

June 28th, 2020

Raising Up a Deliverer
Exodus 1-2

BIBLE IN A YEAR READING PLAN

June 21 Psalms 40-45 June 25 Psalms 66-69
June 22 Psalms 46-50 June 26 Psalms 70-73
June 23 Psalms 51-57 June 27 Psalms 74-77
June 24 Psalms 58-65 June 28 Psalms 78-79

Lesson Introduction: Last week we finished out our study of Genesis, and this week we continue our study of the Pentateuch (Torah, Books of the Law) by diving into Exodus! Exodus is one of the most intriguing narratives in all of Scripture. In *Exalting Christ in Exodus*, Tony Merida writes, “*Exodus means ‘a going out,’ or ‘departure’ (taken from the Septuagint and the Greek noun ‘exodos’). A true masterpiece, the book of Exodus provides the historical account of God’s deliverance of His people from Egypt’s cruel slavery. The narrative captivates and challenges us. We should not see it as a tale from the distant past but as an eternally important and relevant story for our lives” (pg. 13).*

As we examine this incredible book, we will see how the Lord is faithful to deliver His people and see clearly that God is preeminent in power and glory in all the world. We will be reminded of how we have been set free from the bondage of sin by the blood of Christ, and how we have been called to be sojourners who seek to glorify God as we await the promised land. (*Merida, Exalting Christ in Exodus, pg. 18*). This book holds great relevance for our lives, and ultimately points us to Christ our Savior.

As we study this week, we will learn how it was that the Israelites fell into Egyptian bondage, and see an unlikely deliverer introduced. We will see how God’s law supersedes man’s law, how God brings life from death, and ultimately, how God knows the burdens of His people, hears our cries, and provides deliverance in our time of need.

FOUNDATIONAL TRUTHS:

- **God’s people are called to act mercifully and do justice, (1:15-21, Micah 6:8)**
- **God preserves His people through treachery, and brings life and salvation from deadly peril (1:21-2:22)**

- **God sees, hears, and knows the struggles of His people, and He delivers us from bondage (2:23-25)**

Read Exodus 1-2**Discussion Section 1: Mercy and Justice (1:15-21)**

-How did it come to be that the Israelites found themselves enslaved under the Egyptians?

-What do the actions of Saphirah and Puah teach us about the way we are to interact with governmental authority?

-What do their actions teach us about how we should address oppression and injustice in the world?

Note: At the start of the book of Exodus, we see that Israel is simultaneously thriving and suffering. If you remember, Jacob and his entire family had moved to Egypt toward the end of Genesis. On his deathbed, Joseph had reminded his family that, while God had brought them to Egypt for a season, He would one day bring them out of that land and give them the land that He had promised Abraham, Isaac, and Jacob (*Gen. 50:24*). In the first 7 verses of Exodus, we see that things are going quite well for the people of Israel in the land of Egypt. In *Genesis 46:27* we are told that “*all the persons of the house of Jacob who came into Egypt were seventy.*” By the time we get to *Exodus 12:37*, we learn that Israel had expanded to six hundred thousand men, not including women and children. With that information alone, we might surmise that things had gone quite well for the nation of Israel during their time in Egypt. Then we get to *V. 8...* “*Now there arose a new king over Egypt, who did not know Joseph.*”

This new king would begin to feel threatened by the increase of population amongst the Israelite people, fearful that they might rise up and overthrow his rule. So, he decided to enslave them, working them ruthlessly, greatly oppressing them (*1:8-14*). As if that were not enough, the king also instructed the Hebrew midwives to kill every male child born of a Hebrew woman (*1:15-16*). The way that Saphirah and Puah responded to the king’s orders teaches us much about our responsibility as the people of God to love mercy and do justice. *V. 17* tells us that Saphirah and Puah were God-fearing women who refused to do what the king of Egypt commanded them to do, but let the male children live. As Christians, we are called to submit to governmental authorities, and obey

the laws we live under (**Romans 13:1-7, 1 Peter 2:13-17**). At the same time, we are also told that the Lord requires that we act justly and love mercy (**Micah 6:8**). What the Scriptures teach us clearly is that if the government asks us to act in a way that contradicts God's commandments for our lives, we must always choose God's way over man's way (**Acts 5:29**). These women saw clearly that there was a grave injustice being done, and they refused to act unjustly toward the Hebrew families.

As Christians, we must look to the example of Saphirah and Puah, seeking to do justice, even in unpopular or dangerous situations. There are many injustices in the world today. One modern day example of this is how our government allows the abortion of human life. As Christians, we should stand against such injustices, even if it means that some might call us bigots. We should be deeply troubled by racial injustice, or the untold amount of sex trafficking that goes on in our country. As God's children, we must never turn a blind eye to the injustices that are prevalent in our societies, rather, we should seek to shine the light of Jesus on each of those situations, trusting that God's blessing will be on our lives as we seek to do justice and love mercy, and walk humbly with Him (**1:20-21**). And may we not fail to realize that God uses our merciful actions in the fight against such injustices not simply to bring about social change, but to bring salvation to those who are in bondage. That is exactly what he would do through the actions of Saphirah and Puah.

Discussion Section 2: From Death to Life (1:21-2:22)

-How does the preservation of the life of Moses in these verses correlate with the life of Jesus?

-What are some examples throughout the Bible of how **"God takes a place of death and turns it into a place of life and salvation"**? (*Merida, Exalting Christ in Exodus, pg. 30*)

-What is the significance of the meaning of Moses' name?

Note: When the Pharaoh realized that Saphirah and Puah were not getting the job done, he made an edict that all Hebrew newborns who are male were to be cast into the Nile (**1:22**). What a tragic time it must have been for the Hebrew families, as they lived in fear that their child could be next. Amazingly, the Lord would use this horrific event to raise up a deliverer for His people. As

we see how Moses floated the Nile until he made it safely into the hands of the Pharaoh's daughter, we are reminded that so often, God takes what should be certain death, and brings from it life and salvation! The Nile should have been a death sentence for Moses, but instead it was used as God's vessel to deliver a deliverer into the palace of Pharaoh himself! Again, Tony Merida reminds us, **"In seeing this, we should recognize a biblical pattern: God takes a place of death and turns it into a place of life and salvation. Think about Noah and the flood; Jonah and the sea/fish; the Red Sea and God's people; and how Jesus' tomb became the place of life. All of these stories point to God's divine power to take death and bring life"** (*Merida, Exalting Christ in Exodus, pg. 30*).

The Pharaoh's daughter would name the child Moses, which means **"to draw out"** (**2:10**). This name not only held significance because he was drawn out of the water but represented exactly what the Lord would use the child for. God would make this little baby into a deliverer. He would be drawn out to the desert, but then would one day return to draw God's people out of bondage in Egypt. Years later, another baby boy would be born, this time, in Bethlehem. An evil king would try to kill Him, He would find refuge in a foreign land (interestingly enough, that land would be Egypt), but He would return, and God would raise Him up to be the deliverer not just of the Israelites, but of every nation, tribe, and tongue (**Matthew 2:7-18, John 3:16-17, 12:44-50, Revelation 7:9-10**).

Discussion Section 3: Deliver Us! (2:23-25)

-What do these verses teach us about our relationship with God?

Note: As our lesson comes to close, we are reminded that God's people are never abandoned by Him. He had not forgotten the covenant that He had made with Abraham, and these years of oppression were not a surprise to Him (**Genesis 15:12-21**). The last verses of chapter 2 should be a great comfort to us. God hears our cries and does not neglect us. He sees the situation that we are facing, He is not blind to it. And He knows... He knows the agony that we are feeling. He knows how frustrated we are. He knows... And, as we will see over the next several chapters, He moves on behalf of His people to deliver us, in ways so extraordinary that our only response can be to praise His Holy Name!