



IMPARTING
GOD'S WISDOM...

1COR.2:6-7

EXODUS



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PREPARING TO TEACH

Congratulations! What an awesome responsibility it is to participate in the discipleship and education of adult believers. By His amazing grace, our triune God moves His people from death to life through the process of justification and sanctification. We are in constant need of heart transformation, mind renewal, and behavior change. The Christian life is to be one of growth and maturity in order to glorify God by loving Him and other people. To that end, God has given His people His Word and all truth to learn and to apply. And, He has blessed us with gifted teachers like you.

This Teacher's Manual is designed for a 13-week adult discipleship class or Sunday School. The format is mainly lecture, but can include as much discussion as your context allows. Each lesson is divided into three segments: **Opening, Rewind,** and **Bible Investigation.**

The **Opening** is where you start. It offers introductory information about the Book of the Bible being taught. Each lesson gives important content to increase knowledge of the Scriptures.

The next section is the **Rewind.** It allows the students to have a brief review, connecting them back to what was previously investigated. Context and review is essential when teaching the Bible.

The heart and soul of the lesson is the **Bible Investigation** time. Each lesson takes the students through a certain amount of Bible text, in order to cover the content. The Scripture is to be read and discussed, making **observations** and **applications** along the way. Ultimately, you are teaching the students to know, study, and “do” God's Word on their own.

Teaching the Old Testament. All of God's Word teaches us the ONE STORY of redemption in Jesus Christ. So, while each story (in the narratives) certainly presents real people in real history, they are always in context of our need for a Savior! The Scriptures reveal God to us and shows us more about ourselves—especially our sin. Never teach the Old Testament stories as just moral lessons or interesting history. We need to learn God's Word so we love Him more, live for Him more, and teach others more about Him.

Ultimately, you prepare to teach others God's Word by a growing dependence on the Word and the Spirit. Grow in that grace as you teach.

LESSON ONE / EXODUS 1-2

OVERVIEW

The Book of Exodus is the second book of Moses, and the of the Old Testament. It is the “Book of Departure,” highlighting the deliverance of God’s people from their slavery in Egypt.

The first chapter opens with a description of the massive growth of Israel over centuries of living in Egypt. But then a new pharaoh comes to power in Egypt who does not know Joseph and is afraid of the Israelites. He oppresses and enslaves God’s people, producing much suffering. Lacking success in demoralizing and degrading the Israelites, the Egyptian king turns to more extreme tactics. First, he makes the slave labor worse, to know avail. Then, he commands the midwives to kill the baby boys—but the midwives rebel. Finally, Pharaoh calls upon all the Egyptians to kill all the Israelite baby boys.

Into this severe affliction, God sends a deliverer, in the person of Moses. In Chapter Two, we see Moses born, hidden away, and stowed in an ark in the Nile River. God delivers his deliverer in the most ironic of ways: saved by one of Pharaoh’s daughters. After years of being raised as a prince in Egypt, Moses begins to enter into the suffering of God’s people. His murder of an Egyptian sends him into the wilderness of Midian, preparing him for his future calling. Chapter Two ends with God seeing the affliction of His people Israel, and remembering His covenant with Abraham, Isaac, and Jacob.

APPLICATION ▶

- How does the persecution of Israel connect to the afflictions of the Christian Church throughout history?
- When it is right to disobey the civil government?
- How is God sovereign over our suffering?
- How should we, as God’s people, respond to the suffering of others?
- Why do we need Jesus Christ as our deliverer?



OPENING

Greet the students. Welcome visitors. Open with prayer.

Today, we begin our study of the Book of Exodus, the second book of the Old Testament. The English word “Exodus” means “a mass departure of people.” So, from that one word, we have a very good idea of what this Bible book is all about: The departure of God’s people from Egypt.

Of course, the Book of Exodus has much more to teach us than just tell us a story of departure. As with all of God’s Word, we will learn much about who God is, who we are, and, most importantly, about our need for a Savior!

In our OPENING time each week, we will discuss a different truth about the Book of Exodus as a whole that will help us understand it better.



REWIND

Now, we move on to a time we call REWIND. In order to keep each lesson in context, and to maximize our learning, we’ll remind ourselves of what we learned in the past.

Since this is our first lesson in the Book of Exodus, let’s rewind to the last verse in the Book of Genesis, the previous book of the Bible:

Read Genesis 50:26.

²⁶ So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt.

So, the Book of Genesis ends with Joseph dying in Egypt—yet with the hope that his descendants would not always be in Egypt. In the previous verse, Joseph makes his brothers promise him that they will carry his bones out of Egypt one day. That day would come in the Book of Exodus.

The story of God’s people continues...

BIBLE INVESTIGATION



Introduction: *The opening paragraph of Exodus acts as a bridge between the books of Genesis and Exodus. The first word in the Hebrew Bible is actually “And,” demonstrating that connection.*

A. Israel in Egypt (Exodus 1:1-7)

Read verses 1-7.

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.

Observations: *The number of “seventy persons” is first found in Genesis 46:26-27. Included in this figure are only those who came directly from Jacob—daughter-in-laws and others are not numbered. It serves to bring the reader up to speed (sort of like an introduction to a sequel of a book or movie).*

They were “fruitful and increased greatly” reminds us of God’s command to Adam in Genesis 1:28. This incredible increase was also a fulfillment of God’s promise to Abraham that God would multiply His descendants like stars in the sky and sand on the seashore.

B. Israel Enslaved (Exodus 1:8-14)

Read verses 8-14.

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.



Observations: *The new king of Egypt did not know Joseph (vs. 8). To “know” often bears the idea of intimate relationship. It was not that the new pharaoh had not heard of Joseph; he did not have a personal relationship with him.*

The new king dealt shrewdly with the Israelites (vv. 9-10). It seems as though the multiplying Israelites were posing a threat to Egyptian sovereignty and control over their land. “Shrewd dealing” means slave labor (vs. 11). The Hebrews are now enslaved, afflicted with “heavy burdens”—forced, burdensome toil. They are compelled to build the store cities of Pithom and Raamses. These cities were probably located at the east and south of the delta of the Nile.

Pharaoh’s plan backfires (vv. 12-13). Working the Hebrews to death actually multiplies them, not the other way around. The Egyptians were in dread of the Israelites. They actually “loathed” them according to the original Hebrew.

Pharaoh steps it up and makes their lives bitter and hard (vs. 14). The word “hard” is used later in the story to describe the “hard heart” of Pharaoh. Pharaoh made Israel’s work hard and God made Pharaoh’s heart hard!

- ▶ **Application:** *How does this story relate to what happens to the Christian Church through the ages when she is persecuted?*

C. Pharaoh Tries to Eliminate Israel (Exodus 1:15-21)

Read verses 15-21.

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 people multiplied and grew very strong. ²¹ And because the midwives feared God, he gave them families.

Observations: *Pharaoh orders male infanticide (vv. 15-16). Since slave labor didn’t solve Pharaoh’s problem, he comes up with a new diabolical plan: the killing of all male Hebrew children.*



Why were only two midwives summoned by the king? They could not possibly be the only two in Goshen. Could they have been the “chief midwives” to the Hebrews?

Why destroy only boys? Because males could grow up to be soldiers? So Hebrew women could be married into the Egyptian society? Or, was it an attempt by Satan to thwart the promise of a male redeemer given in Genesis 3:15?

The midwives feared God and disobeyed Pharaoh (vs. 17). The boys are not killed—God’s grace for His people.

What about the lie? (vv. 18-19). Shiphrah and Puah disobeyed Pharaoh and were called into account. What happened? Did they lie in order to save themselves? Did they choose a lesser of two evils: lying or murder? Was it okay to lie since it was to an ungodly government? **Or, could they have been telling the truth?** Could God have sped up deliveries to protect the midwives and His people?

God caused great blessings to come upon the Hebrews because of the midwives’ actions (vv. 20-21). First, the people continued to multiply. Second, the people became very strong. Third, God provided families for the midwives. God overpowers the plan of Pharaoh once again!

D. Pharaoh Tries to Eliminate Israel Again (Exodus 1:22)

Read verse 22.

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.”

Observations: Pharaoh doesn’t give up easily. Now he turns to “all his people,” the Egyptians, and commands them to kill the Hebrew male offspring. How evil is that!

This story foreshadows Matthew 2:16, where King Herod orders the murder of boys under two years old born in Bethlehem—hunting for Jesus.

E. Birth of the Deliverer (Exodus 2:1-10)

Read verses 1-10.

¹ Now a man from the house of Levi went and took as his wife a Levite woman. ² The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months. ³ When



she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank. ⁴ And his sister stood at a distance to know what would be done to him. ⁵ 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. ⁶ 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.” ⁷ 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?” ⁸ And Pharaoh’s daughter said to her, “Go.” So the girl went and called the child’s mother. ⁹ 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. ¹⁰ 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.”

Observations: *Moses was born a Levite—his parents were Amram and Jochebed. The tribe of Levi would later be set apart at Mt. Sinai for a special work. “He was a fine child” is better translated “he was healthy.” Moses was strong and would not die in infancy. The parents hid Moses for three months because of their faith in God—obeying God rather than man.*

After three months, the baby was too large and would cry much too loudly to be hidden (vv. 2-4). So, some drastic action had to be taken. He was put in a “basket made of bulrushes.” The Hebrew word for basket here actually means “chest” or “coffin,” and is the same word as Noah’s “ark.”

Why did Jochebed do this incredible act? *Why did she do something so dangerous and desperate? Jochebed was not acting in blind faith—she put Miriam on guard to watch out for Moses. The context seems to indicate that Jochebed put the basket in a high traffic area so that someone would find the baby.*

There is amazing irony about the next sequence of events (vv. 5-6). One of Pharaoh’s own children delivers a Hebrew child who would later save God’s children from bondage to Pharaoh!

By God’s grace, Moses is reunited with his mother (vv. 7-9). What an amazing story. Just think of how Jochebed must have been bursting with emotion! More importantly, Moses received early training as a God-fearing, Levite child.



At some point in his youth, Moses was brought up by Pharaoh's daughter (vs. 10). Interestingly, she named him "Moses" which derives from a Hebrew word meaning "to draw out." But, it was also a common Egyptian word meaning "son of."

F. The Deliverer Flees (Exodus 2:11-22)

Read verses 11-22.

¹¹ 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. ¹² He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. ¹³ 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?" ¹⁴ 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." ¹⁵ 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. ¹⁶ Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock. ¹⁷ The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock. ¹⁸ When they came home to their father Reuel, he said, "How is it that you have come home so soon today?" ¹⁹ They said, "An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock." ²⁰ He said to his daughters, "Then where is he? Why have you left the man? Call him, that he may eat bread." ²¹ And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah. ²² She gave birth to a son, and he called his name Gershom, for he said, "I have been a sojourner in a foreign land."

Observations: *The first recorded act of Moses as an adult is a murder (vv. 11-14). It appears that as Moses grew up, he started paying attention to the burdens of the Israelites. He recognizes the Hebrews as his own people, which made him sympathize with the beating of this Hebrew slave.*

Did Moses act in an upright manner? *Did he "look this way and that" for someone to come to the Hebrew's rescue? When no one came, he stepped in and acted as a deliverer? But, why did Moses hide the dead Egyptian in the sand? The day following the murder, Moses sees a similar incident, realizes he is exposed, and becomes very afraid.*



Because Moses killed an Egyptian, Pharaoh tries to kill Moses (vs. 15). Moses has to flee to Midian, a land under the control of a series of semi-nomadic tribes called Midianites. It was centered in the northwestern part of the Arabian peninsula.

A pagan priest of Midian had many daughters (vv. 16-20). **The character of Moses is highlighted here.** He is brave, loves justice, and takes the side of the weak and the oppressed. Reuel (also known as Jethro) is beholden to Moses, so he invites him to eat with them.

Moses accepts an invitation to live with Reuel and his family (vv. 21). He is given Zipporah (meaning: “bird”) as his wife. Moses’ first son is named Gershom (meaning: “drive away”—symbolic of Moses driving away the shepherds). Gershom is also related to the idea of being a stranger.

G. God Hears Israel’s Groaning (Exodus 2:23-25)

Read verses 23-35.

²³ 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. ²⁴ And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. ²⁵ God saw the people of Israel—and God knew.

Conclusion: We end this chapter and first lesson by returning to events in Egypt. We need to be reminded that God has not forgotten His enslaved people.

The idea that God “remembered” His covenant with the patriarchs is not a matter of simple recall. The Hebrew term has the additional idea of a person’s **ACTING** upon the remembrance. God remembers and does something about it!

God “saw” the people of Israel and “knew” means that God truly had an intimate knowledge and love for His people! **Do you know this about God yourself?**