



**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 4****Liberation Begins** | Exodus 5:1-7:7

In our last lesson, Moses offered excuse after excuse why he should not liberate Israel that culminated in his blunt call to send someone else (4:13). In this lesson, Moses will struggle as well (5:22; 6:9,12) because the results to bring liberation will not be acquired easily – and through much hardship. Many people consider that the life God has called them to lead would be easy and “blessed.” However, if you define blessing as hardship, sleepless nights, daily pressure, weaknesses, insults, distresses, persecutions, and other difficulties, yes, you will be blessed. That was the life Paul lived in service to the Lord (2Corinthians 11:23-28; 12:10) and the life that Moses is being called to live. If by blessing, you mean that people love you, do not criticize you, and do not cause hardships – well, we need to read again the life of Moses.

As the liberation of Israel begins, Moses struggles to find the liberation from his preconceived notions of serving God and the challenge it will present to him and to his family because he lived, and we live, in a world surrounded by sin, darkness and death. And if there is any first and primary application to the Exodus event is that no matter how awful the prospects look ahead of us; God can set us free.

The initial request made by Moses and Aaron to Pharaoh was to let the Israelite slaves go three days’ journey into the wilderness so that they might sacrifice to the Lord (Exod. 3:18; 5:3). For some, this initial request for a three days’ journey instead of the real objective to leave Egypt permanently seems deceptive at best – and dishonest at worst. Still, we need to remember that we are not told what God’s motive was initially here – and instead, we are shown how it all unfolded before Moses.

Most understand, instead, that this was an initial test to expose Pharaoh’s hardness of heart. Moses was asking a reasonable request: “May we go for three days to worship our God?” There were precedents for such requests. A manuscript and a limestone tablet dating to the time of the ancient pharaohs indicates that Egyptian slaves were sometimes given time off to worship their gods (Philip Ryken, *Exodus*, Crossway, 140-141). Hence, the immediate refusal on the part of Pharaoh to accommodate this simple request shows the kind of king he was. Add to that his immediate response to 1) call them lazy (5:4,8,17); 2) Remove the supply of straw to make bricks (5:7); 3) No reductions in output were allowed (5:11). We can see what type of man this king really is.

Ironically, the “idle” Israelites immediately search across the countryside to find the materials they needed to meet the quota of bricks (5:12) and their “foremen” sought out to reason back to Pharaoh the unfairness of his demands only after they work to meet those demands (5:16). Pharaoh’s response shows that it was not that they were lazy – it clearly shows his true heart before any miracles ever came (5:17).

Also, it might be fair to assume that this initial phase was to build confidence in Moses too since the work ahead of him would be to trust God to make it happen (5:22-6:1). God’s initial response with the reason: “I am the Lord” (6:2) is then followed with a repeated, “I appeared,... established,... heard,... remembered” (3-5) and then a litany of “I will’s (7x) and I promised (1x) to prove to the nation (6:7) and to Moses: “I am the LORD” (6:9). The people will not listen, and Moses’ lack of belief manifests itself when God calls him to now go to Pharaoh again (10) and he says, “I am a man of uncircumcised lips...” The Lord will not listen to his whimpering because the Lord is training Moses to trust Him. God could have taken out Pharaoh by a heart attack, but He chose to harden his heart. God could have rescued Israel without Moses, but He chose to lead the people out of Egypt under his leadership of trusting Him.

When Moses engages the miraculous plagues to display God’s power and glory more brightly (9:16; Romans 9:17) in the following chapters, we will see the escalating strength of opposition that Israel was up against. Those who do not know God (and opposed to Him) are often hardhearted and cruel towards good people. Even in the crisis of such persecution, the chosen people of God fall into cycles of complaint and faithlessness when they suffer. So clearly, if Israel is going to be delivered, it must be the Lord who does it. And Moses needs to believe it.

Setbacks do not always mean God's plan is not working. After the Hebrew foremen angrily confronted him, Moses complained to the Lord (5:22-23). Later, his pessimism shows (6:12). He was overwhelmed with his inability to speak well or to get through either to the Israelites or to Pharaoh. He had forgotten that **it was God, not he, who would deliver Israel from Pharaoh's hand** (3:8).

And so, Moses forgets, like we do today, that delays and setbacks are not always evidence that God is not working. "The more Pharaoh resisted the Lord's appeals through Moses to let Israel go, the more it revealed God's patience and His righteous justice when He finally judged him. Also, Israel needed further humbling under Pharaoh's harsh treatment so that they would appreciate the Lord's deliverance when it came" (A. W. Pink, *Gleanings in Exodus*, Moody Press, 46-47). Moses needed to learn how to patiently wait on the Lord. He needed to recognize that when deliverance finally came, it was the Sovereign Yahweh who delivered His people – not the messenger Moses. Setbacks in serving the Lord do not necessarily mean that you are on the wrong path, but rather that the Lord has further lessons to teach you and to teach those you are trying to serve.

What lessons can we learn from Moses in this? Well first, when you do not understand, go to the Lord. Notice that the Hebrew foremen went to Pharaoh for relief instead of going to the Lord. But Pharaoh would not save them; only God could and would save them. In contrast, Moses' faith had brought him to the point that he knew the right thing to do: "Moses turned to the Lord and said..." (5:22). When "we have done all we can do," have we prayed (1Thessalonians 5:17)? Yet most of us want to have nothing to do with following the model of Moses' prayer where in being honest before the Lord, he wrongly accused God and His purposes. Rather than admit that he does not understand and humbly asking for wisdom, Moses accuses the Lord of not delivering His people as He had promised to do. So, when we face setbacks in serving the Lord, we should go to Him and pour out our complaints *but with respect and submissiveness*. We should acknowledge what we always know: we do not know always know His purpose or the right thing to do. So, why should we accuse Him?

John Sailhamer (*The Pentateuch as Narrative*, Zondervan, 251) says that Exodus 6:2-8 sketches out the argument of the whole Pentateuch: "The die is cast for the remainder of the events narrated in the Pentateuch." Again, God said He had kept covenant with Abraham, Isaac, and Jacob and what that means for the Israelites of Moses' time. But they were so overwhelmed with their difficult circumstances that they did not want to hear it (6:9) and believe it. Even Moses had been looking at what he could not do instead of what God would (6:8). God proclaims seven "I will's" around three things He would do: deliver, redeem, and adopt ("I will be your God"). These shadow the promises of the new covenant that we enjoy in Christ (Hebrews 8:10-12): God delivers us from our sins through the redemption which is in Christ Jesus. He promises that He will adopt as His children and be our God and we will be His people. Every spiritual blessing in the heavenly places in Christ Jesus is ours (Ephesians 1:3)! Roger Ellsworth puts it (*Moses*, Evangelical Press, 46), "When the 'I AM' says 'I will,' there can be no room for doubt or discouragement." Pharaoh will certainly learn Who he is dealing with. But even more so – will Israel learn – and Moses learn so that today – you and I can learn who the true I AM really is.

**So, here is the plan Again, Moses (7:1-7):** *"See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet. You shall speak all that I command you. And Aaron your brother shall speak to Pharaoh to send the children of Israel out of his land."* God showed amazing patience with Moses. After his outburst at the end of chapter six, most would tire of Moses. Yet God did not even chastise him; He simply told him what to do and set him to do it. Moses would stand before Pharaoh in the place of God, not only delivering His messages, but accompanying them with such actions of power as should demonstrate the authority of those messages. A prophet is one who represents God to man. If Moses was to be "as God" to Pharaoh, then Aaron was to be Moses' "prophet" – his spokesman before Pharaoh. And God promises to harden Pharaoh's heart. Of course, Pharaoh had already revealed his heart when he refused the humble request of Moses (5:1-4). Still, even as God hardened Pharaoh's heart, He also gave him reasons to believe and surrender to God – if he wanted to. "These miracles would also be an invitation for the Egyptians to personally believe in the Lord. Thus, the invitation was pressed repeatedly... and some apparently did believe, for there was a 'mixed multitude' (Exodus 12:38) that left Egypt with Israel.