



# TEEN STUDY BIBLE

LOVING GOD  
WITH YOUR  
HEAD, HEART,  
& HANDS



S  
B  
LO  
WIT  
HEA  
& HA



LOVING GOD WITH YOUR  
HEAD, HEART, & HANDS

## **The *ESV Teen Study Bible* Informs the Mind, Encourages Worship and Communion, and Promotes Living for God in Day-to-Day Life**

Our world today pushes an endless number of distractions and temptations at us, which is why having faithful and accessible biblical resources for teens is more important than ever.

Edited by pastor Jon Nielson, the *ESV Teen Study Bible* features numerous study and resource materials—including 12,000 accessible study notes adapted from the *ESV Concise Study Bible*, 365 devotions adapted from *God's Great Story* by Jon Nielson, and 200 sidebars defining key doctrines and helping teens apply Scripture to their own lives. It also has full-page introductions for each biblical book, more than 150 maps and illustrations, an extensive glossary and concordance, and over a dozen topical articles. These features help facilitate deep engagement with the Scriptures, impacting the minds, hearts, and lives of teen followers of Christ.

### **FEATURES**

---

- Developed for ages 14–18
- 12,000 study notes adapted from the *ESV Concise Study Bible*
- 365 short devotions adapted from Jon Nielson's forthcoming book *God's Great Story*
- 200 applicational and doctrinal sidebars
- Over a dozen articles on topics like evangelism, doubt, and discerning God's will

# INTRODUCTION TO EXODUS



## About the Editor

**Jon Nielson** (DMin, Trinity Evangelical Divinity School) serves as the senior pastor of Christ Presbyterian Church (PCA) in Wheaton, Illinois. He has authored a number of books, including *Gospel-Centered Youth Ministry* and the Theology Basics suite of products. He and his wife, Jeanne, have four children.

## Contributors

Rosaria Butterfield	Rebecca McLaughlin
Will Chester	David Murray
Kevin DeYoung	Jon Nielson
Rachel Gilson	Douglas Sean O'Donnell
Collin Hansen	David Sunday
Irwyn L. Ince Jr.	Jay S. Thomas
David Mathis	Jeremy Treat
Brett McCracken	

### Background

Exodus continues the Bible's story of Abraham's family and their role in God's redemptive purposes for his creation (see Gen. 12:1–9; 15:1–16; 17:1–14; 18:18–19). It begins where Genesis ends (compare Gen. 50:24–26 and Ex. 1:1–7). Israel remains in the Goshen region of Egypt (see map, p. 69). A new pharaoh (king) of Egypt rises who does not remember Joseph (1:8). He stops treating Joseph's family as favored guests (compare 1:6–8 and Gen. 47:1–6, 27). Oppression leads to slavery and eventually to Egypt's barbaric effort to control the numerical increase of the Israelites by killing their newborn males (Ex. 1:8–2:10).

Moses, who is arguably the greatest human character in the Old Testament, is introduced in Exodus. Raised in Egypt (2:1–10), Moses was shepherding his father-in-law's flock near Mount Sinai (see map, p. 69) when God called him (see 2:11–3:6). Though flawed and often uncertain of his abilities (see 3:11–4:17; 5:22–23), Moses became God's instrument for delivering Israel from Egypt (chs. 5–15) and teaching them God's will (chs. 16–31; 35–40). In chs. 32–34, he intervened for the people in a time of spiritual crisis.

Moses was in a position to witness most of the events of Exodus. Five biblical texts describe Moses as either writing or being told to write (17:14; 24:4; 34:27; Num. 33:2; Deut. 31:9). Joshua 1:1–9 and other later books treat Moses as the author of scrolls that contain God's words to Israel (see Ezra 7:6; Neh. 8:1; Mal. 4:4). Though many scholars disagree, it is plausible for Moses to be considered the author of Exodus. Of course, scribes or other people could have helped him.

### SPECIAL NOTE: THE DATE OF ISRAEL'S EXODUS FROM EGYPT

Four centuries passed between Joseph's and Moses' lifetimes (see Ex. 12:40–41; compare Gen. 15:12–16). Scholars have suggested two possible dates for the exodus: c. 1446 BC and c. 1260 BC.

Understandably, these dates seem very far apart to many readers. Thus, it is important to understand the issues scholars face in calculating the date of the exodus. Ancient cultures did not all keep track of years in the same way. Nor did they mark years the way modern nations do. This means historians have to compare and connect ancient texts using corresponding genealogies, kings, battles, and so forth. They must find and identify ancient ruins. They must learn what the Bible and other ancient texts try to convey through numbers. They must then compare their findings to known later dates. Given the data available, historians do well to date many events of this period within a hundred years of certainty.

Thankfully, some basic dates have been established for events that occurred after the exodus. For example, Saul became Israel's first king c. 1050 BC (see Introduction to 1–2 Samuel). Before then, Israel was a group of tribes governed regionally by judges (see Introduction to Judges). This era may have lasted 300 years (see Judg. 11:26). Israel entered Canaan before the era of the judges (see Introduction to Joshua). This occurred no later than 1207 BC, for an Egyptian monument states that an Egyptian leader named Merneptah won a battle against Israel in Canaan at about that time. The exodus from Egypt and the conquest of Canaan would have had to occur prior to that defeat.

The earlier date (1446 BC) allows time for the exodus, conquest, and a substantial portion of the era of the judges to have occurred before 1207 BC. Scholars who hold to this date base it on 1 Kings 6:1. That text places the exodus 480 years before Solomon began to build the temple in Jerusalem in c. 966 BC. In this scenario, Israel spent 40 years in the desert before invading Canaan in c. 1406 BC. The era of the judges followed, and it could have lasted at least 300 years before ending by 1050 BC. However, experts have not found much evidence of military conquest in Canaan shortly after 1406 BC. It is also true that the numbers 480, 40, and 300 are round numbers, perhaps symbolic ones.

The later suggested date (1260 BC) would necessitate a more compressed time frame. Exodus 1:11 mentions that Israelite slaves in Egypt helped build a city called Raamses. The powerful pharaoh Raamses II ruled Egypt from c. 1290–1224 BC. If the city was associated with him, the exodus likely took place during his reign. The date of 1260 BC leaves just enough time for the exodus, desert wandering, and conquest to happen before 1207 BC (the date of the battle in Canaan, mentioned above). The era of the judges, however, would then have to be limited to less than 200 years, rather than the 300 years mentioned in Judg. 11:26. On the other hand, while, as stated above, there is not much evidence of military conquest in Canaan around the earlier proposed date of 1406 BC, there is evidence of military conquest of several places in Canaan in the thirteenth century (i.e., 1200 to 1300) BC and of new people in the region at that time.

Historians on both sides of the discussion agree that the exodus occurred at a time when Egypt was strong. Both sides take the Bible and historical artifacts seriously. Both recognize the gaps that remain. Both provide evidence that the biblical accounts are trustworthy. This study Bible will use 1446 BC as the date of the exodus because of the biblical evidence, the historical evidence, and the time frame it allows.

**Setting**

Geography plays a large role in Exodus. When the book begins, Israel is a growing extended family living in Goshen, a region in northeast Egypt (see map, p. 69). By the end, they are a sizable people group staying in the southern Sinai Peninsula near Mount Sinai (see map, p. 116). They eventually move north toward Canaan (see map, p. 148).

**Thematic Summary**

Exodus 1–4 emphasizes the Lord’s keeping his promises to Abraham (Gen. 12:1–9), Isaac (Gen. 26:3–5), and Jacob (Gen. 28:10–17). The Israelites have grown into a large family in Egypt (Ex. 1:1–7). They have been oppressed, yet God has kept them alive (1:8–22). But God remembers his promises to Israel’s ancestors (2:23–25). He acts on Israel’s behalf, choosing Moses to lead them in a great departure (i.e., exodus) from Egypt (3:1–4:26). Israel is God’s son, and he will punish Egypt for keeping his son enslaved (4:18–31). The people begin a long journey to freedom in Canaan, the Promised Land (see Gen. 12:7).

Exodus 5–18 tells how God delivers Israel and leads them into the desert to meet with him. God’s presence is all-important. He is present to release Israel and punish Egypt through a series of plagues and signs (chs. 5–12). His presence gives life to Israel, but death to Egypt, on Passover night. His presence leads Israel through the Red Sea and the desert (chs. 13–18).

Exodus 19–31 and 35–40 describe God’s instructing his people. He has freed them from enslavement and spiritual darkness in Egypt to make them a kingdom of priests blessing all peoples (19:5–6; compare Gen. 12:1–9). His commandments teach them how to serve him and one another (Ex. 20:1–17). His instructions call for an equitable and just society (20:18–23:33) committed to worshiping the living God (24:1–31:18). They call for treasuring God’s presence among them (35:1–40:38).

In between, Exodus 32–34 presents some of Israel’s worst moments and one of the Bible’s greatest statements of God’s character. Israel worships an idol soon after agreeing to serve God alone (32:1–6). Moses prays for the people, and God relents from sending the punishment they deserve (32:7–33:23). Then God expresses his basic character: he is merciful and gracious; patient and faithful to his covenant promises; forgiving and just (34:5–7). Later OT books cite these verses many times, beginning in Num. 14:13–19.

**Key Themes for Understanding Exodus**

- |   |   |
|---|---|
| God’s promises to Abraham (1:1–7; 2:23–25; 3:4, 14–17; 6:2–8)                   | God’s instructions for his people (19:1–31:18; 34:10–40:33) |
| God’s deliverance of Israel (5:1–15:21)   | God’s merciful and just character (20:1–17; 34:1–9)         |
| God’s presence with his people (3:1–4:17; 19:16–20; 24:9–11; 34:1–10; 40:34–38) |   |

**Outline**

- I. Israel’s Exodus from Egypt (1:1–18:27)
- II. Covenant at Sinai (19:1–40:38)

The Journey to Mount Sinai



# EXODUS

## Israel Increases Greatly in Egypt

**1** These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: **2** Reuben, Simeon, Levi, and Judah, **3** Issachar, Zebulun, and Benjamin, **4** Dan and Naphtali, Gad and Asher. **5** All the descendants of Jacob were seventy persons; Joseph was already in Egypt. **6** Then Joseph died, and all his brothers and all that generation. **7** But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.

## Pharaoh Oppresses Israel

**8** Now there arose a new king over Egypt, who did not know Joseph. **9** And he said to his people, “Behold, the people of Israel are too many and too mighty for us. **10** Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” **11** Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. **12** But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. **13** So they ruthlessly made the people of Israel work as slaves **14** and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

**15** Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, **16** “When you serve as

midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live.” **17** But the midwives feared God and did not do as the king of Egypt commanded them, but let the male children live. **18** So the king of Egypt called the midwives and said to them, “Why have you done this, and let the male children live?” **19** The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them.” **20** So God dealt well with the midwives. And the

## Disobeying Authorities

EXODUS 1:15–22

Many passages in Scripture make it clear that the default position of Christians regarding governing authorities must be humble submission and respect (e.g., Rom. 13:1–7; 1 Pet. 2:11–17). Here, though, is an account that reminds us that, should governing authorities command what God’s Word forbids, God’s followers must obey God rather than government. The Hebrew midwives, commanded by Pharaoh to kill the infant boys born to Hebrew women, refuse to obey this horrific command precisely because of their fear and love for God (Ex. 1:17). In response to their courageous obedience God blesses them and gives them families of their own (1:21). How might this passage guide you in thinking through your own submission to authority and about times when a Christian might be called to *disobey* authority? Why is it important to seek God’s Word and the wisdom of God’s people in making such decisions?

**1:10 deal shrewdly.** Make plans to limit Israel’s ability to thrive.

**1:11 afflict them.** See Gen. 15:13. **Raamses.** See map, p. 69. Alternative spelling for Rameses.

**1:12 the more they multiplied.** See note on v. 7.

**1:16 kill him.** To exterminate the Hebrews.

**1:17 feared God.** Honored him above Pharaoh.

**1:20–21 God dealt well.** God approves of their refusal to kill the infants.

people multiplied and grew very strong. **21** And because the midwives feared God, he gave them families. **22** Then Pharaoh commanded all his people, “Every son that is born to the Hebrews’ you shall cast into the Nile, but you shall let every daughter live.”

## The Birth of Moses

**2** Now a man from the house of Levi went and took as his wife a Levite woman. **3** The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months. **4** When she could hide him no longer, she took for him a basket made of bulrushes<sup>2</sup> and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank. **5** And his sister stood at a distance to know what would be done to him. **6** Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it. **7** When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, “This is one of the Hebrews’ children.” **8** Then his sister said to Pharaoh’s daughter, “Shall I go and call you a nurse from the Hebrew women to nurse the child for you?” **9** And Pharaoh’s daughter said to her, “Go.” So the girl went and called the child’s mother. **10** And Pharaoh’s daughter said to her, “Take this child away and nurse him for me, and I will give you your wages.” So the woman took the child and nursed him. **11** When the child grew older, she brought him to Pharaoh’s daughter, and he became her son. She named him Moses, “Because,” she said, “I drew him out of the water.”<sup>3</sup>

<sup>1</sup>Samaritan, Septuagint, Targum; Hebrew lacks to the Hebrews <sup>2</sup>Hebrew papyrus reeds <sup>3</sup>Moses sounds like the Hebrew for draw out <sup>4</sup>Hebrew brothers <sup>5</sup>Gershom sounds like the Hebrew for sojourner

**1:22 let every daughter live.** God uses Israel’s daughters (v. 15; 2:1–10) to help deliver his people.

**2:1 man from the house of Levi . . . a Levite woman.** See 6:20. The tribe of Levi is later set apart as God’s ministers (see 32:29).

**2:4 his sister.** Miriam (15:20; Num. 26:59).

**2:10 grew older.** Was weaned, likely at two or three years of age. **Moses . . . drew . . . out.** “Moses” means “son” in Egyptian and sounds like the Hebrew for “draw out.”

**2:11 when Moses had grown up.** Acts 7:23 says he was about 40. **his people.** The Israelites. Moses identified with their plight.

**2:14 Who made you a prince and a judge over us?** The Israelite resents Moses’ interference and threatens to expose the murder.

**2:15–16 Pharaoh heard of it.** Moses’ killing of the Egyptian. **Midian.** Probably east of Egypt, on the north shore of the Red Sea (see map, p. 69). Given the location of Mount Sinai (see 3:1),

## Moses Flees to Midian

**1** One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people.<sup>4</sup> **2** He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. **3** When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, “Why do you strike your companion?” **4** He answered, “Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?” Then Moses was afraid, and thought, “Surely the thing is known.” **5** When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well.

**6** Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father’s flock. **7** The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock. **8** When they came home to their father Reuel, he said, “How is it that you have come home so soon today?” **9** They said, “An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock.” **10** He said to his daughters, “Then where is he? Why have you left the man? Call him, that he may eat bread.” **11** And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah. **12** She gave birth to a son, and he called his name Gershom, for he said, “I have been a sojourner<sup>5</sup> in a foreign land.”

the family had likely migrated. The Midianites descended from Abraham and Keturah (see Gen. 25:1–6). **priest.** Of another god. He converts to worshipping the Lord in Ex. 18:9–12.

**2:18 Reuel.** Probably a tribal name. He is also called Jethro (3:1; 4:18; 18:1) and Hobab (Judg. 4:11).

**2:22 sojourner.** Temporary resident (see ESV footnote and note on 12:19).

### Three Stages of Moses’ Life

Location	Age	References
Egypt	0–40	Ex. 2:11; Acts 7:23
Midian	41–80	Ex. 2:15; 7:7; Acts 7:29–30
The wilderness	81–120	Deut. 31:2; 34:7; compare Num. 14:33–34; Deut. 29:5

**1:1–18:27 Israel’s Exodus from Egypt**

**1:1** Israel . . . Jacob. See Gen. 32:27–28. Father of the 12 tribes of Israel, God’s covenant people (see Gen. 35:10–12).

**1:5** seventy persons. See Gen. 46:1–27.

**1:6** Joseph died. See Gen. 50:22–26.

**1:7** were fruitful and increased greatly. As God had promised Abraham, Isaac, and Jacob (Gen. 17:6; 28:3; 35:11–12; 47:27).

**1:8** did not know Joseph. Because of the passing of time (compare Gen. 15:13; 41:37–57; 45:8).

## NEW KING, SAME GOD

### EXODUS 1

As we begin the book of Exodus, we need to make sure that we do not just breeze through the first few verses, especially verse 7: “But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.” Remember how far God’s people have come! Not too long ago, God’s people were made up of just two individuals: an old, barren couple, Abram and Sarai. Yet just two generations later, here is the evidence that God has kept his promise to his people. The Hebrews have multiplied, increased in number, and even grown “exceedingly strong” in the land of Egypt.

Verse 8, though, is up there with some of the most ominous and foreboding phrases of all time: “Now there arose a new king over Egypt, who did not know Joseph.” The Jews’ numbers and strength have now become a threat to the Egyptians. And so begins the account of the slavery of God’s people in the land of Egypt. They were forced to do all kinds of work for the Egyptians. There were no doubt instances of abuse, beatings, and unfair treatment. God’s people had flourished, in accordance with God’s promise to Abraham. But what about this? How does this fit into God’s plan?

The story of the book of Exodus begins with the slavery of God’s people to Pharaoh in the land of Egypt. It will not end there, though! God’s plan for his people is for their preservation, salvation, and blessing. In reading the book of Exodus, it becomes clear that God’s plan for his people is to bring them out of slavery in Egypt and into worship of him. Even in this first chapter of the book we see the first hint of God’s commitment to this plan. Against all odds, and probably at the risk of their lives, the Egyptian midwives defy Pharaoh’s orders to kill the male children of the Hebrew people. These women feared God, and God blessed them and used them to preserve the lives of many of his people.

.....  
*God’s big plan for his people in the book of Exodus involves taking them out of slavery and into worship to him. Are you in slavery to anything? Pride? Selfishness? Lust? Sin in general? God’s desire for your life is to deliver you through Jesus from slavery and bring you to a place where your whole life is lived in worship to him. Pray today that God would do this in your life!*

#### God Hears Israel’s Groaning

<sup>23</sup>During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. <sup>24</sup>And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. <sup>25</sup>God saw the people of Israel—and God knew.

#### The Burning Bush

**3** Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. <sup>2</sup>And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. <sup>3</sup>And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” <sup>4</sup>When the LORD saw that he turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” <sup>5</sup>Then he said, “Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.” <sup>6</sup>And he said, “I am the God of your father, the God of Abraham, the God of Isaac,

and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.

<sup>7</sup>Then the LORD said, “I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, <sup>8</sup>and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. <sup>9</sup>And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. <sup>10</sup>Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.” <sup>11</sup>But Moses said to God, “Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?” <sup>12</sup>He said, “But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain.”

<sup>13</sup>Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of

**2:23–25** came up to God. As prayers. remembered his covenant. Began to fulfill his covenant promises to Abraham, Isaac, and Jacob. See Gen. 12:1–3; 15:13–16; also note on Ex. 19:5. God saw . . . knew. Signifies that God is about to act.

**3:1** Horeb. Probably an alternative name for Mount Sinai. mountain of God. Mount Sinai (v. 12; 19:2, 11). See note on 2:15–16.

**3:2** angel of the LORD. “Angel” simply means “messenger.” This is God’s representative, who speaks for God, communicates God’s presence, and helps God’s people (see 14:19; 23:20–22). flame of fire. Symbolizes God’s holy presence.

**3:5** take your sandals off. Ancient custom showing humility and reverence. holy ground. Set apart for the Lord’s current purpose.

**3:6** God of your father. See note on 2:1. afraid to look at God. See 33:20.

**3:7** seen, heard, know. See 2:23–25. my people. The Hebrew slaves are members of God’s covenant community (see note on 1:1).

**3:8** I have come down. Signifies God’s specific involvement in delivering his people from slavery in Egypt. He will bring them up to the Promised Land (Gen. 15:18–20). flowing with milk and honey. Represents abundant provision.

**3:11** Who am I? Moses rightly senses his inadequacy for this task.

**3:12** I will be with you. God’s presence will make Moses adequate for the task. this shall be the sign . . . on this mountain. God pledges to bring Moses and the people to this mountain.

**3:13** What is his name? God’s name represents his character, reputation, and attributes. See note on 6:3.

#### Moses’ Conversations with God

Moses’ Questions and Concerns	Yahweh’s Responses and Signs
Who am I that I should go? (3:11).	I will be with you; when you come out of Egypt, you will serve me on this mountain (3:12).
What is your name, that I may tell the people who sent me? (3:13).	I AM WHO I AM: Yahweh, the God of your fathers Abraham, Isaac, and Jacob (3:14–15).
How would the people believe that you have sent me? (4:1).	Yahweh turns Moses’ rod into a serpent then back into a rod (4:2–4); Yahweh makes Moses’ hand leprous then heals it (4:6–7); Yahweh instructs Moses to turn water from the Nile into blood (4:9).
I am not eloquent; I am slow of speech (4:10).	I, Yahweh, am the one who made your mouth (4:11).
Please send someone else (4:13).	Aaron will go with you; you will speak my words to him and he will speak to the people for you (4:15–16).

## A WANDERER IN THE WILDERNESS

### EXODUS 2

In the Bible, the story of someone's birth is often a very significant indication of what will happen in and through his or her life. Jacob was born grabbing onto the heel of his brother Esau; he was a grabber and a deceiver for a good portion of his life. And so, when we read of the remarkable events surrounding the birth of Moses, we should be saying to ourselves, "This will be a remarkable man!" Moses will be a remarkable man, because God chooses to work in remarkable ways *through* him for God's people.

From a human standpoint, Moses shouldn't have survived past the age of three months. His mother, knowing that Pharaoh was intent on killing all Hebrew baby boys, essentially gave him up to the mercy of God and sent him floating down a river in a basket! As if by chance, this floating bundle ends up in the hands of Pharaoh's daughter, who decides to adopt the child as her own. In perhaps the most ironic twist of this first part of the chapter, Moses' mother ends up getting paid to take care of her own son.

Moses, evidently something of a hothead as he gets older, gets himself into some serious trouble with Pharaoh. Seeing one of his fellow Hebrews getting beaten by an Egyptian, he kills the Egyptian in anger and hides the body. Pharaoh catches wind of this and puts a price on Moses' head. Moses, though, runs away, and God preserves his life. The section ends with this fugitive on the run in the wilderness.

But the chapter doesn't end there. The slavery and anguish of God's people in Egypt is getting worse, and they begin to cry out to God. We read that God heard their prayer and that he "remembered his covenant with Abraham" (2:24). And, in fact, the entire story of Moses' life proved that God hadn't forgotten his people. God had been at work, preserving the life of this fugitive and preparing to use him to deliver his people from slavery. This Moses—a wanderer in the wilderness—would indeed become the prince and judge over God's people.

.....  
*In this passage, God was preserving the life of his servant Moses and preparing him to return to Egypt to speak God's words to Pharaoh and lead his people out from slavery. God never stops working out his plan! Ask God to help you remember that today. Ask him to help you trust that he does not sleep or take breaks in working for his people and his plan.*

your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" <sup>14</sup>God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel: 'I AM has sent me to you.'" <sup>15</sup>God also said to Moses, "Say this to the people of Israel: 'The LORD—<sup>2</sup> the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations. <sup>16</sup>Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, "I have observed you and what has been done to you in Egypt, <sup>17</sup>and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.'" <sup>18</sup>And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; and now, please let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.' <sup>19</sup>But I know that the king of Egypt will not let you go unless compelled by a mighty hand. <sup>3</sup><sup>20</sup>So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go. <sup>21</sup>And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, <sup>22</sup>but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians."

#### Moses Given Powerful Signs

**4** Then Moses answered, "But behold, they will not believe me or listen to my voice, for they will say, 'The LORD did not appear to you.'" <sup>2</sup>The LORD said to him, "What is that in

your hand?" He said, "A staff." <sup>3</sup>And he said, "Throw it on the ground." So he threw it on the ground, and it became a serpent, and Moses ran from it. <sup>4</sup>But the LORD said to Moses, "Put out your hand and catch it by the tail"—so he put out his hand and caught it, and it became a staff in his hand— <sup>5</sup>"that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." <sup>6</sup>Again, the LORD said to him, "Put your hand inside your cloak." <sup>4</sup> And he put his hand inside his cloak, and when he took it out, behold, his hand was leprous<sup>5</sup> like snow. <sup>7</sup>Then God said, "Put your hand back inside your cloak." So he put his hand back inside his cloak, and when he took it out, behold, it was restored like the rest of his flesh. <sup>8</sup>"If they will not believe you," God said, "or listen to the first sign, they may believe the latter sign. <sup>9</sup>If they will not believe even these two signs or listen to your voice, you shall take some water from the Nile and pour it on the dry ground, and the water that you shall take from the Nile will become blood on the dry ground."

<sup>10</sup>But Moses said to the LORD, "Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue." <sup>11</sup>Then the LORD said to him, "Who has made man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? <sup>12</sup>Now therefore go, and I will be with your mouth and teach you what you shall speak." <sup>13</sup>But he said, "Oh, my Lord, please send someone else." <sup>14</sup>Then the anger of the LORD was kindled against Moses and he said, "Is there not Aaron, your brother, the Levite? I know that he can speak well. Behold, he is coming out to meet you, and when he sees you, he will be glad in his heart. <sup>15</sup>You shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth and will teach you both what

<sup>1</sup>Or I AM WHAT I AM, OR I WILL BE WHAT I WILL BE <sup>2</sup>The word LORD, when spelled with capital letters, stands for the divine name, YHWH, which is here connected with the verb *hayah*, "to be" in verse 14 <sup>3</sup>Septuagint, Vulgate; Hebrew *go, not by a mighty hand* <sup>4</sup>Hebrew *into your bosom*; also verse 7 <sup>5</sup>Leprosy was a term for several skin diseases; see Leviticus 13

**3:14 I AM WHO I AM.** The Hebrew verb translated "I AM" (see ESV footnote) is related to "the LORD," which is God's personal name (see notes on v. 15; 6:3). This name means that the Lord reveals himself (his "name") through his words and actions. He is what he does, and his character never changes (see 34:5–7 and note). **I AM has sent me.** Moses is the Lord's ambassador.

**3:15 The LORD.** The ESV follows the ancient tradition of replacing "Yahweh" with "the LORD" whenever it appears (see ESV footnote).

**3:18 God of the Hebrews.** See note on 7:16–17. **sacrifice to**

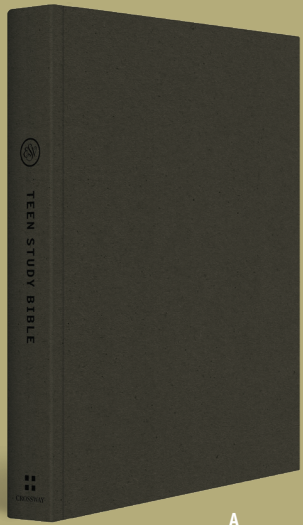
**the LORD our God.** They will state this as a command that must be obeyed.

**3:19–20 I know.** God knows the future, and he warns Moses of trouble ahead. **compelled by a mighty hand.** Forced to comply.

**3:21–22 this people.** Israel.

**4:10–12 slow of speech and of tongue.** Moses fears he does not have persuasive speaking skills. **I will be with your mouth.** God promises to empower Moses to speak well. See note on 3:12.

**4:14 anger of the LORD was kindled.** Because Moses refused to trust and obey.



A



B



C



D



E



F

## AVAILABLE EDITIONS

---

- A. Paperback  
978-1-4335-8892-1, \$29.99
- B. Hardcover, Cliffside  
978-1-4335-9049-8, \$34.99
- C. Hardcover, Desert Sun  
978-1-4335-9048-1, \$34.99
- D. Hardcover, Wellspring  
978-1-4335-9047-4, \$34.99
- E. Hardcover, Wildwood  
978-1-4335-8846-4, \$34.99
- F. TruTone, Burnt Sienna  
978-1-4335-8847-1, \$39.99



To place an order or request more  
information, visit [crossway.org/teenstudybible](https://crossway.org/teenstudybible)  
or call 1 (800) 323-3890.

 **CROSSWAY** | [CROSSWAY.ORG](https://CROSSWAY.ORG)



BRTS22