions reflect God’s intention for His creation and ultimate purpose for the whole earth (Num. 14:21; Hab. 2:14)?

b. If we are to be a part of that eternal purpose, what do we need to come to an understanding of (Jn. 17:3)? To that end, what has been shown/revealed to us (Jn. 20:30-31)?

5a. Though Egypt initially recognized Yahweh’s decisive victory over her gods, what do passages such as Jer. 43:12 & 46:25 indicate about any lasting effect on the idolatry of Egypt?

b. Although “Israel saw the great work which Yahweh had done in Egypt” (Ex. 14:31), what quickly became apparent? See Ex. 32; Jsh. 24:23; Ezek. 20:15-16; Acts 7:39-40.

6a. (Optional) However, God’s plan and purpose cannot be frustrated. List the series of plagues He has been executing upon this earth in recent centuries, to consummate the destruction of idolatry, and ultimately fill the earth with the knowledge of His glory (Rev. 15:1,6-7; Rev. 16).

b. (Optional) What effect should these recent plagues and “mighty wonders” in the nations have on us who are called to be spiritual Israel?

c. What idols of Egypt might you be clinging to, or *have returned to*, as we live at the threshold of the greater deliverance (Ezek. 14:3-8)? What do you need to do about it?

Exodus 7:7-13 – “Show a miracle for yourselves”

1a. When Moses and Aaron first met with Pharaoh (Ex. 5:1-4), they conveyed Yahweh’s demand to let His people go. What was Pharaoh’s state of enlightenment at that time (v2)?

b. Did God immediately bring upon Pharaoh the consequence of Ex. 4:23? Does it appear that Pharaoh had even been given this warning at all, in the first encounter? Why or why not?

c. Time passed, and Moses and Aaron went before Pharaoh a second time. How did the miracle they performed address the issue raised in Ex. 5:2?

d. Was Pharaoh threatened with any consequence in this *second* encounter?

e. What do we learn about the character of God?

2. (v9) The Hebrew word rendered “serpent” is used throughout the O.T. for a sea or land monster. How is the word translated in Ezek. 32:2, and who is represented by the creature in this passage? In the miracle of Ex. 7:12, what was God demonstrating to Pharaoh?

3a. Resisting Moses, the magicians contest the power of the God of heaven! What were the names of two of Pharaoh’s magicians according to 2 Tim. 3:8?

b. The magicians of Moses’ day used secret arts and enchantments as pretenses for having the power of God. How does this compare to those who resist the truth in the last days (2 Tim. 3:5-6)? What effect can these types of individuals have on members of the ecclesia?

c. Though their works are cunning and deceptive, what assurance does Paul give in v9?

d. What urgent counsel does Paul give us concerning 1) our affiliation with such who oppose the truth, and 2) what to carefully follow (v10) so as to not fall prey to their influence?

4a. Describe what might have been the thoughts of Moses and Aaron, and Pharaoh, as they saw Aaron’s rod become a serpent?

b. What might each of them have thought as they saw the magicians “replicate” the act? ...and upon seeing Aaron’s rod definitively swallow up the other rods?

Exodus 7:14-25 – “He turned their waters into blood”

1a. As the first of many plagues commences, what principle emerges concerning the responsibility that Pharaoh now bears, having had the will of God revealed to him (Ex. 7:14,16)? What was God now justified in requiring of Pharaoh?

b. How can this principle be applied to us, whether young or old, as we learn the truth of God’s purpose and His righteous requirements?

2a. What does the word “enchantments” mean in v22, and what does this indicate about the manner in which the magicians attempted to prove that Egypt’s gods were equally powerful?

Strong’s Number: 3909 Meaning:

b. By contrast, how did God demonstrate His signs and wonders in the land of Egypt (v20)?

3a. The Nile was the lifeblood of Egypt – every aspect of life depended upon its resources. Describe the practical outworking of such a devastating plague upon the daily lives of the Egyptians.

b. Referring to your chart, how would the Egyptians see this plague as an affront to their gods?

Exodus 8:1-15 – “Their land abounded with frogs”

1. (v1-6) Ex. 8 indicates that the frogs were on and into everything. What further description is given in Ps. 78:45? Describe your vision of the effect of this second plague.

2. (v8) As with the first plague, the magicians “did so with their enchantments.” And yet, from whom did Pharaoh seek relief from the frogs? Though he didn’t want to verbalize it, what did Pharaoh infer by his imploration?

3a. (v8) For the first time, to what did Pharaoh finally acquiesce?

b. Did he fulfill his promise? On what three other occasions did he make the same indication, and did he follow through in each case (e.g. Ex. 8:28)?

c. From his experiences with his own gods, why might Pharaoh think he could get away with not honoring his commitment?

d. How do the words of Psalm 52 apply to this situation? What is the exhortation for us, both in warning and in comfort of hope?

4. (v9) What offer did Moses make to Pharaoh? How would this further demonstrate God’s power and control of the plagues?

5a. (vs. 12-13) Moses cried out to Yahweh, and “Yahweh did according to the word of Moses.” What affect would this direct answer to prayer have on Moses?

b. In what similar manner has God promised to work in our lives (Jn. 14:13; Jas. 5:16-18)?

Exodus 8:16-19 – “All the dust of the land became lice”

1a. Look up the meaning of the word for “lice” – what kind of insect plagued Egypt at this time?

Strong’s Number: 3654 Meaning:

“The priests shave their bodies all over every other day to guard against the presence of lice, or anything else equally unpleasant, while they are about their religious duties...” (The Histories, Herodotus, Penguin Classics (third edition), 1996).

b. Why would this plague have been of particular embarrassment to the priests of Egypt, as well as causing extreme discomfort to everyone?

2a. (v19) What did the magicians finally have to confess? How did this harmonize with God’s desire in sending the plagues? What was beginning to happen in the court of Pharaoh?

b. The magicians had thought that if they could disprove God’s existence, obedience to Him could not be required. How do you see this same spirit existing today, whether taught in the classroom or discussed among colleagues/acquaintances?

c. The response of his magicians provided a critical crossroads for Pharaoh – only he could decide what his response would be! How did his reaction testify to his own personal character?

Exodus 8:20-32 – “He sent swarms of flies among them”

1a. (v22) For the first time, what did God say he would do for this plague, and why?

b. Refer to your chart – was this also true of the remaining plagues?

c. (v23) What does the phrase “make a difference” mean? What was being revealed to Pharaoh?

Strong’s Number: 6304 Meaning:

2. What is the meaning of the word “swarms” (see also Gesenius’)? How do you envision the swarms “corrupting” (v24) the land (cp. Ps. 78:45)?

Strong’s Number: 6157 Meaning:

3a. (v25) What compromise did Pharaoh propose, and how would this have satisfied *his* desire?

b. To what was Moses referring in the phrase “the abomination of the Egyptians” (e.g. Gen. 46:34)?

c. Was Moses trying to use this as a good excuse to persuade Pharaoh? What principle can be found in his reply in v27? How does this apply to us?

4a. Did Moses appear timid, uncertain, and fearful before Pharaoh? What characteristics do you notice in Moses during this discourse, from the statements he makes?

b. What spiritual transformation was occurring in Moses, which would continue to be manifested in passages such as Ex. 8:29 & 10:9,25-26? How could a lowly shepherd speak in such a manner to the monarch of the greatest empire in the world?!

c. How has God answered the excuse of Moses in Ex. 4:10? What had God assured him in Ex. 4:11-12, that He has been able to achieve in Moses?

d. What can we learn from Moses (e.g. Rom. 8:31)?

Exodus 9:1-7 – “a very severe pestilence”

“Murrain itself is a contagious disease among cattle, the symptoms of which are: the hanging down and swelling of the head, abundance of gum in the eyes, rattling in the throat, difficulty of breathing, palpitation of the heart, staggering, hot breath, shining tongue, all of which are indicative of general inflammation.” (The Book of Exodus Expositor, p. 125)

1. How would the effect of the pestilence impact day-to-day life for the Egyptians? What effect would this plague have had on a society of people who worshiped livestock and many other animals?

2. (v7) His magicians having been rendered useless, Pharaoh “sent” for a report from Goshen. What was he hoping to find, and why? And yet, what did his findings further drive him to do?

Exodus 9:8-12 – “boils that break out in sores”

1a. (vs. 8,10) Referring to your chart, who until now had been the primary operator of the signs and wonders done by God in the land of Egypt? What transition occurred in this sixth plague that would continue until Israel was brought out of Egypt?

b. Describe the development of character and faith that had occurred in Moses to bring about this change. How did the repeated demonstrations of God’s authority and control of these great wonders help to build Moses’ personal faith?

c. How had God used Aaron to help develop Moses?

d. What lessons can you identify from the spiritual development of Moses, and the spiritual companionship of Aaron?

“No doubt Moses was comforted within. There is assurance for all of us in the signs of God at work in the world around us... but the greater strength comes when a man becomes sure that God has been at work in his own life, in his own heart.” (Moses My Servant, p. 40)

2. Why do you think the magicians are singled out in v11?

3. (v12) For the first time since Moses and Aaron appeared before Pharaoh, who does the record now say had hardened Pharaoh’s heart?

Exodus 9:13-35 – “He gave them hail for rain”

1a. (vs. 20-21) What had some of Pharaoh’s servants come to realize by now? Like with the magicians, how did this again partially fulfill what God intended to accomplish with the plagues?

b. Why, for the first time, were the Egyptians given a choice as to whether the plague would affect them or not? What does this teach us about God (Ezek. 18:23,32; 33:11)?

c. What was God willing to extend to these Egyptians, and upon what condition? How does this same principle apply to us?

d. Those who heard the warning could choose whether to take heed, and had only a short time to prepare for what was to come. What initial choice do you have concerning the promised “tomorrow,” and what relevant and necessary preparations are you making before it arrives?

e. What will be the result for those who “feared” and for those who “did not regard”?

2. Describe your vision of the destruction caused by the hail and fire (cp. Ps. 105:32-33).

3. (vs. 27-28) For the first time, Pharaoh made remarkable statements! What did he:

a. confess?

b. acknowledge (*note*: previously, he had only recognized God’s existence!)?

c. petition?

d. commit to doing?

4. Where are the concluding words of v29 echoed later in Exodus, and in the Psalms? What is the context of each reference? What is the hope given to God’s people, and what is to become of great men like Pharaoh?

5. (v30) How could Moses make such a confident declaration?

6. (v34) Besides Pharaoh, who also hardened their hearts?

Exodus 10:1-20 – “young locusts without number”

1a. (v7) The impact of the hail was felt – Pharaoh’s servants approached him after he again refused to let Israel go. In their first question, besides showing contempt for Moses, how were they in effect challenging Pharaoh?

b. Next, what did *they tell Pharaoh* to do?

c. Finally, what does their last question imply about their perception of Pharaoh’s good sense in decision-making?

d. Egypt considered each Pharaoh to be a _____, and not a mere man. Therefore, what is significant about the manner in which Pharaoh’s servants approached him in v7?

e. What had driven them to talk to Pharaoh in this way? How was God gaining honor over Pharaoh and the Egyptians?

2. How does the RSV render v10? Was Pharaoh concerned for Israel’s personal safety? What was he saying?

3. Pharaoh again refused to let Israel go, and the plague of locusts ensues. How do you envision the extent of the devastation caused by this destructive mass?

4. (vs. 16-17) Like his response to the previous plague, what did Pharaoh again confess to Moses? What did he seek?

Exodus 10:21-29 – “darkness which may even be felt”

1. (vs. 21-22) Imagine – your crops are decimated; your animals (a key source of food and labor) have all perished, together with your servants; your body is struggling to recover from the onslaught of lice, flies and boils. As you now sit in darkness for three whole days with no sense of time, what might your thoughts be, and what might you discuss with those in your household?

2a. (v23) The children of Israel had light, while the Egyptian world was shrouded in darkness. What is the echo from the first chapter of Genesis?

b. What is the spiritual significance for true sons and daughters of God, as seen in Creation and in Egypt? What dichotomy are we reminded of, and what is our source of light (Ps. 119:130)?

c. Having been given light in our dwellings, what responsibility do we bear (Mt. 5:14-16)?

3. (v28) As a final token of his increasing desperation, what did Pharaoh threaten Moses with?

Exodus 11:1-10 – “I will bring yet one more plague”

1. What did God declare to Moses in v1? How was this different than previous introductions to each plague?

2a. (v3) When had Moses previously been very great in the eyes of Egypt? What are some of the major differences between that time and now (e.g. Moses’ character, God’s involvement, etc.)?

b. Who did Moses desire that the Egyptians (and Israel) esteem as “very great”? Did he ever use the sending or rescinding of the plagues as a means to exalt himself?

3. (v5) What do firstborn represent in Scripture (e.g. Gen. 49:3; Ps. 78:51 & 105:36)? By striking the firstborn, what was God indicating to Pharaoh and the people of Egypt?

4. (v5) What justice would be recompensed to Egypt from Ex. 1:22?

5a. (v8) The culmination of Moses’ appearances to Pharaoh ended – he went out “in great anger.” What does the word “great” mean?

Strong’s Number: 2750 Meaning:

Root word: Strong’s Number: 2734 Meaning:

b. The Hebrew words for “great anger” are used in passages such as Dt. 29:24, 1 Sam. 20:34, and Lam. 2:3. Who demonstrated anger of such intensity in each case, and why?

c. How was Moses’ anger a reflection of God’s (Ps. 78:49-50) and similar to that of our Lord in Mk. 3:5?

Closing Questions (please use additional paper)

1. Research and discuss God’s purpose with Pharaoh, and the hardening of his heart:
 - a. What character did Pharaoh manifest throughout the plagues (e.g. Ex. 18:11; Neh. 9:10)?
 - b. What sins did he commit, for which he was responsible and held accountable (e.g. Ex. 8:29; 9:17,27,34; 10:3,16)?
 - c. Was Pharaoh operating against his own will? How are we to reconcile this with God’s raising him up for a specific purpose (cp. Rom. 9:17-18)?
 - d. Why did God not raise up a Pharaoh who would immediately comply with His will?
 - e. Why did God not wait to remove each plague until Pharaoh followed through with the commitment to let the people go?
 - f. Why was God justified in hardening Pharaoh’s heart after five plagues? What aspects of His character had God manifested to Pharaoh time and again?
 - g. What right do we have to question who God has selected for His purposes, whether for glory or destruction (cp. Rom. 9:19-22)?
 - h. What warning is there for us if we persist in sin?
 - i. Considering your answers to the above questions, summarize *how* God hardened Pharaoh’s heart.

These additional verses may help to stimulate your thinking: Ps. 58:3; Prv. 16:4, 21:1; Is. 6:9-10 (cp. Mt. 13:14-15; Mk. 4:12; Lk. 8:10; Jn. 12:40; Acts 28:26-27; Rom. 11:8); Rom. 1:24-28; 2 Thess. 2:11-13, Acts 15:18.

“It is this capacity of God to look inside the human heart and to discern accurately its true moral worth that alone explains the justice of His facilitating its progress in the direction of its choice – one way or the other.” (From Faith to Faith, p. 296)

On the vessels of wrath prepared for destruction: “the important point is that the disobedience which attracts the judgement is their own. They are not disobedient because they cannot be otherwise – [i.e.] because God has made them thus.” (From Faith to Faith, p. 301)

“The affliction [of the boils] can avail nothing now, for the Lord has touched Pharaoh’s granite heart and made it unrepentant. Such is the price of rebellion; as the man has chosen so the Lord makes it; if he desires to be adamant then his choice is confirmed.” (Moses My Servant, p. 34)

SECTION 7 - Exodus 12

“All the firstborn in the land of Egypt shall die... But against none of the children of Israel shall a dog move its tongue.” And yet, recall the idolatry in which Israel had been steeped. They were not inherently more righteous than their Egyptian neighbors, and, apart from Yahweh’s provision of deliverance contingent upon their obedience of faith, would otherwise have shared in the death sentence! As with Israel, so it is in our case (Eph. 2:1,3-5).

Exodus 12:1-2 – “your beginning”

1a. (v2) What is the name of this newly established first month (Ex. 13:4)? What does it mean? How is the Hebrew word translated in Ex. 9:31 & Lev. 2:14?

Strong’s Number: 24 Meaning:

b. Around what season of the year does this month fall (refer to a Bible Dictionary)? What was this new year, month and season meant to signify to the children of Israel?

c. In fulfillment of the type, what has God established for us (Heb. 10:20)?

Exodus 12:3-11 – “a lamb for a household”

1a. (v3) Who does the Passover lamb represent (Is. 53:7; Jn. 1:36; 1 Cor. 5:7)?

b. The sacrificial lamb was designated four days prior to being killed (v6). In what similar manner did God choose our Lord Jesus Christ prior to His sacrificial work (1 Pet. 1:20; Rev. 13:8; Ps. 90:4; 2 Pet. 3:8)?

2. (v5) The children of Israel were to “take it from” the flock. How was this true of Christ (Is. 53:6,7)? Why is this fact a critical element of the atoning work of our Lord (Heb. 2:14-17 *note*: “subject to bondage” in v15!)?

3a. (v5) Instruction was given as to what type of lamb would be acceptable as a sacrifice. What does the word for “without blemish” mean, and what are some of the most common translations of the word in the KJV?

Strong’s Number: 8549 Meaning:

b. List at least three blemishes that a lamb might have had (e.g. Lev. 22:22-24). What might have caused these blemishes? What is the spiritual application?

c. The apostle Peter describes the Lord Jesus Christ as “a lamb without blemish and without spot” (1 Pet. 1:19). In what sense was this true (Heb. 7:26; 2 Cor. 5:21)? Was it His *nature* (physical) or His *character* (mental and moral) that was unblemished?

d. Four days prior to His death (Jn. 12:1,12), our Lord entered Jerusalem. What kinds of “inspection” did He undergo from the leaders of the people, and were they able to find any “blemish” in Him (e.g. Mt. 22; Lk. 23:4,14)?

4a. (v8) The unleavened bread included in the Passover meal also foreshadowed the character of Christ. What is the meaning of the Hebrew word for “unleavened bread”?

Strong’s Number: 4682 Meaning:

b. What does leaven represent in Scripture? Show proof.

c. What was the spiritual significance of the unleavened bread? How did this pertain to Christ’s character (e.g. Ps. 19:7-11; 119:101-104)?

5. How is the unleavened bread referred to in Dt. 16:3? Why is it given this name? How did this aspect of the bread point forward to Christ (Is. 53:7)?

6a. (v6) At what hour did the Jewish day begin? What time of the day was “twilight,” when the Passover lamb was killed? (hint: see KJV margin and/or various commentaries)

b. How did this point forward to our Lord Jesus Christ (Mt. 27:45-50)?

7a. (v6) “The whole assembly of the congregation” killed the Passover lamb. How did this foreshadow the sacrifice of Christ (Mt. 27:20,22; Acts 3:11-13)?

b. In killing and preparing the lamb, the children of Israel were not to “break one of its bones” (v46). How did this find fulfillment in Christ?

8a. (vs. 8-9) Twice the record emphasizes the need to roast the lamb in fire (accomplished by affixing the sacrificial animal to a stake). What is the spiritual significance of fire (1 Pet. 1:7)?

b. Discuss why God rightly requires all of His children (including His only begotten Son, Heb. 5:8-9) to learn obedience through suffering. Passages such as Job 23:10, Prov. 17:3, Zech. 13:9, and 1 Pet. 4:12-16 may provide a helpful start.

9. (v9) What is the significance of the head, legs, and entrails (RSV inner parts), and how did Christ sacrifice each of these to His Father, thus offering up a *complete* sacrifice?

Head:

Legs:

Entrails:

“Here surely is Christ, our Passover, sacrificed for us! What an amazing thought that he knew of this great type, and that it only pointed forward to the great deliverance he was accomplishing on a far grander scale! It was not without coincidence that one of the last things Christ did was say “I thirst”, which prompted someone to put vinegar on hyssop and reach it to his parched mouth! As he received the hyssop, he must have known that throughout the land men and women everywhere were using that same plant to put blood on the door posts of their house, and here he was: the true lamb! No wonder when he had received the vinegar on the hyssop, and the Passover type was complete, except for his blood, he said “It is finished” and gave up his spirit (John 19:28-30).” (The Day Christ Died, p. 350)

Exodus 12:12-13 – “When I see the blood, I will pass over you”

1a. (v13) Did the blood have inherent miraculous power to save Israel? Rather, the blood was to be a _____ to the people. Note how this word is used in such passages as Dt. 6:8 & Jsh. 2:12.

b. Does the blood of Jesus Christ have any inherent mystical or miraculous power to save? How does the blood of Christ redeem us?

“In this defenceless yet blemish-free creature each Israelite was to see himself, his family and his nation.” (Moses My Servant, pg. 41)

“Deliverance from death was by death – even if it could only be by the death of a lamb as a ritual type... they were sealed as a people whom the Lord had saved: he had given them back their lives in the midst of overwhelming death.” (The Christadelphian, Vol. 77, 1940, p. 261)

2. Does God truly desire a formal sacrificial animal from us? What do passages such as Prov. 15:8-9, 21:3, Heb. 10:5-9, 13:15 and 1 Jn. 3:12 indicate about the kind of sacrifice God is truly looking for?

3a. Where was this token to be placed (v22)? Who does the door represent? What is the significance of the *door* being covered by the *blood* (Heb. 13:20)?

b. How did the blood on the door “cover” those within the house? Who does the house typify?

c. What would have happened if one of the children of Israel disobeyed the command, “None of you shall go out of the door of his house until morning”?

d. In the account of the last supper, who went outside the house (Jn. 13:30)?

e. What is the spiritual application for those of the household of faith, with the darkness of the Egyptian night all around (e.g. Jn. 15:4-10; Heb. 3:5-6; 1 Jn. 2:19)? What is the danger of leaving the house, especially on the threshold of the greater Exodus?

f. Where was the blood *not* placed, and why is this significant (Heb. 10:29-31)?

4a. (v13) Yahweh’s angel would “pass over” the houses upon which He saw the blood. What does the Hebrew word for “pass” mean? What does Gesenius’ contribute to the meaning?

Strong’s Number: 6452 Meaning:

b. The word is translated as “passing over” in Is. 31:5 (note the context in vs. 1-4!). Considering the metaphor of this verse, describe how Yahweh passed over Jerusalem. How is this imagery echoed by Christ in Mt. 23:37?

c. Some commentaries suggest that while one angel was destroying, a second angel was hovering protectively (cp. Ex. 12:23 & Is. 63:9). What are your thoughts?

“...justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed...” (Rom. 3:24-25)

Exodus 12:14, 24-27, 43-49 – “this day shall be to you a memorial”

1. (v14) What was the purpose of keeping “Yahweh’s Passover” as a feast forever? In what sense do we do the same (1 Cor. 11:20,24-25)? How does this honor God, and how are we helped?

2a. What obligation was placed upon the parents in vs. 26-27?

b. In addition to the weekly “solemn observance” (v42), how can we, as those whom children look up to, teach Yahweh’s heritage (Ps. 127:3) to remember the great deliverance God has accomplished on our behalf? Think of several practical examples.

3a. Read carefully vs. 43-49 and note:

Who was to eat the Passover

- 1.
- 2.
- 3.

Who was not to eat the Passover

- 1.
- 2.
- 3.
- 4.

b. What commonality existed among those who were to eat the Passover?

c. What is required of us if we desire to be part of the household of God and partake of “Christ our Passover”? See Col. 2:11-12 & Rom. 2:28-29.

“...the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s table and of the table of demons.” (1 Cor. 10:20-21)

4. (v46) What principle is being emphasized in the instructions of this verse? How can this principle be applied in our lives (Heb. 10:25)?

Exodus 12:15-20 – “the Feast of Unleavened Bread”

In type, the unleavened bread pointed forward to 1) a sin-free character, filled with the sweetness of the Word, and 2) the deliverance from sin’s afflicting bondage.

1. A seven-day feast followed the night of the Passover, in which unleavened bread was to be eaten. While for Israel this feast came but once a year, how often does this week-long feast occur for us, following our Passover memorial? Should leaven *ever* be found in our homes, personally or ecclesially?

2. Just as the Passover lamb needed careful examination over a four-day period, what would have been required to ensure the house was completely leaven-free? In like manner, what are we required to do to ensure that we are without leaven (1 Cor. 11:28-29)?

3a. (vs. 15,19) Why did God emphasize the command not to even have leaven in the house, when the true intent (and punishment) applied to the actual *eating* of the leaven?

b. What does the phrase “cut off from Israel” mean?

4a. In 1 Cor. 5, the apostle Paul addresses a spiritually fatal case of leaven existing in the “house” at Corinth. Read through the entire chapter. What form of leaven was found within the Corinthian ecclesia (v1)?

b. What effect does Paul indicate that a little leaven can have on the *entire* ecclesia (v6)?

c. How was this being manifested already, in character and outward action/speech (v8)?

d. What form of unleavened bread did Paul desire for the ecclesia (v8)?

e. What did the ecclesia need to do to the leaven (vs. 5,9,13), upon what foundation (v7b), and for what intended purpose (vs. 5-6)?

f. How can we ensure that we are neither bringing nor allowing leaven into our lives, our homes, or our ecclesias?

“...that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world.” (Php. 2:15)

Exodus 12:21-28 – “By faith he kept the Passover and the sprinkling of blood”

1. Moses then communicated the Passover instructions to the elders of Israel. Read through Ex. 12:21-27, noting the many statements whereby Moses demonstrates his personal faith!

2a. (vs. 27-28) Shortly after his return to Egypt, Moses was met with harsh criticism and resistance from the people. Now he conveys to them a new calendar, two new Feasts with meticulous ordinances, and a phenomenal deliverance of over a million people in one night! What might his anticipated reaction have been prior to calling the elders in v21?

b. What effect do you think it had on Moses personally, to see their responses in vs. 28,50?

“This was the moment when the whole burden of deliverance fell upon his shoulders. Either God would keep those seemingly incredible promises or the whole hope of freedom would be shattered. What strength could there be in that lamb roasting in the evening hours and in the now invisible marks of blood outside the house? None at all, unless God gave these things His meaning. While Israel thought on Moses and trusted him to greater or lesser degree, we read that ‘By faith he kept (instituted) the passover...’” (Moses My Servant, pgs. 42-43)

Exodus 12:29-42 – “And it came to pass at midnight”

1a. As midnight approached, in what manner were the children of Israel eating the Passover (v11)? Put yourself there – what mood may have existed in your house, what kinds of conversations might you have had with family members, etc.?

b. What does Lk. 12:35-40 indicate about the manner in which we need to be found anticipating the final Exodus?

2. The dreadful hour arrived, and not a house of Egypt eluded death. What impact did this finally have upon Pharaoh? What did he now realize, even if only temporarily?

3a. What great and terrible warning did Jesus give to His followers in Mt. 8:11-12? Note the echo to the ninth and tenth plagues, and the promise of future inheritance!

b. What is the exhortation for us (vs. 10,13), as our midnight hour approaches (Mt. 25:6)?

4. Shortly after midnight, faint cries could be heard in Egypt, resonating louder and more hysterically until the sound became almost unbearable. In faithful expectation, what did Moses and Aaron foresee happening next (Ex. 11:8)?

5a. (vs. 31-32) What phrase did Pharaoh twice repeat, and what did he finally exhibit?

b. Debased and demoralized, he complied with the demand to “serve Yahweh.” How did this contrast Ex. 5:2, and demonstrate God’s achievement of His purpose with the plagues?

6. (v32) What did Pharaoh ask of Moses, and why? Who did Pharaoh acknowledge is in control of both good and evil? Where were his gods?!

7. How would these events tremendously reaffirm Moses’ and Aaron’s faith? Describe their excitement, being the first to witness the reality of God’s intended purpose with Pharaoh?

8a. Pharaoh (12:31-32), his servants (10:7), and all of the Egyptians (12:33) wanted to see Israel leave! How does Ps. 105:38 describe their mixture of feelings toward Israel and their departure?

b. (v33) In their urgent attempts to drive Israel out of the land, were Pharaoh and his people complying merely with the original demand for a short journey into the wilderness?

The people of Israel again obeyed Moses, by asking for articles and clothing from the Egyptians.

“There was need for this, for, as a slave and oppressed race for a hundred years, they would naturally be destitute of such things and such things were to be needed in the manufacture of the tabernacle and its furniture, as afterwards transpired, as well as for their individual wants in a wilderness, where no such things were to be procured.” (The Visible Hand of God, p. 127)

9a. Though given by God for good causes (e.g. Ex. 35:22), what did these articles unfortunately become used for (Ex. 32)? What can we learn from Israel’s example (1 Cor. 10:6-7,11-12)?

b. Though not inherently evil, what is Scripture’s caution in the possession and use of the world’s riches (e.g. Lk. 12:16-20; 1 Tim. 6:9-10)? How does God desire that we utilize the blessings He has *lent* to us (Lk. 12:21; 1 Tim. 6:17-19)?

10. (v37) As Israel departed, what preoccupied Egypt (Num. 33:4)?

11a. (v38) Who do you think may have comprised the mixed multitude? Consider the characters we have encountered thus far in our studies, as well as Num. 12:1.

b. What is the significance of this group being saved together with the chosen people (Eph. 3:6)?

c. Where else do we encounter the mixed multitude, and what are they doing?

12a. The plunder of the Egyptians and the exodus out of her land signaled the fulfillment of the final two promises God made to Abraham four hundred and thirty years earlier (Gen. 15:14)! Moses now prepares to depart Egypt for the second time in his life! What contrasts between his first flight and the present exodus might Moses have considered? Describe your vision of Moses’ emotions and disposition.

b. What might his thoughts have been as he beheld hundreds of thousands of men, women and children gathering around him, awaiting his direction?

c. How would the people feel upon being released from the grip of their lifelong oppressor?

Closing Questions (please use additional paper)

1. Peter alludes to the Passover and its surrounding instructions and lessons several times in 1 Pet. 1:13-20. List as many of these connecting references as you can, with corresponding verses in Ex. 12.

2. How did Christ seek to cleanse His Father’s house of leaven in preparation for the Passover and Feast of Unleavened Bread (Mk. 11)? What fatal “plague” befell Jerusalem a short while later, and what great lamentation resulted (Lk. 23:28)?

SECTION 8 - Exodus 13:17 – 14:31

Exodus 13:17-22 – “God led the people”

1. Sketch the “way of the land of the Philistines” on the map provided on page 32 of Part One.
2. Was Israel’s safety the issue of v17? Did God lead them by a safer route (Ex. 14:3)? In His omniscience, what was God revealing as the real issue concerning His people?
3. (v18) Using Strong’s, Gesenius’, and other translations for “orderly ranks,” describe the scene.
Strong’s Number: 2571 Meaning:
- 4a. (v19) What do you envision Moses thought about as he took Joseph’s bones out of Egypt?
- b. Did the fulfillment of Joseph’s declaration of faith apply solely to that day’s deliverance? What ongoing witness would his coffin provide throughout Israel’s journeys?
5. (vs. 21-22) What purpose did the pillar of cloud and fire serve (see also Neh. 9:12,19)? What similar provision has God made for us as we journey to the promised land (e.g. Ps. 119:105)?
6. (v21) “And the LORD went before them.” Ex. 14:19 indicates that this was “the Angel of God.” What do we learn about God manifestation (cp. Ex. 23:20-23)?

Chapter 13 ends on a “spiritual high,” as the people marched onward in an eager and spiritually confident manner, led and provided for by the God of their fathers, alongside the bones of their faithful ancestor! Scarcely could they have foreseen that they were about to be sorely tested, as Yahweh sought to gain absolute honor over Pharaoh and the Egyptians!

Exodus 14:1-9 – “Why have we done this?!”

1. (vs. 3-4) As in Ex. 13:17, what attribute did God display in His words to Moses (Ps. 139:1-4)?

2a. (v3) What did Pharaoh surmise based on Israel’s location, and why would he conclude this?

b. How did God use His knowledge of Pharaoh’s character and thought process to create the circumstances in which Pharaoh’s heart would be hardened again?

3. (v4) As we have seen, God’s purpose was for Egypt to recognize Him as the only true God (e.g. Ex. 7:17; 8:10; 9:14). How was the word “honor” translated in chapters 8 through 10? In what sense was God to gain honor over Pharaoh and his army?

Strong’s Number: 3513 Meaning:

4a. (v5) In questioning themselves, what key issue did the Egyptians bring to light (hint: Rom. 6:16)? What had been God’s demand of Pharaoh from the beginning, challenging his pride and prompting his stubborn refusal?

b. What is the spiritual significance for us, as we try to break free from sin’s control and commit our lives to God’s service (Rom. 7:21-23)? From whence comes our deliverance (vs. 24-25)?

5. (vs. 6-7) Though Divine judgment had been executed upon “all the gods of Egypt,” which god yet remained to be defeated?

6a. (v8) How is the word “boldness” translated in the KJV, and what do these two words mean?

Strong’s Number: 7311 Meaning:

Strong’s Number: 3027 Meaning:

b. How could they go out of Egypt with “boldness” (Ps. 89:13)? What is the significance of recording this immediately after describing the collective strength of Pharaoh’s army?

Exodus 14:10-12 – “So they were very afraid”

“Here was a vast defenceless crowd... huddled into a valley that opened only to the sea... behind them, in compact military order, was rapidly approaching a thoroughly equipped corps of the flower of the army of the most powerful monarchy of the earth. Israel quickly saw their danger, and something like panic seized the assembly.” (The Visible Hand of God, p. 132)

1a. (v10) Referring to your answer from question 2 on page 22, how was God deliberately testing Israel in their entrapment? How will this final confrontation between God and Pharaoh serve to accomplish God’s desire for His people?

b. What is God’s purpose in sending trials into our lives? What is His ultimate objective?

2a. How did the people respond? Do you think they cried out in faith?

b. The people had gone out with “boldness” while the Egyptians were afraid of them. How did Israel’s reaction give Egypt the “upper hand”?

c. What is the warning for us in our response to trial? With what heart and mind does God desire that we face the foe of the flesh (e.g. Ps. 20:6-9; 68:17-18)?

3. Ironically, later in their history, what did Israel do (Is. 31:1)? What can we learn (cp. vs. 3-5)?

4. By complaining to *Moses*, what have the people willfully forgotten (Ps. 106:7)?

5a. (v11) The people lashed out at Moses with hasty, unreasonable, natural-minded accusations. In their first contention, what “graves of Egypt” had Israel failed to remember (Ex. 1:22)?

b. (v11) In their second accusation, what did they not recall (Ex. 2:23-24)?

c. (v12) What were the people referring to in their third challenge (Ex. 5:21)? And yet, what experiences in Egypt (before Moses was even born!) had they now forgotten (Ex. 1:13-14)?

6a. (vs. 11-12) How many times did Israel reference Egypt? How many times was God mentioned? Who did Israel believe to be supreme, and where is their faith in God?

b. What phrase did Israel use twice in their conclusion? How did their mentality satisfy the exact desire of their oppressor (v5), *and* testify to the vital necessity of this trial (Ex. 13:17)?

7a. Israel mistakenly believed that they would find life by serving Egypt, and death in the wilderness! In type, what subtle deceit does serpent-thinking want us to believe (Gen. 3:4)?

b. Ironically, what death needed to occur in Israel’s thinking, before they could find life (Rom. 6:11-13)? What principle are we being taught, and how does it apply in our life (Lk. 17:33)?

c. In dying to sin-thinking, what did Israel need to believe? What is the lesson for us (Jn. 3:16)?

8. In your estimation, is it “better” to serve the Egyptian sin of this world (Heb. 11:26,40)? In what ways are you presently serving Egypt? When and how will these be put to death, in order that you might find life?

9a. Until now, what had been the pattern of God’s response when His people had obeyed His instructions?

The People’s Part	God’s Part
12:28	13:3
12:35	12:36
12:50	12:51

b. Therefore, having obeyed the command to travel to this location in v4, what spiritual momentum and confidence in God ought the people to have had?

c. When have you previously seen a clear indication of God responding to your obedience with His blessings? How can we use these instances to store up a strong conviction that He is still at work, even in the most severe of trials, so that we don't respond as Israel did?

How much easier it is to be faithful, eager and zealous when we see God directing our path free from trouble (Ex. 13:18). Moses is about to show us how to respond to our difficult but necessary trials, that God may be glorified in our salvation!

Exodus 14:13-14 – “Do not be afraid”

1a. In Ex. 4:1, Moses had at one time feared that Israel would not believe him or listen to his voice. How did Moses *now* respond to this former concern becoming a reality?

b. Unlike the people, Moses' eyes looked upward in *great faith* to see the promised deliverance. Had God revealed to Moses how He would save His people from this dilemma?

c. What can we learn from Moses' example here?

2a. In response to the *spiritual* needs of God's flock, Moses gave a 3-step process for the people to follow. Was the first step an action or a mental disposition? What do we learn from this?

b. Next, what did Moses tell them to do? See Lam. 3:21-26. Why was this necessary to tell the people, and what was Moses teaching them (and us)?

c. Thus prepared, what did Moses exhort Israel to set their eyes on with his third command? Cp. Heb. 10:35-11:1. What is the *only* basis upon which the people could have obeyed his words?

d. What word is mentioned three times in this final command and the subsequent declaration? How did Moses challenge them in the same fundamental area of weakness that God was testing?

e. In what ways did Moses' mindset harmonize with God's? How is this confirmed in v31?

3a. Look up the meaning of the word “fight” in v14. Was Moses telling the people that Yahweh would only *contend* for them?

Strong’s Number: 3898 Meaning:

b. Discuss what measure of aid God has promised to provide us in times of trial, and in the struggle against sin (cp. Rom. 8:31)?

4a. Rather than responding to natural thinking with natural thinking, Moses answered on a spiritual level – discerning and addressing the real issue. Identify the principles of spiritual leadership that emerge from Moses’ example.

b. Therefore, why do you think Moses did not address the personal accusations from vs. 11-12?

5a. The people clearly held Moses accountable for their plight. Forty years prior, had Moses achieved deliverance by his own hand and brought them into a similar situation of clear mortal danger, how would he have had to answer their allegations?

b. What lesson does this reemphasize for us in the endeavors that we undertake in life (e.g. involvement in ecclesial life, relationships, continuing education, etc.)?

God had successfully orchestrated the precise scenario that would prove the very hearts of Pharaoh (obstinate, hardened), His people (walking by sight, not faith, with Egypt in their hearts), and Moses (now faithful, he is to learn to shepherd the flock of God)!

Exodus 14:15-18 – “Tell the children of Israel to go forward”

1a. (v15) Why did God attribute the faithless cry of the children of Israel to Moses personally, when Moses had just faithfully declared that God would deliver them? What was He teaching Moses about the responsibility that he will bear for these people as their shepherd?

b. How does this principle apply to spiritual leaders in the body of Christ today?

2a. (v15) Did God want the people to do nothing in allowing Him to bring them to a safe location? What did He command them to do, and how did this contrast their desire of vs. 11-12? Why would obedience to this command require faith on their part – what lay ahead of them?

b. How do other usages of the Hebrew word for “go forward” provide exhortation for how God desires that we respond to trials?

Strong’s Number: 5265 Meaning:

Most frequent translations of #5265:

3. (v17) Yahweh said He would harden the hearts of *the Egyptians*. Explain how God could justifiably hold *each one* accountable for their pursuit of His people (cp. Ex. 9:34; 10:1).

Exodus 14:19-31 – “Yahweh fights for them against the Egyptians”

1. (v20) When were the Egyptians recently shrouded in divine darkness? Their hearts being so hardened (v17), what did they fail to recall had ensued after this event?

2a. (v21) As the strong east wind blew all night, what might the children of Israel have recollected (hint: Ex. 10:13)? Despite the wind, what remained true of the pillar of cloud and fire? How might these signs have contributed to a developing faith within the people?

b. How does the movement of the seas during the darkness of Gentile night help to strengthen our vision of the coming deliverance (e.g. Is. 17:12-14)?

3. (v22) As the people walk into the sea, “the waters were a wall to them”. What does Ps. 77:14-20 indicate was happening concurrent with this miraculous crossing?

4a. The people journeyed onward into the midst of the sea – what had by this time developed in their hearts (Heb. 11:28)? Describe what they would have had to believe!

b. Explain why *faith* is such a critical element of God’s ability to overcome trial and conquer sin in our life. How would its absence prohibit “the victory that has overcome the world”?

5a. (v24) The Angel of God looked “down” through the pillar of fire and cloud. From passages such as Ps. 68:4, where do you envision the Angel to be?

b. The day is coming when Yahweh will ride on a swift cloud into Egypt – Is. 19! In what many ways will He gain honor over her in that day? Who will comprise this cloud (e.g. Heb. 12:1)?

6a. (vs. 24-25) Inexplicably (from a natural standpoint!) the Egyptian army is troubled! What is significant about the Egyptians’ declaration, having not heard Moses’ speech to Israel?

b. Why was it *absolutely essential* that Egypt come to this realization? Had God simply caused the waters to return upon them, how would His purpose have remained unfulfilled (vs. 4,17,18)?

7a. What does Paul state as having symbolically occurred in the crossing of the sea (1 Cor. 10:2)? Explain why this is such a vital element of Israel’s and our discipleship?

b. Why is it fitting that this baptism occurred in the month Abib (Jn. 12:23-26; 1 Cor. 15:36-37, 42-44,46)?

c. (v30) In the type of deliverance from sin’s bondage, what are we to see lying dead on the banks of the baptismal water (Rom. 6:4-7; Col. 2:12)?

“As in the days when you came out of the land of Egypt, I will show them marvelous things.’ The nations shall see and be ashamed of all their might... They shall be afraid of Yahweh our God, and they shall fear because of You. Who is a God like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, because He delights in mercy. He will again have compassion on us, and will subdue our iniquities. You will cast all our sins into the depths of the sea.” (Mic. 7:15-19)

Closing Questions

1a. In 2 Chr. 20, who else was helplessly surrounded by a great army that was bent on the destruction of him and his people? Find and list several parallels between his situation and the children of Israel’s in Ex. 14. How did his response contrast that of Israel’s?

b. David’s faith is put to similar test when he is on the run from Absalom. What similarities and differences do you see between his situation (and his response) in Ps. 3, and that of Israel’s?

c. In 2 Ki. 6, what did Gehazi see that caused him alarm, what reply did Elisha give to him, and what did God do for him that provided much needed reassurance in a time of crisis?

2. As the waters behind him settled, Moses could look back and see a defeated Egypt in the distance. Likewise, he could see in himself the characteristics that God had developed over the past eighty years. Describe how this chapter contains a climax of God’s work in the life of His servant Moses:

SECTION 9 - Exodus 15

Moses and the children of Israel just witnessed one of the most impressive miracles in history. God gave them a powerful victory in dramatic fashion, and there is much we can learn from their reaction.

Exodus 15:1-2 – “I will sing to the LORD”

1. According to verse 22, where were the Israelites at the beginning of the chapter?
2. So, eliminating the chapter break from Exodus 14 to 15 for the sake of continuity, fill in the blanks in the passage below with the correct verbs:
“Israel _____ the great work which the LORD had done in Egypt; so the people _____ the LORD, and _____ the LORD and His servant Moses. Then Moses and the children of Israel _____ this song to the LORD”
3. What lesson can be taken from this progression from verb to verb?
4. What verse in the Bible has the words “see”, “fear”, “trust”, and “song”?
5. In Psalms 59:16-17, the words of David capture the sincere desire of a spiritual mind to praise God (loudly) in response to His active presence and goodness in David’s life. So, this question for self-examination arises: When you have success, what is your reaction? Where are your thoughts? What do you do?
6. Why did the people say they were singing in Exodus 15:1?
7. Given the Israelites had just been saved from certain death, what can we learn about praising God after triumphs?
8. Acts 16:25 contains the moving example of Paul and Silas “singing hymns to God” after being whipped and jailed. So, what conclusions can you draw about the connection between a faithful, spiritual mind and singing to God under all conditions?

9. Exodus 15:2 continues these lessons. Where does all the glory go in the lyrics of the people? Is there any hint of selfishness or self-exaltation?

10. Let’s be direct; a lot of singing (thankfully and wonderfully) takes place at Youth Conference. Are there any lessons that you can apply to times of worship, stemming from your considerations of this example in Exodus 15?

11. Focusing on Moses, what do you think his emotions were at this time?

12. Moses had been struggling for the past forty years and his testing had intensified in recent weeks. In his work for God, he had already endured much, even from Israelites. Thus, in what way was this moment a confirmation for Moses?

Exodus 15:3-13 – “Your right hand, O LORD, has become glorious in power”

1. Verse 3 holds another interesting use of God’s name (could be read: *He who will be a man of war*). Where in Isaiah is this same description of God found? How does the context of this passage connect to Exodus 15?

2. In verse 4, the lyrics describe God’s victory over the strength of man. What do chariots and horses represent in God’s eyes?

3. Yet in verse 5, what is the end of these things in which men trust?

Such is the wages of sin. As the weight of the Egyptians’ armor doomed them in the waters, so too the pursuit of the treasures of this world will inescapably take us down to the grave.

“For my iniquities have gone over my head; like a heavy burden they are too heavy for me.” – Psalm 38:4

4. Verse 6 brings attention to the right hand of God. Here, God’s right hand becomes glorious and dashes enemies. What does God’s right hand do in each of these passages:

- a. Exodus 15:12?
- b. Psalm 139:10?
- c. Hebrews 1:3?
- d. Psalm 16:11?
- e. Psalm 17:7?
- f. Psalm 118:16?
- g. Psalm 138:7?
- h. Psalm 73:23?

5. God’s right hand can be an instrument of judgment, authority, and power. Yet, it also can bestow comfort, kindness, and care. By the lyrics in the rest of this section, does it seem like Moses understood God’s character, and why?

6. With the assumption that Moses was the primary composer of these words, how did he show faith in verse 13?

Exodus 15:14-18 – “The people will hear and be afraid”

“But the words reach out beyond the immediate confines of the sandy shore and tell of the fear which fell upon Moab and Edom, and the land of Canaan, when the news reached them. A fear which weakened Jericho forty years later and remained in the hearts of the Philistines in the days of Samuel four hundred years or more afterwards. But the song was for the redeemed of any age, an exultant prayer bursting from the heart of the called” (Moses My Servant, p. 51)

- 1. Who are “The people” in verse 14?
- 2. What will cause them to be afraid (as opposed to Israel in Exodus 14:31)?

3. These words spoke of the future when they were originally sung. Therefore, this section of the song is prophetic. Did all of these events come true?

4a. What can you conclude about the source/authorship of the words in this song?

b. How do you think this song was sung without sheet music and written words?

5a. This song in Exodus 15 is usually referred to as *The Song of Moses*, despite not actually receiving such a title from the Biblical record. Where in Scripture is there a song named “the song of Moses”?

b. What is this song’s other name?

6. Obviously, these are two different songs. But, there must be a reason why this song is named after Moses. Can you identify at least three parallels between these two songs?

7. Are there any other clues in the context of the chapter as to why this song is named after Moses?

8. Are there any similarities between the circumstances of these two songs?

“How apt, therefore, it is to find that when the time of the seven last plagues is come, and the time of victory of the elect, Moses should appear . . . The victors sing the song of Moses and of the Lamb.” (Moses My Servant, p. 204)

Exodus 15:19-21 – “with timbrels and with dances”

1. Exodus 15:20 is the first time Miriam is mentioned by name. What is she called?
 2. Is she ever described this way again?
 3. Do you think that her work as a prophet began here (Num. 12:2)?
 - 4a. What do we learn about her from her actions in verse 20?
 - b. About how old was Miriam at this time?
 5. What is a timbrel?
 - 6a. Who had the timbrels?
 - b. How many women were among this group (hint: Ex. 12:37)?
 - c. Where did they get that many timbrels?
 - d. If you were going on a LONG trip to a new home by foot through a desert, would you bring a musical instrument?
- Clearly the people made music and worship a priority, perhaps they weren't so far off spiritually*
7. What motivated the women to dance and use timbrels?
 - 8a. Where else in the Bible is there dancing?
 - b. In your example(s), what was the motivation to dance?
 9. Given the words that are sung in verse 21, the women were focused on glorifying God for His victory. Their dancing does not appear to have in any way harmed the spiritual atmosphere. So, can you draw any conclusions on the right time, place, and purpose for dancing?

10. As the women danced upon deliverance from horse and rider, so will the bride of Christ celebrate upon deliverance from sin and death. Can you picture yourself dancing and singing in like manner, by God’s grace, when the Kingdom comes?

11. Let’s focus in on Miriam. Her name is only mentioned about a dozen times in the Bible, but she definitely was an important part of Moses’ life.

- a. Was she older or younger than Moses?
- b. Was she shy or outgoing? How do you know this?

12. Given Miriam’s personality and place in the family, what kind of relationship would the meekest man on the face of the Earth have with his sister?

13. Things weren’t always pretty between Moses and Miriam. What does Numbers 12:1 tell us about Miriam?

14. Clearly, there was a strain between these siblings. But despite human weaknesses, what does Numbers 12:13-15 tell us about Moses?

15. Moses never forgot what happened to his sister in this story (Deut. 24:9); he suffered when she suffered. What can we learn about our relationships with others, even if we sometimes rub each other the wrong way?

16. Lest we leave considering Miriam with a negative impression, let’s remember that she was a contributor to God’s purpose. Where in the Minor Prophets do we read that God sent Miriam?

Exodus 15:22-27 – “three days in the wilderness”

1. Life can’t always be dancing and singing. The people had a journey to begin. Where did they go next? How far did they travel?
2. (v23) What problem arose?

3. Was this a reasonable problem to have?
4. Consider bitter water. Why was it bitter? What do you think this water looked like (standing pools of it in a wilderness)?
5. Why then are the children of Israel so heavily criticized (hint: v. 24)?
6. Indeed, difficulties in life are inevitable. The key is how we handle them. What is the proper way to address an urgent need (v. 25)?
7. Praising God for his goodness to us is wonderful; but we must not soon forget God when times of testing arise. In Psalm 106, this lesson is clear as the events of the Exodus are retold. What does Psalm 106:13 say immediately on the heels of verse 12?

Even this psalm reads as if the people instantly flipped from glorifying God to testing Him.

“With the rejoicing still in their mouths . . .” (Moses My Servant, p. 51)

8. While negativity and murmuring are parts of our fleshly nature, we must learn to not complain. How does God view complaining (Num. 11:1, Phil. 2:14)?
9. What should take the place of complaining?
10. (v25) In this case, God heard the prayer of Moses over the people’s grumblings. What did God do for Moses?
11. Who does the tree represent? How?
12. What is the deeper symbology of a tree making bitter waters sweet?

13. In verse 26, God gives the people a warning. If they would learn from this mistake and remember what had just happened in Egypt, God would bless them and heal them. But, the Israelites could not remember. This incident was just the first in a long chain of mistakes. List at least three other complaints that the people, during the rest of the wanderings, threw at Moses:

“... a million dry throats witnessed against the lone man.” (Moses My Servant, p. 52)

14. What was life like for Moses in the coming years of the wilderness wanderings?

15. How did Moses describe his environment in Deut. 32:10?

16. Besides complaining, what other trials did Moses face in the next forty years? Please describe at least two:

17. In all these things that he suffered, how did he cope with them?

18. One of the ways that Moses resembles Christ is the way he handled all situations with grace and calmness. In the two chapters immediately following Exodus 15, the people complain again. In these episodes, Moses seeks help from God and then provides bread or water for the people.

a. Where did Jesus provide bread?

b. Where did Jesus provide water?

c. Moses provided manna from the sky (Ex. 16) and water from a struck rock (Ex. 17). What kind of bread and water did Jesus truly provide?

19. (v27) At the end of Exodus 15, the people came to Elim. What did they find?

20. Is there any significance to these objects:

a. 12 wells?

b. 70 palm trees?

Closing Questions

1. Cite five passages in the rest of the Bible that echo phrases from the song of Exodus 15 (hint: check other famous songs):

2a. Psalm 90 records a prayer of Moses. While the exact time it was written cannot be determined, it seems to have been after Exodus 15. Please read Psalm 90 and list whatever parallels you find between it and Exodus 15.

b. Do you agree that this psalm was written after Exodus 15? Do you notice any influences on Moses' prayer from the events of Exodus 15?

SECTION 10 - Deuteronomy 34

Forty years later . . .

Deut. 34:1-3 – “And the LORD showed him all the land”

“And the LORD said to Abram, . . . Lift now your eyes and look from the place where you are—northward, southward, eastward, and westward; for all the land which you see I give to you and your descendants forever.” – Gen. 13:14-15

1. Over four centuries after God showed the land to Abram, He reveals it to another champion of faith. Where did Moses go for this view?
2. Locate Mt. Nebo on a map. What is its elevation?
3. What parts of the land could Moses view?
4. Try to trace out on a map the extent of the land Moses could see. On today’s maps, do any of the mountains within that land exceed the height of Mt. Nebo?
5. Thus, what do you conclude about Mt. Nebo and/or what happened in these verses?
6. When Abraham first entered the land, it was suffering through a drought. Abraham probably saw the Promised Land in a state similar to the dry desert we see today. But, what was the condition of the land when Moses saw it?
7. How close was Moses to the Jordan River?
- 8a. When you want something desperately, but can’t have it, or when you can see something so close, but can’t touch it, how do you feel?
- b. Thus, how do you think Moses felt, right on the edge of the Promised Land?
- c. How do you feel about the coming of the Kingdom?

Whether or not we behold the Promised Land is a question we answer by how we live everyday!

Deut. 34:4 – “but you shall not cross over”

“Arise, walk in the land through its length and its width, for I give it to you.” – Gen. 13:17

1. Unlike Abraham, Moses could not enter. He was kept out due to his actions in Numbers 20:1-13. Summarize this story:

2. Why was God displeased with Moses and Aaron?

3. There may be another reason beyond the explanation of Numbers 20:12. What was Aaron’s rod a symbol of?

4. When Moses struck a rock the first time in Exodus 17, what was that a symbol of?

- 5a. Thus, combining these two symbols, what would be the meaning of striking a rock with that rod?

- b. What does Hebrews 6:4-6 say about those who crucify again the Son of God?

- c. Does this concept apply to Moses in this case?

- d. Moses, in a rare moment of pride and rage, ruined the type of Christ. But, Moses was tempted and pushed by the people. What did he call them before he struck the rock?

6. What lessons can we learn from the poor examples of both the Israelites and Moses (Psalm 106:32)?

7. Moses pleaded to the mercy of God in Deut. 4:23-25. Why did he want to cross over?

8. What was God’s answer?

9. Does it surprise you that God would not change His mind?

10. In Exodus 32:31-33, after the Golden Calf incident, Moses pleaded to God on behalf of the nation. The people had fully betrayed God, yet what was the result of Moses’ intercession?

11. What does Jeremiah 15:1 suggest about the influence Moses had on God?

12. Moses saved the nation in an appeal to God. But, he could not change God’s decision on this seemingly small matter of crossing over. What can we learn about God from this (Ex. 33:19)?

13. However, by the words of Deut. 3:26, how many times do you think Moses pleaded to God?

Moses was always aware of the mercy of God. Truthfully, Moses received quite a blessing by being shown the land from Mt. Nebo. Nevertheless, we can learn from Moses that sin brings unpleasant consequences, even if our gracious heavenly Father forgives us.

14. When will Moses enter the land?

“The fathers slept in the land but they had not inherited it. Joseph had been there in his youth, had died in Egypt and would return there only in his coffin. Clearly the greatness of the land is yet to be. The immediate and temporary inheritance was not the rest which the Lord had promised to the people of God. Moses would know in his heart the truth of these things.” (Moses My Servant, p.192)

Deut. 34:5-7 – “So Moses the servant of the LORD died”

1. Who buried Moses? Where was he buried?

2. Another divine work had been taking place in Moses for decades. What shape was he in?

3. Thus, Moses was in perfect health when he died. Who else was asked to die while still healthy, active, and able?

4. Though still vigorous, Moses had put in a lifetime of service. Perhaps he was ready mentally to finish the race. But, do you think that Moses struggled to accept his death? Why or why not?

5. How close was Moses to God (Ex. 33:11, Num. 12:8)?

6. After he had died, what did God say of Moses (Heb. 3:5)?

7. Has anyone else ever had a relationship with God like Moses (John 9:29)?

8. Clearly, Moses had a successful life in God’s eyes. What characteristics did Moses have that pleased God?

9. What traits, seen in the life and developing character of Moses, do fellow disciples and servants need to pursue and possess?

“It is possible to spend a lifetime getting nowhere: a lifetime starting from mother’s womb and ending in mother earth. No sense of purpose, merely filling in the time between birth and death—such is the accomplishment of many. The few journey with their God. They are caught up in the eternal purpose which reaches far beyond the little summer of man’s life. Such a man was Moses” (Moses My Servant, p. 167)

Deut. 34:8 – “the children of Israel wept”

1. How long did Israel weep for Moses?
2. Interestingly, how long was the mourning for Joseph, and by whom?
3. Nevertheless, what does that suggest about the children of Israel?

Typical of our nature, the people complained and rebelled against Moses when they had him. After he was gone, they realized what they had lost!

4. Not too far later, how was Moses’ family treated (Judges 18:30)?

5. In the times of Christ, how was Moses remembered (cite some examples)?

6. Even after Christ’s work in the nation, who did the Jewish establishment worship (Acts 6:11)?

7. Obviously, it was dead wrong of the Jews to revere and idolize Moses and the Law to the point where they would reject Christ. What were they missing (John 5:46)?

8. Looking back, the Israelites forsook Moses during his life, yet practically sainted him after his death. Both these extremes were incorrect and harmful. What do we need to learn and do to prevent such carnal thinking from entering our community?

9. What is the legacy of Moses for those who share his faith and read his words accordingly (John 1:45, Luke 24:27, Acts 3:22)?

Even today, many refuse to believe in Christ, arguing that he violated the Law of Moses. May God not let a veil so lie on our hearts (2 Corinthians 3:15), preventing us from seeing the Son of God. For even Paul, a Hebrew of the Hebrews, declared “saying no other things than those which the prophets and Moses said would come—that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles.” (Acts 26:22-23)

10. Even apart from the law, Christ can be seen in the stories of Moses' life. In addition to events already considered:

- a. Where is Christ in Numbers 21 (hint: John 3:14)?

- b. Where is Christ's crucifixion in Exodus 17 (hint: John 19:18)?

Deut. 34:9 – “Now Joshua”

1. Joshua was the perfect successor to Moses, full of the spirit of wisdom. Where did he get this particular spirit?

2. What spirit did he have in Numbers 27:18?

3. What roles did Joshua have under Moses?

4. In Numbers 14, Joshua attempted to inspire faith into the nation, and Moses again had to plead to God to save the lives of the people. How would this sad and trying experience, in an unpleasant manner, have forged a bond between the two?

5a. What did Moses tell Joshua in Deut. 31:7-8?

b. Did Joshua ever repeat anything Moses told him?

6. So, were Moses and Joshua of a like mind (Ex. 33:11)? If yes, how so?

7. How would Joshua have comforted Moses at the end of his life?

8. What parallels exist between Moses/Joshua and Jonathan/David?

9. What lessons on friendship and ecclesial mentoring can we learn from Moses and Joshua?

Deut. 34:10-12 – “whom the LORD knew face to face”

1. Although this has been addressed before under different topics, how is Moses a prophet?

2. In what way did God know him face to face?

3. Moses, in his life, truly did many things, as verses 11 and 12 say. But, where else did Moses appear (literally) in the New Testament?

4. Why was Moses chosen to be at the Transfiguration?

5. What did he do there?

6. In what ways was Moses well prepared to do this for Christ?

7. Can you list three things Moses had in common with Elijah and Jesus?

8. If Moses was God’s friend, what could Christ gain from time with Moses?

9. Do you believe that Moses was raised for the Transfiguration and then restored to death? Why or why not?

“Moses and Elijah were there. The voice of the law and the prophets, not simply present, but present in glory.” (Moses My Servant, p. 198)

Closing Questions

1. Deuteronomy 34 is a beautiful conclusion to the life of a truly remarkable servant of God. One of Moses’ defining traits was his undeniable bond to his brethren. He couldn’t ever abandon the people of God, no matter how they treated him. He was always there for them, yet so few were there for him. He was one of them; he would give his life to save them (Psalm 106:23). So, what has Moses taught you about being a true brother or sister to those for whom Christ has died?

“. . . The good shepherd gives his life for the sheep.” – John 10:11

Final Question

How did a man who could hardly talk stand up to a Pharaoh? How could a superstar in the lap of luxury sacrifice a life of indulgence to help slaves? How could one person save over a million? By faith. Moses would be the first to say that belief in God was the only way for him to overcome the huge obstacles on his life’s journey. Although a struggle, faith was critical to Moses. So too with us, sincere belief must be active inside of us everyday. For without faith, it is impossible to esteem the reproach of Christ greater riches.

May God bless our studies and time at Conference such that our faith will increase and bear fruit. Let us each make a living faith a reality in our daily lives. With that aim, fill in the spaces below with goals of what you want to do, or change, or overcome in your life.

By faith, _____ . . .
(your name here)

By faith

By faith

By faith