



**FROM BONDAGE TO FREEDOM** | *The Story of Israel*  
the books of EXODUS & LEVITICUS & NUMBERS

**CLASS INSTRUCTIONS**

Every Class will have Biblical reading for preparation. However, *we will not read the whole text in classes.* Please **pre-read** before the class. *Take Home Review Sheets* for notes will be provided on a weekly basis.

Regarding Health and Safety, we will sit in comfortable distanced seating during class – and it is recommended that masks be worn to your seat and as you leave.

**#FALL 2020**

LESSON SCHEDULE

1.	9/8	<b>Introduction to the Class and the Exodus of Israel</b>
2.	9/15	<b>Bondage and the Rise of the Deliverer</b>   Exodus 1-2
3.	9/22	<b>The Call of the Deliverer</b>   Exodus 3:1-4:23
4.	9/29	<b>Liberation Begins</b>   Exodus 5:1-6:30
5.	10/6	<b>The Prophet and The Power of God</b>   Exodus 7:1-11:10
6.	10/13	<b>The Prophet and The Power of God (2)</b>   Exodus 7:1-11:10
7.	10/20	<b>The Passover* and Feast of Unleavened Bread</b>   Exodus 12-13 with Leviticus 23:4-8
8.	10/27	<b>The March to Freedom</b>   Exodus 14-15
9.	11/3	<b>The Journey of Complaint and the Testing of the People</b>   Exodus 16-17
10.	11/10	<b>Jethro and Moses, the Law Giver</b>   Exodus 18-19
11.	11/17	<b>Covenant Is Made with Ten Commandments: The Moral Code</b>   Exodus 20
12.	12/1	<b>Covenant Ordinances (Ex. 21:1): Obedience and Disobedience</b> (Lev. 26:14-46 with Deuteronomy 28-30) and <b>Capital Crimes</b> (Exodus 21)..
13.	12/8	<b>Covenant Ordinances: Holiness</b> (Ex. 22:31; Lev. 19:1-3; 20:7, 26): <i>"You must be holy" involves many things, including respect, Sabbath and the Tithe</i> (Ex. 22:29-30; 23:19; Lev. 27:30-34).
14.	12/15	<b>The Covenant Calendar</b>   Special days of the Tabernacle (Ex. 23:14-17; 31:12-17; 34:18, 21-26; 35:1-3; Lev. 16:1-34; 19:30; 23:1-44; 25:1-24; 26:2): The Sabbath Day (Ex. 31:12-17; 34:21; 35:1-3; Lev. 19:30; 23:1-3; 26:2); The Sabbath Year (Lev. 25:1-7). The Year of Jubilee (Lev. 25:8-24); *The Passover (Lev. 23:4-5); The Festival of Unleavened Bread (Ex. 34:18; Lev. 23:6-8); The Festival of Firstfruits (Lev. 23:9-14); The Festival of Harvest (Lev. 23:15-22); The Festival of Trumpets (Lev. 23:23-25); The Day of Atonement (Lev. 16:1-34; 23:26-32); The Festival of Tabernacles (Shelters) (Lev. 23:33-44).

**Lesson 2****Bondage and the Rise of the Deliverer | Exodus 1-2**

Genesis 37-50 tells the story of Joseph, the favored son of Jacob. His brothers, tired of Joseph's audacity, sold him into slavery (Gen. 37). In Egypt, Joseph rose to serve in Potiphar's house but then he was falsely accused by Potiphar's wife and found himself in prison (39). With God's help, Joseph interpreted the dreams of two prisoners (40), bringing him to the attention of Pharaoh, who was looking for someone to interpret his own dream. Joseph then interpreted Pharaoh's dream, leading to his appointment as Pharaoh's second-in-command, in charge of storing provisions to carry Egypt through a coming time of famine (41).

During the famine, Joseph's brothers, not aware that their brother's location or status – or if even he was alive, went to Egypt to buy food. When they dealt directly with Joseph, they did not recognize him until Joseph eventually revealed himself and they were reconciled (42-45). That reconciliation led to the relocation of the tribe of Jacob with his family, seventy people in all, settling in Egypt (46-47). Now an old man, Jacob blessed Joseph's sons, said his last words to all of his sons, died, and was buried (48-49). The book of Genesis closes with the story of Joseph's death (50).

**LINKING THE PAST AND THE PRESENT (1:1-7)**

When the book of Exodus opens, it starts with the names of the sons of Jacob to remind the readers that Israel's family that entered Egypt numbered originally only seventy (Exodus 1:1-5). It then mentions the deaths of Joseph and his brothers (1:6), and adds this important note:

“The children of Israel were fruitful,  
and increased abundantly, and multiplied, and grew exceedingly mighty;  
and the land was filled with them” (1:7).

Verse 7 fills in a nearly 400-year gap covering the period from the death of Joseph to the time of the Exodus. If it were not for this verse and the remainder of chapter one, we would know little of this period of time. It reminds us again that although we may not “see” or “hear” His presence, God is always there working out His purpose.

Then the Lord said to him, “Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your fathers in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure” (Gen. 15:13-16).

Later, after the Exodus, we will learn that the number of Israelite men (not women and children) will have grown to 600,350, and not including the Levites, who were not included in the census (Numbers 1:46-47). This links their existence and rapid growth as a nation to the covenant which God made with Abraham (Gen. 12:1-3; 15:12ff.), and which He reiterated to the patriarchs (Isaac: Gen. 26:2-5, 24; Jacob: Gen. 28:13-15). When Israel arrived in Egypt, they were merely a clan. But when the “sons of Israel” leave Egypt, they are the great nation God promised (Exod. 1:7, 12, 20; 12:37).

This link is what connects these five books as the Pentateuch. Together they are telling the story of Israel from Bondage to Freedom. The beginning of Exodus sums up the history of Israel as a clan. The curse of God for sin in Genesis 3 included harder toil which surely is the lot of Israel in Egypt. The salvation of Israel becomes a prototype or shadow of the true salvation that was promised to Eve – whose son would crush the Serpent (Gen. 3:15). Now in Israel, the birth of a child (Moses, Exod. 2) that God provided will become the deliverer for His people. As men strove to provide themselves with security and significance by the building of a city and a tower, using bricks and mortar, at the hands of the people of promise, so Egypt sought to secure herself by forcing the Israelites to build cities with bricks and mortar (compare Gen. 11 with Exod. 1:14; 5:1ff.).

**THERE AROSE A NEW KING OVER EGYPT (1:8-11).**

When Joseph brought his family to Egypt, they came to the “best” (Gen. 47:6,11). But still, there was an underlying prejudice against Israelites as Hebrews (43:32) and as shepherds (46:34). Today, many disagree on the identity of the “new king, who did not know about Joseph” (Exod. 1:8) which hinges mostly on the date of the Exodus we discussed last week.

*Notes*

He represented not only a new person but also, very likely, a new dynasty. Asiatic people of Semitic origin (thus, related to the Hebrews) began to migrate into Egypt and eventually gaining control of the government during the Second Intermediate Period. This period of the Hyksos rule was around 150 years from 1700-1550 B.C. during the traditional time of Israel’s sojourn and later enslavement in Egypt. The Hyksos kings were “Egyptianized,” assuming the title of Pharaoh, and adopting the gods of Egypt. The Hyksos capital was close to Goshen where the Israelites had settled in Egypt. This “new king” (1:8) must have been the Hyksos king who began to rule, and hence, “new” in many ways as Moses has indicated. It is important to note he is not called an Egyptian – but that he is “king over Egypt” (1:15) and that “the Egyptians” (1:13) did his bidding. In the light of this, one commentator rendered verse 10: “Come on, let us [Hyksos] deal wisely with them [Israelites], lest they multiply, and it come to pass, that, when war occurs, they join also unto our enemies [the Egyptians], and fight against us [Hyksos], and so get them up out of the land” (John J. Davis, *Moses and the Gods of Egypt*; Grand Rapids: Baker Book House, 1971. And hence, their ignorance of Joseph and fear of his descendants is no surprise: “Look,” he said to his people, “the Israelites have become much too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country” (1:9-10).

**PHARAOH’S STRATEGY TO SUPPRESS ISRAEL (1:15-22)**

Time passed and effort to stop the rapid growth of the Israelites failed and worry turned to panic. Not only were they Hyksos outnumbered by the Egyptians but now they were outnumbered by slaves. So they ordered that the birth rate of these slaves must be dramatically changed. Pharaoh turned to the Hebrew midwives, two of whom are mentioned specifically here, either as specific examples, or as leaders.

Pharaoh’s demands are incredible: First, the abominable act of violence against the innocent. Second, the cowardly act of passing responsibility to the midwives for the death of these Hebrews. But, the midwives feared God more than Pharaoh and refused to put the infant boys to death (1:17). This infuriated him and he summoned them and demanded an explanation. They respond that the Hebrew women were in such good physical condition that their children were born too quickly before they could even arrive to help (1:19). Whether or not this was the full explanation, it ironically points to the affliction of the Israelites as a boon to child-bearing, rather than as a hindrance: hard work produced more Hebrew babies. And for the midwives? “God was kind to the midwives

and the people increased and became even more numerous. And because the midwives feared God, He gave them families of their own” (1:20-21). Likely because they were barren, this blessing shadows the blessing God will bring on the faithful. It is also worth noting that Moses never names this horrific Pharaoh – but names the women who stood up against him.

Pharaoh’s final attempt to impede Israel’s growth was to command everyone to slay Israelite boys (1:22). What he had attempted to do underhandedly through the midwives, Pharaoh now demands openly. Not only does he hope to destroy the boy babies but he also commands that all girls be enslaved, thus wiping out Israel as a distinct nation in one generation. What Pharaoh failed to discern was that he was

simply a pawn of Satan, who was seeking to wipe out the seed from which Messiah was to come (Gen 3:15; 12:1-3) and that he was fighting against the God of Israel. The same repetition of events will occur in the next generation and ultimately in the Messiah's generation (c.f. Matthew 2:16-18).

### **THE DELIVERER IS BORN: OUT OF THE WATER (2:1-10)**

The birth of this newborn is narrated in verses 1-10 and he was called beautiful in the context of the Egyptian massacre (1:22). Verse 2 is rendered several ways: "... he was a fine child" (NIV), "... he was beautiful" (NASB), "... he was exceptionally well-formed" (Berkeley), "... he was a goodly child" (KJV). In the New Testament: "... he was no ordinary child" [margin: "was fair in the sight of God"] (NIV), "... no ordinary child" (Heb. 11:23). Perhaps Moses' parents' motive was primarily parental pride – protecting their beautiful child. Perhaps, their motive was primary providential – fulfilling the purpose they (perhaps) knew about their child. But some have translated the text, "**she saw that he was good.**" The Hebrew word rendered "good" is frequently used by Moses in the five books of the Law, *and in most it has the sense of goodness which is the result of being made (or given) by God, and/or of being declared good by Him*. Thus, the frequent expressions in Genesis 1 and 2, "it was good," employ the same term, as suggested by Arndt and Gingrich in their Greek lexicon which refers to the child. Stephen's words, "he was good, to God" (Acts 7:20), points us in this same direction.

So why are we told this? Did God move his parents to hide him because they were convinced that there was something very special (either in appearance or in purpose) about him as a particular child or was it simply because what was special about Moses was BECAUSE he was a child (cf. Psa. 127, 139:13-14), made "good" because he was from God. For three months, hidden in their home, Moses' parents refused to put their child to death *because God had created him*, and because this meant that this child (like every other child ever born) was good in God's eyes.

And so, "she set him among the reeds in the bank of the Nile." And in the providence of God, Pharaoh's daughter arrived at the banks to bathe. She saw the basket, sent one of her maids to fetch it, and discovered a Hebrew baby boy inside. At this point we should remember Pharaoh's order that you must throw into the river *every boy that is born ...*" (1:22). The Pharaoh's daughter came face to face with the implications of her father's genocide. Looking into that basket, she saw a Hebrew baby—there was no mistaking its identity (6). The child was crying, perhaps already adversely affected by exposure. Nevertheless, this sight tugged at the compassion and maternal instincts of this Egyptian\* – "because he was good". Pondering what she would do with the child when Moses' sister arrived with the solution, to find a wet nurse to provide for him. This must have given years during which they enjoyed their son with the protection of Pharaoh's daughter. Depending on Moses' age and the amount of ongoing contact his parents had with him, they must have had some opportunity to instruct him in the ways of the Lord. Yet, God's plan for the education of Moses included years of instruction at the feet of pagan Egyptians, too (cf. Acts 7:22), which greatly facilitated his future leadership.

The deliverance of Moses is significant in several ways. First, his deliverance illustrates that God can do the unimaginable (Eph. 3:20-21a). Second, his deliverance could be attributed to his parents' faith – or weakness. Placed "among the reeds" of the Nile was certainly to hide the baby from sight but did they expect another Hebrew family to find him and jeopardize him again? Did they not expect every Egyptian to carry out the Pharaoh's order? Further, of all the people in Egypt, who would you *least* want to find that baby than a member of the Pharaoh's household?

"By faith Moses, when he was born, was hidden for three months by his parents because they saw that he was a beautiful child, and they were not afraid of the king's edict" (Heb. 11:23).

"It was [Pharaoh] who took shrewd advantage of our race and mistreated our fathers *so that they would expose their infants and they would not survive*. It was at this time that Moses was born; and he was lovely in the sight of God, and he was nurtured three months in his father's home. And after he had been set outside, Pharaoh's daughter took him away and nurtured him as her own son..." (Acts 7:18-21, emphasis mine).

Stephen, like the writer to the Hebrews, refers to the 3 month period when Moses was hidden in the house of his parents. Unlike Hebrews, Stephen says that Israelite "exposed their infants so they would

not survive.” In other words, in the hard press of the Pharaoh’s edict, Israelite parents would rather their child be taken by God in nature than taken from their arms and murdered. Whether this is an act of unbelief – or an act of desperation – when Miriam sees her brother taken by an Egyptian – she rushes up (in faith) and began fulfilling the story God had providenced.

And third, the deliver even as an boy will end the atrocity of the killing of Hebrew boys because it appears that the Pharaoh’s policy of genocide was set aside. Pharaoh had decreed that every boy baby born to an Israelite was to be cast into the Nile, but Pharaoh’s own daughter defied this order, thereby making it virtually impossible for the Pharaoh to enforce his own decree. Now, in the palace of the Pharaoh whose orders were, “Throw them in the water!”, there is a Hebrew boy whose name means “Taken from the water.” Once again, God has providentially saved His people. Moses has been spared and in his salvation is the salvation of all the others.

#### **THE DELIVERER IN HOT WATER (2:11-15)**

Moses skips about 40 years (cf. Acts 7:23) and continues his story. Hebrews tells us that he had already made the decision to be associated with his own people and “refuse to be known as Pharaoh’s son” (Heb 11:24-26) and visited his brethren and even to suffer with them. Thus, Moses did not lose his status as a son of Pharaoh’s daughter by the killing; he gave that up before the killing. Moses’ visit to his brethren backfired, in one sense, but it was used providentially to prepare him for his future calling. Yet, while there is no defense for Moses’ action – God will make the trike the opportunity for good He has placed for him.

#### **THE DELIVERER ON THE RUN (2:16-25)**

Fleeing to the land of Midian, Moses came to a well that was tended by the daughters of Reuel, a Midianite, had come to water their father’s flocks. At this well, the character of Moses as a deliverer of the oppressed is once again manifested when the shepherds bully the women away from the well. His “ladies first” policy was more than simple propriety – it was the nature of his character to defend and to deliver the defenseless.

When the daughters recount the story to their father about the “Egyptian” (no doubt his speech and dress led to this conclusion) he ordered hospitality, especially due to his kindness, despite his ethnicity. With great clarity, Moses tells his own story and says “he was willing” to live with them and married Zipporah who gave birth of a son that they named Gershom. What is significant is the naming of his son? Moses named the child Gershom because, he said, “I have become an alien in a foreign land” (v. 22). He still thought of his homeland as Egypt, not Canaan. One can hardly think of this time as that of great faith or purpose in Moses’ life. This becomes even more evident when God’s call of Moses is described in chapters 3 and 4. The great faith and commitment to the people of God with which verse 11 began has somehow eroded into something far less. In spite of all these appearances of wondering, God is very much at work as is stated in the final verses of the chapter:

Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God. So, God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. God saw the sons of Israel, **and God took notice of them.** (2:23-25).

**Next Week | 9/22 | The Call of the Deliverer | Exodus 3:1-4:23**