

Old Testament Survey
Lesson 2 – Genesis
Valley Bible Church Adult Sunday School
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The Pentateuch

The first five books of the Old Testament are called the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). These five historical books cover the period from the creation of the universe to the death of Moses just before Israel entered the promised land. This is where God's law is given to His chosen people. It is this law that is a "tutor" which leads us to Christ (Gal 3:24).

By far most scholars, religious and secular, Jewish and Christian, attribute the writing of the Pentateuch to Moses. Moses was highly literate. He was raised in the Egyptian Pharaoh's court with access to all of their sources. Moses wrote these books by direct revelation (since he talked to God) and by the work of the Holy Spirit. Moses must have used historical records handed down to him by his ancestors since he was not there when the universe was created.

The purpose of the Pentateuch is to give Israel an accurate report of the creation of the world and of the founding of their nation. The narratives in the Pentateuch are written as history not myth. The only reason to take them as myth is due to preconceptions when coming to the Bible. In the New Testament, Paul (Rom 5, 2 Cor 11:3) and Jesus (Matt 19:4; Luke 17:26-29) treat the narratives as historical. Therefore, the historical accuracy of the Pentateuch will be assumed.

Introduction to Genesis

There are several things to note as we begin this study:

1. The Principle of Recurrence – This principle is seen throughout Genesis. Brief statements of truth are made then elaborated on in the following Scriptures. (i.e. The creation of man in chapter one is revisited in chapter two with an emphasis on the details or the introduction of a genealogy of Noah in chapter five, with details about Noah in chapter six.)
2. Looking for God's Emphasis – The creation of the material world and man (2000 years +?) takes 11 chapters. God's relationship with man, Abraham through Joseph (350 years?) takes 39 chapters.
3. Nature of the Book of Genesis – Not a scientific book written in 20th or 21st century terms, but full of science and not incorrect on any scientific pronouncements.
4. Genesis is foundational – A strong foundation is important to the stability of any structure. As Rick Balogh says, "Your view of the historicity of creation and the creator (God) determines your view of all Scripture and how you live your Christian life." In any book if you tear out the first 50 to 75 pages, you lose understanding of the ending as well.

The Book of Genesis is:

1. A History Book – The historical account of the creation of the world and other stuff. The founding of the chosen nation, Israel
2. A Revelation Book – It reveals God's ideal plan, man's selfish rebellion, and helplessness in trying to get back to God (sin), then God's intervention to bring man back into a personal relationship to Him (grace).
3. A Practical Book – Persons and events show us that God is the boss (the creator) and we are the needy subjects (the created). God created man for a high and lofty purpose, and God will pursue man until that purpose is fulfilled. **THAT IS THE MESSAGE OF THE BOOK OF GENESIS.**

The word "Genesis" is from a Greek word meaning origin or source. In fact, it may be best-translated "birth." When the Old Testament (Hebrew) was translated into Greek in 285-247 BC by 72 Jewish priests in Alexandria, each book was identified by its first Hebrew word. That word translates "in the beginning," and so we have the birth of Genesis.

Genesis tells us of the birth of just about everything, but the existence of God is assumed. Without Genesis our knowledge of a creative, creating God would be sorely limited. In Genesis we see the beginning of the universe, man, work, woman, marriage, family, sin, judgment, salvation, death, murder, sacrifice, races, languages, and the line of the Messiah. Genesis gives us the means of salvation – faith.

⁶Then he believed in the LORD; and He reckoned it to him as righteousness. Gen 15:6

Survey of Genesis

A common division is ordinarily made in Genesis at the end of chapter 11 or at 11:9. Chapters 1-11 show that the world is lost and needs redemption. In chapter 12, God chooses one man, Abraham, giving him unconditional promises that Abraham responds to in faith. It is through Abraham's family that God would bless the world (Gen 12:2; 18:18; 22:18; 26:4; 28:14). From Abraham the nation Israel emerges. The first section deals with four great events: creation, fall, flood, and Babel. The last section deals with four great individuals: Abraham, Isaac, Jacob, and Joseph.

I. Primeval History – Birth of the Material Universe and the Human Race (1:1-11:9)

Genesis 1-11 tells us the story of primeval history. This first section covers from creation to the scattering of the nations at the tower of Babel. This section covers >2000 years. The birth of Abraham occurs in 2,166 BC and most conservative Biblical scholars place the date of creation 4,000 – 11,000 BC.

A. Creation (Chapters 1-2)

Since this is a survey class, we will not go into excruciating detail on creationism. Refer to Rick Balogh's teaching on creationism. Also refer to Terry Riley's teaching on Biblical chronology.

"In the beginning God created ..." This is a statement of fact. God created ex-nihilo by fiat. The New Testament adds the fact that all things were made by Jesus.

¹In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

¹In the past God spoke to our forefathers through the prophets at many times and in various ways, ²but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and **through whom he made the universe.** ^{3a}The Son is the radiance of God's glory and the exact representation of his being, **sustaining all things by his powerful word.** Heb 1:1-3a

¹⁶For by **Him all things were created: things in heaven and on earth**, visible and invisible, whether thrones or powers or rulers or authorities; **all things were created by Him and for Him.**

¹⁷He is before all things, and **in Him all things hold together.** Col 1:16-17

1. Creation order (1:3-2:3)

Day 1: Light (good), then **separated** light from darkness

Day 2: **Separated** the water below and above the expanse

Day 3: **Separated** dry land from oceans (good); plants and fruit trees bearing seed and fruit after their kind (good)

Day 4: Sun, moon, stars (good)

Day 5: Water creatures and winged birds after their kind (good)

Day 6: Beasts of the earth, cattle, creeping things after their kind (good); Man in God's likeness (very good)

Day 7: Rest

The phrase "after their (its) kind" occurs repeatedly in the creation account (1:11, 12, 21, 24, 25). This does not preclude variations within a "kind", but does show that God's plan is that His creation would only reproduce after its kind.

2. The detail of the creation of man (2:4-25)

- a. Man created in God's image (1:27) and a living being (2:7) – sinless, with intelligence, self-consciousness, and self-determination. Only man is this special creation.
- b. Man was created to work the garden of Eden and name the animals (2:4-17) – Eden was a real historical place with geographical landmarks and definable borders. Man was fully capable, creative, supremely intelligent, and able to name all the animals.
- c. Man was given a suitable helper (2:18-23) – The role of the man and woman is delineated in their creation and purpose.
- d. God institutes marriage (2:22-25) – Marriage is God's invention. The ideal pattern is one man and one woman. All other permutations are not in God's plan.

B. The Fall (Chapters 3-4)

Adam and Eve were created in the image of God, in perfect innocence, in a perfect environment, with perfect minds and bodies, the ability to choose wisely, and in a perfect personal relationship with God. Yet they chose to rebel against God. Genesis 3 is a historical account (Matt 19:3-5, Rom 5:12-21) of how sin entered the human race – called "the fall" from sinlessness. It does not describe the origin of sin since that was with Satan (Ezek 28:15), but only its origin with man. In the account we see that Adam had told Eve what God had commanded, yet she did not follow his leadership and was deceived (1 Tim 2:14) by Satan to disobey God. According to Gen 3:6 it appears that Adam was with Eve when this all occurred. Adam then allowed his wife to fall into temptation; he did not protect her innocence.

Eve's temptation by Satan encompasses elements of any temptation: 1) a lie in opposition to the truth of God's Word (v4); 2) the lust of the eyes (v6); 3) the lust of the flesh (v6); and 4) the pride life (v6).

Adam's disobedience was to the revealed will of God (Gen 2:16-17; 3:1-19). The results of sin were judgments on:

1. the serpent (Gen 3:14) with an altered form and shape that now caused it to crawl on the ground.
2. Satan (Gen 3:15) with enmity between Satan's seed and the seed of the woman – a painful wound would be given to the woman's seed, but Satan would be given a fatal blow.
3. Eve (Gen 3:16) with childbirth and a desire (of mastery cf 4:7) toward her husband.
4. Adam (Gen 3:17-19) with a cursing of the ground and the need to toil for food and a struggle to not lead his wife with godly leadership (3:16).
5. the race (Gen 3:19-24) with physical death (cf Rom 5:12) and spiritual death (Gen 3:8 cf Eph 2:1; 4:18; Col 2:13).
6. creation subject to futility and corruption (Gen 3:17:18; Rom 8:19-21).
7. banishment from Eden.

God cursed Eve saying that her *desire* would be for her husband. This word desire is the same as used in Genesis 4 where Cain is dealing with sin. Eve's future struggle would be to dominate, master, enslave her husband. This is outside of God's intended role for her.

⁷"If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and **its desire is for you**, but you must master it." Gen 4:7

Her husband would rule or dominate her instead of being the servant leader. This is outside of God’s intended role for him. Our ultimate grandparent’s failed to live according to the roles that God had instituted: servant leadership of the husband and submission of the wife. Today as well, the main problem in marriages is the need to follow these God appointed roles.

With judgment also comes the promise of salvation in 3:15 with the first announcement of the gospel. This is the first promise of a coming redeemer.

In Chapter 4 the differing responses to God are demonstrated by Cain and Abel. The progression of rebellion and wickedness are also demonstrated. Two generations from Adam “men began to call upon the name of the Lord.”

As men realized their inherent sinfulness with no human means to appease God’s righteous indignation and wrath over their multiplied iniquities, they turned to God for mercy and grace in hopes of a restored personal relationship. MacArthur Study Bible not on Gen 4:26

C. The Flood (Chapters 5-9)

1. Man multiplies and sin multiplies (5, 6:1-7) – Man disperses and multiplies in obedience to God’s instructions. Some of them were very good (Enoch), but the rest are so bad that God wonders why he bothered even to create them. We have been introduced to man as capable, creative, and highly civilized before the flood. Man excels in architecture (4:17), farming and ranching (4:20), music (4:21), and metal working (4:22) and yet they cannot control their lusts and desires and turn their backs on God, just as Adam did.
2. Preaching and building (6:8-22) – One man and his family were obedient – the only ones. 120 years of persecuted preaching and hard labor--Faith brings works. Even as the rain falls God extended the free gift of salvation (7 days of Grace).
3. Occupying and events (7) – How did all the animals fit on the ark? How did they feed them? What about the dinosaurs? Didn't it get smelly? ... Ask Rick! Table 1 shows the timeline of the flood.

Table 1: Time Periods of the Flood

Date	# of Days	Event	Reference
Month 2 Day 10	Waited 7	Entered the ark.	7:4, 10
Water prevailed 150 days (7:24)	*Month 2 Day 17	Lasted 40	Rain began.
	Month 3 Day 26	End of 40	Rain stopped.
	*Month 7 Day 17	End of 150	Ark rested on Ararat.
Water receded 150 days (8:3)	*Month 10 Day 1	Waited 40	Tops of mountains visible.
	Month 11 Day 10	Waited 1	Raven sent.
	Month 11 Day 11	Waited 7	Dove sent; returns.
	Month 11 Day 19	Waited 7	Dove sent; returns with olive leaf.
	Month 11 Day 27		Dove sent; does not return.
Drying of earth	Month 12 Day 17	End of 150	Water fully receded.
	*Month 1 Day 1		Covering of ark removed.
	*Month 2 Day 27		Earth dry; left ark.
Statistics	One month equals 30 days. Total time elapsed in the ark = 1 year and 17 days = 360 + 17 = 377 days 7 waiting + 150 (water prevailing) + 150 (water receding) + 70 (earth drying) = 377 days (Note: *Date notation specifically mentioned in Scripture. All others are derived.)		

(Source: *Chronological and Background Charts of the Old Testament* by John H. Walton)

4. Departing and worshiping (8) – Noah gave the credit to God, even though he built the boat.
5. God's covenant to Noah (9:1-17)
 - a. No destruction by water
 - b. Dominion over animals by fear
 - c. Man now permitted (commanded) to eat animals
 - d. Man placed under human authority as well as God's (government)
 - e. The rainbow as a sign
6. Sons of Noah (9:18-28)

D. Tower of Babel (Chapters 10-11)

1. Noah's sons disperse (10) – At first they do well. They spread out, they build, they develop, they trade, they mind their own business. Some even remember God.
2. Unity of speech and settlement (11:1-2) – Instead of the unity of speech and purpose causing them to bring glory to God, it makes them proud, rebellious, and self-centered. "Let us make a city with a tower that reaches to God, so we can make a name for ourselves, and not be scattered." This plan was in direct contradiction to God's command (9:1).
3. Building of city and tower (11:3-4) – So they did. Men will become their own God.
4. Anger and judgment (11:5-7) – God's anger has a reasonable explanation. "If they do this, nothing (no evil thing) will be impossible to them."
5. Dispersal abroad (11:8-9) – By confusing their language God accomplished several things:
 - a. Stopped the building of the tower
 - b. Broke down communication (which was only causing rebellion)
 - c. Spread them out, as they were to have done in the first place
6. Shem's line leads to Abram (11:10-32)

II. Patriarchal History – Birth of the Nation of Israel and the Hebrew Race (11:10-50)

Rebellion is what ends this first part of Genesis. This section of primeval history was >2000 years long. The second section covers patriarchal history from Abraham to Joseph – 350 years. God now zeros in on the line of the Messiah and the people through whom He will provide the Savior. Table 2 shows the chronology of patriarchal history.

Table 2: Chronology of the Patriarchs

Event	Date (BC)	Reference
Abram born	2166	Gen 11:26
Entrance into Canaan	2091	Gen 12:4
Ishmael born	2080	Gen 16:3
Isaac born	2066	Gen 21:5
Mt. Moriah	2051	Gen 22
Isaac marries Rebekah	2026	Gen 25:20
Jacob born	2006	Gen 25:26
Abraham dies	1991	Gen 25:7
Jacob goes to Haran	1929	Gen 28:5
Jacob marries Leah and Rachel	1922	Gen 29:21-30; 30:1, 22-26
Joseph born	1915	Gen 30:25; 31:38-41
Jacob and family moves to Canaan	1909	Gen 31:17-21
Joseph sold into slavery	1898	Gen 37:2-36
Isaac dies	1886	Gen 35:28-29
Joseph given high position	1885	Gen 41:39-40
Jacob and family move to Egypt	1876	Gen 45:6; 47:9
Jacob dies	1859	Gen 47:28
Joseph dies	1805	Gen 50:26

(Source: *Chronological and Background Charts of the Old Testament* by John H. Walton)

A. Abraham (Chapters 11-25)

Abraham was a man who showed the character and works of God in his life – he gave glory to God. He was a man of faith.

²⁰yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, **giving glory to God,** ²¹and being fully assured that what God had promised, He was able also to perform. Rom 4:20-21

1. Call to Canaan and Egypt (11:27-12:20) – From the line of Shem we get Terah, the father of Abram. Terah served “other gods”.

²Joshua said to all the people, "Thus says the LORD, the God of Israel, 'From ancient times your fathers lived beyond the River, namely, Terah, the father of Abraham and the father of Nahor, and they served other gods. Joshua 24:2

Terah had taken Abram and Sarai and Lot from Ur to Canaan when they had settled in Haran. After Terah’s death God called Abram directly to journey to Canaan and initiated a covenant with him (12:1-3). The covenant included three parts:

1. Individual (land) promise – relates to Abram personally. "I will bless you, and make your name great."
2. Nation promise – "I will make you a great nation."
3. Blessing promise – prophecies of a Messiah: "In you all the families of the earth will be blessed."

The entire story starts with an example of Abram's FAITH. Like David, he was far from perfect (12:11-20), but he "believed God" and God called him, "My friend." He left the civilized land of Ur to go to a land he knows nothing about because God said, "Do it!" Another evidence of his heart was the building of an altar as his first act everywhere he went.

2. Separation from and rescue of Lot (13-14) – In practical decisions he trusted that God would take care of him. Abram and Lot's wealth (livestock, gold, silver, tents) grew so great that the land could not sustain both their herds. Abram trusted God so he let Lot choose first where he would go. God confirmed the land covenant and national promise to Abram as he separated from Lot. Lot settled in Sodom and was captured when Sodom was conquered. Abram came to Lot's rescue defeating the conquerors of Sodom. Afterwards he was blessed by Melchizedek and refused the spoils of war so God's glory would not be diminished.
3. God's covenant (15) – God now reaffirms His covenant to Abram and Abram believed in the Lord and He reckoned it to him as righteousness. God then tells Abram of his descendant's future bondage in Egypt and subsequent liberation from bondage.
4. Result of lacking faith (16) – God had promised to make Abram a great nation, yet the custom of the day won out over their trust in God's promise.
5. Sign of the covenant (17) – God again repeats His covenant with Abram. He renames Abram to Abraham and institutes the sign of the covenant – circumcision. Abraham and his entire male household were circumcised.
6. The promise and judgment (18-19) – The Lord appears to Abraham as a theophany where God tells Abraham that within a year he and Sarah would have a child. The Lord then tells Abraham about the impending judgment on Sodom and Gomorrah and Abraham pleads for his nephew, Lot. Angels then rescue Lot.
7. Cowardice and faithlessness AGAIN (20) – Again (25 years later) Abraham tells a half-truth ("she is my sister").
8. The child of promise and Abraham's faith proven (21-22) – Isaac is born... and is offered in obedience to God. The ultimate "faith test" used throughout scripture to illustrate what faith is and how it works is the offering of Isaac. Isaac also becomes an example of God's substitutionary sacrifice.
9. The death and burial of Sarah (23) – Abraham buries his wife, but must pay for the land to bury Sarah. This is a reminder that the land was not yet his.
10. Isaac takes a wife (24) – Abraham trusted God's promise to make him a great nation, but he is concerned that Isaac will take a wife from among the heathen Canaanites, so he makes his servant promise to take a wife from among his own relatives. The servant went to Nahor (city name and brother of Abraham) and was directed to Rebekah, Abraham's great niece. Abraham's servant is the model of a servant with a heart desiring to serve his master, be obedient to his master, and be loyal to his master's service. Isaac marries Rebekah at age 40.
11. The death of Abraham (25:1-11) – After Sarah's death Abraham takes another wife and fathers more children who he bestows gifts to and sends away before his death to ensure that Isaac would be the considered the rightful heir of his massive estate.

B. Isaac (Chapters 17, 22, 24-27)

1. Miracle birth (17, 21:1-7) – The promised child comes only when it cannot be mistaken for anything but a miracle from God.
2. Brush with death (22:1-19) – Ultimate test of faith and evidence of God's faithfulness involved Isaac as well as Abraham.
3. Wife chosen by God (24) – Even in the finding of a wife, God shows his faithfulness in protecting Abraham's son from an idolatrous marriage.
4. Sons (25:15-28) – Isaac “pleads” with God on behalf of Rebekah, because she was barren. God heard Isaac's prayer and blessed him with twins: Esau and Jacob. God tells Rebekah that the older child would serve the younger. Even so, Isaac showed favoritism to Esau that becomes a divisive factor in Isaac's home. Esau's lack of interest in spiritual things is seen in his disregard for his birthright selling it for a bowl of stew. Esau typifies a materialistic person – he is more concerned with temporal things than with the spiritual blessings that accompany his birthright.
5. Abimelech (26) – déjà vu all over again (“she is my sister”). This chapter ends with Esau marrying two Hittite women who “brought grief to Isaac and Rebekah.” The taking of heathen women for wives went against the standard that Abraham had begun with Isaac. This was another way in which Esau despised his birthright.

C. Jacob (Chapters 25-36)

Jacob is loved by many people for the same reason Peter is. He is human. He was, as his name indicates, a supplanter, one who takes what belongs to another, but God calls Himself "the God of Jacob", and perhaps that gives hope to us all.

1. Deception (27-28:9) – Rebekah and Jacob deceive Isaac into giving Jacob the elder son blessing instead of Esau. To save Jacob from Esau's wrath, Rebekah convinces Isaac to send Jacob to Laban (Rebekah's brother) to find a wife. Esau, seeing the obedience of his brother and that his pagan wives displeased his parents, tried to please them by taking another wife from among the line of Ishmael. Esau's lack of spiritual understanding is shown here as he takes a wife from among a line that God had rejected.
2. Covenant reaffirmed (28:10-22) – On his way to Laban at Padan Aram, Jacob is visited by God in a dream where God reaffirms his covenant (stairway to heaven) with the line of Abraham.
3. Laban's deception and results (29-32:21) – Jacob met his match in the marketplace, receives two wives for the price of one. Jacob served Laban 7 years for Laban's younger daughter Rachel. Laban tricks Jacob and marries him to Leah instead and Jacob must serve Laban another 7 years for Rachel. During this time Jacob had sons through four different women in the following order:

Leah: Reuben, Simeon, Levi, Judah
Bilhah (Rachel's maid): Dan; Naphtali
Zilpath (Leah's maid): Gad; Asher
Leah: Issachar; Zebulun, (daughter Dinah)
Rachel: Joseph

After 14 years Jacob wanted to leave, but Laban saw how much God had blessed Jacob and wanted to get rich from keeping him around. Jacob only wanted to be in a position to provide for his own household. He stays on with Laban another six years and builds his own wealth through selective breeding. After these six years Laban becomes jealous and Jacob flees with his family and wealth.

4. Plans to meet Esau (32) – Jacob fled before the matter of the stolen birthright was resolved between him and his brother, Esau. Jacob is fearful for his life as he returns to Canaan and makes plans to appease Esau and commits the matter to prayer. It is here that Jacob wrestles with God in order to receive His blessing. It is not until Jacob admits who he is – “the deceiver”, that God blesses him. God changes his name to Israel.
5. Jacob meets Esau (33) – Jacob sheepishly goes to meet his approaching brother who embraces him with forgiveness.
6. Dinah’s violation and treachery of her brothers (34) – The rape of Dinah and the following treachery of Israel’s is recounted in detail to show the nation of Israel how easily they could intermarry with and be adversely influenced by the Canaanites.
7. Rachel’s death (35) – Rachel dies in childbirth to Benjamin. The sin of the firstborn, Reuben, is mentioned which will be mentioned again at Israel’s death (49:3-4).
8. The line of Esau (36)

D. Joseph (Chapters 37-50)

The story of Joseph is a departure from the rest of the patriarchal history – the line of the Messiah does not go through Joseph. Israel was becoming more influenced by the Canaanites so God took them to a place where they would be unified physically and spiritually. This story is a perfect example of God intervening in the affairs of men. Joseph said it best himself, "You meant your plans against me for evil, but God meant it for good."

1. The family dreamer (37:1-20) – Joseph is 17 years old and is his father’s favorite. Israel’s favoritism (seen by the tunic of many colors that was normally given to the firstborn) and his dreams of his family bowing before him cause him to become a target for brothers.
2. Sold into slavery (37:21-36) – Being sold into slavery was a better fate than what his brothers had desired.
3. Judah and Tamar (38) – Here is a parenthesis in the narrative of Joseph showing why the removal from Canaan to Egypt was necessary.
4. Good news, bad news, good news, bad news (39-41:38) – In Egypt Joseph is blessed by God in his position as a slave in Potiphar’s house. The Lord causes Joseph to prosper and Potiphar makes him the head steward with charge over all his affairs. Joseph is obedient to God and did not sin against Him by continually resisting temptation with Potiphar’s wife. He is then falsely accused and placed in prison. The Lord made Joseph to prosper in prison, he is placed in charge of all the prisoners, and he interprets dreams of the prisoners who were servants in Pharaoh’s court. After two full years he is called to interpret Pharaoh’s dream of seven years of plenty and seven years of famine and placed as ruler, second only to Pharaoh, over all of Egypt.

5. National Hero (42-50) – At age 30, God has placed Joseph in a position to save all Israel from the famine, bring them out of Canaan, and unite them as a nation physically and spiritually.
6. Revenge opportunity (42-47:12) – He resists true revenge, but cannot resist a little sibling taunting.
 - a. Ten sons of Israel go down to Egypt to buy food during the famine.
 - b. Places all 10 brothers in jail for three days.
 - c. Simeon held hostage until Benjamin is brought to Egypt.
 - d. After the grain runs out Israel allows Judah to take Benjamin down to Egypt.
 - e. The brothers are tested when Benjamin is treated with favoritism.
 - f. The 11 get grain and start for home when they are stopped and accused of stealing from Joseph.
 - g. Judah offers himself as a slave in Benjamin’s place.
 - h. Joseph announces himself to his brothers.
 - i. Israel goes down to Egypt and settles in the land of Goshen.
7. Pharaoh made wealthy (47:13-31) – All money, livestock, and land becomes Pharaoh’s.
8. Reconciliation and death (49-50) – God uses Joseph to get his family out of Canaan so they would not intermarry with the idol worshiping races.

Homework

Next week we will study Exodus.

1. Read Exodus
2. Outline Exodus
3. Answer the following questions:
 - How old was Moses when he left Egypt and when he returned to set God’s people free?
 - What were the ten plagues and were each related to an Egyptian god?
 - What do the Ten Commandments (Ex 10:1-17) tell us about God, and how He expected the Israelites to relate to Himself and others?
 - In what ways were the Israelites preserved from Ex 15-18?
 - What does God’s answer to Moses in Ex 33:18-19 tell us about His glory?