

2025 3 Q Exodus Lesson 1

Oppression: The Background and the Birth of Moses

by Tim Jennings

Introduction to the Study Guide

Read first sentence fourth paragraph,

- And what is He really like? He is a God who was faithful to His people despite their unfaithfulness. He was constantly for them, even when they were against Him. *Adult SS Guide 3rd Q 2025, Exodus*, p. 2.

I am so happy to see this question focusing on God, what is He like and on His faithfulness regardless of the unfaithfulness of the people. This made me immediately think of Romans 3:3,4:

- What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every one were a liar, as it is written, “That you may be justified in your words, and prevail when you are judged.” Romans 3:3,4 ESV.

How do we understand this, God being judged? By whom is God being judged? What kind of judgment is this? Why is this judgment necessary?

The Bible tells us there was war in heaven that spread to Earth, but what kind of war is this? A war of ideas, methods, principles, whom do we believe and trust, whose methods do we prefer and value. 2 Corinthians 10:3-5.

God wants our love, trust, loyalty, devotion, understanding agreement and friendship, and He can only get this by presenting the truth in love and leaving us free to choose—we will believe and trust Satan or reject Satan and his lies and judge God to be true, trustworthy, worthy of our trust and therefore trust Him in all things?

Do you see a connection between this judgment and

- Then I saw another angel flying in midair, and he had the **eternal gospel** to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, “Fear God and give him glory, because **the hour of his judgment has come. Worship him who made** the heavens, the earth, the sea and the springs of water.” A second angel followed and said, “Fallen! **Fallen is Babylon** the Great, which made all the nations drink the maddening wine of her adulteries.” Revelation 14:6-8 NIV84.

What is the eternal gospel? The good news that is eternally true, true throughout all eternity, past and future. This good news was good news before humans were created because it is eternal good news. It means it is good news before humans sinned, before Jesus died as our Savior. What is the good news. The good news about God, that God is true, trustworthy, because God is love and God is truth and God is the Creator, the builder of all reality and His laws are the laws reality and life are built upon,

design laws. It is the good news that God is not like a creature, not a being who makes up rules and enforces those rules with external punishments. Imposed law is the foundation of the systems of this world, law and law enforcement systems represented by Babylon. And the good news is God is not like that. The hour in history has come for people to make a right judgment about God and stop worshiping a god who is like Satan, a dictator who makes up rules and uses his power to inflict punishment on rule-breakers.

In that sentence from the lesson it also said,

- And what is He really like? He is a God who was faithful to **His people** despite their unfaithfulness. He was constantly for them, even when they were against Him. *Adult SS Guide 3rd Q 2025, Exodus*, p. 2.

Who are God's people? What do we mean by such a term? Could it be understood in a way that makes God and His character out to be untrustworthy instead of trustworthy?

- Are God's people only the genetic descendants of Abraham, Isaac, and Jacob?
- Does being a genetic descendent of Jacob make a person one of God's people?
- Does the term "God's people" refer to being God's by creation? Is it true that all human beings are His people because God is the Creator?
 - So, the term "God's people" could mean all humans are God's by creation, and therefore, God being faithful to *His people*, could mean He is faithful to all humans by fulfilling the promise of Genesis 3:15 to send Jesus as our Savior. And this position is validated with such texts like:
 - But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Romans 5:8 NIV84.
- But "God's people" could also mean only those people who have been reborn with new hearts and right spirits:
 - Yet to all who received him, to those who believed in his name, he gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God. John 1:12-13 NIV84.
 - This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother. 1 John 3:10 NIV84.
 - And God's faithfulness to these people is also demonstrating in fulfilling the promise of Genesis 3:15, sending Jesus to be our Savior—but further, the application of the victory of Jesus in their lives because of their response to trust. God works in their lives to fulfill His purpose of healing, saving, cleansing, and giving them eternal life.
- But this term could also mean those called for a purpose even if not reborn
 - Israel as a nation—God's chosen people—chosen for mission, for a purpose, yet not all of them are saved, only a remnant.
 - Nebuchadnezzar

- Therefore the LORD Almighty says this: “Because you have not listened to my words, I will summon all the peoples of the north and **my servant Nebuchadnezzar** king of Babylon. Jeremiah 25:8–9 NIV84, emphasis mine.
- Cyrus
 - This is what the LORD says to **his anointed**, to Cyrus, whose right hand I take hold of to subdue nations before him. Isaiah 45:1 NIV84, emphasis mine.

And was God faithful to both Nebuchadnezzar and Cyrus? Yes, God worked for the salvation of both of these individuals through the very same means He uses with us, truth, love, and freedom.

When you hear terms like God’s people, do you differentiate to whom that term is referring and in what context?

SABBATH

Read the first two paragraphs,

- The book of Exodus resonates with accounts of the oppressed, the marginalized, the persecuted, the exploited, and the degraded. Thus, people today who feel abandoned, forgotten, and enslaved can find hope, because the same God who saved the Hebrews can save them as well.

The book of Exodus speaks to the existential battles of life and to the injustices and trials that are part of this life. Everyone can be encouraged by the stories of God’s interventions in favor of His suffering people. God hears the cry of the oppressed, sees their struggles, notes their tears, and, in their agony, comes to help. *Adult SS Guide 3rd Q 2025, Exodus*, p. 6.

Thoughts about this? Does this sound right to you? Is the book of Exodus a book about the oppressed, marginalized, persecuted, exploited, and degraded people in society being remembered by God and delivered by Him?

Is it reasonable to use these events to teach that those in the world today who find themselves marginalized, mistreated, and persecuted will be remember and delivered by God from their persecution?

Why is this a good idea with good theology or a bad idea with bad theology?

First is it true? Is it true that the oppressed, the marginalized, the persecuted, the exploited, and the degraded throughout the world and history, if they are faithful to God get deliverance from their earthly exploitation?

Is it true that the Jews in Egypt at the time of the Exodus were being faithful to God?

I am not nitpicking on this point, this is a really important point to recognize because to suggest Exodus teaches what the lesson suggests will not increase faith in God, it will undermine it. To draw the conclusion the lesson suggests will not develop the image of God in us, but it will erode it. Why?

Because it is not true—God does not promise to deliver His faithful from human exploitation and abuse, but to have His faithful be witnesses for Him and His kingdom of love in the midst of human exploitation and abuse:

Jesus said,

- Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you. Matthew 5:10-12 NIV84.
- “If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you: ‘No servant is greater than his master.’ If they persecuted me, they will persecute you also. John 15:18-29 NIV84.

Consider these examples:

- Paul’s imprisonment and beheading
- Peter’s crucifixion
- John’s exile
- The martyrs through history
- William Tyndale who translated the Bible and was executed by strangulation and then his body was burned

If we allow the story of Exodus to teach that in this world of sin God will deliver the oppressed and marginalized, then we will set people up for disappointment, disillusionment, and eventual rejection of God and the Bible, which is exactly what happened to millions of Jews after the Holocaust. Or, we teach people to stop thinking, stop reasoning, and believe blindly without comprehension because to think doesn’t make sense, so people have to stop thinking in order to still believe, and that destroys in the image of God in us.

So, I do not believe that Exodus is a book about God delivering the marginalized and oppressed from earthly exploitation, but it about something much more significant, much more valuable, much more important, much more inspiring and hopeful—it is a book about God fulfilling His promise to deliver humanity from sin and ultimately restore this planet to sinlessness and provide an eternal home for the righteous.

The book of Exodus is the outworking of the cosmic conflict, the great controversy, the war between good and evil, God's plan to save humanity, the fulfillment of the promise of Genesis 3:15 and Satan's plan to stop it.

The context:

- Adam sinned—infected himself with fear and selfishness, corrupting his spirit and severing his natural love/trust connection with God.
- He and Eve are only capable of having children that are extension of themselves, in other words, infected with this terminal sin condition born with spirits of fear and selfishness, born in sin conceived in iniquity (Psalm 51:5; 2 Timothy 1:7).
- God, therefore, promised in Genesis 3:15 that Jesus would come and save humanity
- And then we read what unfolds, the world rebels to the point where only one man and his family will work with God, and God therapeutically brings the Flood in order to keep open the avenue for Messiah and save humanity from sin
- Then God discloses that it is through Abraham's children, through Isaac, through Jacob, through Judah that Messiah is coming
- And the Bible narrative focuses on this line and Satan's attempts to destroy Abraham and his descendants through history and God constantly intervening to preserve a remnant until Jesus comes
- A famine occurs, intended to starve out Jacob's family.
- Satan inspires jealousy in the brothers to cause infighting and Joseph is sold into slavery and sent to Egypt
- But God uses this to protect and overrule Satan's attempts to destroy by sending Pharaoh a vision and placing faithful Joseph where he can act to preserve the line of Messiah
- Satan inflames a new Pharaoh's heart with fear and selfishness inspiring the new king to enslave the Jews, with the intent to destroy the avenue for the Messiah either by killing off the line, or hardening hearts into paganism and rebellion like the people before the Flood.
- But God intervenes again and sends Moses to deliver them and sets up a nation

But why did God allow the events to unfold this way, for them to go down to Egypt in the first place and eventually to be made slaves?

What is the context? The Great Controversy—God working to bring Jesus, Satan working to stop God.

How big was Jacob's family when they went to Egypt?

- With the two sons who had been born to Joseph in Egypt, the members of Jacob's family, which went to Egypt, were seventy in all. Genesis 46:27 NIV84.

How many left Egypt?

- There were about six hundred thousand men on foot, besides women and children. Exodus 12:37 NIV84.

Probably close to 2 million people left Egypt.

Do these facts bring to mind a reason God allowed them to go to Egypt?

Do you remember what happened earlier to Lot? He was taken captive by various warring city-states in the region and Abraham helped free him.

Jacob flees where he was settled because of what his sons did at Shechem for fear of the nations attacking them. God promises to provide and protect, and what unfolds? The events that lead to their captivity in Egypt.

Egypt was the most powerful nation in the world with a strong standing army. God allowed events to unfold in which this family of 70 would be taken in and protected in Egypt, protected from the other nations and groups in Canaan until they were large enough to form a viable community that could grow and sustain itself.

Okay, that makes a certain sense, but why would God permit them to be taken slaves? Other than of course, leaving people free to make their own choices, why wouldn't God intervene and have someone like Moses call them to leave Egypt before they were taken slaves?

God permitted the mistreatment in Egypt to help them be dissatisfied with Egypt. Lot's wife, despite the wickedness of Sodom, was not dissatisfied and didn't want to leave Sodom. Consider what would likely have happened had the Jews been living in Egypt in the favor and condition that Joseph enjoyed and then Moses shows up and calls them to leave?

God did not cause the mistreatment, but permitted it, so that the people would not cling to the riches of Egypt, but be willing to leave. But even coming out of slavery how long was it until they were actually crying to go back to Egypt?

And what would have happened if they would have stayed in Egypt in either positive or negative circumstances? They would have become pagans, which many of them became anyway.

So, we see in Exodus the outworking of the plan of salvation, preserving the line of the Messiah, and establishing the written record of truth through Moses and later prophets. God does this in the only way God can, truth, love, and freedom actualized through the events and choices of people, leading people only as they are willing to follow.

Read the third paragraph,

- God takes the initiative to deliver those who trust in Him. We need simply to accept, by faith, what He offers us. This is why the book of Exodus should be studied, for it points to what Jesus has done for us all. It is a book about redemption, deliverance, and final salvation—all of

which are ours, by faith, in Christ Jesus and what He has secured for us. *Adult SS Guide 3rd Q 2025, Exodus*, p. 6.

What do you think of the first sentence, “God takes the initiative to deliver those who trust in Him”?

Doesn’t God take the initiative to deliver those who do NOT trust in Him? What comes first God’s initiative to save or our trust in Him that He sees and then takes and initiative to respond to our trust by delivering us?

Is this distinction I am drawing just semantics, word-play, all the same just said a different way, just me nit-picking to find something to criticize, or is there a real, meaningful, substantive difference—one that make a real difference in the type of person we believe God to be?

Which comes first our trust or God’s initiative? And what difference does this make? Paul wrote:

- Do you show contempt for the riches of his kindness, tolerance and patience, not realizing that **God’s kindness leads you toward repentance**? Romans 2:4 NIV84, emphasis mine.

If we teach that God *responds* to our trust then we place the burden on us to trust in order to get God’s initiative and remove the truth that it is God’s kindness that gets us to trust.

What does it mean to accept by faith what He offers?

- For it is by **grace** you have been **saved**, through **faith**—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. (Ephesians 2:8-9 NIV84, emphasis mine).

What does this mean?

What is faith? How are we saved through faith? Is saving faith more than belief? Don’t the devils believe and tremble?

Is saving faith the belief in the right doctrines? Is it belief in the right Bible, diet, Sabbath? What about the right God? And what makes faith saving?

Could someone believe in the Creator God of the Bible and not have saving faith?

So what is saving faith?

Does this help?

- Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11:1 NKJV.

How is faith the substance of what we hope for?

The word substance comes from the Greek *hypostasis*:

- Hypo = under or below
- Stasis = standing

Translated into Latin *sub-stance*

- Subway
- Submarine
- Subterranean

English = understanding

Faith is our understanding of things hoped for—in what way?

- Comprehension, mental grasp – which is necessary for the true meaning of genuine biblical faith
- But this word also means an agreement, an accord, a contract, as in a covenant
- Faith is our “understanding” with God, our agreement, our covenant with God

Does that help, or make it more difficult? Well, is there another covenant that the Bible uses to represent the saving covenant with which we are to have with Jesus?

The marriage covenant—and what is the basis of a godly marriage? What are the elements that bind, tie, form, hold, sustain, maintain, and cause to grow a godly marriage?

Is a godly marriage built upon a marriage license properly registered with the county? Is a godly marriage covenant built upon blind faith? What is it built upon?

- Love and trust built upon openness and truth
- Is this what our saving faith in Jesus is? A covenant or an agreement of love and trust with God built upon openness and truth?
- The Greek word for faith is *pistis/pisteo* translated as belief/faith/trust.

So yes, faith is our understanding love and trust agreement with God that is established upon the evidence of God’s supreme trustworthiness and when we exercise our faith or trust in God we are open, we open ourselves up in heart and mind and He comes in with His divine healing recreative power and we experience, through that trust the things hoped for, which are:

- a new heart and right spirit
- a cleansed conscience
- removal of fear, guilt, shame
- our identity, value, and worth in who we are children loved by God

- and we develop the fruits of the spirit—maturity, wisdom, patience, kindness, love, self-control
- we have ourselves restored to God’s intent and ideal

Thus we are saved, or healed and restored, by God’s grace through faith.

SUNDAY

Read third paragraph,

- The biblical text paints the story of the children of Israel in Egypt in dark colors. The book of Exodus begins with their enslavement by Egyptian taskmasters and the oppressive labor that they imposed upon the Hebrews. The book of Exodus ends, however, with God’s peaceful and comforting presence in the tabernacle, at the center of the Israelite camp (see Exodus 40). In between these two opposite poles, God’s triumph is described. By the Lord’s liberating His people from slavery, by His opening the Red Sea, and by His defeating the strongest army of that time, God’s spectacular victory over the forces of evil is revealed. *Adult SS Guide 3rd Q 2025, Exodus*, p. 7.

Talking specifically about the Exodus Paul wrote,

- Now these things occurred as examples to keep us from setting our hearts on evil things as they did. 1 Corinthians 10:6 NIV84.

The word *examples* also means types or object lessons.

What are the object lessons from these events? What application do these real historical events have to the larger landscape of the war between Christ and Satan?

- Joseph and his family were honored and living in the land of Goshen, a fertile and garden land, and they grew and prospered.
 - Adam and Eve were living in Eden and were healthy and prospering
- A new Pharaoh arose that did not honor, remember, value Joseph or his family. He was from a different dynasty and was threatened and jealous of the Hebrews and the previous dynasty and he enslaves the Hebrews
 - Satan, who is not human, not part of this creation, is jealous of Jesus and tempts Adam and Eve and enslaves them into sin
- The Egyptian task masters make life hard for the Hebrews
 - Sin and Satan has made life hard for humans
- God sends Moses to confront Pharaoh and destroy his power of lies and false worship and set the people free
 - Jesus came and confronted Satan and destroyed his power of lies and false worship and sets humanity free with His truth and love. When we receive by faith, the indwelling

Holy Spirit, we receive a new life, the life of Christ, a new motivating animating power that frees us from the control of fear and selfishness, frees us from guilt and shame.

- Moses leads the people through the Red Sea on the way to the promised land
 - The opening of the Red Sea, going down into the seabed and coming out the other side is symbolic of Jesus' opening the grave and we go down into the grave through conversion where we are immersed in the waters of the Holy Spirit and die to the old life of fear and selfishness and come out the other side with a new life of love and trust, the life of Christ. This is symbolically represented by the waters of baptism.
 - And this is what liberates us from the slavery of sin—we are enslaved by our own fallen carnal nature, by our fear and selfishness, it is by surrendering self, dying to self, being reborn with a new life of Christ, the animating motivating energy or waters of love and trust that frees us from the slavery of sin.
 - And we come out of the waters of baptism with a new life on our way to our heavenly promised land.
- God sets up His tabernacle or sanctuary in the midst of the camp
 - This symbolizes Jesus becoming human and setting up His tabernacle, temple, in the midst of humanity and
 - The Earth made new when the New Jerusalem comes down from heaven and God and Jesus are the sanctuary that is eternally set up in the midst of this human creation.
- Jesus defeats the strongest army of evil that ever existed by drowning them in the waters of the Red Sea, which is symbolic of the waters of truth and love which the saved are immersed and cleansed in, but which also represent the fires of truth and love that consume all lies, fear, guilt, shame, selfishness in the end. The eternal fires of God's life giving glory that the righteous live in, but which consumes all sin and those who refuse to let go their sin. Satan and his army are ultimately consumed by the very fires that cleanse and purify the righteous, just as the symbolic waters of the Red Sea baptized the Hebrews destroyed the Egyptians.

MONDAY

Read last paragraph,

- That is, even though many details about the Hebrews in Egypt at that time remain hidden, at least for now (see 1 Cor. 13:12), the revelation of God's character still shines through the pages of this book, as it does all through Scripture. We can know that no matter how bad things seem, God is always there, and we can trust Him in whatever bad situation we find ourselves. *Adult SS Guide 3rd Q 2025, Exodus*, p. 8.

What does the book of Exodus reveal to you about God? How do you see God's character in the book of Exodus?

Does the book of Exodus inspire greater trust in God? Why or why not?

What was God doing in the book of Exodus? Why was God intervening in this way?

Were there no other abuses of peoples in the world, no other cultures that were enslaving people or worshiping false gods? Why is God intervening here and not there?

Because it was through the descendants of Abraham, Isaac, and Jacob that Jesus is coming—God is working out the plan of salvation—the promised seed of Genesis 3:15 for without Jesus, no human can be saved from sin.

We must always remember to see these events in the larger landscape of the Great Controversy and God’s plan to bring Jesus to destroy Satan, sin, death, and save humanity.

TUESDAY

The lesson points out that Pharaoh was a god on earth, the son of Ra the sun god. And this so-called god gave the order to kill the new born Hebrews and the lesson then states in the fourth paragraph:

- Yet despite all his power, this “god” was not able to force the midwives to go contrary to their convictions. In fact, in contrast to the nameless pharaoh, the two midwives are named, Shiphrah and Puah (Exod. 1:15); they are highly esteemed because they feared the Lord. Pharaoh’s wicked command had no effect on them because they respected God more than the orders of an earthly ruler (see also Acts 5:29). Thus, God blessed them with their own large families. What a powerful testimony to faithfulness. These women, regardless of how little they knew of theology, knew not only what was right but chose to do what was right. *Adult SS Guide 3rd Q 2025, Exodus*, p. 9.

Why couldn’t Pharaoh get the midwives to follow his orders? Weren’t his order lawful for the Egyptian government? In other words, when he gave his orders didn’t they become the law? So, shouldn’t the midwives have followed the law? Why or why not?

What is revealed by this? Why couldn’t lawful orders get the midwives to obey? Could threats of punishment get obedience?

How could the midwives know what was right if the Egyptian law said to do it and God’s law had not been given at Sinai yet?

What does this tell us about God’s law? It is not a written law, it is the law of life, it is design law. They knew because they had a conscience, because such an act was to harm another, abuse another, exploit, injure another. It was wrong, it was anti-love, and their consciences informed them of this.

This story reveals again by facts, evidence, how things work, the difference between God’s design laws upon which reality is built and the artificial laws of creatures. External laws and law enforcement cannot change hearts and minds, cannot save from sin!

God cannot get what He wants, love, trust, loyalty, devotion, understanding friendship by passing laws and threatening to punish those who do not comply.

So, what will happen to people if we teach that God functions like Pharaoh, imposing laws and threatening to use His power to kill lawbreakers?

Does this mean there is no punishment for sin? No justice? From where does the punishment for lawbreaking come? Human law, inflicted by the authorities; God's design law from sin, from breaking the laws life is built upon. As Paul wrote, those who sow to the carnal nature, from that nature reap destruction. Or James who wrote, sin when full grown brings forth death.

What do you say to those who argue God is not only loving He is also just and justice requires sin be punished and cite the book of Exodus as proof showing that the book is filled with God imposing various laws and the punishments for law breaking?

Why then the law? This is the question the Jews asked, and Paul raises in Galatians—why then the law? It was added, why? Because of sinfulness, because unruliness, because love was not in hearts and minds, because these were former slaves who would have devolved into tribal infighting and destroyed themselves. So, God met these selfish, unconverted, ungodly, people where they were and put them in the playpen of imposed law and law enforcement to restrain them from destroying themselves until they would grow up and have the law written upon their hearts.

Read last paragraph,

- When Pharaoh saw that his plot had failed, he commanded the Egyptians to kill all the male babies born to the Hebrews. They were to throw them into the Nile River, probably as an offering to Hapi, the god of the Nile, and also a god of fertility. (This is the first recorded time that Jews are to be killed only because they are Jews.) The purpose of the death decree was to subdue the Hebrews, to annihilate all male descendants, and to assimilate the women into the Egyptian nation, thus ending the threat that Pharaoh believed the Hebrews posed to his nation. *Adult SS Guide 3rd Q 2025, Exodus*, p. 9.

What is going on here? Is it only national security issues or something large? Do you see Satan behind the scenes seeking to destroy the family through whom Jesus will be born?

WEDNESDAY

Read the last paragraph,

- We know only a few things about his early life. After being miraculously saved and adopted by Hatshepsut, Moses lived for his first 12 years with his original family (Exod. 2:7–9; Ellen G. White, *Patriarchs and Prophets*, p. 244). Moses then received the best Egyptian education, all in order to prepare him to be the next pharaoh of Egypt (*Patriarchs and Prophets*, p. 245). How

fascinating that, ultimately, so much of this education would be useless for, or even work against, what really mattered: the knowledge of God and of His truth. *Adult SS Guide 3rd Q 2025, Exodus*, p. 10.

Thoughts about this? The lesson goes on to ask at the bottom of the page?

- How much are you learning that is ultimately useless for what really matters? *Adult SS Guide 3rd Q 2025, Exodus*, p. 10.

Do you think Moses' education was useless to him?

The lesson references the commentary *Patriarchs and Prophets* p. 245, so let's check with that commentary and see what you think:

- At the court of Pharaoh, Moses received the highest civil and military training. The monarch had determined to make his adopted grandson his successor on the throne, and the youth was educated for his high station. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22. His ability as a military leader made him a favorite with the armies of Egypt, and he was generally regarded as a remarkable character. Satan had been defeated in his purpose. **The very decree condemning the Hebrew children to death had been overruled by God for the training and education of the future leader of His people.** *Patriarchs and Prophets* p. 245, emphasis mine.

Hmmm...is this suggesting that the education in Egypt on strategy, organization, planning, logistics, prioritization, in civil and military matters could be beneficial in leading nearly 2 million people and forming a new civilization?

I am not certain that the education he received in Egypt was wasted, what do you think?

THURSDAY

The lesson describes Moses' murder of the overseer, fleeing to Midian and while in Midian marrying having two sons, likely writing the first two books of the Bible, Job and Genesis and then returning to Egypt at God's direction to confront Pharaoh and lead the people out of Egypt.

He was 40 when he fled to Midian and 80 when he returned to Egypt. I like to point out to people who think they have wasted their life and it is too late for them to serve the Lord that Moses was 80 before he was ready to do ministry.

Read bottom question,

- Was it God's plan that Moses kill the Egyptian? If not, what does this story teach us about how God can overrule in any situation and use it for His own purposes? How does Romans 8:28 help us understand this important truth? *Adult SS Guide 3rd Q 2025, Exodus*, p. 11.

If Moses were alive today and it was 10, 20, 30, or 40 years since he murdered someone fled the country where he committed the murder and never was prosecuted for his crime—what position would he be permitted to hold in your church?

Why or why not? What does it tell us about human law versus God's law?

Did Moses get away with his murder since he was never punished for his crime?

Was justice served? If so how? If not then how can God use Moses if it is unjust?

- The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart." 1 Samuel 16:7 NIV84.

What does this mean and how does it apply to Moses?

FRIDAY

Read last paragraph,

- The good news in all this is that, despite Satan's plans, God overruled, and He used faithful people to thwart the enemy. We do live in the territory of our enemy, whom Jesus called "the prince" or "ruler of this world" (Eph. 2:2, NKJV; John 14:30). Satan usurped this position from Adam, but Jesus Christ defeated him in His life and through His death on the cross (Matt. 4:1–11, John 19:30, Heb. 2:14). Although Satan is still alive and active, as revealed in his attempt to kill those children, his own execution is certain (John 12:31; John 16:11; Rev. 20:9, 10, 14). The good news is that life's difficulties can be overcome by God's grace (Phil. 4:13). That grace is our only hope. *Adult SS Guide 3rd Q 2025, Exodus*, p. 12.

What do you think of the idea that Satan's execution is certain? What does that suggest and is it true? Will Satan die in the end because God uses His power to execute him? Is it true then that sin does not kill, it doesn't harm, but God harms you for it, that the wages of sin is not death, but God kills you for it?

What kind of law is represented with that statement? It is imposed law, which is the lie that is the basis of Satan's argument against God and undermines trust in God.