

Israel Increases Greatly in Egypt

1 These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: 2 Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, and Benjamin, 4 Dan and Naphtali, Gad and Asher. 5 All the descendants of Jacob were **seventy** persons; Joseph was already in Egypt. 6 Then Joseph died, and all his brothers and all that generation. 7 But the people of Israel were **fruitful** and increased greatly; they **multiplied** and grew exceedingly strong, so that the land was filled with them.

Pharaoh Oppresses Israel

8 Now there arose a new king over Egypt, who did not know Joseph. 9 And he said to his people, "Behold, the people of Israel are too many and too mighty for us. 10 Come, let us deal shrewdly with them, lest they **multiply**, and, if war breaks out, they join our enemies and fight against us and escape from the land." 11 Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. 12 But the more they were oppressed, the more they **multiplied** and the more they spread abroad. And the Egyptians were in dread of the people of Israel. 13 So they ruthlessly made the people of Israel work as slaves 14 and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

15 Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, 16 "When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him, but if it is a daughter, she shall live." 17 But the midwives **feared God** and did not do as the king of Egypt commanded them, but let the male children live. 18 So the king of Egypt called the midwives and said to them, "Why have you done this, and let the male children live?" 19 The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are vigorous and give birth before the midwife comes to them." 20 So God dealt well with the midwives. And the people **multiplied** and grew very

? Questions

! Literary elements

➔ Prayer

* Cross References

! Motif: Sevens. Again, possibly making note of God's sovereignty in his plan for redemption.

! Recurring Motifs: fruitful and multiplied (started in Genesis and we will continue to see these motifs throughout Scripture).

? Why are their names given? "This narrative names so few people (not even naming pharaohs!) that it is probably a further display of the narrator's approval of the women's deeds that he gives their names" (ESV Study Bible 1:15-22).

! Recurring Motif: feared God. "The Hebrew midwives show through their defiant actions that they feared God more than they feared the king of Egypt... The exemplary actions of the midwives signify a central theme of the book of Exodus: Israel is called to fear God above any other ruler, nation, or circumstance" (ESV Study Bible 1:15-22).

strong. 21 And because the midwives **feared God**, he gave them families. 22 Then Pharaoh commanded all his people, “Every ^①son that is born to the Hebrews you shall cast into the Nile, but ^①you shall let every daughter live.”

The Birth of Moses

2 Now a man from the house of Levi went and took as his wife a Levite woman. 2 The woman conceived and bore a son, and when ^②she saw that he was a fine child, she hid him ^①three months. 3 When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank. 4 And his sister stood at a distance to know what would be done to him. 5 Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it. 6 When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, “This is one of the Hebrews’ children.” 7 Then his sister said to Pharaoh’s daughter, “Shall I go and call you a nurse from the Hebrew women to nurse the child for you?” 8 And Pharaoh’s daughter said to her, “Go.” So the girl went and called the child’s mother. 9 And Pharaoh’s daughter said to her, “Take ^②this child away and nurse him for me, and I will give you your wages.” So the woman took the child and nursed him. 10 When the child grew older, she brought him to Pharaoh’s daughter, and he became her son. She named him Moses, ^②“Because,” she said, “I drew him out of the water.”

Moses Flees to Midian ^①

11 One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. 12 He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. 13 When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, “Why do you strike your companion?” 14 He answered, ^①“Who made you a prince and a judge over us? Do you mean to



Thematic term: son. God later refers to Israel as his “firstborn son” (4:22) and warns that refusal to listen will lead to the death of Egypt’s firstborn (4:23), which comes about in the tenth plague (12:29-30)” (ESV Study Bible 1:16).



Irony: Pharaoh is worried about the threat of Israel’s sons, but “it is the faithfulness of some of Israel’s daughters who fear God more than Pharaoh who are highlighted here... and in the following narrative (Moses’ mother and sister) are part of the means by which God will eventually bring his people out of slavery... and Pharaoh’s own daughter is the one who acts to save Moses’ life” (ESV Study Bible 1:22).



What does it mean, she saw that he was a fine child? “The Hebrew is literally, ‘she saw him, that he was good.’ This may refer simply to Moses being ‘healthy.’ Some see this as an echo of the creation account (1:7); this would fit with the way the opening events in the book of Exodus act as a creation-like account for the birth of Israel as a nation.” (ESV Study Bible 2:2).



Recurring Motif: threes



How does Miriam’s courageous act perhaps mirror the courage and resulting blessing of the midwives? How does this reveal God’s heart and character?



What does Moses mean? The Hebrew name sounds like “to draw out” but could also be related to the common Egyptian word for “son.” “The irony of such a dual reference would be that her action not only prefigures but is also a part of the means God uses to “draw” Israel as his “son” out of Egypt” (ESV Study Bible 2:10).



Motif: Moses’ preservation. “His life is preserved as an infant and as a young man... In the NT, these two particular narrative motifs will converge in the events of Jesus’ preservation from Herod through the flight to Egypt (Matt. 2:13-23). It is crucial for the first audience to know how God preserved Moses... for them to embrace him as their prince, judge, and lawgiver” (ESV Study Bible 2:1-22).



Foreshadowing the grumbling of the Israelites when Moses is their prince and judge.

kill me as you killed the Egyptian?" Then Moses was afraid, and thought, "Surely the thing is known." 15 When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by ^① a well.



"Moses repeats the actions through which both Isaac (through Abraham's servant (Gen. 24:1)) and Jacob (Gen. 29:2) interacted with women who would become their wives" (ESV Study Bible 2:15).

16 Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father's flock. 17 The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock. 18 When they came home to their father ^② Reuel, he said, "How is it that you have come home so soon today?" 19 They said, "An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock." 20 He said to his daughters, "Then where is he? Why have you left the man? Call him, that he may eat bread." 21 And Moses was content to dwell with the man, and he gave Moses his daughter Zipporah. 22 She gave birth to a son, and he called his name ^② Gershom, for he said, "I have been a ^① sojourner in a foreign land."



Who is Reuel? He is later referred to as Jethro, the priest of Midian.



What does Gershom mean? It sounds like the Hebrew for sojourner.



Recurring Motif: sojourner

God Hears Israel's Groaning

23 During those many days the king of Egypt died, and the people of Israel ^① groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. 24 And ^① God heard their groaning, and **God remembered** his **covenant** with Abraham, with Isaac, and with Jacob. 25 **God saw** the people of Israel—and **God knew**.



Recurring Motif: Groaned



Recurring Motifs: God hears; God remembers; covenant; God sees; God knows. (God reveals himself through these motifs beginning in Genesis and throughout the rest of Scripture).



Foreshadowing: Moses acts as a shepherd, and is soon called to shepherd the people of Israel in the wilderness.

The Burning Bush

3 Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, ^① and he led his flock to the west side of the **wilderness** and came to Horeb, the mountain of God. 2 And the ^② **angel of the Lord** appeared to him in a ^① **flame of fire** out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. 3 And Moses said, "I will turn aside to see this great sight, why the bush is not burned." 4 When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." 5 Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is ^① **holy** ground." 6



What is Mount Horeb, and why is it called the mountain of God? It is another name for Mount Sinai where God meets with Moses later on.



Who exactly does this identify? The text later identifies the angel of the Lord as God.



Recurring Motif: God continues to reveal himself through fire (when he makes a covenant with Abraham - the flaming torch is representative of his role in the covenant (Gen. 15:17), and later on as a pillar of cloud and fire).



Theme: God is holy.

And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.



How does this encounter compare to the many others Moses will have with God? Does he still seem to have the same fear?

7 Then the Lord said, "I have surely **seen** the affliction of my people who are in Egypt and have **heard** their cry because of their taskmasters. I **know** their **sufferings**, 8 and **I have come down** to deliver them out of the **hand** of the Egyptians and to **bring them up out** of that land to a good and broad land, **a land flowing with milk and honey**, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. 9 And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. 10 Come, I will send you to Pharaoh that you may bring **my people**, the children of Israel, out of Egypt." 11 But Moses said to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?" 12 He said, "**But I will be with you**, and this shall be the **sign for you**, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."



Recurring Motifs: sufferings; God comes down; hand; bring them up out.



Romans 8:18



Recurring Motif associated with the promised land: a land flowing with milk and honey.



Recurring Motif: my people



What is important about the way God answers Moses' question dealing with his insecurities?



Recurring Motif: I will be with you; sign for you.

13 Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" 14 God said to Moses, "**I am who I am.**" And he said, "Say this to the people of Israel: 'I am has sent me to you.'" 15 God also said to Moses, "Say this to the people of Israel: '**The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob**, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations. 16 Go and gather the elders of Israel together and say to them, 'The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, 'I have observed you and what has been done to you in Egypt, 17 and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with **milk and honey.**'" 18 And they will **listen** to your voice, and you and the elders of Israel shall go to the king of Egypt



"Given the polytheism and pantheism of the time, it was essential to know the name of the one true God. Further, in ancient cultures, to know the name of someone was to know something very essential about that person" (ESV Study Bible 3:13).



What does God reveal about himself through this name, especially in relation to the other gods and religions with which Moses was familiar? (The ESV follows the tradition of replacing Yahweh, I am, with LORD).



John 8:58



Another name, or title, attributed to God: "The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" - the name he is to be remembered by forever.



Matthew 22:30-33



Recurring Motifs: listen; sacrifice; wilderness

and say to him, 'The Lord, the God of the Hebrews, has met with us; and now, please let us go a **three days'** journey into the **wilderness**, that we may **sacrifice** to the Lord our God.' 19 But I know that the king of Egypt will not let you go unless compelled by a mighty ^①**hand**. 20 So I will stretch out my **hand** and strike Egypt with all the wonders that I will do in it; after that he will let you go. 21 And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, 22 but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians."



Recurring Motif: hand
This "may represent intentional irony because ancient Egyptian texts often described the power of Pharaoh by saying that he had a 'strong arm/hand' to destroy his enemies" (ESV Study Bible 3:19).

Moses Given Powerful Signs

4 Then Moses answered, "But behold, they will not believe me of ^①**listen** to my voice, for they will say, 'The Lord did not appear to you.'" 2 The Lord said to him, "What is that in your **hand**?" He said, "A staff." 3 And he said, "Throw it on the ground." So he threw it on the ground, and it became a serpent, and Moses ran from it. 4 But the Lord said to Moses, "Put out your hand and catch it by the tail"—so he put out his hand and caught it, and it became a staff in his **hand**— 5 "that they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." 6 Again, the Lord said to him, "Put ^①your hand inside your cloak." And he put his **hand** inside his cloak, and when he took it out, behold, his **hand** was leprous like snow. 7 Then God said, "Put your **hand** back inside your cloak." So he put his **hand** back inside his cloak, and when he took it out, behold, it was restored like the rest of his flesh. 8 "If they will not believe you," God said, "or listen to the first sign, they may believe the latter sign. 9 If they will not believe even these two signs or listen to your voice, you shall take some water from the Nile and pour it on the dry ground, and the water that you shall take from the Nile will become blood on the dry ground." ^②



What would these signs, the staff becoming a serpent, Moses' hand turning leprous, and water turning to blood reveal to the Israelites? How might this foreshadow how God will reveal himself through the plagues and his power over all elements?

10 But Moses said to the Lord, "Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue." 11 Then the Lord said to

him, "Who has made man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the Lord? 12 Now therefore go, and I will be with your mouth and teach you what you shall speak." 13 But he said, "Oh, my Lord, please send someone else." 14 Then the anger of the Lord was kindled against Moses and he said, "Is there not Aaron, your brother, the Levite? I know that he can speak well. Behold, he is coming out to meet you, and when he sees you, he will be glad in his heart. 15 You shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth and will teach you both what to do. 16 He shall speak for you to the people, and he shall be your mouth, and you shall be as God to him. 17 And take in your **hand** this staff, with which you shall do the signs."

Moses Returns to Egypt

18 Moses went back to Jethro his father-in-law and said to him, "Please let me go back to my brothers in Egypt to see whether they are still alive." And Jethro said to Moses, "Go in peace." 19 And the Lord said to Moses in Midian, "Go back to Egypt, for all the men who were seeking your life are dead." 20 So Moses took his wife and his sons and had them ride on a donkey, and went back to the land of Egypt. And Moses took the staff of God in his **hand**.

21 And the Lord said to Moses, "When you go back to Egypt, see that you do before Pharaoh all the miracles that I have put in your power. **But I will harden his heart**, so that he will not let the people go. 22 Then you shall say to Pharaoh, 'Thus says the Lord, Israel is **my firstborn son**, 23 and I say to you, "Let my son go that he may serve me." If you refuse to let him go, behold, I will kill your firstborn son.'

24 At a lodging place on the way the Lord met him and sought to put him to death. 25 Then Zipporah took a flint and cut off her son's foreskin and touched Moses' feet with it and said, "Surely you are a bridegroom of blood to me!" 26 So he let him alone. It was then that she said, "A bridegroom of blood," because of the circumcision.



Jeremiah 1:4-10
 "...Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations... Do not say, 'I am only a youth'; for to all to whom I send you, you shall go, and whatever I command you, you shall speak. Do not be afraid of them, for I am with you to deliver you, declares the Lord... Behold I have put my words in your mouth..."



How does God's response throughout Moses' objections reveal his grace and provision toward Moses?



Heavenly Father, I praise You as the God who sees, who hears, who knows the suffering of his people and responds to deliver us in such a way that we may know You. Thank You for showing me that when we ask questions in regard to our identity, so often rooted in our inability and fear, You always respond by revealing Your identity. I so often look for answers and purpose within myself, but I praise You, for You are Yourself the answer, and the point is that You go with us and You work out Your purposes through us. Thank You that the point is that I am not, but You are I Am. Thank You that You are a God who is present with us in our sufferings, that You are a God who acts on behalf of Your people, and You work through our sufferings to bring about a greater glory. Help my heart to rest and trust in You, Faithful Father, Lord Jesus.



Recurring Motifs: But I will harden his heart; firstborn son



What does this crazy story reveal about the seriousness of God's covenant?



Zipporah's act on behalf of Moses as a Midianite woman is similar to Rahab and Ruth's actions as foreign women who play significant roles in delivering the people of God.

27 The Lord said to Aaron, "Go into the ^①**wilderness** to meet Moses." So he went and met him at the **mountain of God** and kissed him. 28 And Moses told Aaron all the words of the Lord with which he had sent him to speak, and all the signs that he had commanded him to do. 29 Then Moses and Aaron went and gathered together all the elders of the people of Israel. 30 Aaron spoke all the words that the Lord had spoken to Moses and did the signs in the sight of the people. 31 And the people ^①**believed**; and when they heard that the Lord had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped.



Recurring Motif: mountain of God.



Recurring Motif: believe

Making Bricks Without Straw

^①**5** Afterward Moses and Aaron went and said to Pharaoh, "**Thus says the Lord**, the God of Israel, 'Let my people go, that they may hold a feast to me in the wilderness.'" 2 But Pharaoh said, "Who is the Lord, that I should obey his voice and let Israel go?" ^①**3 I do not know the Lord**, and moreover, I will not let Israel go." 3 Then they said, "The God of the Hebrews has met with us. Please let us go a ^①**three days'** journey into the **wilderness** that we may **sacrifice** to the Lord our God, lest he fall upon us with pestilence or with the sword." 4 But the king of Egypt said to them, "Moses and Aaron, why do you take the people away from their work? Get back to your burdens." 5 And Pharaoh said, "Behold, the people of the land are now many, and you make them rest from their burdens!" 6 The same day Pharaoh commanded the taskmasters of the people and their foremen, 7 "You shall no longer give the people straw to make bricks, as in the past; let them go and gather straw for themselves. 8 But the number of bricks that they made in the past you shall impose on them, you shall by no means reduce it, for they are idle. Therefore they cry, 'Let us go and offer sacrifice to our God.' 9 Let heavier work be laid on the men that they may labor at it and pay no regard to lying words."



Recurring Motif: Thus says the Lord.



This thematic statement, "I do not know the Lord," reflects God's later statements, "that you may know that I am the LORD."



Recurring Motif: sacrifice. This motif begins in Genesis, but it continues through Exodus. God is foreshadowing what is to come and identifying the desired response from the Israelites as his people.

10 So the taskmasters and the foremen of the people went out and said to the people, "^①**Thus says Pharaoh**, 'I will not give you straw. 11 Go and get your straw yourselves wherever you can find it, but your work will not be reduced in the least.'" 12



This statement directly contrasts "Thus says the Lord."

12 So the people were scattered throughout all the land of Egypt to gather stubble for straw. 13 The taskmasters were urgent, saying, "Complete your work, your daily task each day, as when there was straw." 14 And the foremen of the people of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, "Why have you not done all your task of making bricks today and yesterday, as in the past?"

15 Then the foremen of the people of Israel came and cried to Pharaoh, "Why do you treat your servants like this? 16 No straw is given to your servants, yet they say to us, 'Make bricks!' And behold, your servants are beaten; but the fault is in your own people." 17 But he said, "You are idle, you are idle; that is why you say, 'Let us go and sacrifice to the Lord.' 18 Go now and work. No straw will be given you, but you must still deliver the same number of bricks." 19 The foremen of the people of Israel saw that they were in trouble when they said, "You shall by no means reduce your number of bricks, your daily task each day." 20 They met Moses and Aaron, who were waiting for them, as they came out from Pharaoh; 21 and they said to them, "The Lord look on you and judge, because you have made us stink in the sight of Pharaoh and his servants, and have put a sword in their ^①**hand** to kill us."

22 Then Moses turned to the Lord and said, "O Lord, why have you done evil to this people? Why did you ever send me? 23 For since I came to Pharaoh to speak in your name, he has done evil to this people, and you have not delivered your people at all."

God Promises Deliverance

6 But the Lord said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong ^①**hand** he will send them out, and with a strong **hand** he will drive them out of his land."

^② 2 God spoke to Moses and said to him, "^①**I am the Lord.** 3 I appeared to Abraham, to Isaac, and to Jacob, as **God Almighty**, but by my name the Lord I did not make myself known to them. 4 I also established my covenant with them to give them the



How do these verses demonstrate the way God continues to make himself more fully known among his people?



Recurring Motifs: I am the Lord; God Almighty

land of Canaan, the land in which they lived as ^①**sojourners**. 5 Moreover, I have heard the **groaning** of the people of Israel whom the Egyptians hold as slaves, and I have **remembered** my **covenant**. 6 Say therefore to the people of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will ^①**redeem** you with an outstretched arm and with great acts of judgment. 7 I will take you to be **my people**, and **I will be your God**, and you shall **know that I am the Lord your God, who has brought you out from** under the burdens of the Egyptians. 8 I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. ^①**I am the Lord.**" 9 Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.



Recurring Motifs: I will be your God; know that I am the Lord your God; who has brought you out from.



Theme: God redeems his people.

10 So the Lord said to Moses, 11 "Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land." 12 But Moses said to the Lord, "Behold, the people of Israel have not ^①**listened** to me. How then shall Pharaoh listen to me, for I ^②am of uncircumcised lips?" 13 But the Lord spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt.



What does Moses mean by, "I am of uncircumcised lips?" Why would he allude to the sign of circumcision here in regard to his ability to speak?

The Genealogy of Moses and Aaron

^②14 These are the heads of their fathers' houses: the sons of Reuben, the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi; these are the clans of Reuben. 15 The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman; these are the clans of Simeon. 16 These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years. 17 The sons of Gershon: Libni and Shimei, by their clans. 18 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years. 19 The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their generations. 20 Amram took as his wife Jochebed his father's sister, and she bore him Aaron



Why are these genealogies listed all of a sudden?

and Moses, the years of the life of Amram being 137 years. 21 The sons of Izhar: Korah, Nepheg, and Zichri. 22 The sons of Uzziel: Mishael, Elzaphan, and Sithri. 23 Aaron took as his wife Elisheba, the daughter of Amminadab and the sister of Nahshon, and she bore him Nadab, Abihu, Eleazar, and Ithamar. 24 The sons of Korah: Assir, Elkanah, and Abiasaph; these are the clans of the Korahites. 25 Eleazar, Aaron's son, took as his wife one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the fathers' houses of the Levites by their clans.

26^① These are the Aaron and Moses to whom the Lord said: "Bring out the people of Israel from the land of Egypt by their hosts." 27 It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron.

28 On the day when the Lord spoke to Moses in the land of Egypt, 29 the Lord said to Moses, "**I am the Lord**; tell Pharaoh king of Egypt all that I say to you." 30 But Moses said to the Lord, "Behold, I am of **uncircumcised lips**. How will Pharaoh **listen** to me?"

Moses and Aaron Before Pharaoh

7 And the Lord said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. 2 You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. 3^① **But I will harden Pharaoh's heart**, and though I **multiply** my signs and wonders in the land of Egypt, 4 Pharaoh will not **listen** to you. Then I will lay my **hand** on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. 5 The Egyptians shall **know that I am the Lord**, when I stretch out my **hand** against Egypt and bring out the people of Israel from among them." 6 Moses and Aaron did so; they did just as the Lord commanded them. 7 Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.



The purpose statement of listing the genealogies. "The genealogy functions primarily to preserve 1) the family history of Moses and Aaron as the ones through whom the Lord led Israel out of Egypt, and 2) the history of Aaron's sons as those who were called to be priests in Israel" (ESV Study Bible 6:14-25).

8 Then the Lord said to Moses and Aaron, 9 "When Pharaoh says to you, 'Prove yourselves by working a miracle,' then you shall say to Aaron, 'Take your staff and cast it down before Pharaoh, that it may become a serpent.'" 10 So Moses and Aaron went to Pharaoh and did just as the Lord commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent. 11 Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts. 12 For each man cast down his staff, and they became serpents. But Aaron's staff swallowed up their staffs. 13 ^① Still **Pharaoh's heart was hardened**, and he would not **listen** to them, ^① **as the Lord had said**.

The First Plague: Water Turned to Blood

14 Then the Lord said to Moses, ^①^{*} "**Pharaoh's heart is hardened**; he refuses to let the people go. 15 Go to Pharaoh in the morning, as he is going out to the water. Stand on the bank of the Nile to meet him, and take in your hand the staff that turned into a serpent. 16 And you shall say to him, 'The Lord, the ^① **God of the Hebrews**, sent me to you, saying, "Let my people go, **that they may serve me in the wilderness.**" But so far, you have not obeyed. 17 Thus says the Lord, "**By this you shall know that I am the Lord**: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into ^①[?] **blood**. 18 The fish in the Nile shall die, and the Nile will stink, and the Egyptians will grow weary of drinking water from the Nile.'" 19 And the Lord said to Moses, ^① "Say to Aaron, 'Take your staff and stretch out your **hand** over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water, so that they may become ^① **blood**, and there shall be **blood** throughout all the land of Egypt, even in vessels of wood and in vessels of stone.'" 20 Moses and Aaron did as the Lord commanded. In the sight of Pharaoh and in the sight of his servants he lifted up the staff and struck the water in the Nile, and all the water in the Nile turned into ^① **blood**. 21 And the fish in the Nile died, and the Nile stank, so that the Egyptians could not drink water from the Nile. There was ^① **blood** throughout all the land of Egypt. 22

20 Moses and Aaron did as the Lord commanded. In the sight of Pharaoh and in the sight of his servants he lifted up the staff and struck the water in the Nile, and all the water in the Nile turned into ^① **blood**. 21 And the fish in the Nile died, and the Nile stank, so that the Egyptians could not drink water from the Nile. There was ^① **blood** throughout all the land of Egypt. 22



Recurring Motif: as the Lord had said.



A theme and a warning: God's sovereignty is demonstrated through Pharaoh as he is shown to harden Pharaoh's heart in addition to Pharaoh hardening his own heart, God working even through our sin to bring about his purposes and reveal himself. This also serves as a warning to the readers not to harden their hearts toward God.



Psalm 95
...For he is our God, and we are the people of his pasture, and the sheep of his hand. Today, if you hear his voice,⁸ do not harden your hearts, as at Meribah, as on the day at Massah in the wilderness...

Hebrews 3:7-4:13
...And again in this passage he said, "They shall not enter my rest." 6 Since therefore it remains for some to enter it, and those who formerly received the good news failed to enter because of disobedience, 7 again he appoints a certain day, "Today," saying through David so long afterward, in the words already quoted, "Today, if you hear his voice, do not harden your hearts..."



Recurring Motif: blood.



In addition to revealing God's power over the elements, does this first sign also perhaps serve to recall the murder of the sons of Israel who were thrown into the Nile?

But the magicians of Egypt did the same by their secret arts. So **Pharaoh's heart remained hardened**, and he would not **listen** to them, **as the Lord had said**. 23 Pharaoh turned and went into his house, and he did not take even this to heart. 24 And all the Egyptians dug along the Nile for water to drink, for they could not drink the water of the Nile.



In each case, though the magicians are able to replicate the signs, they are not able to overpower or reverse them.

25 **Seven** full days passed after the Lord had struck the Nile.

The Second Plague: Frogs

8 Then the Lord said to Moses, "Go in to Pharaoh and say to him, '**Thus says the Lord**, "Let my people go, **that they may serve me**. 2 But if you refuse to let them go, behold, I will plague all your country with frogs. 3 The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls. 4 The frogs shall come up on you and on your people and on all your servants.'" 5 And the Lord said to Moses, "Say to Aaron, 'Stretch out your **hand** with your staff over the rivers, over the canals and over the pools, and make frogs come up on the land of Egypt.'" 6 So Aaron stretched out his **hand** over the waters of Egypt, and the frogs came up and covered the land of Egypt. 7 But the magicians did the same by their secret arts and made frogs come up on the land of Egypt.

8 Then Pharaoh called Moses and Aaron and said, "Plead with the Lord to take away the frogs from me and from my people, and I will let the people go to **sacrifice** to the Lord." 9 Moses said to Pharaoh, "Be pleased to command me when I am to plead for you and for your servants and for your people, that the frogs be cut off from you and your houses and be left only in the Nile." 10 And he said, "Tomorrow." Moses said, "Be it as you say, **so that you may know that there is no one like the Lord our God**. 11 The frogs shall go away from you and your houses and your servants and your people. They shall be left only in the Nile." 12 So Moses and Aaron went out from Pharaoh, and Moses cried to the Lord about the frogs, as he had agreed with Pharaoh. 13 And the Lord did according to the word



Moses' intercession for Egypt prefigures his intercession for Israel.

of Moses. The frogs died out in the houses, the courtyards, and the fields. 14 And they gathered them together in heaps, and the land stank. 15 But when Pharaoh saw that there was a respite, ^①he **hardened his heart** and would not **listen** to them, **as the Lord had said.**

The Third Plague: Gnats

16 Then the Lord said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, so that it may become gnats in all the land of Egypt.'" 17 And they did so. Aaron stretched out his ^①**hand** with his staff and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats in all the land of Egypt. 18 The ^①magicians tried by their secret arts to produce gnats, but they could not. So there were gnats on man and beast. 19 Then the magicians said to Pharaoh, "This is the finger of God." **But** ^①**Pharaoh's heart was hardened**, and he would not **listen** to them, **as the Lord had said.**



The magicians are the focus of this plague as they fail to replicate this one, and they begin to recognize it as "the finger of God," though Pharaoh does not.

The Fourth Plague: Flies

20 Then the Lord said to Moses, "Rise up early in the morning and present yourself to Pharaoh, as he goes out to the water, and say to him, '^①**Thus says the Lord**, "Let my people go, **that they may serve me.** 21 Or else, if you will not let my people go, behold, I will send swarms of flies on you and your servants and your people, and into your houses. And the houses of the Egyptians shall be filled with swarms of flies, and also the ground on which they stand. 22 ^①But on that day I will set apart the land of Goshen, where **my people** dwell, so that no swarms of flies shall be there, ^①**that you may know that I am the Lord** in the midst of the earth. 23 Thus I will put a division between **my people** and your people. Tomorrow this sign shall happen.'" 24 And the Lord did so. There came great swarms of flies into the house of Pharaoh and into his servants' houses. Throughout all the land of Egypt the land was ruined by the swarms of flies.



This is the first plague where God distinguishes between his people and the Egyptians.

25 Then Pharaoh called Moses and Aaron and said, "Go, sacrifice

to your God within the land." 26 But Moses said, "It would not be right to do so, for the offerings we shall sacrifice to the Lord our God are an abomination to the Egyptians. If we sacrifice offerings abominable to the Egyptians before their eyes, will they not stone us? 27 We must go **three days'** journey into the **wilderness** and **sacrifice to the Lord our God** as he tells us." 28 So Pharaoh said, "I will let you go to **sacrifice** to the Lord your God in the wilderness; only you must not go very far away. Plead for me." 29 Then Moses said, "Behold, I am going out from you and I will plead with the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow. Only let not Pharaoh cheat again by not letting the people go to **sacrifice** to the Lord." 30 So Moses went out from Pharaoh and prayed to the Lord. 31 And the Lord did as Moses asked, and removed the swarms of flies from Pharaoh, from his servants, and from his people; not one remained. 32 But **Pharaoh hardened his heart** this time also, and did not let the people go.

The Fifth Plague: Egyptian Livestock Die

9 Then the Lord said to Moses, "Go in to Pharaoh and say to him, '**Thus says the Lord, the God of the Hebrews,** "Let my people go, **that they may serve me.** 2 For if you refuse to let them go and still hold them, 3 behold, the **hand** of the Lord will fall with a very severe plague upon your livestock that are in the field, the horses, the donkeys, the camels, the herds, and the flocks. 4 But the Lord will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing of all that belongs to the people of Israel shall die.'" 5 And the Lord set a time, saying, "**Tomorrow** the Lord will do this thing in the land." 6 And the next day the Lord did this thing. All the livestock of the Egyptians died, but not one of the livestock of the people of Israel died. 7 And Pharaoh sent, and behold, not one of the livestock of Israel was dead. **But the heart of Pharaoh was hardened**, and he did not let the people go.



God uses the timeframe requested by Pharaoh from 8:10.

The Sixth Plague: Boils

8 And the Lord said to Moses and Aaron, "Take handfuls of

soot from the kiln, and let Moses throw them in the air in the sight of Pharaoh. 9 It shall become fine dust over all the land of Egypt, and become boils breaking out in sores on man and beast throughout all the land of Egypt.” 10 So they took soot from the kiln and stood before Pharaoh. And Moses threw it in the air, and it became boils breaking out in sores on man and beast. 11 And the magicians could not stand before Moses because of the boils, for the boils came upon the magicians and upon all the Egyptians. 12 But **the Lord hardened the heart of Pharaoh**, and he did not **listen** to them, **as the Lord had spoken to Moses**.



Once again, the magicians are highlighted in their impotence.



How do the plagues distinguish God from the gods of Egypt in light of the magicians responses and Israel's distinction from the Egyptians?

The Seventh Plague: Hail

13 Then the Lord said to Moses, “Rise up early in the morning and present yourself before Pharaoh and say to him, ‘**Thus says the Lord, the God of the Hebrews**, “Let my people go, that they may serve me. 14 For this time I will send all my plagues on you yourself, and on your servants and your people, so **that you may know** that there is none like me in all the earth. 15 For by now I could have put out my **hand** and struck you and your people with pestilence, and you would have been cut off from the earth. 16 But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth. 17 You are still exalting yourself against my people and will not let them go. 18 Behold, about this time tomorrow I will cause very heavy hail to fall, such as never has been in Egypt from the day it was founded until now. 19 Now therefore send, get your livestock and all that you have in the field into safe shelter, for every man and beast that is in the field and is not brought home will die when the hail falls on them.”” 20 Then whoever **feared** the word of the Lord among the servants of Pharaoh hurried his slaves and his livestock into the houses, 21 but whoever did not pay attention to the word of the Lord left his slaves and his livestock in the field.



God reveals the purpose behind the plagues to Pharaoh.



God provides a way for the Egyptians to avoid the effects of this plague, and therefore distinguishes between those in Egypt who have taken his word to heart and believe him.

22 Then the Lord said to Moses, “Stretch out your **hand** toward heaven, so that there may be hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt.” 23 Then Moses stretched out his staff toward heaven, and the

Lord sent thunder and hail, and fire ran down to the earth. And the Lord rained hail upon the land of Egypt. 24 There was hail and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation. 25 The hail struck down everything that was in the field in all the land of Egypt, both man and beast. And the hail struck down every plant of the field and broke every tree of the field. 26 Only in the land of Goshen, where the people of Israel were, was there no hail.

27 Then Pharaoh sent and called Moses and Aaron and said to them, "This time I have sinned; the Lord is in the right, and I and my people are in the wrong. 28 Plead with the Lord, for there has been enough of God's thunder and hail. I will let you go, and you shall stay no longer." 29 Moses said to him, "As soon as I have gone out of the city, I will stretch out my **hands** to the Lord. The thunder will cease, and there will be no more hail,

¹**so that you may know that the earth is the Lord's.** 30 But as for you and your servants, I know that you do not yet **fear** the Lord God." 31 ²(The flax and the barley were struck down, for the barley was in the ear and the flax was in bud. 32 But the wheat and the emmer were not struck down, for they are late in coming up.) 33 So Moses went out of the city from Pharaoh and stretched out his hands to the Lord, and the thunder and the hail ceased, and the rain no longer poured upon the earth. 34 But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again and ¹**hardened his heart**, he ¹and his servants. 35 So **the heart of Pharaoh was hardened**, and he did not let the people of Israel go, **just as the Lord had spoken through Moses.**

The Eighth Plague: Locusts

10 Then the Lord said to Moses, "Go in to Pharaoh, for ¹**I have hardened his heart and the heart of his servants**, that I may show these signs of mine among them,² and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, **that you may know that I am the Lord.**"



Why is the information about the barley and wheat included? Pharaoh took comfort in what remained in his land after the plague ceased, allowing him to harden his heart once again.



"he and his servants" indicates how Pharaoh is leading his people astray.



God reveals his purpose for the plagues to Moses.

3 So Moses and Aaron went in to Pharaoh and said to him, **"Thus says the Lord, the God of the Hebrews,** ^①How long will you refuse to humble yourself before me? Let my people go, **that they may serve me.** 4 For if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, 5 and they shall cover the face of the land, so that no one can see the land. And they shall eat what is left to you after the hail, and they shall eat every tree of yours that grows in the field,⁶ and they shall fill your houses and the houses of all your servants and of all the Egyptians, as neither your fathers nor your grandfathers have seen, from the day they came on earth to this day.'" Then he turned and went out from Pharaoh.

7 Then Pharaoh's servants said to him, ^①"How long shall this man be a snare to us? Let the men go, that they may serve the Lord their God. Do you not yet understand that Egypt is ruined?" 8 So Moses and Aaron were brought back to Pharaoh. And he said to them, "Go, serve the Lord your God. But which ones are to go?" 9 Moses said, "We will go with our young and our old. We will go with our sons and daughters and with our flocks and herds, for we must hold a feast to the Lord." 10 But he said to them, "The Lord be with you, if ever I let you and your little ones go! Look, you have some evil purpose in mind. 11 No! Go, the men among you, and serve the Lord, for that is what you are asking." ^②And they were driven out from Pharaoh's presence.

12 Then the Lord said to Moses, ^①"Stretch out your **hand** over the land of Egypt for the locusts, so that they may come upon the land of Egypt and eat every plant in the land, all that the hail has left." 13 So Moses stretched out his staff over the land of Egypt, and the Lord brought an east wind upon the land all that day and all that night. When it was morning, the east wind had brought the locusts. 14 The locusts came up over all the land of Egypt and settled on the whole country of Egypt, such a dense swarm of locusts as had never been before, nor ever will be again. 15 They covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees that the hail had left. Not a green thing remained, neither tree nor plant of the field, through all



The Egyptians begin to see the harm of Pharaoh's refusal as they begin to recognize the power of God.



Why does Pharaoh drive them out angrily? What does Pharaoh's response reveal about the position of his heart?

the land of Egypt. 16 Then Pharaoh hastily called Moses and Aaron and said, "I have sinned against the Lord your God, and against you. 17 Now therefore, forgive my sin, please, only this once, and plead with the Lord your God only to remove this ^①**death** from me." 18 So he went out from Pharaoh and pleaded with the Lord. 19 And the Lord turned the wind into a very strong west wind, which lifted the locusts and drove them into the Red Sea. Not a single locust was left in all the country of Egypt. 20 But ^①**the Lord hardened Pharaoh's heart**, and he did not let the people of Israel go.



Theme: death remains the consequence, or result of choosing autonomy apart from God as established in Genesis 2:17. This statement also foreshadows the final plague on Egypt.

The Ninth Plague: Darkness

21 Then the Lord said to Moses, "Stretch out your ^①**hand** toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt." 22 So Moses stretched out his ^{*}**hand** toward heaven, and there was pitch darkness in all the land of Egypt ^①**three days**. 23 They did not see one another, nor did anyone rise from his place for **three days**, but all the people of Israel had ^①light where they lived. 24 Then Pharaoh called Moses and said, "Go, serve the Lord; your little ones also may go with you; only let your flocks and your herds remain behind." 25 But Moses said, "You must also let us have ^①**sacrifices** and burnt offerings, that we may sacrifice to the Lord our God. 26 Our livestock also must go with us; not a hoof shall be left behind, for we must take of them **to serve the Lord our God**, and we do not know with what we must serve the Lord until we arrive there." 27 But **the Lord hardened Pharaoh's heart**, and he would not let them go. 28 Then Pharaoh said to him, "Get away from me; take care never to see my face again, for on the day you see my face you shall die." 29 Moses said, "As you say! I will not see your face again."



Matthew 27:45
Now from the sixth hour there was darkness over all the land until the ninth hour.



Genesis 1:4
And God separated the light from the darkness.

Matthew 4:16
...the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned...

A Final Plague Threatened

11 The Lord said to Moses, "Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely. 2 Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver

and gold jewelry.” 3 And the Lord gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants and in the sight of the people.

4 So Moses said, “^①**Thus says the Lord**: ‘About midnight I will go out in the midst of Egypt, 5 and every **firstborn** in the land of Egypt shall **die**, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. 6 There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again. 7 But ^②not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the Lord makes a distinction between Egypt and Israel.’ 8 And all these your servants shall come down to me and bow down to me, saying, ‘Get out, you and all the people who follow you.’ And after that I will go out.” And he went out from Pharaoh in hot anger. 9 Then the Lord said to Moses, “Pharaoh will not ^①**listen** to you, that my wonders may be **multiplied** in the land of Egypt.”

10 Moses and Aaron did all these wonders before Pharaoh, and **the Lord hardened Pharaoh’s heart**, and he did not let the people of Israel go out of his land. ↻

The Passover

^② **12** The Lord said to Moses and Aaron in the land of Egypt, 2 “This month shall be for you the beginning of months. It shall be the first month of the year for you. 3 Tell all the congregation of Israel that on the tenth day of this month every man shall take a ^①**lamb** according to their fathers’ houses, a lamb for a household. 4 And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. 5 Your **lamb** shall be ^①**without blemish**, a male a year old. You may take it from the sheep or from the goats, 6 and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.



What is meant by “but not a dog shall growl against any of the people of Israel, either man nor beast...?”



Heavenly Father, I praise You as the one true living God. Thank You for the lengths You go to reveal Yourself to all peoples, even working through evil intentions and hardened hearts. Thank You for clearly revealing and distinguishing Yourself amidst the religions and gods and corrupt rulers of every age. Thank You for Your grace in revealing Yourself through Moses, a weak and doubtful man. Thank You for Your established order as You so graciously work alongside Your people, not giving up on us and continuing to establish us as Your image bearers on the earth. I realize that I so often look for purpose and measure success in tasks that I can do, when all of that is found in You. And for this reason, I do not have to be afraid or discouraged by my weaknesses. Help me to rejoice in my weaknesses that Your power may rest on me. Help me, Father, to take my eyes off of myself and fix them on You, Jesus, the author and perfector of my faith.



Why would this month, the month they are freed from Egypt, be marked as the first month of their year? What does this communicate about the event in relation to their identity as a people?



Recurring Motif: a lamb without blemish.

7 "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it.

8 They shall eat the flesh that night, roasted on the fire; with ^①**unleavened bread** and ^①**bitter** herbs they shall eat it. 9 Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. 10 And you shall let none of it remain until the morning; anything that remains until the morning you shall burn.^② 11 In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your ^①**hand**. And you shall eat it in haste. It is the Lord's Passover.

^①12 For I will pass through the land of Egypt that night, and I will strike all the **firstborn** in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: **I am the Lord**. 13^② The blood shall be a **sign for you**, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

14 "This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast. 15 ^①**Seven** days you shall eat **unleavened bread**. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be ^①^②**cut off** from Israel. 16 On the first day you shall hold a **holy** assembly, and on the **seventh** day a **holy** assembly.

^①^②***No work shall be done on those days**. But what everyone needs to eat, that alone may be prepared by you. 17 And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. 18 In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. 19 For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel,^② whether he is a **sojourner** or a native of the land. 20 You shall eat nothing leavened; in all your dwelling places you shall eat ^①**unleavened bread**."



Recurring Motif: unleavened bread in relation to judgment and leaving in haste.



Recurring Motif: bitter.



Why must it be roasted and the remains burned? Perhaps setting the meal apart as holy?



God provides another explanation of the purpose behind the plague.



What would the blood on the doorposts communicate to the people of Israel?



Recurring Motif: cut off



How might this term allude to the covenant with Israel and the sign of circumcision?



Recurring Motif: No work shall be done. This supports the motif of rest and recalls the purpose of God's creation as his dwelling place of rest.



Genesis 2:1-3
Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.



How do these warnings convey the mercy of the Lord, especially as he includes the non-Israelites living among them?

21 Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. 22 Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. 23 For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you. 24 You shall observe this rite as a statute for you and for your sons forever. 25 And when you come to the land that the Lord will give you, as he has promised, you shall keep this service. 26 And when your children say to you, 'What do you mean by this service?' 27 you shall say, 'It is the **sacrifice** of the Lord's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" And the people bowed their heads and worshiped.

①28 Then the people of Israel went and did so; as the Lord had commanded Moses and Aaron, so they did.



Repetition: did so...so they did. Why would the author emphasize their response to God's commands here in their worshipful obedience?

The Tenth Plague: Death of the Firstborn

29 At midnight the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. 30 And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. 31 Then he summoned Moses and Aaron by night and said, "Up, go out from among my people, both you and the people of Israel; and go, serve the Lord, as you have said. 32 Take your flocks and your herds, as you have said, and be gone, and bless me also!"

The Exodus

33 The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead." 34 So the people took their dough before it was leavened, their

kneading bowls being bound up in their cloaks on their shoulders.
35 The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. 36 And the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked.

① Thus they plundered the Egyptians.



This language implies conquering. These are also the items they will use to construct the tabernacle.

37 And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. 38 A mixed multitude also went up with them, and very much livestock, both flocks and herds. 39 And they baked

① **unleavened** cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait,^① nor had they prepared any provisions for themselves.



Foreshadowing/Theme: God mercifully uses the sign of unleavened bread to reveal himself as their provider.

40 The time that the people of Israel lived in Egypt was 430 years. 41 At the end of 430 years, on that very day, all the

① **hosts** of the Lord went out from the land of Egypt. 42 It was a night of watching by the Lord, to bring them out of the land of Egypt; so this same night is a night of watching kept to the Lord by all the people of Israel throughout their generations.



“all the hosts of the Lord” “...evokes a military image. The Pharaoh ‘who did not know Joseph’ had originally enslaved Israel because he feared they would form a military alliance with one of Egypt’s enemies...the plagues and the exodus signified that it was the Lord who would fight on behalf of his people” (ESV Study Bible 12:41).

Institution of the Passover

43 And the Lord said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, 44 but every slave that is bought for money may eat of it after you have **circumcised** him. 45 No foreigner or hired worker may eat of it. 46 It shall be eaten in one house; you shall not take any of the flesh outside the house,^{*} and you shall not break any of its bones. 47 All the congregation of Israel shall keep it. 48 If a stranger shall **sojourn** with you and would keep the Passover to the Lord, let all his males be **circumcised**. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. 49^② There shall be one law for the native and for the stranger who sojourns among you.”



John 19:36
For these things took place that the Scripture might be fulfilled: “Not one of his bones will be broken.”



What does God’s institution for “one law for the native and the stranger” reveal about the purpose, or function of the law?

50 All the people of Israel did just as the Lord commanded Moses and Aaron. 51 And on that very day the Lord brought the

people of Israel out of the land of Egypt by their hosts.

Consecration of the Firstborn

¹**13** The Lord said to Moses, ¹² “**Consecrate** to me all the ¹**firstborn**. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine.”



Recurring Motif: Consecrate



What does consecrate mean? It means “make holy by giving to God” (ESV Study Bible 13:2).

The Feast of Unleavened Bread

3 Then Moses said to the people, “Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong ¹**hand** the Lord brought you out from this place. No leavened bread shall be eaten. 4 Today, in the month of Abib, you are going out. 5 And when the Lord brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with ¹**milk and honey**, you shall keep this service in this month. 6 **Seven** days you shall eat **unleavened bread**, and on the seventh day there shall be a feast to the Lord. 7 **Unleavened bread** shall be eaten for **seven** days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory. 8 You shall tell your son on that day, ‘It is because of what the Lord did for me when I came out of Egypt.’ ²9 And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the Lord may be in your mouth. For with a strong ¹**hand** the Lord has brought you out of Egypt. 10 You shall therefore keep this statute at its appointed time from year to year.



Why does God emphasize their hand, eyes, and mouth? It is “a wordplay related to the part of the body responsible for both eating and speaking...” (ESV Study Bible 13:9).

11 “When the Lord brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, 12 you shall set apart to the Lord all that first opens the womb. All the **firstborn** of your animals that are males shall be the Lord’s. ²13 Every firstborn of a donkey you shall **redeem** with a **lamb**, or if you will not redeem it you shall break its neck. Every **firstborn** of man among your sons you shall **redeem**. 14 And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, ‘By a strong ¹**hand** the Lord brought us out of Egypt, from the house of slavery. 15 For when Pharaoh



Why would they need to redeem a donkey specifically?

stubbornly refused to let us go, the Lord killed all the **firstborn** in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I **sacrifice** to the Lord all the males that first open the womb, but all the firstborn of my sons I redeem.' 16 It shall be as a mark on your hand or frontlets between your eyes, for by a strong **hand** the Lord brought us out of Egypt."

Pillars of Cloud and Fire

17 When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said, "Lest the people change their minds when they see war and return to Egypt." 18 But God led the people around by the way of the **wilderness** toward the Red Sea. And the people of Israel went up out of the land of Egypt equipped for battle. 19 * Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, "God will surely visit you, and you shall carry up my bones with you from here." 20 And they moved on from Succoth and encamped at Etham, on the edge of the **wilderness**. 21 And the Lord went before them by day in a **pillar of cloud** to lead them along the way, and by night in a **pillar of fire** to give them light, that they might travel by day and by night. 22 The pillar of cloud by day and the pillar of fire by night did not depart from before the people.



Genesis 50:25

Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here."

Hebrews 11:22

By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones.



Recurring Motif: pillar of cloud and fire symbolizing the Lord's presence.

Crossing the Red Sea

14 Then the Lord said to Moses, 2 "Tell the people of Israel to turn back and encamp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea. 3 For Pharaoh will say of the people of Israel, 'They are **wandering** in the land; the **wilderness** has shut them in.' 4 And **I will harden Pharaoh's heart**, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know **that I am the Lord**." And they did so.



Recurring Motif: wandering



Recurring Motifs and repetition of God's statement to Moses: This once again reveals God's sovereignty and Moses' response reveals his growing trust in God in contrast to the Israelites' response.

5 When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?" 6 So he made ready his chariot

and took his army with him, 7 and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. 8 ^①And **the Lord hardened the heart of Pharaoh** king of Egypt, and he pursued the people of Israel while the people of Israel were going out defiantly. 9 The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon.

10 When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the Lord. 11 They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the **wilderness**?

^②What have you done to us in bringing us out of Egypt? 12 Is not this what we said to you in Egypt: 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the **wilderness**." 13 And Moses said to the people, "Fear ^{*}not, stand firm, and see the salvation of the Lord, which he will work for you today. For the Egyptians whom you see today, you shall never see again. 14 ^①**The Lord will fight for you**, and you have only to be ^②silent."

15 The Lord said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. 16 Lift up your ^①staff, and stretch out your **hand** over the sea and divide it, that the people of Israel may go through the sea on dry ground. 17 ^①**And I will harden the hearts** of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. 18 And the Egyptians shall **know that I am the Lord**, when I have gotten glory over Pharaoh, his chariots, and his horsemen."

19 Then the angel of God who was going before the ^①host of Israel moved and went behind them, and the **pillar of cloud** moved from before them and stood behind them, 20 coming between the host of Egypt and the **host** of Israel. And there was the ^①cloud and the **darkness**. And it lit up the night without one coming near the other all night.



What is revealed about Israel through their response in the way they blame Moses and fail to recognize God and his role in their salvation? What is the condition of their heart?



Isaiah 41:10
Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand.



Recurring Motif: the Lord will fight for you



What is significant about their need to be silent?

21 Then Moses stretched out his ^①**hand** over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. 22 And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right ^①**hand** and on their left. 23 The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 24 And in the morning watch the Lord in the ^①**pillar of fire and of cloud** looked down on the Egyptian forces and threw the Egyptian forces into a panic, 25 clogging their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for **the Lord fights for them** against the Egyptians."

26 Then the Lord said to Moses, "Stretch out your ^①**hand** over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." 27 So Moses stretched out his ^①**hand** over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the Lord threw the Egyptians into the midst of the sea. 28 The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. 29 But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right ^①**hand** and on their left.

②30 Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. 31 Israel saw the great power that the Lord used against the Egyptians, so the people ^②**feared** the Lord, and they ^①**believed** in the Lord and in his servant Moses.

The Song of Moses

15 Then Moses and the people of Israel sang this song to the Lord, saying, ②

"I will sing to the Lord, for he has triumphed gloriously;
the horse and his rider he has thrown into the sea.

2 The Lord is my strength and my song,
and he has become my salvation;

②*this is my God, and I will praise him,



What would the victory over the Egyptians reveal to all the nations about the Lord?



How is their fear of the Lord contrasted with their fear of the Egyptians?



Father, I lift up this song to you as Your people celebrate Your character in the way You have revealed Yourself through these events and through the narrative of Scripture thus far (Exodus 15:1-18).



(*) Genesis 17:18
...and I will be their God...

Exodus 3:15
...the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.

my father's God, and I will exalt him.

3 The Lord is a man of war;
the Lord is his name.

4 "Pharaoh's chariots and his host he cast into the sea,
and his chosen officers were sunk in the Red Sea.

5 The floods covered them;
they went down into the depths like a stone.

6 Your right **hand**, O Lord, glorious in power,
your right **hand**, O Lord, shatters the enemy.

7 In the greatness of your majesty you overthrow your
adversaries; you send out your fury; it consumes them like
stubble.

8 At the blast of your nostrils the waters piled up;
the floods stood up in a heap;
the deeps congealed in the heart of the sea.

9 The enemy said, 'I will pursue, I will overtake,
I will divide the spoil, my desire shall have its fill of them.
I will draw my sword; my **hand** shall destroy them.'

10 You blew with your wind; the sea covered them;
they sank like lead in the mighty waters.

11 "Who is like you, O Lord, among the gods?
Who is like you, majestic in holiness,
awesome in glorious deeds, doing wonders?"

12 You stretched out your right **hand**;
the earth swallowed them.

13 "You have led in your **steadfast love** the people whom you
have **redeemed**; you have guided them by your strength to
your **holy** abode.

14 The peoples have heard; they tremble;
pangs have seized the inhabitants of Philistia.

15 Now are the chiefs of Edom dismayed;
trembling seizes the leaders of Moab;
all the inhabitants of Canaan have melted away.

16 Terror and dread fall upon them;
because of the greatness of your arm, they are still as a stone,
till your people, O Lord, pass by, till the people pass by whom
you have purchased.

17 You will bring them in and plant them on your own mountain,
the place, O Lord, which you have made for your abode,
the **sanctuary**, O Lord, which your **hands** have established.



Exodus 3:12
But I will be with you, and this shall be
the sign for you, that I have sent you:
when you have brought the people out
of Egypt, you shall serve God on this
mountain.



Recurring Motif: sanctuary

18 The Lord will reign forever and ever.”

19 For when the horses of Pharaoh with his chariots and his horsemen went into the sea, the Lord brought back the waters of the sea upon them, but the people of Israel walked on dry ground in the midst of the sea. 20 Then Miriam the prophetess, the sister of Aaron, took a tambourine in her hand, and all the women went out after her with tambourines and dancing. 21 And Miriam sang to them:
“Sing to the Lord, for he has triumphed gloriously;
the horse and his rider he has thrown into the sea.”

Bitter Water Made Sweet

22 Then Moses made Israel set out from the Red Sea, and they went into the **wilderness** of Shur. They went **three days** in the **wilderness** and found no **water**. 23 When they came to Marah, they could not drink the water of Marah because it was bitter; therefore it was named Marah. 24 And the people **grumbled** against Moses, saying, “What shall we drink?” 25 And he cried to the Lord, and the Lord showed him a log, and he threw it into the water, and the water became sweet.

There the Lord made for them a statute and a rule, and there he **tested** them, 26 saying, “If you will diligently **listen** to the voice of the Lord your God, and do that which is right in his eyes, and give ear to his commandments and keep all his statutes, I will put none of the diseases on you that I put on the Egyptians, **for I am the Lord**, your healer.”

27 Then they came to Elim, where there were **twelve** springs of water and **seventy** palm trees, and they encamped there by the water.

Bread from Heaven

16 They set out from Elim, and all the congregation of the people of Israel came to the **wilderness** of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt. 2 And the whole congregation of the people of Israel **grumbled** against Moses



Thank You, Father God, for this picture of salvation as You lead Your people through Moses, a shepherd, freeing Your people from slavery by overcoming Pharaoh's hard heart, redeeming Your people through the blood of the Passover lamb, delivering them by bringing them through the waters of the sea (the waters of judgment, and perhaps a picture of baptism as they pass from their life of slavery to a new life of freedom), then into the wilderness where You will establish their identity as Your people that they may enter the Promised Land. Thank You for how You are the same yesterday, today, and forever. For how You have always revealed our need for You, our need for Jesus.



Recurring Motif: water. God continuously reveals himself in relation to water and food.



John 4:10
Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”

John 7:37
On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink.



What does Marah mean? Marah means bitterness.



Recurring Motif: grumbled. This is also ironic as the Lord has just revealed his faithfulness to protect and provide for his people.



What does God reveal about himself by turning the bitter waters sweet?



Recurring Motif: he tested them. (In Genesis 22:1, God tests Abraham to call upon his faith).



What does grumbled mean?
To grumble means to complain or protest about something in a bad-tempered but typically muted way; (of an internal organ) give intermittent discomfort.

to the number of the persons that each of you has in his tent.”

17 And the people of Israel did so. They gathered, some more, some less. 18 But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat. 19 And Moses said to them, “Let no one leave any of it over till the morning.” 20 But they did not listen to Moses. Some left part of it till the morning, and it bred worms and stank. And Moses was angry with them. 21 Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted. 22 On the sixth day they gathered twice as much bread, two omers each. And when all the leaders of the congregation came and told Moses, 23 he said to them, “This is what the Lord has commanded: ‘Tomorrow is a day of solemn ^①rest, a **holy** Sabbath to the Lord; bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning.’” 24 So they laid it aside till the morning, as Moses commanded them, and it did not stink, and there were no worms in it. 25 Moses said, “Eat it today, for today is a Sabbath to the Lord; today you will not find it in the field. 26 Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none.”



Genesis 2:2

And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. 3 So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.

*27 On the **seventh** day some of the people went out to gather, but they found none. 28 And the Lord said to Moses, “How long will you refuse to keep my commandments and my laws? 29 See! The Lord has given you the ^{*①}**Sabbath**; therefore on the sixth day he gives you bread for two days. Remain each of you in his place; let no one go out of his place on the seventh day.” 30 So the people ^①**rested** on the **seventh** day.



Recurring Motif: Sabbath



Matthew 12:8

For the Son of Man is lord of the Sabbath.

31 Now the house of Israel called its name ^②manna. It was like coriander seed, white, and the taste of it was like wafers made with



What does manna mean? Manna sounds like “what is it?”

^①**honey**. 32 Moses said, “This is what the Lord has commanded: ‘Let an omer of it be kept throughout your generations, so that they may see the ^①**bread** with which I fed you in the ^①**wilderness**, when I brought you out of the land of Egypt.’” 33 And Moses said to Aaron, “Take a jar, and put an omer of manna in it, and place it before the Lord to be kept throughout your generations.” 34 As the Lord commanded Moses, so Aaron placed it before the ^②testimony to be kept. 35 The people of Israel ate the manna



Recurring Motif: bread



What is the testimony? (It refers to the tablets of the Ten Commandments that will be placed in the ark that will be built later). How does the manna serve as a testimony about the Lord for the people of Israel?

① **forty** years, till they came to a habitable land. They ate the manna till they came to the border of the land of Canaan. 36 (An omer is the tenth part of an ephah.)[?]



Recurring Motif: forty



What does the manna and the stipulations for Israel to gather it each day along with the call to rest reveal about God and the heart position necessary for obedience?

Water from the Rock

17 All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the Lord, and camped at Rephidim, but there was no **water** for the people to drink. 2 Therefore the people quarreled with Moses and said, "Give us water to drink." And Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" 3 But the people **thirsted** there for **water**, and the people grumbled against Moses and said, "Why did you bring us up out of Egypt, to kill us and our children and our livestock with **thirst**?" 4 So Moses cried to the Lord, "What shall I do with this people? They are almost ready to stone me." 5 And the Lord said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your **hand** the staff with which you struck the Nile, and go. 6 Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink." And Moses did so, in the sight of the elders of Israel. 7 And he called the name of the place [?]Massah and Meribah, because of the quarreling of the people of Israel, and because they [!]**tested** the Lord by saying, "Is the Lord ^{*}among us or not?"



Recurring motif: thirst.



Heavenly Father, thank You for revealing Yourself through the experiences of hunger and thirst. I praise You, Jesus, as the one who satisfies our souls alone; for what You accomplished on the cross as You are the rock from which living water flows. I praise You as the one who will never leave us wanting. Help me to turn to You when I am tempted to grumble, and allow You to fill me. I trust You to fill me and reveal Yourself as my ultimate source of life.



What does Massah and Meribah mean? Massah means "testing" and Meribah means "quarrelling."



Recurring Motif: they tested the Lord. How does this motif differ from God's testing Israel? What does this reveal about Israel's heart?

Israel Defeats Amalek

8 Then Amalek came and fought with Israel at Rephidim. 9 So Moses said to Joshua, "Choose for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my **hand**." 10 So Joshua did as Moses told him, and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. 11 [!]Whenever Moses held up his **hand**, Israel prevailed, and whenever he lowered his **hand**, Amalek prevailed. 12 But Moses' hands grew weary, so they took a stone and put it under him, and he sat on it, while Aaron and Hur held up his **hands**, one on one side, and the other on the other side. So his **hands** were steady until the going down of the sun. 13



Matthew 1:23
...and they shall call his name Immanuel" (which means, God with us).



This is the first mention of Joshua, and he will serve as another main character in the story who proves faithful to the Lord and will lead Israel. His name means the Lord is generous; the Lord saves.



"The focus on Moses' hands manifests two things that the people of Israel need to take to heart: (1) Moses is the one whom the Lord has chosen to lead Israel (Moses' hands relate to who prevailed), and (2) the Lord is responsible for working their deliverance through Moses (signified by the staff of God in Moses' hand and the fact that his hands grew weary, showing his human weakness)" (ESV Study Bible 17:9-13).

And Joshua overwhelmed Amalek and his people with the sword.

14 Then the Lord said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven." 15 And Moses **built** ^①an altar and called the name of it, The Lord Is My Banner, 16 saying, "A **hand** ^①upon the throne of the Lord! The Lord will have war with Amalek from generation to generation." ^②



Why is this event important to be memorialized for Joshua and the people of Israel?

Jethro's Advice

18 Jethro, the ^②priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel his people, how the Lord had brought Israel out of Egypt. 2 Now Jethro, Moses' father-in-law, had taken Zipporah, Moses' wife, after he had sent her home, 3 along with her two sons. The name of the one was Gershom (for he said, "I have been a **sojourner** in a foreign land"), 4 and the name of the other, Eliezer (for he said, "The God of my father was my help, and delivered me from the sword of Pharaoh"). 5 Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the ^①wilderness where he was encamped at the mountain of God. 6 And when he sent word to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her," 7 Moses went out to meet his father-in-law and bowed down and kissed him. ^②And they asked each other of their welfare and went into the tent. 8 Then Moses told his father-in-law all that the Lord had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them in the way, and how the Lord had delivered them. 9 And ^①Jethro rejoiced for all the good that the Lord had done to Israel, in that he had delivered them out of the hand of the Egyptians.



Why is it important, or significant that Jethro is identified as the priest of Midian?



How would the names of Moses' sons serve as an important reminder for the original audience, for the people of Israel considering the names given based on their responses to God? Gershom means "sojourner" and Eliezer means "My God is help."



Why would Moses have sent his wife and sons home? "The narrative does not include a description of the situation in which Moses sent her home (probably for her safety). The interchange between Jethro and Moses appears to signify a relationship of peace and goodwill" (ESV Study Bible 18:2).

^①10 Jethro said, "Blessed be the Lord, who has delivered you out of the **hand** of the Egyptians and out of the **hand** of Pharaoh and has delivered the people from under the **hand** of the Egyptians. 11 **Now I know that the Lord** is greater than all gods, because in this affair they dealt arrogantly with the people." 12 And Jethro, Moses' father-in-law, brought a burnt offering and **sacrifices** to God; and Aaron came with all the elders of Israel to eat **bread** with Moses' father-in-law before God.



Jethro's natural response to worship directly contrasts with Israel's response to God, and demonstrates God's desired heart posture for his people.

13 The next day Moses sat to **judge** the people, and the people stood around Moses from morning till evening. 14 When Moses' father-in-law saw all that he was doing for the people, he said, "What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?" 15 And Moses said to his father-in-law, "Because the people come to me to inquire of God; 16 when they have a dispute, they come to me and I decide between one person and another, and I make them know the statutes of God and his laws." 17 Moses' father-in-law said to him, "What you are doing is not good. 18 You and the people with you will certainly wear yourselves out, for the thing is too heavy for you. You are not able to do it alone. 19 Now obey my voice; I will give you advice, and God be with you! You shall represent the people before God and bring their cases to God, 20 and you shall warn them about the statutes and the laws, and make them know the way in which they must walk and what they must do. 21 Moreover, look for able men from all the people, men who **fear** God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. 22 And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you. 23 If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in **peace**."

Recurring Motif: judge.

Jethro recognizes and affirms Moses' role before the people as the one "who makes known the statutes of God and his laws."

Galatians 6:1-2
 Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. 2 Bear one another's burdens, and so fulfill the law of Christ.

Recurring Motif: peace.

24 So Moses **listened** to the voice of his father-in-law and did all that he had said. 25 Moses chose able men out of all Israel and made them heads over the people, chiefs of thousands, of hundreds, of fifties, and of tens. 26 And they **judged** the people at all times. Any hard case they brought to Moses, but any small matter they decided themselves. 27 Then Moses let his father-in-law depart, and he went away to his own country.

Heavenly Father, I praise You for how You continuously reveal Your character, Your sovereignty, love, grace, and mercy and Your desire for Your people to respond with a heart of trust and worship. Help my response to look like Yours, Jesus. Thank You that You are the God of all wisdom, and we are not meant to do this life or ministry alone. Thank You for how You have meant for us to live in community and share one another's burdens. Help us to receive the peace that comes from You alone, and give us the courage to live this life with fellow, broken people and trust You in it all.