

HEARING THE WORD



NIGEL BARGE

Exodus 1 - 5
Work Book

Hearing the Word Exodus 1-5 Work Book

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Nigel Barge, June 2015

Scripture Quotations taken from

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Resources

The *New Bible Dictionary* 3rd edition, published by Inter Varsity Press
The *New Bible Commentary* 21st century edition. A commentary on every Bible book, IVP
www.blueletterbible.org

Hearing the Word: A Tool for Bible reading



LOOK – What does it *say*?

- 1) The Text
 - a) What questions does it raise -
Who, What, When, Where, Why, How?
 - b) What surprises you?
- 2) The Context?
 - a) the surrounding text
 - b) the Book of the Bible
 - c) the whole Bible
 - d) the place in the Bible Story



LEARN – What does it *mean*?

- 1) What type of writing is it?
- 2) Answer the questions
- 3) Summarise the passage



LISTEN – What is the *message*?

- 1) Which is the main point?
- 2) Which is the key verse?



LIVE – How should we *respond*?

- 1) What does it show about God,
(Father, Son, Holy Spirit) :
 - a) His nature and character?
 - b) His grace*
 - c) Jesus / his salvation**
- 2) What should I do?

* God's undeserved generosity is evident throughout the Bible, and it is perfectly expressed in Jesus.

** The Bible, from 'the fall' onwards, describes God's plan of salvation through his Son. Thus, *all* the Scriptures speak in some way of Jesus (Luke 24:27).

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Reading NARRATIVE

In seeking to hear the Word of God throughout the Bible, we need to take into account the *type of literature* in which each part is written. Exodus is mainly narrative (story), the most common type. To approach narrative correctly we need to keep in mind the following principles.

1 In General: It is *God's story*

The whole Bible recounts the story of God's dealings with humankind. After creation and the fall in Genesis, the rest describes how God works out his unfolding plan of salvation for humanity in Jesus. The OT prepares for the arrival, life, death and resurrection of Jesus. The NT recounts these and looks forwards to his return at the end of time. It is *all* about Jesus. Therefore:

a) Every part relates to Him (Luke 24:27; John 5:39).

So as we read, we should be asking – 'what does this show about Jesus; what is He doing?'

b) Everything is relevant.

In a film every scene plays some part in the overall story. Often we are shown things in the early stages that make no sense until later. The Bible is the same. So as we read Bible narrative – knowing how it ends – we should be asking 'what relevance has *this* part of the story to the *main* story?'

2 In particular: 'Follow the camera angle'

A film director focuses the viewer's attention on particular shots to tell 'his story'. In the same way each narrator in the Bible is selective about what to tell us. They leave out much general detail, only giving us what is relevant to what they are trying to convey.

As we read we should therefore be asking the question, 'Why is he telling me this and in this particular way?'

3 Warts and all

Human beings often get things wrong. The Bible narrative faithfully records errors, even by people who are elsewhere commended. For instance, Moses murdered a man, King David committed adultery, and Peter, who was praised for realising Jesus was the Christ, was minutes later roundly scolded when he tried to stop Jesus being the Christ through suffering! (Exodus 2:12; 2 Samuel 11; Matthew 16:16-23)

So we can't treat every thought or action in a narrative as something to copy, just because 'it's in the Bible'. We must ask the Holy Spirit to use the rest of Scripture to discern good examples to follow, and bad ones to avoid.

Introduction to the PENTATEUCH

The first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) are called the Pentateuch (*lit* five-volumed). It has six main sections:

- a) The start (Genesis 1-11)** ‘Genesis’ means beginnings. It covers creation, humanity’s rebellion, the ensuing separation from God, and God’s promises to mend the broken relationship. The main human characters are *Adam* and *Noah*.
- b) The founding fathers (Genesis 12-50)** *Abraham, Isaac, Jacob* are the Patriarchs. Jacob has twelve sons, including *Joseph*. God’s Covenant with Abraham includes living in a promised land, Canaan, but during a famine, God uses Joseph to take his covenant people from Canaan to safety in Egypt.
- c) Deliverance from Egypt (Exodus 1-18)** starts where Genesis ends, but decades later. The Egyptians had turned the Hebrews into slaves (Exodus 1). God uses *Moses* to rescue them, bringing them out of Egypt with a remarkable series of events.
- d) The Law (Exodus 19ff, Leviticus, Numbers 1:1 - 10:10).** In the fourth, legislative, section at Mount Sinai God gives Laws, the plan for a place of worship called ‘The Tabernacle’ or ‘Tent of meeting’, a system of sacrifices, and priests to administer it, using a tribe descended from Jacob’s son, *Levi*.
- e) The wilderness (Numbers 10:11 onwards).** The twelve tribes wander in the Wilderness, nearing the Promised land but fearing to enter. God appoints *Joshua* as Moses’ successor, and allocates the land to the twelve tribes.
- f) The ‘second Law’ (Deuteronomy)** (*lit* the second [giving of the] law) holds the final speeches of Moses. He re-tells the Exodus events, expands on the 10 commandments (ch 5), points out the very different consequences of obeying and disobeying (ch 28), blesses the 12 tribes who are about to enter Canaan, then dies.

Introduction to EXODUS

Title

The title means 'Way Out'. It's from the Greek translation, the Septuagint.

Author

Jewish/Christian tradition says it was *Moses*. He was born into a Hebrew family, but brought up as an Egyptian prince (Exodus 2:1-10). The first five books of the OT are also known as 'the books of Moses'. That does not mean Moses wrote every word (he wasn't even born in Genesis), but was responsible for the writing being collected and preserved. He is the main human character in Exodus, Leviticus, Numbers and Deuteronomy.

The Date of writing

We do not know the date of Jacob's family moving to Egypt and there are no external sources to give us a date for the exodus. Some scholars reason it may have happened between 1282 and 1203 BC.

The structure of Exodus

The book divides into two parts:

- a) The rescue from Egypt (ch 1-18)
This describes how the Hebrews were delivered from Egypt by the hand of God and brought out to Mt Sinai in the wilderness.
- b) The giving of the Law (ch 19-40)
At Mt Sinai, God makes a covenant with the Hebrew people.

The Theology of Exodus

Exodus is all about God and aspects of God's nature. He is the God who:

- a) controls history, Exodus 1
- b) is holy, 3:5;
- c) remembers, 2:24; 24:3-8;
- d) acts to save and to judge, 3:8, 4:14; 20:5; 32:10, 33-35;
- e) has a righteous anger that may be averted 32:30-34;
- f) speaks 3:4-22;
- g) is transcendent 33:20;
- h) lives among his people 40:34.

The name for God

'The Lord God has a personal name (just as we have Christian names). This

name came prominently to the fore in Exodus, when the Lord revealed its significance to Moses (3:13-15, 6:2-8). *The Message of Exodus, Alex Motyer, IVP*

In Hebrew it has four consonants, YHWH. Scholars think it is pronounced 'Yahweh'. Jews regarded this name as so holy, they did not want to say it aloud, in case they took it 'in vain'. Instead, they said 'Adonai', meaning 'The Lord'. Most English translations of the Bible show it as THE LORD, i.e. using small capitals. (It cannot be 'Jehovah', a word invented when translators unwittingly combined the consonants of YHWH with the vowels of Adonai, and then used the third letter *twice* to give the O and the V!)

YHWH comes from the verb 'to be' and can be translated, *I am who I am* or *I will be who I will be* or *I am he who is*.

The Hebrew verb 'to be' has the sense of 'to be present (and active)'. It is dynamic not static. As more and more of God's character is shown to men by his words and acts, his 'name' continually takes on a richer meaning. The crown and fulfilment comes in the NT when God's greatest word to man is spoken (*The Word became flesh* John 1:14) and his greatest saving act is completed (*Finished!* John 19:30). Thereafter, God will be fully known as 'the God and Father of our Lord Jesus Christ' (Romans 15:6) and as the giver of his Holy Spirit (John 14:26).

Exodus and the Bible

In the book of Exodus, God reveals more of what he is like than people then knew. It describes the interaction between God and his people, including their many faults, and how God rescues them. It points forward to the greater rescue achieved by the Lord Jesus Christ, and how we are to trust and obey him.

i) in the Old Testament

From the exodus from Egypt onwards, Israel interpreted it as being the highest example of God's grace, faithfulness and power. In Israel's later life it dominated all thought. Its Importance is seen in that:

- a) Chs 1-15 give the greatest examples of saving acts by God.
- b) The institution of the Passover is at the heart of the book.
- c) It enshrines the giving of the law, supremely the Ten Commandments.
- d) The book contains the account of the building of the Tabernacle, forerunner of the Temple.
- e) Moses stands as the prototype of all prophets in Israel (Deuteronomy 18:18).

ii) in the New Testament

The cross of Christ is as important to the Christian, as the Exodus was to the Israelite. The following references point to this:

- a) When Moses and Elijah are with Jesus at his transfiguration they discuss his coming death: the word translated 'departure' in Luke 9:31 is 'exodus'.
- b) Jesus was crucified at the time of the Passover festival (Luke 22:13).
- c) Paul calls Jesus the Passover lamb (1 Cor 5:7) *compare also* John 19:33,36 with Exodus 12:46.
- d) Jesus viewed his death as a new covenant sacrifice (1 Cor 11:23, cf Exodus 24:6).
- e) The old covenant led to The Law; the new covenant, prophesied by Jeremiah (31:31) led to the law of love (eg in Romans 13:8).
- f) The old covenant is fulfilled in Christ (Matthew 5:17).
- g) The song of the redeemed in heaven is the song of Moses and the Lamb (Revelation 15:3).

The Map

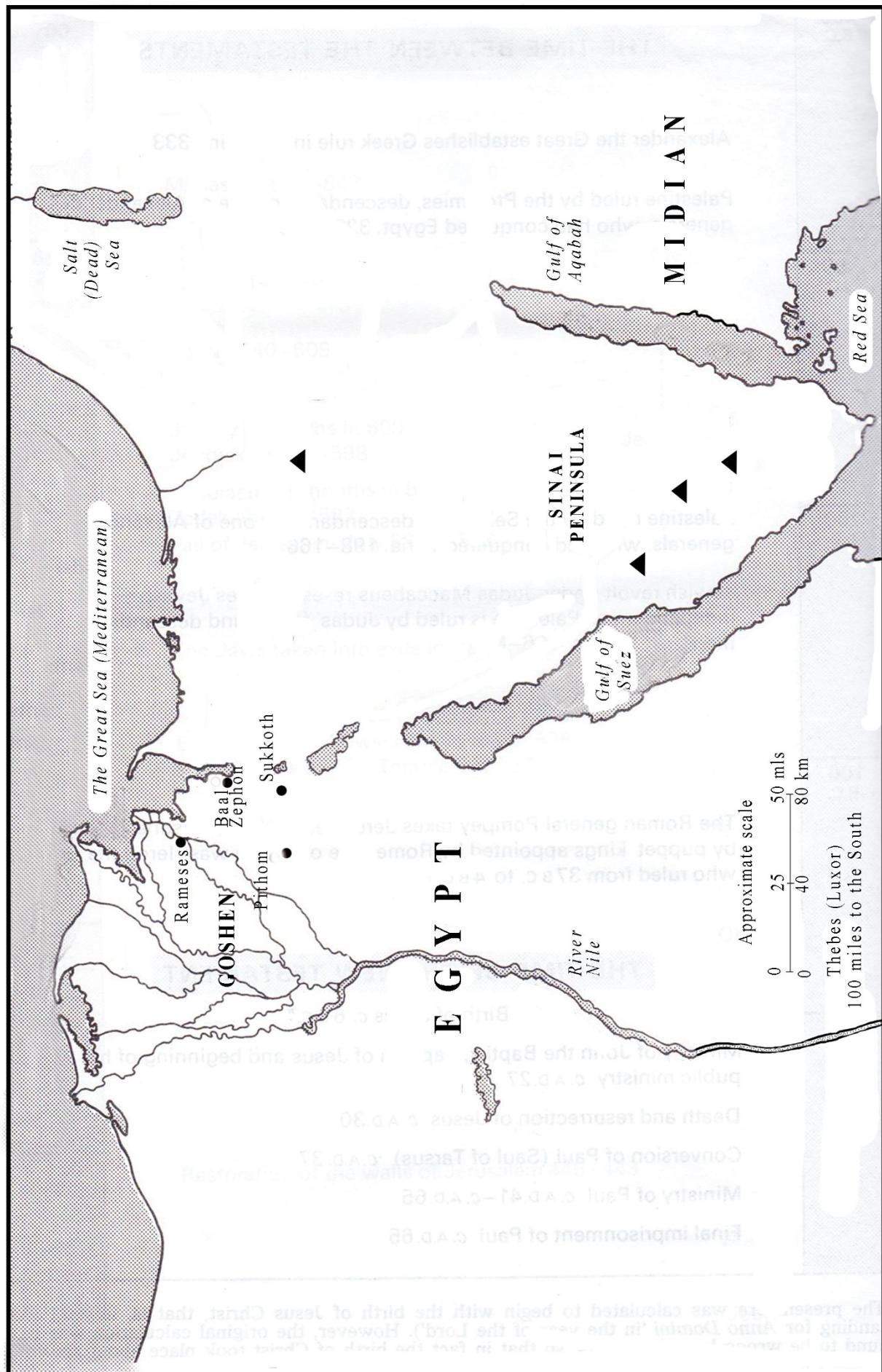
is approximate.

The River Nile falls only marginally over the last 100 miles, splits and re-joins more often than shown, and keeps changing course. Look on-line at <http://geology.com> , click on Home, Global Sea Level Rise Map, Nile River Delta of Egypt, and change the level from +7m to +2m, to see that the land nowadays falls only 2 metres in the last 30 miles.

The location of the towns is equally uncertain.

Mount Horeb (first mentioned in Exodus 2:1) could be any of the four peaks shown; since the 2nd Century AD, the most southerly has been known as *Moses' Mount*.

In Study 4 (p22), Moses takes his father-in-law's flocks to the 'back' side of the 'desert'. Semitic peoples face East when giving directions, so *back* is West. We don't know exactly where he started out from, but 'back'/West suggests he rounded what we now call the Gulf of Aqabah then headed NW, or SW.



The Israelites were oppressed

Background information and Word List

The Hebrew begins in v1 “**And** these are the names...” making it clear that Exodus is not a new book but simply the continuation of the Genesis story. A considerable time had passed since Joseph’s death. At the shortest reckoning, Moses was the fourth generation after Levi (Numbers 26:58), but he may have lived hundreds of years later (Exodus 12:40; cf Genesis 15:13).

Forced labour was an old principle in Egypt, as in all of the ancient world. The towns of *Pithom* and *Rameses* are associated with Pharaoh *Rameses II* (c. 1290-1225 BC).

| | | |
|----|--|---|
| 1 | <i>sons of Israel</i> | for one last time, this means Jacob’s immediate family; from here on, the phrase means the whole people of God. |
| 5 | <i>seventy</i> | may be a round number or a sacred figure; it is only an exact count of Jacob’s family if we omit daughter, Dinah. |
| 7 | <i>fruitful, multiplied greatly, became exceedingly numerous</i> | deliberate repeating of three verbs used in Genesis 1:21,22. |
| | <i>land</i> | Either the region of Goshen (see map); or the whole land of Egypt. |
| 10 | <i>leave the country</i> | more likely, <i>rises over</i> or <i>take possession of</i> (cf Genesis 2:6). |
| 11 | <i>oppress</i> | <i>bring them low</i> or <i>beat down</i> . |
| | <i>Pithom, Rameses</i> | (see map); cities in Goshen. |
| 15 | <i>Shiprah, Puah</i> | the names mean <i>beauty</i> and <i>splendour</i> . |
| 16 | <i>birthstool</i> | ‘two stones’ on which women crouched when giving birth |
| | <i>boy, girl</i> | words in Hebrew are <i>son, daughter</i> . |
| 22 | <i>the Nile</i> | <i>lit: The River.</i> Vital to life in Egypt. Worshipped as a god. |

Bible connections

| | | |
|--------------------------------------|---|---------------------------------------|
| | | <i>See also</i> Acts 7:17-19 |
| <i>Israel in Egypt by God’s plan</i> | | <i>see</i> Genesis 15:12-14; 46:1-4 |
| <i>suffering of God’s people</i> | | <i>see also</i> Acts 14:22 |
| <i>Pharaoh’s genocide plans</i> | | <i>see also</i> Herod in Matthew 2:16 |
| 11 <i>slaves</i> | originally had been shepherds (Gen 47:6,27) | |
| 13/14 <i>work/labour</i> | <i>heb= abad</i> also ‘service’ to God (3:12...8:1...12:31 etc) | |
| 17/21 <i>fear God</i> | 6x in OT: Gen 22:12; 42:18; Ex 1:17,21; 18:21; Deut 25:18 | |

LOOK

1) The Text

What questions does the passage raise?

What surprises or confuses you?

2) The Context

What other parts of the Bible – surrounding passage, individual book, whole Bible, or Bible story – might help you understand this passage?

LEARN

1) How do you answer the questions the passage raises?

- 2) How do you resolve issues that surprised or confused you?
- 3) Give an overall ‘picture’ of the passage in a few sentences.

LISTEN

- 1) What is the lesson or the main point?
- 2) Which verse best sums up the message of the passage? v.

LIVE

- 1) What does it show about God (Father, Son, Holy Spirit)?
 - a) His nature and character?
 - b) His grace?
 - c) Jesus and His salvation?

Now underline the application of the Main Point.

- 2) What should I do?

Now underline the application of the Main Point.

The birth of Moses

Background information

Moses' parents were both descended from Jacob's third son, Levi (Gen 29:34). They are named Amram and Jochebed (Exodus 6:20). Moses was their third child: Aaron was three years older than Moses (7:7) and their sister Miriam was older still (2:4), though still a child under 12, so not working.

Egyptians depended on the flooding of the Nile, and worshipped a god thought to be responsible for this.

Word List

| | | |
|----|---------------------------|---|
| 3 | <i>papyrus</i> | in effect a miniature Nile boat <i>see</i> Isaiah 18:2. |
| | <i>basket</i> | same word is translated 'ark' in Genesis 6:14,15 etc. |
| | <i>Pharaoh</i> | term for the king of Egypt. |
| | <i>reeds</i> | would grow in shallow water where current could not carry basket away. |
| 4 | <i>sister</i> | named as Miriam in 15:20. |
| 5 | <i>Pharaoh's daughter</i> | If the Pharaoh was Rameses II, he had up to sixty daughters! He also had hunting lodges all over the Nile delta. |
| | <i>bathe</i> | Possibly an act of worship to the god of the Nile? |
| 10 | <i>Moses</i> | Egyptian name meaning <i>son</i> or <i>beget a son</i> . Sounds like Hebrew <i>moseh</i> meaning <i>pulling out</i> . |

Bible connections

See also Acts 7:20-22; Hebrews 11:23

1 *Levites – service in Temple* Priests part of Tribe Numbers 3:12;8:6-26; Deuteronomy 10:8,9

2 *Three day's journey* Exodus 3:18; darkness in land 10:22; feasts per year 23:14

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Moses flees to Midian

Background information

Moses was brought up as a prince of Egypt, with the education and riches of Egypt at his disposal. Thanks to his mother he was also brought up in the wisdom of Israel. He knew who he was, where he had come from and what he believed. That was crucial to give context to the forthcoming revelation by God. 'This is not a new God, but the same God who revealed himself to Abraham, Isaac and Jacob.

Goshen, where the Hebrews were confined, was 500 km north of the then capital of Egypt, Thebes (modern city of Luxor), where Pharaoh was based.

Word List

| | |
|----------------------------|---|
| 11 <i>grown up</i> | Acts 7:23 says he was 40 years old |
| <i>Went out</i> | <i>Goshen where the Hebrews were was 500 Km north of capital of Egypt of the then Thebes</i> |
| <i>watched them</i> | Hebrew means 'saw with emotion' cf Genesis 21:16 |
| 11-13 <i>strike</i> | Egyptian...(11), Moses....(12)your fellow (13) |
| 13 <i>one in the wrong</i> | a law court term, cf 9:27 |
| 15 <i>Midian</i> | location uncertain; may be Sinai Peninsula, the Arabah (area south of Dead Sea), or east of Gulf of Aqaba |
| 18 <i>Reuel</i> | The Hebrew means 'friend or shepherd of God'. The same person is called Jethro (which is Arabic) in 3:1. |
| 21 <i>Zipporah</i> | name of a small bird |
| 22 <i>Gershom</i> | sounds like Hebrew for 'an alien here' |
| 23 <i>long period</i> | 7:7 says he was 80 years old when he spoke to Pharaoh |
| <i>king of Egypt died</i> | uncertain which king; perhaps Set I or Rameses II |
| <i>concerned</i> | 'took notice of them' (New RSV) |

Bible connections

See also Acts 7:23-29; Hebrew 11:24-26

15 *by a well* *see also* Genesis 29:10; John 4:6-7

23-25 *prayer makes a difference* *see also* Daniel 9:23; Jeremiah 33:1-3

24 *God's covenant with Abraham, Isaac & Jacob* *see* Genesis 17:4; 22:16ff

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Moses and the burning bush

Background information

God meets with Moses to commission him to bring his people out of Egypt. To counter Moses' disbelief, God tells Moses his name, which is already used in Genesis. Moses will not bring a new or unknown God to his people, but a fuller revelation of the God whom they already knew.

Word List

1 *was tending...* Hebrew suggests this was his habitual occupation
Jethro see note on 2:18
far side *ie* West, weeks away from home- seeking good pasture?
Horeb *aka* Sinai; location unknown, traditionally Gebel Musa in S of Sinai Peninsula

3 *angel of the LORD* literally, 'messenger of Yahweh'. This was probably an ultra reverent way of speaking of God's own presence *cf* Genesis 18:1; 19:13. Could it be an appearance of Jesus Christ, in advance of his incarnation in the NT?

5 *Do not come any closer* 'stop coming near as you are doing' (cf Jn 20:17)
take off your sandals sign of worship
holy first use of word in Bible – only time it refers to a place

8 *a land* part of the great promise to Abraham Genesis 13:15
flowing with milk and honey proverbial description of the hill country of Canaan; milk would mostly be from goats and sheep
Canaanites...Jebusites These 'nations' of Canaan were not mutually related to each other, unlike the 12 tribes of Israel.
 To be driven out in 4th generation when sin had reached full measure (Gen 15:16)

12a *I will be* play on Hebrew YHWH
 12b *sign to you* 'you' is singular
 12c *You will worship* 'you' is plural

14 *I AM WHO I AM* YHWH see note on The Name of God on page 3

16 *I have watched* lit 'I have been watching...' nb continually, at all times

18 *3 days* A major trip with formal consequences (cf Jonah3:3)
sacrifices a reference to the covenant sacrifice (Ex 24)?

20 *wonders* Heb. Not suspension of natural order but God's marvellous use *of it*.

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Signs for Moses

Background information

God very patiently meets Moses' objections and equips him for the task.

The crowns of the kings of Egypt were adorned with the 'uræus', a cobra; a cobra crown was also associated with the sun god, Re.

Leprosy was prevalent in Egypt and reckoned incurable.

The Nile god, 'Hapi', was worshipped and the river was at the very heart of Egypt's existence – every year the flood-waters washed, cleansed, renewed and increased Egypt's soil, giving it its famed fertility and hence great wealth and power. It also teemed with fish and fowl.

The signs are given so 'that they (the Israelites) 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 (Moses)' (5)

Word List

| | | |
|----|----------------------|--|
| 2 | <i>staff</i> | probably the familiar shepherd's crook of Psalm 23:4 . |
| 6 | <i>leprosus</i> | Hebrew word was used for various skin diseases. |
| 9 | ' <i>blood</i> ' | Poisonous for fish and man (7:17, 18.) |
| 10 | <i>Lord</i> | Moses is using ' <i>adonai</i> ' meaning sovereign, master, lord. <i>I am slow of speech</i> literally, 'heavy of mouth'. |
| 14 | <i>Then the Lord</i> | alternatively 'Although the Lord ...' cf Gen 42:8) – ie The provision of Aaron was a result of grace not anger? |
| 15 | <i>teach</i> | Hebrew ' <i>torah</i> ', name given to the first 5 books of the Bible. |
| 16 | <i>mouth</i> | mouthpiece. |

Bible connections

| | | |
|----|--|---|
| 12 | <i>help you speak</i> | Isaiah 50:4; 51:16; Jeremiah 1:6-9; Matthew 10:19-20 |
| 15 | <i>God knows our needs before we ask.</i> | see Matthew 6:8 |
| 16 | <i>as if you were God to him</i> | not like Joseph, Genesis 50:19 but like Paul, 2 Corinthians 5:20 |
| 18 | <i>this staff / God's staff</i> <i>used to perform miracles</i> | 4:20 7:17; 9:23; 10:13; 14:16; 17:6 |

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Moses returns to Egypt

Background information

Moses courteously asks his father-in-law's permission to go back to Egypt. He sets out with his wife and sons, and the staff of God in his hand.

Word List

| | |
|-----------------------|---|
| 23 <i>Worship</i> | <i>in NIV, Heb 'abad'</i> Normally translated – ‘work/ serve’. |
| 24/25 <i>him/ his</i> | The Lord met with <i>him</i> (ie Moses' first born, Gershom) touched <i>his</i> (Moses first born's) feet |
| <i>His feet</i> | euphemism for his (Gershom's) genitals |
| 25 <i>flint knife</i> | as used in Joshua 5:2. Such stones are common in desert. |
| <i>Her son</i> | Gershom (2:22) - nearly 40 years old? (see below vs 18) |
| | <i>Bridegroom of blood</i> - blood relative (spoken to Gershom). |
| 27 <i>desert</i> | better ‘the grazing land’. |

Bible connections

18 *Moses was 40 when fled from Egypt* Acts 7:23, 80 when he returned 7:7.

19 *'All who wanted to kill you are dead.'* cf Matthew 2:20.

21 *God will 'harden Pharaoh's heart'*; cf Pharaoh will harden his heart (8:15)
Pharaohs heart was hardened (7:13) nb In Hebrew God is in control, and humans are responsible for their choices.
'God will harden...' repeated at (7:3). But not at first: see sequence:
7:13, 22-23; 8:15, 19, 32; 9:7 – so 9:12.
Another chance 9:27-28, 34-35; - so 10:1, 20, 27; 11:10.

22 *first-born son* First mention of this theme of 'belonging to God' in Exodus 13:2, cf Genesis 22
God is entitled to choose, select and elect cf Eph 1:3-6; James 1:18; Rom 9-11

24 *The penalty for non-circumcision was 'cut off from people'* Gen 17:14
God using illness as a warning cf Genesis 12:17; 20:17

26 *circumcision, sign of God's covenant with Abraham* see Genesis 17:10
true circumcision is an inward, not outward matter, see Jer 9:25-26; Rom 2:29.

27 *Kissing means welcome/ recognition of family* Gen 29:13; 33:4; 45:15; 48:10.

A preferred translation of Vs 24-26 - “At a lodging place along the way the Lord met with him (Moses' son Gershom) and was about to kill him. But Zipporah (his mother) took a flint knife, cut off her son's foreskin and touched his genitals with it. “Surely you are a blood relative to me” she said. So the Lord let him alone. At that time, she said ‘blood relative’, referring to circumcision.” (NB this was the difference between the firstborn who would be killed and those who would be ‘passed over’ in Egypt.)

LOOK

1) The Text

What questions does the passage raise?

What surprises or confuses you?

2) The Context

What other parts of the Bible – surrounding passage, individual book, whole Bible, or Bible story – might help you understand this passage?

LEARN

1) How do you answer the questions the passage raises?

- 2) How do you resolve issues that surprised or confused you?
- 3) Give an overall ‘picture’ of the passage in a few sentences.

LISTEN

- 1) What is the lesson or the main point?
- 2) Which verse best sums up the message of the passage? v.

LIVE

- 1) What does it show about God (Father, Son, Holy Spirit)?
 - a) His nature and character?
 - b) His grace?
 - c) Jesus and His salvation?

Now underline the application of the Main Point.

- 2) What should I do?

Now underline the application of the Main Point.

Bricks without straw

Background information

After a positive reception from the Israelites, Moses goes to Pharaoh with his request to let the people go; but he only succeeds in making conditions even harder for them; so not only Pharaoh but now even the people reject Moses!

Word List

| | | |
|----|---------------------------------|--|
| 1 | <i>thus says the Lord</i> | First use in Bible of this prophetic messenger form. |
| | <i>a festival in the desert</i> | Near-eastern style of making requests – understate at first (NB no mention anywhere of a return). |
| 6 | <i>slave drivers</i> | Egyptian taskmasters. |
| | <i>foremen</i> | Israelite ‘gangers’. |
| 7 | <i>straw</i> | When a grass crop is harvested, it is hay, good for fodder. When the seed-heads have been detached from a harvested cereal crop, the remaining yellow stalks are straw. |
| | <i>making bricks</i> | from earth, sand and water, in correct proportions. Chopped to regular lengths, straw is placed in a mould with the mud. This reinforces the brick, helps it to dry evenly, and increases the brick’s insulative properties. Straw can also be used to <i>cover</i> bricks when laid out to dry in full sun: if the outside dries too quickly, trapping moisture inside, the bricks go to mush when fired in a kiln. |
| 9 | <i>lies</i> | i.e. alleging either that Moses and Aaron are lying when claiming God had promised to deliver the Israelites, or that God himself was lying! |
| 12 | <i>stubble</i> | The short stalks left in the field after crops have been harvested. A poor substitute for straw. |

Bible connections

| | |
|----|---|
| 1 | <i>Thus says the Lord’ A form of words that the Prophets would use, much later.</i> e.g. Amos 1:3. In the Pentateuch, it appears only in Exodus: 4:22; 5:1; 7:17; 8:1,20; 9:1,13; 10:3; 11:4; 32:27. |
| 21 | <i>the people’s response c.f. Mark 4:16-17.</i> <i>suffering and Christian maturity see 1 Thessalonians 2:13-14; 1 Peter 2:20b-25</i> <i>4:12-13; James 1:2-4; Hebrews 12:7.</i> |

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 - a) His nature and character?
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Now underline the application of the Main Point.

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Now underline the application of the Main Point.

Sharing the Word

Use

'Hearing the Word' can be used alone, with one other person, or in a group

Preparing for a group

Time put in alone beforehand will greatly benefit time spent together.

Work through the stages - LOOK, LEARN, LISTEN, LIVE.

Write down your own questions and answers. *

Format

- a. LOOK - Any questions? (If answer is known or not!)
Relevant cross references in rest of the Bible?
- b. LEARN - Answers to questions?
- c. LISTEN - Key verse and Main Point?
- d. LIVE - What does it show about God /His grace/ Jesus?
What should I do

n.b. Leave plenty of time for the LIVE section!

By also eating together and a time of prayer, you will have shared something of the life of the early church! (Acts 2:42-47)

Remember!

As we gather round God's Word -

- a) Listen to the views of others.
- b) Make room for the novice. (They can join in too when you start by listing 'Any questions'.)
- c) Don't let the 'knowledgeable' dominate. Encourage everyone to think for themselves.
- d) Try to include others, especially 'seekers', in your time together.

* The **process** is explained and practiced in a four-hour course, suitable for all, called '**An Introduction to 'Hearing the Word'**

<https://hearingtheword.org.uk>

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