



CHRISTIANITY WITHOUT THE RELIGION

BIBLE SURVEY

THE UN-DEVOTIONAL

EXODUS

Week 1

Before You Begin Your Journey...

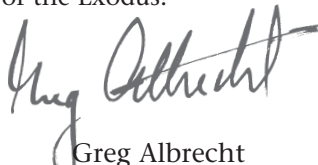
Welcome again to the *CWR Bible Survey*.

The book of Exodus tells the story of Israel's miraculous escape from slavery in Egypt, and the beginning of God's old covenant with Israel. For Christians, this story holds much more than historical significance. It offers many parallels and metaphors to our own spiritual journey.

In some 200 years, Israel had gone from being honored guests under one Pharaoh, to being oppressed slaves under another. But when God intervened to save them, they were far from being a righteous nation. In fact, the Bible indicates that they had absorbed some Egyptian customs and religious practices. Their frequent complaints in the wilderness suggest that in spite of their oppression and slavery, many Israelites had become comfortable and accustomed to life in Egypt. God did not save them because they deserved saving. He saved them because of his amazing grace.

The same is true of Christians. Like the Israelites, God rescued us "while we were yet sinners" (Romans 5:8). In his infinite mercy and patience, he shepherds us out of sin, futility and perhaps detrimental comfort, into eternal life in his kingdom of peace and grace. As with the story of the Israelites, there is often trouble on the way as because of our reluctance to trust and believe God. Many Israelites fell by the wayside because of their unbelief. Not so with God's children under the new covenant—who are under his strong grip of grace!

So join us now in the thrilling story of the Exodus!



Greg Albrecht
President, Plain Truth Ministries

How to Use the CWR Bible Survey...

1—Read and study at your own pace. This is a devotional. It is designed to help you consider and ponder the great truths of God's written revelation. It is designed to help you worship and come to know God. If you get behind, you can always catch up.

2—We suggest you set aside a special time for the *CWR Bible Survey* every day. We recommend allowing 30-45 minutes, but even if you can only spare 15 minutes, try to make it part of your regular schedule.

3—You will need a good Bible. This might be an excellent time for you to consider purchasing a new Bible. Plain Truth Ministries recommends the *New King James Study Bible* published by Thomas Nelson and the *New International Version Study Bible* published by Zondervan.

4—Always read the assigned passage of the daily lesson in your Bible first. Each daily lesson builds upon the portion of the Bible being covered that day. You may want to begin by praying about what God has in store for you as you read, and then look at the questions and background information.

5—Consider the format of each daily lesson. Almost every daily lesson will include:

- **Opening Up to the Word** —a section designed to help you open your mind to the teaching God has inspired.

- **Digging Into the Word**—this section will encourage you to get your nose into the Bible and think deeply about what it says.

- **Living Out the Word**—here you will be challenged to consider the practical implications for your life. How does this passage help you live?

- **Window On the Word**—will offer key insights to help you more clearly understand the daily Bible passage.

6—After you finish the daily lesson, take some quiet time. You may simply think, look out the window, take a walk, or even get down on your knees. But use this time to let this daily lesson sink in. Ask God to show you what he wants you to understand from your reading and study.

7—Consider the *CWR Bible Survey* for small groups in which you may be involved. Tell your friends about it. If you are involved in a small group that meets for prayer and Bible study, introduce your group to it. Many are seeking an easy-to-read guide to help them understand the Bible and to help them know God. the *CWR Bible Survey* can do that!

8—Remember that while we may refer to the Bible as the word of God—the Eternal Word of God is noneother than Jesus, who inspired the Scriptures to be written by human instruments. Words on paper may tell us about him—but it is not the words that we worship—it is Jesus Christ, the Eternal Word.

•Abbreviations Used in *Experiencing the Word*—

Genesis	Ge	Nahum	Na
Exodus	Ex	Habakkuk	Hab
Leviticus	Lev	Zephaniah	Zep
Numbers	Nu	Haggai	Hag
Deuteronomy	Dt	Zechariah	Zec
Joshua	Jos	Malachi	Mal
Judges	Jdg	Matthew	Mt
Ruth	Ru	Mark	Mk
1 Samuel	1Sa	Luke	Lk
2 Samuel	2Sa	John	Jn
1 Kings	1Ki	Acts	Ac
2 Kings	2Ki	Romans	Ro
1 Chronicles	1Ch	1 Corinthians	1Co
2 Chronicles	2Ch	2 Corinthians	2Co
Ezra	Ezr	Galatians	Gal
Nehemiah	Ne	Ephesians	Eph
Esther	Est	Philippians	Php
Job	Job	Colossians	Col
Psalms	Ps	1 Thessalonians	1Th
Proverbs	Pr	2 Thessalonians	2Th
Ecclesiastes	Ecc	1 Timothy	1Ti
Song of Songs	SS	2 Timothy	2Ti
Isaiah	Isa	Titus	Tit
Jeremiah	Jer	Philemon	Phm
Lamentations	La	Hebrews	Heb
Ezekiel	Eze	James	Jas
Daniel	Da	1 Peter	1Pe
Hosea	Hos	2 Peter	2Pe
Joel	Joel	1 John	1Jn
Amos	Am	2 John	2Jn
Obadiah	Ob	3 John	3Jn
Jonah	Jnh	Jude	Jude
Micah	Mic	Revelation	Rev

EXODUS

God's Call
and Redemption
of His People

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Introduction to Exodus

Authorship. None of the first five books of the OT (the Pentateuch) name their authors. However, Hebrew and Christian tradition has held that Moses was the primary author and compiler of Exodus and most of the Pentateuch.

Date. A firm date for the composition of the book of Exodus depends on dating the Exodus event. Two theories for dating the Exodus are supported by biblical and archeological evidence.

Exodus around 1440 B.C. 1 Kings 6:1 says that the Exodus occurred 480 years before the fourth year of Solomon's reign, which began circa 970 B.C. This would date the Exodus event at 1446 B.C. By this assumption, the 40 years in the wilderness during which Moses compiled the Pentateuch material would have been between 1446 and 1406 B.C. Further, some Egyptologists identify the "new king" (1:8) as Ahmose, founder of the 18th dynasty of Egyptian pharaohs (15th century B.C.), who was noted for expelling the Hyksos (Semitic "foreign rulers"). Two of his successors, Thutmose III (1482—1450 B.C.) and his son Amenhotep II (see 2:15, 23; 3:10), would then have been the pharaohs of the oppression and the Exodus, respectively. In this scenario, the Exodus would also be dated around 1446 B.C.

Exodus around 1290 B.C. Other scholars contend that the pharaoh of the oppression was Seti I, while Rameses II was the pharaoh of the Exodus. That would date the Exodus after the ascension of Rameses II (circa 1300 B.C.). Archeological evidence from Palestine points to the appearance of Israelites in Canaan by the late 13th century B.C., which suggests a date for the Exodus in the same century.

The actual date, however, does not effect the rich meaning of this book for Christians today.

Setting and purpose. Two settings, Egypt and Sinai, suggest the dual purpose of the book. How the people came to be in Egypt and how they got from there to Sinai constitutes one

purpose and the first half (1:1–19:2) of the book. How the Hebrew people came to be a distinct nation constitutes another purpose and the second half (19:3–40:38) of the book.

Distinctive features. What makes Exodus distinct is the record of the variety of ways in which God revealed himself to his people. God visited his people through miracles that transcended laws of nature. God demonstrated his ability to speak and act within human history. The glory of God, face of God, presence of God, angel of God and name of God are further manifestations of God and developments of this distinctive theme in Exodus.

Exodus also tells us how God transformed the Hebrews from a slave people into a nation. This nation-building took place under God's old covenant. Obedience to laws and rituals is the condition for enjoying the blessings of the old covenant relationship between Israel and its Redeemer-King.

Israelite law (Hebrew, *Torah*) can be found in two basic forms: (1) a teaching given in universal terms, such as the Ten Commandments; and (2) case-law, covering specific situations, couched in the "If..., then..." form. This entire Law was ascribed to God, with a subservient role given to Moses, the human mediator. This law placed a high value on human life, justice and equity for all classes of people.

Instructions for building the Tabernacle are distinctive in what they teach about God—that he will dwell in the midst of, and yet apart from, the people by virtue of his holiness.

Reading outline

Day	Text	Theme
1-4	Exodus 1:1–4:31	Birth and Call of Moses
5-9	Exodus 5:1–10:29	God's Promise and Plagues
10-12	Exodus 11:1–15:21	Passover and Exodus
13-14	Exodus 15:22–18:27	Food for the Journey
15-19	Exodus 19:1–24:18	The Covenant
20-25	Exodus 25:1–31:18	Building the Tabernacle
26-27	Exodus 32:1–34:35	Covenant Broken and Renewed
28-30	Exodus 35:1–40:38	God's Presence



Tomb painting of Rameses II, held by some scholars to be the pharaoh of the Exodus. By this assumption, Rameses' predecessor, Seti I, would have been the pharaoh of the oppression.

It's Off to Work We Go

Exodus 1:1-22

Imagine that your workload doubled overnight, with no extra pay. Then double the number of children you now have living at home. What problems would that pose for you?

1. It had been more than 200 years since Joseph died. What difference did it make that the new king didn't even know about him?
 2. What labor policy did the new Pharaoh institute? What was most cruel about that? How was his anti-male policy foiled by women (1:17-19; also 2:4, 7-9)?
 3. Who did the midwives fear more—the new king or God? Did that make it okay to lie about the Israelite babies' births to save their lives?
 4. What promised blessing to Adam (Ge 1:28), Noah (Ge 8:17; 9:1, 7), Abraham (Ge 17:2, 6; 22:17), Isaac (Ge 26:4) and Jacob (Ge 28:14; 35:11; 48:4) was being fulfilled by the Israelites (Ex 1:7)?
-

1. Imagine yourself as one of the Hebrew midwives. What would you do if given the order to kill all the baby boys?
2. If your boss or some other authority figure gave you a work order that was contrary to the teachings of Jesus, what would you do? (a) grin and bear it, (b) complain to a colleague, (c) flatly refuse, (d) engage in civil disobedience, (e) fear God and never mind the consequences.

If the **identity of the new king** (v. 8) were known, this would help pin down the date of the Exodus (see Introduction: Date). **Pharaoh** (v. 11, meaning "great house") was not anyone's name, but designated a political ruler or royal title.

DAY 1

OPENING

up to the Word

DIGGING

into the Word

LIVING

out the Word

WINDOW

on the Word

Baby in a Basket

Exodus 2:1-25

OPENING
up to the Word

If you could have chosen another set of parents to raise you, who would they have been? Who would you choose as another set of parents to raise your own children?

DIGGING
into the Word

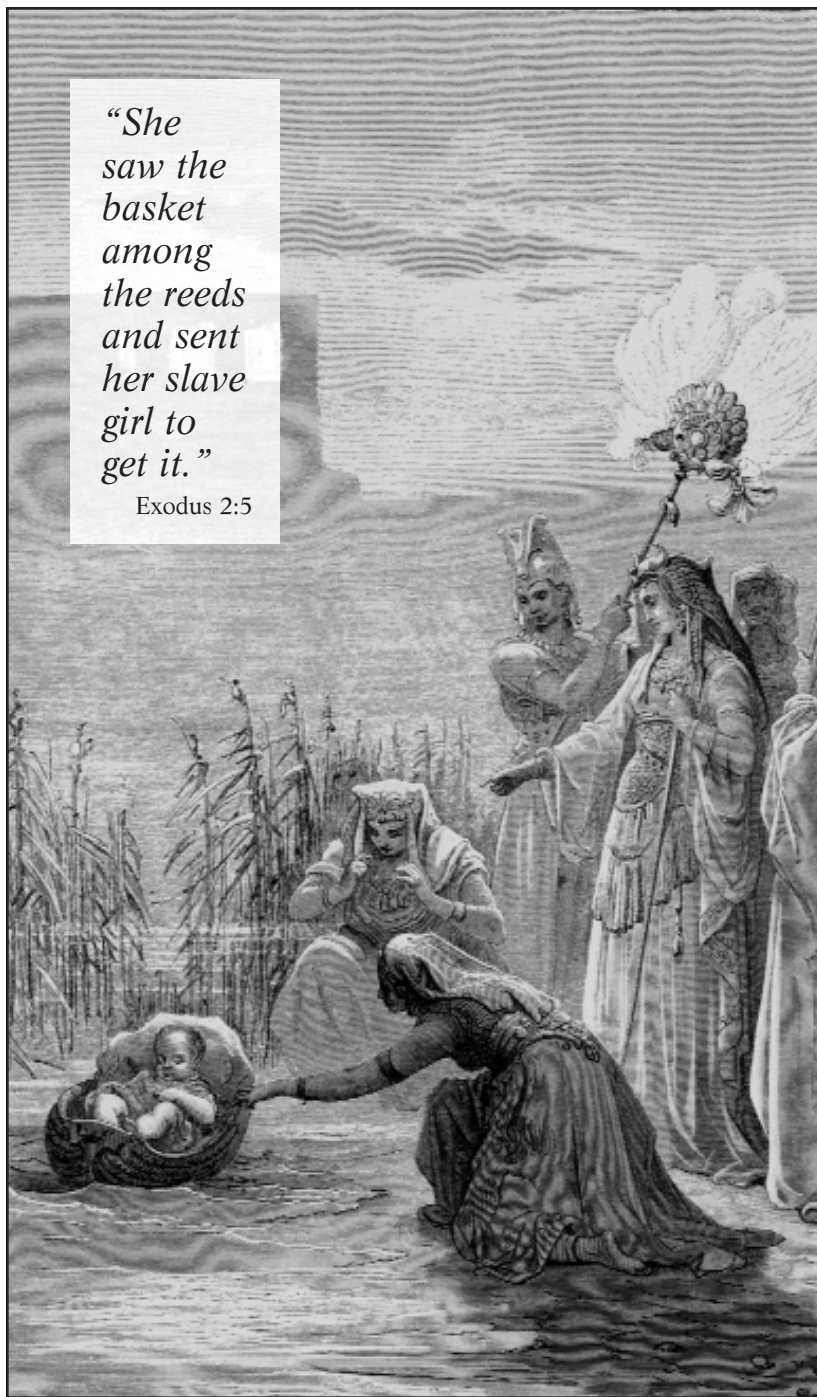
1. What was Moses' mother like? How desperate and fortunate was she?
2. How did the baby-in-the-basket plan meet the needs of Moses? Of his birth mother? Of the adoptive mother? Of Israel?
3. Having grown up a Hebrew in the Egyptian palace, where did Moses' loyalties lie? Did the Hebrews (vs. 14) misunderstand Moses' intentions?
4. What prophetic irony is evident behind the question raised in 2:14 (see Ac 7:27, 30, 35)?
5. Why did Moses run to Midian? (a) to alleviate guilt, (b) to start over as an alien, (c) to gain sanctuary from avengers, (d) to resolve a mid-life crisis, (e) to become a shepherd. Note that Hebrews 11:27 tells us that he left Egypt "by faith."
6. How did Reuel's (Jethro's) family show hospitality to Moses (vs. 16-22)? Meanwhile, what was happening back in Egypt (vs. 23-25)? How did God respond to the Israelites' cry for help?

LIVING
out the Word

1. Were you concerned about any dangers or survival issues when your children were babies? Was God's protection evident in the course of their lives?
2. What dangers or survival issues have you been (or would you be) most concerned about if you experienced a crisis? How has God's protection been evident in the course of your life?
3. Is there a situation in your life that begs for divine intervention? How do you know if God has heard your prayers?

*“She
saw the
basket
among
the reeds
and sent
her slave
girl to
get it.”*

Exodus 2:5



Artwork by Gustav Doré

DAY 3

Light My Fire

Exodus 3:1-22

OPENING
up to the Word

What would make you want to take on a new job? (a) more money, (b) more responsibility, (c) higher thrills, (d) greater benefits, (e) more power, (f) getting fired.

DIGGING
into the Word

1. What sights, sounds, smells and significance did Moses sense about the burning bush (vs. 2-5)?

2. How did God identify himself (vs. 6, 14-15)? What does the divine name mean?

3. How did Moses feel about God sending him to Pharaoh? (a) scared silly, (b) humble, (c) unwilling, (d) unable, (e) unperturbed.

4. Why was Moses so slow to obey? (a) unsure of himself, (b) unsure of God's power, (c) unsure of the Israelites, (d) fearful of a murder rap (see 4:19).

5. What did God promise Moses? (a) Israelite elders would listen, (b) Israelites' misery would end, (c) a short trip, (d) fertile homestead, (e) opposition from all quarters, (f) divine intervention, (g) favor from the Egyptians. Which one persuaded Moses to take the job?

LIVING
out the Word

1. Have you ever stood on "holy ground"? Instead of land and places, what does the new covenant make holy?

2. As Jesus lives his risen life in us, how do we experience God's holiness today?

WINDOW
on the Word

*Anything **holy** (v. 5) was commonplace in nature, but consecrated in purpose, for the Lord's service. **I am who I am** (v. 14) was the divine name that revealed God's eternal nature and dependable character. Jesus applied the short form ("I am") to himself (Jn 8:58-59), which was considered blasphemy by first-century Jews.*

*“There the angel of the Lord
appeared to him in flames of
fire from within a bush.”*

Exodus 3:2



Artwork by Mike Wimmer

DAY 4

What's Your Excuse Now?

Exodus 4:1-31

OPENING
up to the Word

Have you ever made up an excuse to get yourself off the hook or to duck an unpleasant task? Are there any circumstances that might cause you to do this?

DIGGING
into the Word

1. What excuses did Moses try and why (3:11, 13; 4:1, 10, 13)?
2. Which excuses sound like honest concerns? Which ones show laziness or cowardice? True humility? Daring defiance?
3. When did God respond with an explanation? With power? With comfort? With a rebuke?
4. Once he accepted the job, what assistance did Moses receive from Jethro? From Zipporah? From Aaron? From the elders?
5. Why do you think the Lord would kill Moses (or Moses' son) at this point (vs. 24-26; see Ge 17:9-14)? Why is obedience important in this and in all respects, big and small?

LIVING
out the Word

1. What excuses used by Moses are also in your repertoire?
2. Are your marching orders actually coming from Jesus or merely from some religious leader or organization?
3. Can you recall times when God has encouraged you with promises, commands or hands-on assistance?
4. Are there any small details keeping you from continuing your journey with God?

WINDOW
on the Word

"I will harden his heart" (v. 21). *The meaning of this will become apparent in the course of the ten plagues of Exodus. Nine times the hardening is said to be the work of God; another nine times the pharaoh is said to harden his own heart.*

The Straw That Broke...

DAY 5

Exodus 5:1–6:12

In your schoolwork or job, what “last straw” usually breaks the camel’s back? (a) broken promises, (b) brutal honesty, (c) impossible requests, (d) more hours with less pay, (e) power play or trump card by spouse, teacher or boss.

1. Track the dialogue: Who was giving the orders and to whom? (a) Moses, (b) Pharaoh, (c) Pharaoh’s slave drivers, (d) Israelite foremen, (e) Israelite slaves, (f) the Lord.
2. Who of this group was being tested and how?
3. Why didn’t Pharaoh just let the Israelites go and worship in the desert?
4. The Israelites were made to suffer more and more. Why? (a) to eliminate their laziness, (b) to teach them a lesson, (c) to focus their trust in God.

1. What attributes of himself has God revealed to you, and under what circumstances?
2. You are in Moses’ sandals: What do you do when the going gets tough? (a) resign and let Aaron take over, (b) declare war, (c) complain to God, (d) use better sales techniques.
3. Is there a current crisis testing your faith? Can you learn anything from Moses’ and Israel’s experience that applies to your situation?

“I am the Lord...” (6:1-8). Whereas the patriarchs primarily knew God as “God Almighty” (Hebrew, El-Shaddai), God reveals himself to Moses and the Israelites as “the Lord” (Hebrew, Yahweh). He does so in the context of the Exodus. To know God in this way is to know his character.

OPENING

up to the Word

DIGGING

into the Word

LIVING

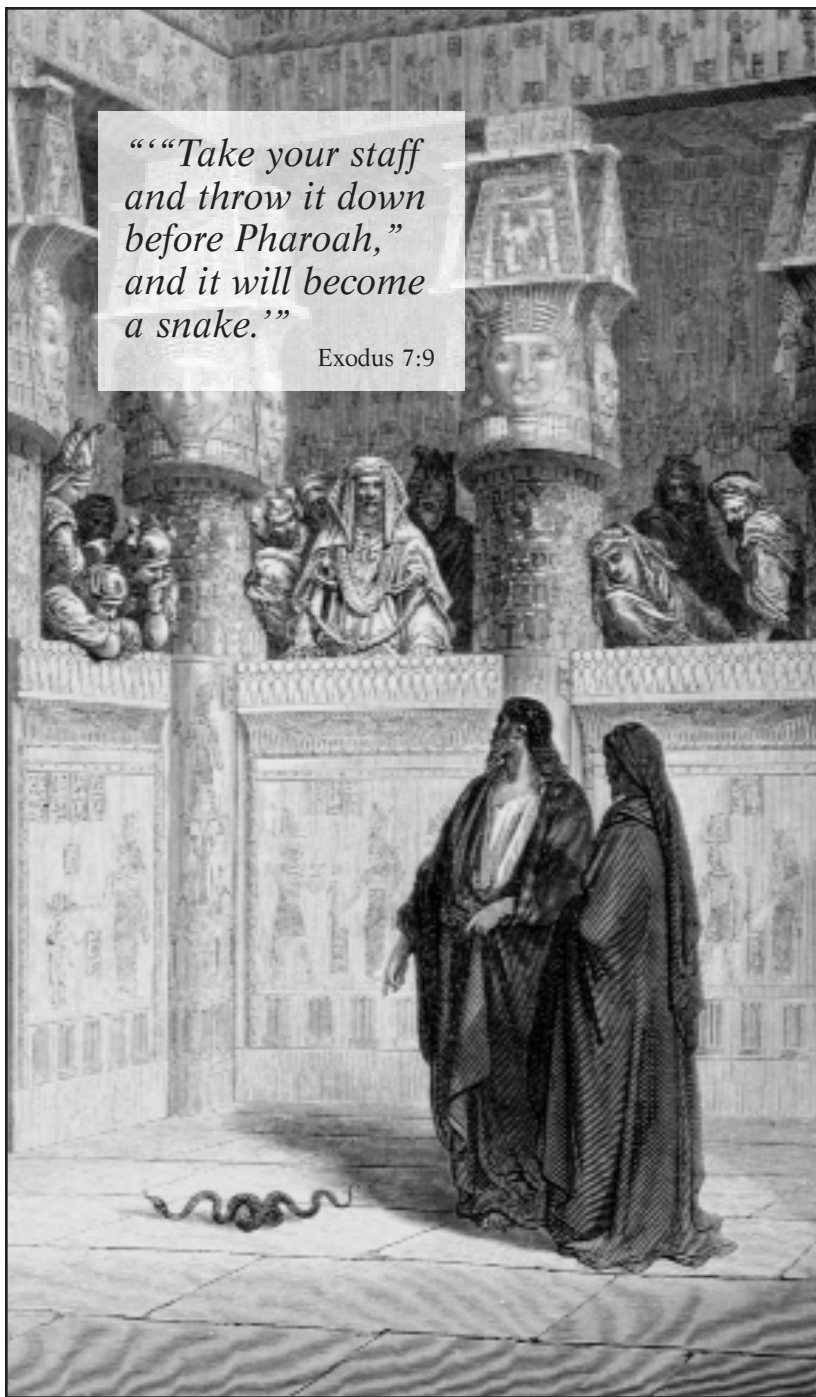
out the Word

WINDOW

on the Word

*““Take your staff
and throw it down
before Pharaoh,”
and it will become
a snake.’”*

Exodus 7:9



Artwork by Gustav Doré

Family Limbs and Liabilities

DAY 6

Exodus 6:13–7:13

If you wanted to impress someone, is there a family member, memory or memorabilia from the family tree that you would rely on?

1. What does Moses' family tree (6:14-25) reveal? (a) spiritual lineage, (b) physical descent, (c) geographic roots, (d) vocational authority.
2. What insecurity did Moses complain of, again (6:30; see 4:10; 6:12)? How did God respond?
3. How was Moses "like God to Pharaoh" (7:1)? (a) he was all that Pharaoh knew of God, (b) he performed God's miracles, (c) he spoke with God's authority through Aaron.
4. Moses and Aaron "did just as the Lord commanded," but their first miracle was matched by Pharaoh's religionists and magicians (7:6-11). How do you think they replicated the miracle? What was the point of Aaron's snake swallowing the others (7:12-13)? As Christians, can we see Christ-centered lessons about the seductions and tyranny of the "religion of Egypt"?

1. Moses' complaint of "faltering lips" was not unlike Paul's being "timid" and "unimpressive" (2Co 10:1, 10). What liabilities do you have that God can use to his glory?
2. Are there times when you feel like Moses—insecure and wishing God had chosen someone else? Like Aaron—loyally covering for another's insecurities? Like Pharaoh—hardened to the truth?

"Amram... bore ... Aaron and Moses" (v. 20). This genealogy, as with others (see Ge 10), implies lines of descent only and may contain gaps. Ascertaining direct parentage from biblical records is sometimes difficult. The names and years raise doubts that Kohath was the grandfather of Aaron and Moses. Since Kohath (v. 18) was born before Jacob moved to Egypt (Ge 46:11), since Israel lived 430 years in Egypt before leaving (Ex 12:40-41), and since Moses was 80 years old at the time (7:7), he was born 350 years after Kohath. Most likely, other "fathers" in addition to Amram came between Kohath and Moses.

OPENING
up to the Word

DIGGING
into the Word

LIVING
out the Word

WINDOW
on the Word

Miracles and Magicians

Exodus 7:14–8:19

OPENING
up to the Word

Has anyone ever gotten your attention with magic tricks, amazing deeds or dramatic announcements? Do any still bring a frown, a smile, a look of disgust or a worried brow?

DIGGING
into the Word

1. Why do you think God turned the Nile to *blood*?
2. What impact did this miracle have on Pharaoh? On the Egyptians? On Moses and Aaron?
3. What surprises you about the way Moses and Aaron dealt with Pharaoh? (a) they were no longer timid, (b) they kept getting suckered, (c) they prayed for him. What was surprising about the magicians' admission (8:19)?
4. By now, Moses and Aaron were feeling tricked by Pharaoh. If they had been in charge (instead of God), what might they have done to Pharaoh?

LIVING
out the Word

1. What imitations of God's power are evident in today's world? How do they affect your faith?
2. As Christ-centered men and women of faith how should we interpret modern plagues that affect innocent people? (a) it rains on the just and the unjust, (b) modern disasters are not from God but are man-made, (c) we should offer aid and pray for comfort and healing on the part of those affected.

WINDOW
on the Word

Some scholars discount the miraculous nature of the first nine plagues, interpreting them as dramatic natural events, supervised by God's timing. By this theory, the first plague might have been the result of the Nile flooding its banks in late summer, just as tons of red sediment were conveyed down from the mountains of Ethiopia. Likewise, masses of frogs could have been driven ashore because the crested Nile River contained algae infested with toxic bacteria. The third plague could have ensued as floodwaters covering the fields became cesspools breeding gnats (vs. 16-17), suddenly released at God's bidding. But the point of these catastrophes—by whatever means God chose to accomplish them—is that God is sovereign over all of nature and every human authority.



““Take your staff and stretch out your hand over the waters of Egypt”...and they will turn to blood.”

Exodus 7:19



““Stretch out your hand with your staff...and make frogs come up on the land of Egypt.””

Exodus 8:5



““Stretch out your staff and strike the dust of the ground,” and...the dust will become gnats.”

Exodus 8:16