



**Curriculum
For Adult Bible Classes
and Small Groups**

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EXODUS
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EXODUS
SERIES OBJECTIVES

1. Grow personally in relationship with God.
2. Grow in reverence for God's power.
3. Foster relationships among class members; building unity and love.
4. Expose the enslaving agents in our lives and claim freedom through relationship with God.
5. Grow in respect for the Bible as the Word of God.
6. Discover all that is written about Jesus in Exodus.
7. Have a high (and consistent) attendance; putting ourselves in the presence of God, his Word and his people.

EXODUS

WEEKLY OBJECTIVES

Participants will ...

1. List the forces that are enslaving them and pray for God's deliverance.
2. Commit to various ministry areas during a ministry sign up. Consider God's invitation to join his work by reflecting on their own giftedness for ministry.
3. Share a personal experience of maturity occurring during discomfort, or when God produced growth through suffering. Construct a "family record" of people who have spiritually influenced their family and contributed to their deliverance.
4. Describe what God has done, or is doing now, in their lives to show that he is God.
5. Write a letter to their children about God's deliverance in their lives by recounting events when God was present and visibly active. Observe communion in view of its Passover origin.
6. Chronicle events during the past year that brought glory to God (in both their family and the church family). Sing a song about God's deliverance. Pray for new Christians who, like the Israelites, may face opposition early in their deliverance.
7. Compose a lament to God. Compile a time capsule of stories, icons, and Scriptures that have special meaning to them. Pray the Lord's prayer together.
8. Create a name for God that glorifies him and testifies to the victories he's given them. Create a list of standards for participation in membership at Richardson East.
9. Consecrate themselves for a period of time before approaching God in prayer or worship.
10. Reword each of the Ten Commandments as a freedom to enjoy rather than rules to follow. Write down the words of the new covenant.
11. Vow to God that they will focus on living out one aspect of Jesus' teachings this week from Matthew 5-7.
12. Remove one potential idol from their lives this week. Pray a prayer of intercession for someone, asking God to forgive them, bless them, or heal them spiritually.
13. Celebrate the Passover as an opportunity to experience the historical meal that recounts God's deliverance and served as a portent for communion.

EXODUS

CURRICULUM FORMAT

- Focus:** A core question in the curriculum that may be selected as a focal point for your discussion.
- Action:** An activity for participants beyond reflection and responding to a question about the text. Most of these can be done in a class setting.
- Ideas:** Suggestions to make teaching a little easier.
- Major Themes:** A list of themes in the text.
- Reflection:** Questions to guide discussions or the presentation of the teacher.
- Additional Notes:** Supplemental material that may be useful during discussions.

EXODUS
WEEK 1: From Freedom to Slavery
Chapters 1, 2

Focus: What has enslaved us? What has crept up on us over time that might have gone unnoticed? Is God concerned about something in our lives that we may be unaware of? (insecurity, pride, hidden sin, distractions, etc.?)

Action: *List* the forces that are enslaving you and *pray* for God's deliverance.

Ideas:

- A map of Egypt would be a helpful visual aid for this lesson.
- Select 4 or 5 discussion questions and divide your class into as many smaller groups. Give one question to each group to discuss then report on.

Introduction:

Read **Luke 24:27**, **Luke 24:44**, **John 5:39**, and **John 5:46**

“And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.” (Luke 24:27)

“Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.” (Luke 24:44)

“You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me ...” (John 5:39)

“If you believed Moses, you would believe me, for he wrote about me.” (John 5:46)

What is written about Jesus in Exodus? (Share Series Objectives)

See also Dt. 18:15 – Moses prophesied that God would raise up another prophet

Acts 7:2-18 (Abraham to Pharaoh)

Acts 7:17-29 (Moses' birth to Midian)

This is Stephen's response to the High Priest of the Sanhedrin immediately before he was stoned.

Genesis 15:13,14 – God foretells the Exodus to Abraham

Genesis 50:22-26 – Joseph foretells the Exodus to his brothers

Major Themes (Ch. 1):

1. The greatly increasing mass of Israelites
2. The great burden placed on them by the Egyptians

What began as one family fled to Egypt to avoid a famine resulted in many descendants, the size of a nation, working for an oppressive Pharaoh.

Great Mass of Israelites:

- 1:7 “the Israelites were fruitful and multiplied greatly and became exceedingly numerous so that the land was filled with them.”
- 1:9 “the Israelites have become much too numerous for us.”
- 1:12 “the more they were oppressed, the more they multiplied and spread.”
- 1:20 “the people increased and became even more numerous.”

Great Labor of the Israelites:

- 1:11 “they put slave masters over them to oppress them with forced labor.”
- 1:12 “they were oppressed.”
- 1:13 “the Egyptians ... worked them ruthlessly.”
- 1:14 “the Egyptians ... made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly.”
- 2:11 “Moses ... watched them at their hard labor.”

Reflection:

- a. Both the Exodus writer and Stephen emphasize the fact that Pharaoh did not know about Joseph. Is there any reason to believe that if he had, he may not have reacted the way he did?
“Then another king, who knew nothing about Joseph, became ruler of Egypt” (Acts 7:18)
“Then a new king, who did not know about Joseph, came to power in Egypt” (Ex. 1:8)
- b. It seems the midwives (Shiphrah and Puah) were not completely honest with Pharaoh in 1:19 about why they did not obey. They intentionally “did not do what the king of Egypt had told them to do; they let the boys live” (1:17). Why were their actions and their deceit acceptable to God? (“God was kind to the midwives ... and he gave them families of their own.”) (Ex. 1:21)
- c. Compare the actions of the midwives to the actions and lies of Rahab in Joshua 2:2-6 (and her reward in Hebrews 11:31). They were all saving God’s people from death. The midwives were motivated out of fear of God. Rahab was motivated because of her faith. How do both fear and faith help us do what is right? When is civil disobedience pleasing to God?

Major Themes (Ch. 2):

1. Multiple events that threaten Moses' life
2. God's concern for Israel
3. Moses' concern for the mistreated

One primary theme is found in the multiple events that threaten Moses' life. While it appears these might prevent him from being used by God they may actually have prepared him for service. Moses was supposed to be killed at birth (1:16,22), but became a murdering fugitive (2:14,15), that Pharaoh tried to kill again (2:15). He ended up an "alien in a foreign land" called Midian (1:22).

A second major theme of Exodus two is God's concern for Israel (2:25). He "heard their groaning" (2:24) and remembered his covenant offered to Abraham (Gen. 15:17-18; 17:7), Isaac (Gen. 17:19; 26:24), and Jacob (Gen. 35:11,12).

A third major theme is Moses' concern for the mistreated and oppressed. He defended a Hebrew being mistreated by an Egyptian (2:11,12), a Hebrew being mistreated by another Hebrew (2:13) and defended a group of Midianite shepherdesses being mistreated by other shepherds (2:16,17).

Reflection:

- d. Pharaoh imagined that the Israelites would become a problem for Egypt (1:10). His first solution was to work them harder (1:11) but they multiplied. Then he commanded the midwives to kill all the boys (1:16) but the boys still lived. Finally, he commanded "all his people" (1:22) to throw every boy into the Nile, but Moses still survived, living in Pharaoh's own house (2:10). God's will and his work cannot be thwarted by human intervention. How have you seen this to be true? How have you seen God use something that people intended for evil for his own good? (Moses' mother not only cared for and nursed her own child, but also she got paid to do it. In addition, her son then became the "grandson" of Pharaoh.)
- e. Moses was delivered in a basket on water. How have the great deliverances of the Bible involving water influenced your understanding of baptism? (The Flood, Baby Moses, Crossing the Red Sea, Crossing the Jordan)
- f. Read Hebrews 11:24-26. The Hebrews writer lets us see a part of the story not told by the Exodus writer. Moses refused to live the luxurious life of an Egyptian prince, but was mistreated along with the Israelites. How does this information influence your perception of Moses? How would someone today choose "disgrace for the sake of Christ"?
- g. After Moses killed the Egyptian and buried him in the sand he learned an important lesson about gossip and sin (2:14). Word spread quickly and his guilt was revealed. There is a principle at work here. If we cover our sin, God will uncover it. If we uncover it before God, he will cover it. Consider the following verses:

“Blessed is he whose transgressions are forgiven, whose sins are covered ... I acknowledged my sin to you and did not cover up my iniquity. I said, ‘I will confess my transgressions to the Lord’ and you forgave the guilt of my sin.” (Psalm 32:1,5)

“Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.” (Heb. 4:13)

- h. The Israelites knew God’s promises to Abraham, Isaac, & Jacob. They also knew what Joseph had said about being led by God out of Egypt one day (Gen. 50:24,25). How do their desperate cries to God (2:23,24) reflect our own situation?
- i. God is said to have “remembered his covenant with Abraham, with Isaac and with Jacob.” (Ex. 2:24). This story occurs between God’s covenant promise and the full realization of that promise. What has God promised that is still unfulfilled?
- j. Ex. 2:25 says, “God looked on the Israelites and was concerned about them.” What do you think concerns God today? Is there any way to know?

Additional Notes:

Genesis 50

The events of Jacob’s death and burial foreshadow the exodus event: (cf. Ex. 12; 14)

Joseph asked Pharaoh for permission to leave Egypt and bury his father (50:5)
Joseph’s household, his brothers, and those of his father’s household went (50:8)
(only their children, flocks and herds were left in Goshen – 50:8)
Pharaoh’s officials, dignitaries of his court, and dignitaries of Egypt went (50:7)
“Chariots and horsemen also went up. It was a very large company.” (50:9)

God promised land to Israel:

To Abraham (Gen. 12:7; 13:15,17; 17:8)

“The whole land of Canaan I will give as an everlasting inheritance to you and your descendants after you.” (17:8)

To Isaac (Gen. 26:3)

“To you and your descendants I will give all these lands and will confirm the oath I swore to your father Abraham.” (Gen. 26:3)

To Jacob (Gen. 28:13,15)

“I will give you and your descendants the land on which you are lying.” (28:13)

“I will bring you back to this land.” (28:15)

“God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob.’ And Joseph made the sons of Israel swear an oath and said, ‘God will surely come to your aid, and then you must carry my bones up from this place.’” (Gen. 50:24,25)

“By faith Joseph, when his end was near, spoke about the exodus of the Israelites from Egypt and gave instructions about his bones.” (Heb. 11:22)

Exodus 1:1-5

While the Hebrew translation of the OT mentions 70 descendants of Jacob (Ex. 1:5), the Greek translation of the OT (the Septuagint) adds 5 more names to the list of descendants in Gen. 46:20. Stephen mentions there were “75 in all” (Acts 7:14).

Exodus 1:6-14

“The Israelites were fruitful and multiplied greatly and became exceedingly numerous, so that the land was filled with them”(Exodus 1:7). Earlier, God had said, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.” (Gen. 1:28; 9:1,7). The Israelites were just doing what they were told to do. They were living, working, having babies and obeying God. But this became a threat to the Egyptians. Humans were commanded to rule over the animals (Gen. 1:28), but the king of Egypt started to rule over other humans. There were about 600,000 Israelite men (besides women and children). (12:37)

Note that in addition to God’s command to Adam and Noah to increase (Gen 1:28; 9:1,7), God promised that he would help increase their numbers

To Abraham:

- “I will make you into a great nation” (Gen. 12:2)
- “...count the stars – if indeed you can count them. So shall your offspring be.” (Gen. 15:5)
- “I will ... greatly increase your numbers.” (Gen. 17:2)
- “I will make you very fruitful; I will make nations of you.” (Gen. 17:6)
- “I will surely ... make your descendants as numerous as the stars in the sky and as the sand on the seashore.” (Gen. 22:17)

To Isaac:

- “I will make your descendants as numerous as the stars in the sky” (Gen. 26:4)

To Jacob:

- “Your descendants will be like the dust of the earth” (Gen. 28:14)
- “be fruitful and increase in number. A nation and a community of nations will come from you.” (Gen. 35:11)
- “I am going to make you fruitful and will increase your numbers.” (Gen. 48:4)

The Egyptians made the Israelite’s lives “bitter” (1:14). This fact correlates with the use of bitter herbs in the Passover (12:8).

Words describing Israel’s situation: (1:11-14)

- “oppress” (1:11)
- “forced labor” (1:11)
- “oppressed” (1:12)
- “worked ruthlessly” (1:13)
- “lives bitter” (1:14)
- “hard labor” (1:14)
- “all kinds of work” (1:14)
- “hard labor” (1:14)
- “used ruthlessly” (1:14)

The length of time the Israelites were in Egypt is 430 years “to the very day” (Ex. 12:40,41). Stephen mentioned that it was 400 years (Acts 7:6), apparently rounding down. God’s promise to Abraham foretold a 400-year slavery (Genesis 15:13-16). Apparently he rounded down as well. Paul said that the law was “introduced 430 years later”, meaning after the first promise of God to Abraham, Isaac, and Jacob (Galatians 3:17).

Exodus 1:15-2:10

- Shiphrah and Puah (Hebrew midwives - 1:15)
- Miriam (Moses’ sister - 15:20)
- Moses’ mother is not named (2:1,2), though possibly in 6:20 (Jochebed).
- Pharaoh’s daughter is not named (2:5,7, 9,10)
- Reuel (or Jethro in 3:1) (Moses’ father-in-law - 2:18)
- Zipporah (Moses’ wife - 2:22)
- Gershom (Moses & Zipporah’s son - 2:22)

The Hebrew word for Moses’ “basket” (Ex. 2:3) is the same word used for Noah’s ark (Ge. 6:14). Both were covered with tar and pitch.

Compare the response of Pharaoh’s daughter when she found Moses in the Nile (2:6) to God’s response when he heard Israel’s prayers (2:23-25)

Pharaoh's daughter gave Moses his name, saying, "I drew him out of the water" (2:10). The name sounds like the Hebrew for "draw out." Moses was used by God to "draw out" Israel from Egypt. God said, "I will bring you out" (6:6). Moses' wife was among her sisters when they reported that: "He even drew water for us ..." (Ex. 2:19).

An Egyptian woman rescued this baby and a Midianite woman married this man who would help rescue the Israelites.

Despite the fact that Pharaoh tried to "deal shrewdly" with the Israelites to suppress them, the midwives (1:17), Moses' mother (2:2,3), and Moses' sister (2:7) dealt shrewdly with Pharaoh. Moses' sister was Miriam (named in 15:20 as Aaron's sister).

Exodus 2:11-25

Moses did to one Egyptian (2:11,12) what God later did to the entire nation (12:29)

Zipporah's father (Moses' father-in-law) is known by both the names "Reuel" (2:18) and "Jethro" (3:1). He was "a priest of Midian" and owned flocks of sheep (2:16; 3:1).

Moses was in Midian a "long period" of time (Ex. 2:23). Stephen helps us with more information. He tells us that Moses was in Midian 40 years (Acts 7:29,30).

EXODUS

SERIES EVALUATION

Which Bible Class did you attend? _____
 (if unsure you may list teacher or room #)

Please respond to the following items by circling your level of agreement.
 1 (strongly disagree), 2 (disagree), 3 (uncertain), 4 (agree), and 5 (strongly agree)

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree
1. I have grown spiritually (in relationship with God) because of this series.	1	2	3	4	5
2. I have grown in reverence for God's power (or was reminded of my existing reverence for God's power).	1	2	3	4	5
3. I grew in my relationships with other class members.	1	2	3	4	5
4. I can name the things that enslaved me and have found freedom through relationship with God.	1	2	3	4	5
5. I grew in respect for the Bible as God's Word (or was reminded of my existing respect for the Bible).	1	2	3	4	5
6. I understand how Exodus foreshadows and points to the coming of Jesus.	1	2	3	4	5
7. How many weeks of this 13 week series did you attend? (approximate if unsure)	Weeks: _____				
8. What additional comments would you make about this series? What did you enjoy? Is there anything you learned? How were you blessed by this study?					