



Exodus

Called to Freedom

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Nihil obstat: Msgr. Joseph G. Prior, S.T.D.
 Censor Librorum
 June 3, 2008

Imprimatur: +Justin Cardinal Rigali
 Archbishop of Philadelphia
 June 9, 2008

Exodus: Called to Freedom is a resource of *The Great Adventure*® Catholic Bible Study Program.

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Ascension
Post Office Box 1990
West Chester, PA 19380
1-800-376-0520
ascensionpress.com

Printed in China

ISBN 978-1-945179-96-9

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For this study, we recommend *The Great Adventure Catholic Bible*, an RSV-2CE Bible that incorporates the same color-coded *Bible Timeline* Learning System that you will use throughout this program.

Welcome to *The Great Adventure*



“To fall in love with God is the greatest of all romances; to seek him, the greatest adventure.”
– St. Augustine of Hippo

The Bible is at the heart of our Catholic Faith—and our relationship with God. It is the living Word of God, where our Father meets with us and lovingly speaks to us. Reading the Bible should bring us closer to Christ, but understanding it is not always easy. Many people tell us they have tried time and again to prayerfully read Scripture, but they get frustrated because they “just don’t get it.”

The Great Adventure is designed so that anyone can make sense of the Bible and experience the life-changing power of God’s Word. At the core of *The Great Adventure* is the concept that there is a story running through the seventy-three books of the Bible that ties all of Scripture together and makes sense not just of the Bible, but of our lives as well.

That story is God’s plan as it has unfolded throughout salvation history and continues to unfold today. Once we grasp this “big picture,” the readings at Mass begin to make more sense, our Scripture reading and study come to life, and we see how our lives fit into God’s loving plan.

Hundreds of thousands of participants have discovered the riches of Scripture by experiencing one or more *Great Adventure* Bible studies. It is our prayer that you will gain a newfound understanding of God’s Word that will transform your life and bring you closer to Christ.

Jeff Cavins, creator & president, *The Great Adventure*
Sarah Christmyer, co-developer & author, *The Great Adventure*

About *The Great Adventure* Catholic Bible Study Program

At the core of *The Great Adventure* is *The Bible Timeline*® Learning System: a simple way to get the “big picture” of the Bible by focusing on the story that runs throughout Sacred Scripture. *Great Adventure* Bible studies explore the biblical narrative in light of Catholic teaching and the historical, cultural, and literary context of the Scriptures to discover what Scripture reveals about God’s plan and our place within it. Studies of individual books of the Bible are supplemented by thematic and “life application” studies.

Every *Great Adventure* study is designed to foster:

- Familiarity with the Bible and ease of reading it
- Bible study habits consistent with the guidelines of the Catholic Church
- Personal engagement in the Word of God
- Faith-sharing based on the Word of God
- Growth in knowledge about Scripture and the Catholic Faith

Not for Duplication

About *Exodus: Called to Freedom*



The Exodus event can be seen as the defining moment in Israel's history, for it was then that God called Israel out of slavery in Egypt and to a life of freedom as his people. *Exodus: Called to Freedom* looks through the lens of Christ and the Church to show that, more than just seeking to free his people physically from the domination of Pharaoh, God desired to free his people from the more dangerous grip of sin. Because of this, the Exodus story is not just Israel's story, but our story as well; it reveals to us who God is and what he calls us to be.

Materials

Materials for *Exodus: Called to Freedom* include:

- **Workbook:** contains engaging study questions, session summaries, and home reading assignments along with charts and diagrams, talk notes, and responses to the questions. (You will need one workbook for every participant, study leader, and small-group facilitator.)
- **Video Presentations** (ten 30-minute sessions): presented by Tim Gray, these ten video presentations provide comprehensive teaching and commentary on the book of Exodus. (You will need one DVD set.)

In addition, every participant, leader, and small-group facilitator should have a Catholic Bible and the *Catechism of the Catholic Church*. For this study, we recommend *The Great Adventure Catholic Bible*, an RSV-2CE Bible that incorporates the same color-coded *Bible Timeline* Learning System that you will use throughout this program.

How the Study Works

Every *Great Adventure* study includes four essential steps, which are designed to fit together and build upon each other. Following these steps in order will help you to get the most out of each session.



STEP ONE: HOME PREPARATION

NOTE: *There is no home preparation required for Session One.*

Each session begins with personal study that involves reading Scripture and answering a series of questions that will help you understand and think more deeply about what you have read. Some questions will include additional reading from other parts of the Bible or from the *Catechism of the Catholic Church* to help you consider the passage in light of the bigger picture of salvation history and Catholic teaching.

We recommend that you allow at least 90 minutes to complete the reading and answer the questions for each session. We also suggest that home preparation be done in several sittings over the course of a week. This will help you create a habit of daily Bible reading and prayerful meditation.

STEP TWO: SMALL-GROUP DISCUSSION

The small-group discussion is one of the most effective components of a *Great Adventure* Bible study. During this discussion, members of your small group will have an opportunity to share their insights into the Scripture reading. The goal of the small-group discussion is to help participants obtain a richer understanding of the readings and apply them to their lives. Trained facilitators guide the small-group discussion and keep it on track. Be sure to follow the “Ten Commandments of Small-Group Discussion” on page xi.

STEP THREE: VIDEO PRESENTATION

Tim Gray wraps up each session with a video presentation that offers unique insights and profound connections to help you gain a deeper understanding of the Bible and its relationship to the Catholic Faith, with a special emphasis on ways to apply what you have learned to your life.

STEP FOUR: REVIEW OF RESPONSES

NOTE: *There are no responses for Session One.*

The final step—reviewing the responses at the back of this workbook—is done at home prior to beginning the reading for the next session. These responses will help you read the Scripture passages for the next session in the proper context.

For the most effective study experience, complete these steps in the following order: (1) Read and answer the questions; (2) discuss them in your small group; (3) view the video presentation; and (4) review the responses. During the discussion, your small-group facilitator will incorporate points found in the responses, but the richness that comes from individual insights can be lost when participants view the responses prior to the discussion.

For more information about how to plan and promote a Bible study and how to facilitate a small-group discussion, visit ascensionpress.com or call 1-800-376-0520.

Session Outline and Reading Guide

Each session in this workbook has the following sections. (Note: Session One follows a different format.)

1. Session Questions (used during Step 1: Home Preparation and Step 2: Small-Group Discussion)

- A. Establish (or review) the Context
- B. Read the Story
- C. Take a Deeper Look
- D. Application

2. Session Talk Notes (used during Step 3: Video Presentation)

3. Session Responses (used during Step 4: Review of Responses)

The following chart offers an overview of the home preparation readings assigned in each session of the study. The main reading is provided in section B. **Read the Story** and should be read before you answer the study questions. Additional Bible readings and *Catechism* readings are provided in section C. **Take a Deeper Look** and should be read as you answer the study questions for each sessions.

Session (Video Time)	Main Reading	Additional Bible Readings	Catechism Readings (CCC)
Introduction	—	—	—
1. Exodus 1–2: A People and Its Hero (30:03)	Exodus 1–2	Genesis 1:28, 22:17-18; Matthew 2:1-3	2302
2. Exodus 3–4: The Hesitant Servant (25:26)	Exodus 3–4	—	—
3. Exodus 5–7: “Let My People ... Worship” (24:51)	Exodus 5–7	—	—
4. Exodus 8–10: Signs and Wonders (22:58)	Exodus 8–10	—	—
5. Exodus 11:1–15:21: Passover and Liberation (26:16)	Exodus 11:1–15:21	—	1221
6. Exodus 15:22–18:27: Providence and Problems in the Wilderness (26:38)	Exodus 15:22–18:27	John 6:22-59	—
7. Exodus 19–23: The Ten Commandments (26:51)	Exodus 19–23	Deuteronomy 32:10-12; Psalms 17:8, 36:7, 57:1, 61:4, 63:7, 91:4	2057, 2060–2062

Session (Video Time)	Main Reading	Additional Bible Readings	Catechism Readings (CCC)
8. Exodus 24–31, 35–39: The Tabernacle (26:02)	Exodus 24–31, 35–39	—	1241
9. Exodus 32–34: Rebellion at Sinai and Covenant Renewal (26:12)	Exodus 32–34	Numbers 3:5–12, 5; Psalm 110:4; Hebrews 7:11–28	—
10. Exodus 40: Led by God's Spirit (25:54)	Exodus 40	Genesis 1–3; 1 Corinthians 10:1–13	129–130, 697, 707

What to Do for Each Session

1. Welcome and Introduction (10 minutes)
2. Small-Group Discussion (40 minutes)
3. **Note to Study Leaders:** There is no small-group discussion for the first week. Instead, use this time to divide participants into small groups of eight to twelve people, ensure that everyone has the study materials, explain how the study works, and go over the Introduction in the workbook. Each small group should be led by a trained facilitator.
4. Video Presentation (30 minutes)
5. Closing and Prayer (5 minutes)

Getting the Most out of This Study

This study will help you understand the Bible in a new way. The “head knowledge” you gain will help you grow in “heart knowledge” as you follow up on what you have learned. The Bible will always remain a mystery, though, and that is part of the beauty of it: We can never exhaust the treasures of Scripture. Fortunately for us, the Bible is not a subject to master; it is a place to encounter the living Word of God.

Whenever you open your Bible to read, *start with prayer*, and place yourself in God's presence. You might take Samuel's prayer as your own: “Speak, LORD, for your servant hears” (1 Samuel 3:9). When you read, adopt an attitude of listening. Try to treat Scripture not as a text but as a personal message from God. What is he saying? What does it mean? What does it mean for my life? If you come to the Word focused on having an encounter with the Lord, he will speak to your heart, and you will be transformed.

An Important Note About the Responses to the Study Questions

Responses to the study questions are provided in the back of this workbook. These responses do not exhaust the meaning that can be found in the Scripture reading. People will have unique insights. The responses have two important functions:

1. The first purpose of the responses is to provide participants with a review of each session, which will help establish a context for the reading and questions in the following session. The best time to read the responses is just before starting the next session.

2. The second purpose of the responses is to provide guidelines for the small-group facilitators. **Facilitators:** Complete the Scripture reading and answer the questions on your own before reading the responses in preparation for facilitating the small-group discussion.

Participants should not review the responses for each session until after the session is completed. Although it might be tempting to look at these responses in advance, it is important to wait, for the following reasons:

1. Bible study is not about simply watching a video presentation or reading a Bible commentary. It is just as important to immerse yourself in the Word of God itself and engage it with your heart and mind. The questions in *The Great Adventure* studies are designed to draw you into the Scriptures so that the Word of God will be planted and grow in your heart. Reading a response written by someone else may satisfy your mind for a moment, but it will not result in the kind of growth that will occur if you attempt to answer the question on your own first.
2. The success of a small group depends on a good discussion. A group of participants who have spent time pondering the Scripture passages on their own will have more varied insights to discuss.

For these reasons, please wait to read the responses until after the session. When you follow the steps of this study as intended, you will explore the Word of God in different ways—in the reading, the small-group discussion, the video presentation, and finally the responses. Follow these steps over time, and you will be more than fed—you will learn to feed yourself.

Ten Commandments of Small-Group Discussion¹

1. Enjoy yourself!
2. Speak with respect and charity.
3. Do not ridicule or dismiss what others say. Keep comments positive.
4. Come prepared.
5. If you were not able to prepare, let others speak first.
6. Stick to the topic and questions at hand.
7. Start and end on time.
8. Allow silence. Give people a chance to think.
9. Listen to others without interrupting.
10. Keep personal matters within the group.

¹ Adapted from Thomas Smith's original "10 Commandments of a Small Group."

Introduction



The Train of the Israelites Through the Red Sea by Hans Jordaens

Why We Study Exodus

For ancient and modern Jews alike, the book of Exodus is one of the most treasured books in all of Sacred Scripture. The Exodus event—in which God’s people were called to freedom from slavery in Egypt—was the pinnacle moment in all of history for the people of Israel. If we look at this story through the lens of Jesus Christ and the Catholic Church, we see that, more than just seeking to free his people physically from the domination of Pharaoh, God desired to free his people from a far more sinister tyrant—sin and fear. For Christians, then, the story of the Exodus should hold even deeper meaning. As he often does, God uses the story of Israel to teach us how to live our own story in Christ (see 1 Corinthians 10:11). At its heart, the book of Exodus is about God’s love for his people and how that love calls each of us out of our own bondage, whatever it might be.

We see echoes of the book of Exodus throughout Scripture, from the Psalms and the Prophets to the Gospels, Paul, and even the book of Revelation. In many ways, Exodus acted as God’s blueprint for all of salvation history, giving Israel a foretaste of the true liberation that would be brought about one day by Christ.

The Story of Exodus

The second book of the Old Testament, the book of Exodus, is a continuation of the book of Genesis. In Genesis, God promised the patriarch Abraham that through him a great nation would come into being—one that would inhabit a fruitful land and eventually be the source of blessing for all nations. When Genesis closed, God’s family was dwelling in a foreign land. Joseph, the beloved son of Jacob—patriarch and namesake of the Israelites—had been sold into slavery in Egypt. There, by God’s blessing, Joseph had ascended the ranks, becoming a powerful and respected figure in his temporary home. Now Joseph has died, and a new pharaoh has come to power. Unlike his predecessor, who had extended favor to the people of Israel, the Pharaoh of the book of Exodus has enslaved the descendants of Israel and murdered their male infants. Although things look dark at the outset of this book of the Bible, Exodus will demonstrate God’s faithfulness to the promises he made to Abraham.

The book of Exodus takes its name from the main event of the book: the exodus of God’s people from the tyranny of Egypt. For Israel, the Exodus story is the formative event in the story of God’s people. God claims Israel for his own (naming it his firstborn son) and calls his people to freedom, demanding that Pharaoh allow them to worship him. Instead of humbling himself before the one true God, Pharaoh increases the labor required of

God's people. This leads to a dramatic confrontation between God and Pharaoh. As king of Egypt, Pharaoh leads the most powerful nation on earth. The Egyptians believe their power results from their worship of the world's most powerful pantheon. The Exodus story will be a confrontation between opponents far greater than Moses and Pharaoh—it will be the climactic struggle between the LORD and the “gods” of Egypt.

Key Themes of Exodus

Three key themes will play out as God calls his people to freedom. The first theme is that of “name.” The opening words of Exodus are “These are the names ...” Exodus begins by recalling the names of all those from the family of Israel (previously named Jacob) who went down to Egypt in the latter half of the book of Genesis. A lot can be gleaned about a story from its opening line, and the book of Exodus is no exception. Names play an intricate part in the narrative, from God's revelation to Moses of his own name to the book's curious exclusion of the name of Pharaoh—a man who tormented the people of God for so many years but whose identity is lost to history forever. Interestingly, while the Greek and English translations of Scripture call this book “Exodus,” the title in the Hebrew Scriptures, *Ve'elleh Shemoth* (meaning “these are the names”), is drawn from the first words of the text.

The second theme of the book of Exodus is the concept of “knowing.” Early in the first chapter, we learn that the new king ruling Egypt “did not know” Joseph. The “knowledge” referred to here is not simple acknowledgment but the intimate knowledge that comes from a covenant relationship. Pharaoh does not recognize the special favor Israel's God has bestowed on Egypt in sparing it from the famine that devastated the land. Instead, Pharaoh enslaves and murders God's people. As God reveals his intention to free his people, it becomes clear that he desires that Pharaoh and Egypt come to “know” him as well. In fact, it is not only Pharaoh who needs to know God; God's own people are once again in need of knowing their God.

The third theme of the book of Exodus is *avad*. The word *avad* occurs repeatedly in the text, at various times translated by the English words “work,” “service,” and “worship.” Pharaoh has enslaved Israel, forcing the people to work with no rest for worship of the one true God. Moses requests Pharaoh let the people of Israel go so they can serve the LORD. The resulting confrontation between Pharaoh and God decides the question of whom the people of Israel will serve. Will they work for Pharaoh, or will they worship the LORD?

Covenant Call to Sonship

Having victoriously freed his people from the tyranny of Egypt, God will lead them to his holy mountain, enter a covenant relationship with them there, and then lead them into the Promised Land. This Mosaic Covenant will be the foundational identity for the nation of Israel. The question is, “Will God's people be faithful?” As Exodus draws to a close, we see the LORD going to extraordinary lengths to be with his sinful people.

The Exodus story is foundational not only for Jews but for Christians as well. Therefore, the themes of the Exodus resonate throughout Sacred Scripture, finding their ultimate fulfillment in the life and mission of Christ. In the Exodus, God's people are released from four hundred years of slavery by the mighty deeds of God himself. This is just a foretaste of the release from our own bondage to sin and death offered to us by Jesus Christ. Christ's mighty work of salvation opens the door to the heavenly Promised Land for us. For this reason, echoes of Exodus are found throughout Scripture—from the prophecies of Isaiah about the “new exodus” to come in Jesus Christ all the way through St. Paul's brilliant analysis of that event in his letters.

Focus of this Study

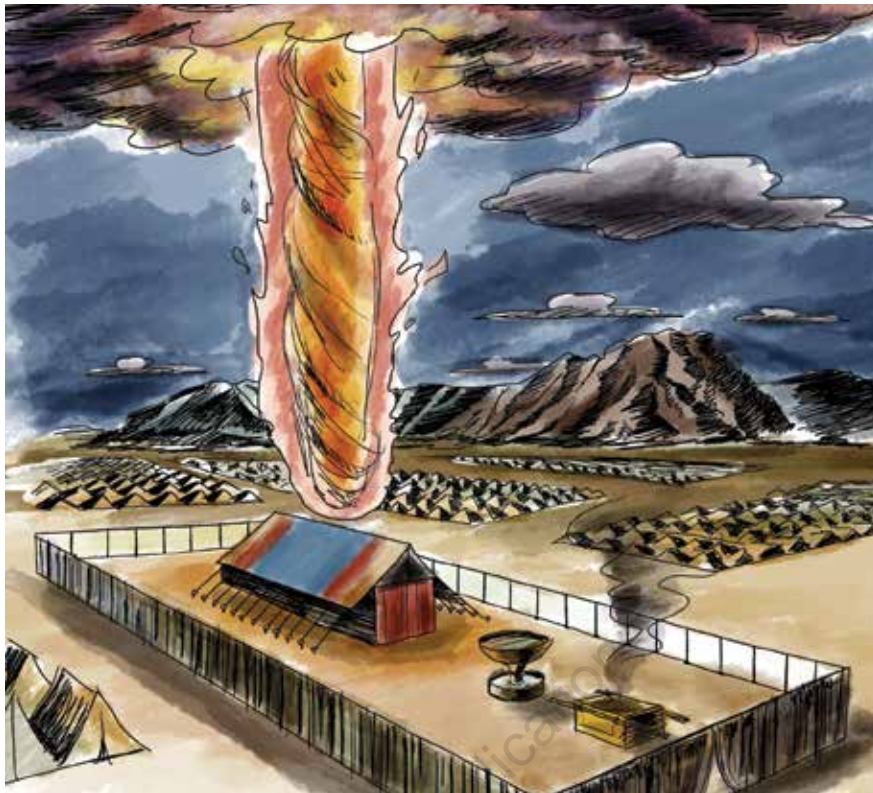
God does more in the Exodus than lead Israel out of Egypt; he leads them to himself. Exodus is a story about freedom—not just freedom *from* something, but freedom *for* something. God does not stop at saving his people from slavery; he seeks to save them for a relationship with him—for sonship. Spiritual freedom takes sacrifice and trust in God. The people of Israel are tested, and through their successes and failures, we learn much more about God than his name; we learn about his gracious mercy and fidelity. And this is vital for us because we, too, face trials and an arduous journey home. Like Israel before us, the main skill we need to navigate this journey is trust in God. Can Israel walk out of bondage and through a wild wilderness and not lose faith? Can we? The goal of this story is to enable us to follow the love of God wherever it leads us, trusting he will see us through to the end.

Maps and Charts

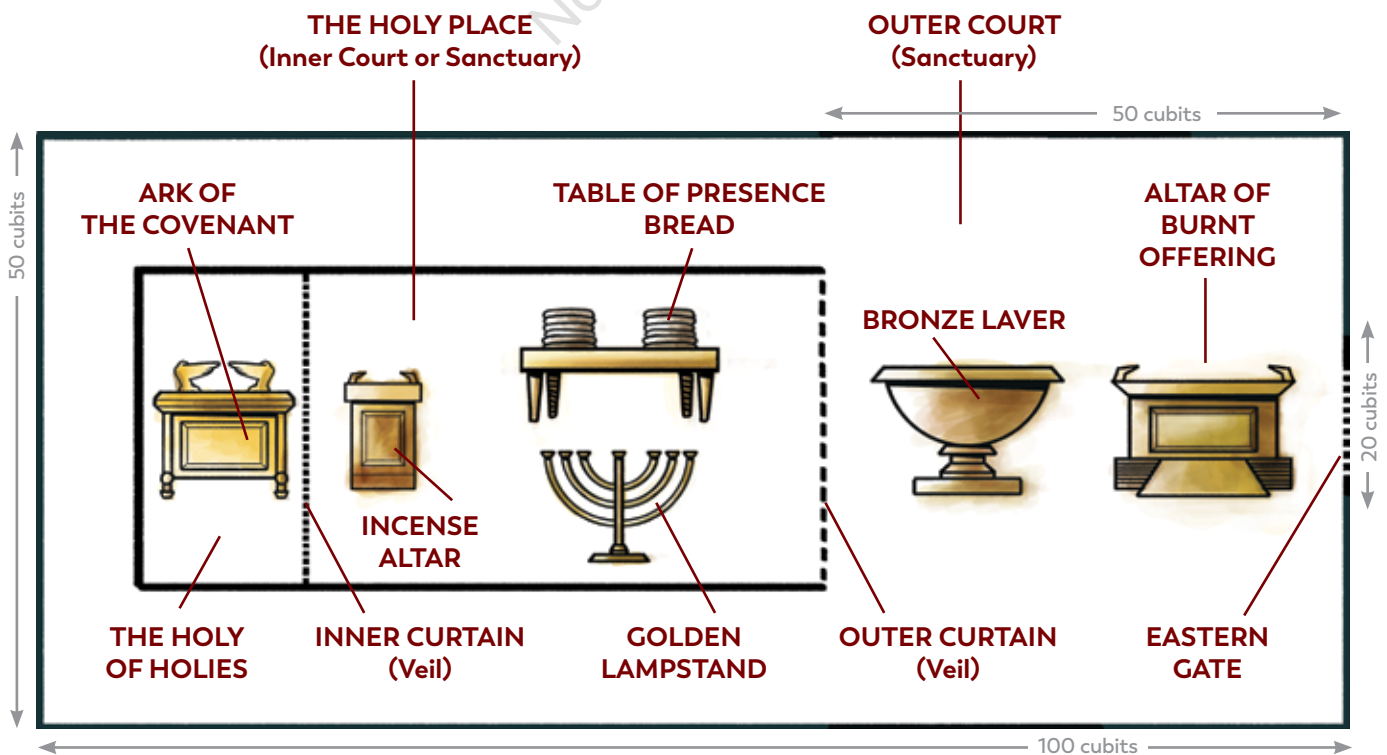
Proposed Routes of the Exodus and Desert Wanderings



The Tabernacle in the Wilderness



Plan of the Tabernacle (Exodus 40:16-34)

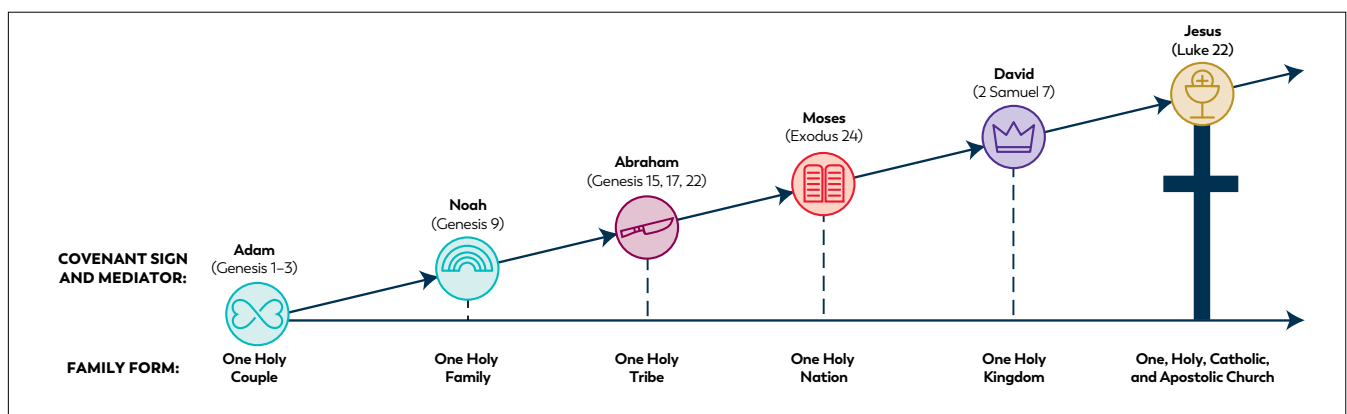


THE TEN COMMANDMENTS

Note: The following listing of the Ten Commandments is from Deuteronomy 5:6-21, from which the traditional Catholic numbering is derived. The commandments also appear in a slightly different form in Exodus 20:2-17.

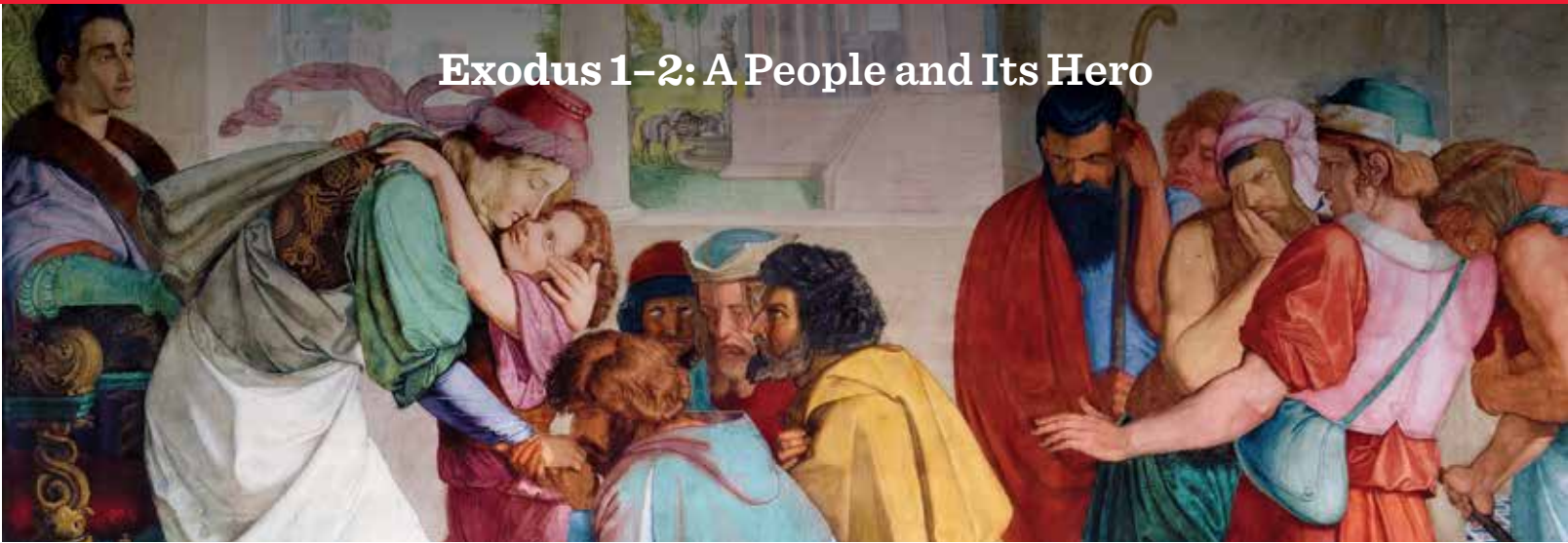
1. "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments."
2. "You shall not take the name of the LORD your God in vain: for the LORD will not hold him guiltless who takes his name in vain."
3. "Observe the sabbath day, to keep it holy, as the LORD your God commanded you. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, or your manservant, or your maidservant, or your ox, or your ass, or any of your cattle, or the sojourner who is within your gates, that your manservant and your maidservant may rest as well as you. You shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out thence with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the sabbath day."
4. "Honor your father and your mother, as the LORD your God commanded you; that your days may be prolonged, and that it may go well with you, in the land which the LORD your God gives you."
5. "You shall not kill."
6. "Neither shall you commit adultery."
7. "Neither shall you steal."
8. "Neither shall you bear false witness against your neighbor."
9. "Neither shall you covet your neighbor's wife."
10. "You shall not desire your neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or anything that is your neighbor's."

Six Covenants: God's Family Plan



Session One

Exodus 1–2: A People and Its Hero



Joseph Reveals Himself to His Brothers by Peter von Cornelius

Note: If you have not read the Introduction to this study, please do so now before you continue. This will help you get the “big picture” of the book of Exodus before you start reading.

A. Establish the Context

As the book of Exodus begins, the people of God have been dwelling in Egypt for nearly four hundred years. Their story began in Genesis, when the family of Jacob (whose name God changed to “Israel”) traveled to the land of the Pharaohs seeking relief from a worldwide famine. God provided for Jacob’s family by setting Joseph, Jacob’s favored son, in a prominent spot in Pharaoh’s royal court. God had given Joseph the interpretation of the Pharaoh’s dreams, thus allowing Egypt to prepare for the coming famine by storing supplies. These would become a source of salvation not only for Egypt but for all the nations, including Joseph’s family. This providential care and blessing continue from the book of Genesis into the book of Exodus as God blesses his family and leads them out of Egypt into their own Promised Land.

In many ways, the opening lines of Exodus make it clear that the book is a direct continuation of Genesis. Some scholars point to the fact that the book itself begins with the word “and,” suggesting a clear bridge from Genesis. But Exodus also marks a new beginning. God’s people were not meant to dwell in Egypt forever, and as Exodus begins, we already see hints of a “new Genesis,” or beginning. The lushness of Goshen, where the Hebrews dwell while in Egypt—as well as the whole of the Nile River Valley—should remind us of the lushness of the Garden of Eden lost so long ago. God is slowly setting the scene for a New Adam (the nation of Israel) to restore what had been lost by the sin of the first Adam.

For the people of Moses’ day, Egypt was the greatest of all world powers. It was a cultural, political, and military powerhouse, but it was also deeply religious. Worship was one of the cornerstones of Egyptian life, but the gods the Egyptians worshiped were idols, and when their appeal began to entice the Hebrews, trouble was sure to follow.

As we begin Exodus, four hundred years after the joyful arrival of Joseph’s family, much has changed. Joseph has died, and so has the pharaoh who was so enamored with the young Israelite interpreter of dreams. Generations have passed. A new pharaoh rules, and as we will see, the long honeymoon has come to an end for Israel. As their sojourn on the banks of the Nile draws to a close, their political fortunes take a turn for the worse.

B. Read the Story

Carefully read Exodus 1–2. Ask yourself the questions *Who? What? When? Where? How? Why?*

As always, pray before you read.

C. Take a Deeper Look

Answering the following questions will draw you into the heart of the story. If you do not understand something, make a note of it to bring up in the discussion.

THE FAMILY TREE (EXODUS 1:1-7)

1. Why do you think Exodus begins with a list of the sons of Jacob who came to Egypt?
2. Read Genesis 1:28 and 22:17-18. How are God’s mandate to the first man and woman and the oath he swore to Abraham beginning to come to fulfillment in the first chapter of Exodus?

FERTILE FRUIT IN A FOREIGN LAND (EXODUS 1:8-22)

3. In Exodus 1:8, we read that the new pharaoh does not “know” Joseph. Since Joseph is a key figure in Egypt’s royal household and national history, prospering Egypt and keeping it from destruction during the great famine, we know this cannot be a literal statement. What do you think the author means by pointing out that the new pharaoh does not “know” Joseph?
4. a. According to the text, why does Pharaoh grow so afraid of the Israelites?
- b. Pharaoh takes three major steps in dealing with the growing population of the Hebrews. What are they, and how do the Israelites react to each one?

A RIVER RUNS THROUGH IT (EXODUS 2:1-10)

5. **Think About It:** The Hebrew word used for the basket in which Moses is placed, *tevah*, was also used for Noah's Ark. How are these two vessels spiritually similar?
6. **New Testament Connection:** In many ways, the early life of Jesus in the New Testament mirrors the early life of Moses. Read Matthew 2:1-23. What parallels do you see between the infancies of Moses and Jesus?

MOSES' FIRST ESCAPE FROM EGYPT (EXODUS 2:11-25)

7.
 - a. Why is Moses forced to flee Egypt?
 - b. What does this episode in Moses' life show us about the need to keep our own emotions in check and about Moses' character? See also CCC 2302.
8. Where does Moses go after fleeing Egypt?
9. In Exodus 2:23-25, we read that the king of Egypt eventually dies, but the Hebrew people remain in bondage. The text tells us that God "heard their groaning, and [he] remembered his covenant with Abraham, with Isaac, and with Jacob." What do you think the author means by this? Had God forgotten his covenant?

D. Application

These questions will help you apply some of the key themes of the session to your life. After meditating on them, respond to God with a brief written prayer if you choose.

- Despite seemingly impossible circumstances during his infancy, not only is Moses' life saved as Pharaoh seeks to kill all male Hebrew children, but God even orchestrates the situation so that Moses' own mother is able to care for him. This should not surprise us, knowing that God desires to care for his children as a loving Father.
- Recall a time in your life when God led you through some circumstance that may have seemed impossible at the time. Are you in such a situation now? How can what you learned from Exodus 1–2 help strengthen your faith?

Dear Lord ...

SESSION ONE TALK NOTES

Exodus 1-2: A People and Its Hero

I. Freedom: The Heart of the Exodus Story

- A.** God calls his people *to* something
 1. More than political liberation from slavery
 2. Freedom *for* something
- B.** Exodus 1 – brings us back to the Genesis story
 1. Symbolism of the number “seventy”
 2. Genesis 1:28 – blessing, “be fruitful and multiply”
 3. Story of Abraham (Genesis 22:17-18)
 4. God is faithful to his promises

II. Exodus 1: A New King of Egypt Arose Who “Did Not Know” Joseph

- A.** *Yada* = “to know” – be “in covenant with”
 1. Adam “knew” Eve – the covenant “knowing” of marriage
 2. “Knowing” – a major theme in Exodus
- B.** Exodus 1:9-10 – Pharaoh fears the Hebrews’ growing numbers
 1. Burdens Israel with slavery and hard service
 2. Orders Hebrew midwives to kill male Hebrew babies; they disobey
 3. Orders that every newborn Hebrew boy be thrown into the Nile

III. Exodus’ Original Hebrew Title = “Book of Names”

- A.** “Name” – a key theme throughout Exodus
- B.** Name of Pharaoh is deliberately excluded as a judgment

IV. Exodus 2 – Levite Couple Gives Birth to a Son

- A.** Baby put into a basket (Heb., *tevah*, “ark”) on the Nile
- B.** Pharaoh’s daughter names him “Moses” – “he who draws out of water” (Exodus 2:10)
- C.** Moses will “draw” God’s people through the Red Sea
- D.** Moses’ first attempt to liberate God’s people is by violence (Exodus 2:11-12)
- E.** Moses flees to Midian and marries Zipporah, the daughter of Jethro
- F.** Firstborn son *Gershom* (“foreigner,” “sojourner”) – see prophecy in Genesis 15:13
 1. Abraham’s descendants will be sojourners (*ger*) in a foreign land
 2. After God frees them, they will enter the Promised Land
- G.** God hears the cry of his people (Exodus 2:23-25)