



DISCOVERY

UNIT
1

Genesis, Exodus, Job



The Creation

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From the Fall to the Flood

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Discovery is a Bible study course for the high school and adult levels. Bible references are taken from the King James Version. The companion to these Sunday school lessons is Daybreak, a daily devotional and personal Bible study continuum. All of the material is available on our website, as well as in printed form. The print version is designed as a tear apart, to be stored in a binder; subsequent modules can then be easily inserted. Discovery is an official publication of the Apostolic Faith Church. All rights are reserved.

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SOURCE FOR QUESTIONS

Genesis 1:1 through 2:25

KEY VERSE FOR MEMORIZATION

“In the beginning God created the heaven and the earth.” (Genesis 1:1)

BACKGROUND

The Word of God begins with the statement, “In the beginning God created the heaven and the earth” (Genesis 1:1). The Biblical explanation of origins, described in the first chapters of Genesis, is foundational to a correct understanding of all Scripture. If one undermines or challenges the Creation account, the rest of the Bible is also undermined and challenged. This passage opens by describing God’s creation of the universe, and closes by describing the creation of Eve and her relationship with Adam.

The first of the great themes in Genesis is God’s creative power. The Genesis description of Creation is simple and specific, establishing a definitive beginning of the universe and all it contains, and recording that God the Creator accomplished this in a six-day period. There is no reference to a world that is evolving, or to creatures that are becoming more complex.

Some have theorized that the twenty-four-hour day portrayed in Genesis 1 actually represents an eon of time. However, if “the evening and the morning” referred to were each an eon long, all plant life on the earth’s dark side would die during the earth’s rotation. Also, the theory that the days of Creation were actually geologic ages fundamentally undermines the Gospel, because that would mean that death, disease, and decay occurred before the Fall of mankind.

A further validation of the twenty-four-hour time periods of Creation is found in a study of the Hebrew word *yom*, translated *day* in Genesis 1. The word *day* can have a variety of meanings, both in Hebrew and in the English language. However, in this chapter, both a number and the phrase “evening and morning” are used to describe each day of Creation. The same usage (*yom* with a number) occurs in Scripture 359 times—and in every instance, it means an ordinary, twenty-four-hour day. There is no reason to assume that the *yom* in Genesis 1 would be an exception.

Another theme we find in these chapters is that of God’s wonderful love. His provision of a perfect

environment which provided all the necessities for man’s existence, His design for marriage and human companionship, and His desire to have a close and personal relationship with man all show that we serve a God who loves us and wants the best for us.

The account given in this text is true, literal, and perfect. In order to preserve the foundations of Christianity, the followers of Christ must protect the truths expounded in these key chapters of the Bible, and be willing to stand against the forces in current society which promote an explanation of the beginning of the world that is contrary to what is taught in God’s Word.

QUESTIONS

1. In the first chapter of Genesis, it is stated ten times that the living entities God created would produce after their own kind. The phrase “after his kind” indicates that God put boundaries in place with regard to the ability to reproduce. What evidence do we see of those boundaries in the natural world around us?

2. What are some foundational truths that are established in these opening chapters of Genesis?

3. What is unique about man when compared to the rest of God’s creation? Genesis 1:26-27; 2:7

4. What does Adam’s ability to name all the animals reveal about his intelligence from the day he was created? Genesis 2:19-20

5. Although God pronounced that everything He had made was “very good,” He proceeded to identify a condition that was *not* good: He said that it was not good that man should be alone. To address man’s need for a suitable companion, God created woman. How did God go about creating Eve? Why do you think He used this method? Genesis 2:18, 21-22

6. After God brought Eve to Adam, He instituted the bond of marriage. What guidelines and principles can we see in Genesis 2:22-25 regarding marriage?

7. In Genesis 2:16-17, God gave a single prohibition to Adam—the command not to eat of the tree of the knowledge of good and evil. Why do you think God gave Adam and Eve a choice regarding obedience, instead of simply physically preventing them from eating the fruit?

CONCLUSION

These first two chapters of God’s Word are not only informative and inspiring, but they provide a foundation for many of the theological truths presented in the remainder of the Bible.

NOTES



SOURCE FOR QUESTIONS

Genesis 3:1 through 5:32

KEY VERSE FOR MEMORIZATION

“And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.” (Genesis 3:22-23)

BACKGROUND

The first two chapters of Genesis describe the perfect world created by God and put under the stewardship of the man, who was created with a moral nature patterned after God’s own. This included the freedom to reason, and to choose between good and evil. The third chapter of Genesis continues the narrative in the Garden, describing the temptation of Eve by the serpent, and the disobedience of Adam and Eve in partaking of the fruit from the tree of the knowledge of good and evil. At that point, the nature of human beings shifted from good to evil—the terrible consequence of an event theologians refer to as the “fall of man.” The chapter continues with a description of the punishments meted out to the serpent, the woman, and the man, along with the impact on all of creation. Included in this chapter is the first Messianic prophecy of the Bible, offering an initial glimmer of hope in a reference to Jesus Christ, who would ultimately deliver the death-blow to Satan.

In chapter 4, we read of the births of Cain and Abel, the first two people born into this world. An account is given of their offerings to God, and Cain’s jealous murder of his brother when Abel’s offering was accepted while his was rejected. God ordained that as punishment, Cain would be cursed, banished to a life of homelessness, and driven away from his agricultural vocation. This chapter concludes with a record of Cain’s descendants.

Chapter 5 closes out the history of Adam, giving a list of his descendants. The genealogical record begins with the assertion that Adam’s son Seth was born “in his [Adam’s] own likeness” rather than “in the likeness of God” as Adam was created, thus indicating that successive generations were born with a fallen nature. Notable in this genealogical record is the brief commentary on Enoch, whose testimony of intimate fellowship with God brought about his translation. The chapter concludes with the introduction of Noah, whose account is developed in the following chapters.

QUESTIONS

1. Who are the four main participants in the narrative of Genesis 3:1-24, and how would you describe the nature of each?

2. Genesis 3:1 declares that the serpent (Satan) was “more subtil [cunning, crafty] than any beast of the field.” What question did Satan use to put doubt in Eve’s mind concerning God’s words? What are some ways he attempts to stir up doubts in people’s minds today?

3. Temptation often seems to follow the progression found in Genesis 3:1-6. Describe this progression and explain how we can use this knowledge to avoid or resist temptation.

4. In Genesis 3:9-13, how did Adam and Eve respond to God’s probing questions? What did their response reveal about how knowing both good and evil affected their inner nature?

5. The dire results of sin were immediate and severe. What were the moral and temporal consequences that befell Adam and Eve, and how did those consequences affect subsequent generations?

6. Genesis 3:15 speaks prophetically of Jesus Christ (the seed of the woman). Why is this verse so important to us?

7. In Genesis 4, we read about Cain and Abel, the first two individuals born on this earth. What was the difference between the offerings they brought to God? (Genesis 4:3-5) What can we surmise about Cain’s character, based on his subsequent words and actions, as described in verses 8-16?

8. The final two verses of chapter 4 record the birth of Adam and Eve’s son Seth. In Genesis 5:3, we read that Seth was born “in his [Adam’s] own likeness.” How was this different from how Adam was created, and what does this indicate? Genesis 5:1

9. Adam and Eve had many children. In the genealogical record of Adam’s descendants, given in chapter 5, the refrain “and then he died” closes out the history of each individual—except one, Enoch. How did Enoch’s story end, and why? Genesis 5:24

CONCLUSION

As a result of man’s disobedience in the Garden of Eden, all the descendants of Adam and Eve are born under the consequences that God ordained. Still, these sad chapters of Genesis include a bright note of hope in the person of the “seed of the woman,” the Redeemer who would come to deliver mankind from the bondage of sin.

NOTES



Noah, and the Tower of Babel

SOURCE FOR QUESTIONS

Genesis 6:1 through 11:9

KEY VERSE FOR MEMORIZATION

“These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.” (Genesis 6:9)

BACKGROUND

By Noah’s generation, the embers of sin which Adam and Eve had ignited had become a flame that engulfed the whole earth. Chapters 6-9 of our text record that man, who had been created in the holy image of God just nine generations earlier, had forgotten God and become terribly evil in his ways. So devastating was the scope of the sins of mankind that God resolved to wipe out all living things. However, Noah was different. Unlike the rest of the people who walked according to the evil dictates of their hearts, this man walked step by step in faith, a living example to his generation. Though he did not have much of a support base of godly people—only those in his own family made it into the ark with him—the power of God sustained him. Because of Noah’s faithfulness and obedience, God preserved him and his family from the devastating Flood that destroyed all other human beings on the face of the earth.

Noah lived 350 years after the Flood, and chapter 10 of Genesis records the history of his sons, Shem, Ham, and Japheth. This chapter, a genealogical record of the principal races and peoples known to the Israelites, is sometimes referred to as the Table of Nations.

Chapter 11 details God’s response to the ungodliness that once again characterized human civilization after the Flood. The corruption and defiance of the people in resisting God’s command to “replenish” the whole earth resulted in their language being confounded, and the people being scattered abroad “upon the face of all the earth” (Genesis 11:9).

QUESTIONS

1. In Genesis 6:8, what indicator do we find of Noah’s spiritual standing? What words and phrases in chapter 7 paint a picture of what Noah did to “walk with God”?

2. Noah was not shielded from the negative influences of the world around him. What kinds of obstacles do you suppose he faced?

3. Like Noah, as Christians we also face obstacles or hindrances in our walks with the Lord. How can we live in a sinful world without being drawn into it or isolating ourselves and losing contact?

4. In Genesis 7:17-24, what details are given about the Flood and its results?

5. Noah’s decision to follow the Lord saved him and his family from utter destruction. What does God’s provision for them tell us about Him?

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Noah and the people of Shinar present a picture of the choice facing every individual in our day: will we live and work in obedience to God, or will we choose to resist and rebel against Him and His directives? As we ponder the outcomes for Noah and the tower builders at Babel, the best choice is clear.

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SOURCE FOR QUESTIONS

Genesis 11:10 through 23:20

KEY VERSE FOR MEMORIZATION

“And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.” (Genesis 12:2)

BACKGROUND

The first portion of text for this lesson, Genesis 11:10-26, gives a selective list of ten generations that traces the ancestry of the man Abram, whose name was changed by God to Abraham in Genesis 17:5. The account of Abraham marks a pivotal point in the Book of Genesis. Prior to this time, God had dealt with the entire human race. At this point in Scripture, He centered His attention on Abraham and his family, beginning the patriarchal history.

The themes of separation, faith, and obedience are interwoven threads that can be traced throughout the life of Abraham. God called Abraham from pagan Ur of the Chaldees, which was a well-developed city with approximately 250,000 inhabitants at that time. A call from God always necessitates a choice. Abraham had to forsake the heathen practices of his society, and anchor his faith in the one true God. He had to leave behind his country and all that was secure and familiar, and begin traveling at God’s direction toward a land that was unknown to him. As a result of Abraham’s choice to obey, God established a covenant with him, promising to bless Abraham and make of him a great nation. Then God led Abraham step by step on a fifteen-hundred-mile journey, ending in the fertile region of Canaan where His desire was to establish a moral, God-centered nation through Abraham’s offspring.

QUESTIONS

1. God is generous with His promises, but often those promises are accompanied by conditions. What were the first promises He made to Abraham? What was required of Abraham if he wished to obtain God’s promises? Genesis 12:1-3

2. In Genesis 12:6-8, we read of Abraham’s first encounters with the Lord in the new land. What action did Abraham take in his stops at both Sichem and Bethel? What was the significance of his action?

3. After settling in Canaan, a conflict arose between the households of Abraham and Lot (Genesis 13:2,5-7). Describe the situation, and then identify Abraham’s solution. Genesis 13:8-9

4. After ten years, with no fulfillment of God’s promise of numerous descendants, Abraham began to wonder how it was really going to come about. How did God reassure Abraham, and what was Abraham’s response? Genesis 15:1-6

5. In Genesis 17, God appeared to Abraham again and renewed and expanded His covenant. At this time he changed the man's name from Abram (which means "high father" or "patriarch") to Abraham (which means "father of a multitude"). What was the significance of the new name, and how did it fit with the expanded promises God gave at that time?

6. While God was confirming and encouraging righteous Abraham, His judgment was about to be poured out on the unrighteous people who lived in the cities of Sodom and Gomorrah. Why did God tell Abraham about His plans to destroy these cities? What does Abraham's intercession reveal about his view of God? Genesis 18:16-19; 23-33

7. After numerous promises, a visit by two angels, and the appearance of the Lord himself, Genesis 21:1-7 records how Sarah finally rejoiced at the birth of a son. How can the experience of Sarah and Abraham encourage us as we wait for our prayers to be answered?

8. In Genesis 22, we observe Abraham's response to a soul-wracking test of obedience: God instructed him to take his only son, Isaac, into the land of Moriah and offer him there as a burnt offering to the Lord. What details in this account emphasize Abraham's unhesitating response?

9. What spiritual lessons can we learn from the life of Abraham?

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CONCLUSION

Abraham was an example of a righteous man who clung to his faith in the promises of God in spite of impossible odds. The promises originally given to Abraham were eventually reiterated to his son Isaac (Genesis 26:3) and to his grandson Jacob (Genesis 28:13). In the New Testament, Abraham is held up as the example of the faith required for the followers of Christ. He is viewed as the spiritual father of faith to all believers (Galatians 3:7-9).

NOTES

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SOURCE FOR QUESTIONS

Genesis 24:1 through 26:35

KEY VERSE FOR MEMORIZATION

“And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham’s sake.” (Genesis 26:24)

BACKGROUND

The covenant God had made with Abraham—to create from Abraham’s descendants a great nation through which He would bless the world—was passed on to the next generation through Isaac.

Isaac was born to Abraham and Sarah when the patriarch was one hundred years of age, and his wife was ninety. Their choice of the name Isaac (which means “laughter”) for this long-awaited miracle child no doubt reflected their joy at his birth. His very existence was a testimony to God’s power to make His promises become a reality.

An obedient and trusting son, Isaac was willing to follow his father’s instructions even when obedience seemingly would lead to his own death. As a young man he showed a desire to commune with God and to trust the Lord to choose his wife. When it became apparent that his wife Rebekah was barren, he interceded in prayer for her to bear a child, and he prevailed in that request.

God blessed Isaac and he became very great and powerful among the inhabitants of the land. His patient and peaceful manner caused him to avoid strife, and made those who would be his enemies seek peace with him.

Isaac chose to follow his father’s faith and to do his part in obedience to God. Because he did so, he is listed among the heroes of faith (Hebrews 11:9).

QUESTIONS

1. Often the account of the sacrifice of Isaac in Genesis 22:1-24 focuses on Abraham, but it is interesting to study this passage from Isaac’s viewpoint. Although his age at this time is unknown, many Bible scholars believe he was between twenty-five and thirty-six years old. Since he was able to carry the wood for the sacrifice (verse 6), he certainly was old enough to resist being bound as a sacrifice. However, there is no record of such resistance. What convictions and qualities might Isaac have seen in Abraham that caused him to submit to impending death?

2. Isaac being offered as a sacrifice is often compared with Jesus being crucified. In what ways were Isaac and Jesus similar? In what ways were they dissimilar?

3. When Abraham was old and “well stricken in age” he gave the responsibility of choosing an appropriate wife for Isaac to a trusted servant. Where was the servant sent to find a wife? Why do you think Abraham felt it was so important that Isaac not marry one of the daughters of the Canaanites? Genesis 24:1-9

4. Abraham’s servant asked God for a specific sign that would identify the woman who would become Isaac’s wife. What was that sign, and what does the outcome teach us about God’s guidance and care? Genesis 24:14-20

5. Where was Isaac and what was he doing when Rebekah first saw him? What conclusion might we draw from this? Genesis 24:63-64

6. What conditions was Isaac to meet in order to obtain the blessings of God's covenant? Genesis 26:2-5

7. Genesis 26:7-11 recounts how Isaac wavered in his trust of God's protection in the face of potentially perilous circumstances. Why is wavering so dangerous?

8. What ongoing problem described in Genesis 26:12-22 did Isaac face? What did Isaac's response to the herdsmen of Gerar reveal about his character? Genesis 26:18-28

9. What key lessons can we apply to our lives based on a study of Isaac?

CONCLUSION

Like his father Abraham, Isaac was a stranger and pilgrim in a foreign land. He was a vital part of the divine plan that eventually produced the Hebrew nation, gave us the Bible, and brought Jesus Christ into the world as the Savior for all mankind.

NOTES



SOURCE FOR QUESTIONS

Genesis 27:1 through 36:43

KEY VERSE FOR MEMORIZATION

“And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.” (Genesis 32:28)

BACKGROUND

Jacob was the younger of the twin sons born to Isaac and Rebekah, and the third patriarch of the Hebrews with whom God made a covenant. Before Jacob was born, God ordained that His plan for His chosen people would be through Jacob, rather than through Jacob’s twin brother, Esau, even though Esau was the elder. Jacob and his brother, Esau, were at odds with each other even before they were born, struggling within Rebekah’s womb.

As Jacob grew to manhood, he must have learned much about God and His promises from his parents and his grandfather, Abraham, who died when Jacob was about fifteen. He no doubt also knew that the hereditary responsibilities, privileges, and blessings would customarily flow through Esau, the elder. Through devious means, he tricked his father, Isaac, into giving him the eldest son’s blessing, but as a result, he had to flee his homeland and go to dwell with his mother’s kinsmen in Haran. In time, Jacob married, and fathered twelve sons: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin. They are the ancestors of the tribes of Israel, and the ones for whom the tribes are named. Joseph is the father of two tribes: Manasseh and Ephraim.

As we trace the key events in Jacob’s life, we also follow his spiritual pilgrimage as God prepared him to be Israel, ancestor of His chosen people and heir of the promises made to his father and grandfather. Many times Jacob seemed an unlikely candidate for the role of a patriarch of Israel, but God repeatedly appeared to him, affirming His covenant and reminding Jacob of his place in God’s plan.

Sin and its effects, God’s sovereignty, conviction, God’s grace, redemption of man, and God’s keeping power are some of the many themes present in the account of Jacob.

QUESTIONS

1. The text of our previous lesson contains the account of how Jacob took advantage of Esau’s hunger and seeming disregard for his hereditary

privileges, and obtained Esau’s birthright in exchange for a bowl of lentil stew. (See Genesis 25:27-34.) In the first chapter of today’s text, we read how Jacob deceived Isaac into giving him the blessing that Isaac expected to give to Esau. Why was the trickery and conniving of Jacob and Rebekah unnecessary in both of these circumstances?

2. What was Esau’s response to Jacob’s deceitful action in securing Isaac’s blessing, and how did God use this in Jacob’s life? Genesis 27:41-45

3. God spoke to Jacob in a dream as he fled from Esau. What did God show Jacob, and how did Jacob respond when he awoke? Genesis 28:12-22

4. After Jacob spent a month with his uncle Laban’s family, Laban inquired what wages Jacob desired for his services. According to Genesis 29:15-19 the two men agreed that after seven years of service, Rachel would become Jacob’s wife. How did Laban deceive Jacob in this matter? Genesis 29:23

5. Over the twenty years that Jacob worked for Laban, the relationship between the two men was strained and, at times, adversarial. Chapters 30 and 31 relate details of some of their disputes, which are summed up in Jacob’s complaint, “I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou has changed my wages ten times” (Genesis 31:41). In spite of the unfair manner in which Jacob was treated, God prospered him. When God told Jacob it was time for him to return to the land of his fathers, Jacob told Leah and Rachel of his decision. What verses reveal that he knew that God had been with him? Genesis 31:1-13

6. As Jacob prepared to meet Esau, he was afraid of what might transpire, and was not reassured when he heard that Esau was coming with four hundred men. Referring to Genesis 32, list the steps Jacob took before meeting his brother Esau.

7. The name Jacob meant “supplanter.” The name Israel meant “one who struggles with God and prevails.” What change of character was represented by the change of names for Jacob? Genesis 32:28

8. Genesis 33:1-17 recounts the reconciliation between Jacob and Esau. What was Jacob’s first action when he approached his brother? How many times in that passage did Jacob refer to himself as Esau’s “servant” and Esau as his “lord”? What do these details indicate?

9. In Genesis 35:1, God instructed Jacob to return to Bethel, the site where He had made the initial covenant revelation to Jacob, and build an altar there. After receiving that instruction, what did Jacob command his family to do? What was the significance of his command? Genesis 35:2

CONCLUSION

No matter what we perceive to be happening, God is sovereign and well able to bring about His plan. Let us learn a lesson from the life of Jacob, and allow God to work out the details of our lives in accordance with His divine will. As we submit to Him, we can be assured of His favor.

NOTES



SOURCE FOR QUESTIONS

Genesis 37:1 through 50:26

KEY VERSE FOR MEMORIZATION

“And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.” (Genesis 45:7)

BACKGROUND

Joseph’s birth is recorded in Genesis 30:22-24, and then his story begins in chapter 37, opening a new section in the book and covering fourteen chapters. Like his father Jacob, grandfather Isaac, and great-grandfather Abraham, Joseph was a chosen man. The hand of God was evident on his life in each situation portrayed, ruling and overruling the plans and decisions made by men.

Joseph was the eleventh of Jacob’s twelve sons, and the elder son of Jacob’s beloved wife Rachel. Of all his sons, Jacob loved Joseph the most, and this obvious favoritism caused a spiraling resentment in Joseph’s half-brothers that brought seeming tragedy into the young man’s life. However, Joseph’s commitment to the principles of truth, right, and faith in God were already entrenched in his heart, and those attributes served him well in the ensuing traumatic events. Though he faced betrayal, temptation, false accusations, and unfair imprisonment, his positive responses and consistent faithfulness to God transformed each adversity into something God could and did use.

The story of Joseph cannot be fully understood without a clear grasp of the Lord’s involvement in the proceedings. Years before Joseph was born, God had promised the land of Canaan to Abraham. However, He had also revealed to the patriarch that “thy seed shall be a stranger in a land that is not theirs, and shall serve them” (Genesis 15:13). God used the harsh events in Joseph’s life to relocate him, and ultimately his whole family, to Egypt, which was part of God’s foreordained plan. Joseph’s story offers us insight into how the mysterious workings of our sovereign God are threaded through all the endeavors of humankind, and His purposes will ultimately prevail.

QUESTIONS

1. In Genesis 37:3 we read that Jacob made Joseph a coat of many colors. What did the coat represent? How did this garment impact his relationship with his brothers?

2. Joseph had some unusual dreams, and he shared them with his already antagonistic brothers. What effect did Joseph’s dreams about the sun, moon, and stars, and the sheaves have on his brothers? Genesis 37:5-9

3. The brothers’ anger at Joseph led them to conspire to murder him when he came to them in Dothan at his father’s request. Which two brothers intervened, and what was the outcome of their intervention? Genesis 37:18-28

4. In Egypt, Joseph became a slave in the household of Potiphar, an officer of Pharaoh. Genesis 39:2-6 tells us that Potiphar put all his affairs into the hands of Joseph. Why did he do this?

5. Potiphar's wife was a woman devoid of moral standards. She made Joseph the target of her attention, and one day when the master was away, she propositioned him. How did Joseph respond to this temptation? Genesis 39:7-12

6. Because Potiphar's wife falsely accused Joseph, he was put into prison. However, once again his exemplary life was noticed, and before long he was placed in charge of many details of prison life. He won the confidence of his fellow prisoners, including Pharaoh's butler and baker. To whom did Joseph give the credit for interpreting the dreams of the imprisoned butler and baker, and later, of Pharaoh himself? (See Genesis 40:8; 41:16.) What does this tell us about Joseph's character?

7. Numerous events in Joseph's life could have caused him to feel that God had forsaken him: the anger and resentment of his brothers, their selling him into slavery, the false accusation that resulted in his imprisonment, and the fact that even his kindness to fellow prisoners was forgotten. However, we see no indication that Joseph was discouraged or embittered. What do you think was the secret to his remarkable attitude? Genesis 39:2,21,23

8. Two years after he correctly told the baker and butler what their dreams meant, Joseph was called to stand before Pharaoh and reveal to Egypt's ruler that a national disaster was impending. What was the nature of that disaster, and how did Pharaoh respond? Genesis 41:28-32; 38-45

9. Acts of harsh unkindness and a period of twenty years stood between Joseph and his brothers. When they came to Egypt to procure provisions, Joseph orchestrated a series of circumstances that revealed their attitudes truly had changed. Then he made the startling disclosure to them: he was their brother, Joseph. (See Genesis 45:4-8.) What did Joseph understand about God that helped him give such a merciful and kind response to his fearful brothers?

CONCLUSION

Joseph's connection with God allowed him to survive and prosper in spite of extremely trying circumstances. He was betrayed and deserted by his brothers, falsely accused and imprisoned for doing the right thing, and forgotten by those he had helped. Still, his positive reaction transformed each obstacle into a step forward. When we face setbacks, a Joseph-type response will help us navigate through difficulties!

NOTES



SOURCE FOR QUESTIONS

Exodus 1:1 through 11:10

KEY VERSE FOR MEMORIZATION

“And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.” (Exodus 3:20)

BACKGROUND

Approximately four hundred years had passed since Joseph had brought his family to dwell in Egypt. The Children of Israel were in Egypt from about 1800 B.C. to approximately 1400 B.C., and while the early part of their stay had been favorable, the latter years were spent in slavery. The Pharaoh ruling Egypt at the time of Moses’ birth was greatly concerned because the Hebrew population had increased to nearly two million, so he took steps to control their expansion. Oppressed and afflicted, the heart’s cry of the Hebrews was for deliverance.

The theme of Exodus is just that: deliverance. The opening chapters give an account of how the Children of Israel were forced into slavery in Egypt, the birth of Moses, God’s calling of Moses to leadership, Moses’ dealings with Pharaoh, and the plagues that God sent against the Egyptians. Time and again, we see what a special relationship Moses had with God. Initially, God spoke to him through a burning bush, and communicated with him directly several more times during the process of the release of the Children of Israel. God performed many miracles in leading His chosen people out of Egypt. In so doing, He displayed His awesome power.

It is interesting to note that many of the plagues sent upon Egypt were a direct insult to the gods the Egyptians worshipped.

- Hapi, the god of the Nile River, could not prevent the river from turning to blood.
- Hathor, the cow goddess, could not prevent the Egyptian cattle from dying.
- Osiris, the god of vegetation, could not protect their crops.
- Ra, the sun god, could not stop the three days of darkness that God sent upon the land.
- Seth, the god of chaos, was supposed to protect from anything that threatened the harmony of Egypt, but clearly was unable to withstand the power of the God of the Hebrews.
- Isis, the protective goddess, was supposed to bring help to those in need, but the dire results of Pharaoh’s defiance could not be lessened.

The plagues showed the inadequacy, and in fact, the non-existence of these purported gods.

QUESTIONS

1. Through what series of miraculous events did a Hebrew baby become a prince in the palace of the Pharaoh of Egypt? Exodus 1:22; 2:1-10

2. After spending forty years tending sheep in the desert, God spoke to Moses from a burning bush that was not consumed. What was God’s command to Moses in Exodus 3:5, and what did Moses’ response signify?

3. Read Exodus 3:7-8. What did God promise Moses He would do for the Children of Israel? How can we find encouragement when we apply these verses to our own lives?

4. In Exodus 3:12, God promised Moses a token. What was that token?

5. God told Moses, “Thus shalt thou say unto the children of Israel, I AM hath sent me unto you” (Exodus 3:14). In the original Hebrew, the tense used could equally indicate past, present, or future. Why would that have been significant to Moses? What encouragement is found in this verse for us?

6. Moses saw the challenges of his assignment and was reluctant to accept it. What excuses did he offer God, and how did God respond? Exodus 4:1-17

7. When Moses appeared before Pharaoh to request that the Israelites be allowed to leave to worship their God, the ruler refused. His stubborn disobedience brought terrible suffering upon himself and his entire country. What were the first nine plagues God sent upon Egypt? Exodus 7:14-25; 8:1-7, 16-19, 24; 9:1-12, 22-26; 10:12-15, 21-26

8. Pharaoh’s sorcerers were able to mimic some of Moses’ miracles through enchantments (see Exodus 7:22 and 8:7). Ironically, they only made matters worse. Why were the sorcerers unable to reverse the plagues?

9. How did God demonstrate His concern for Israel during the plagues? Exodus 8:22-23; 9:4-7, 26; 10:23

10. What suggestion did Pharaoh make in Exodus 8:25, and how did Moses respond? What lesson can we learn from his response?

CONCLUSION

The life of Moses should be an inspiration to all of us. Although he felt inadequate to face the challenges of the task assigned him by God, he ultimately followed. The lesson is plain: God knows us better than we know ourselves, so we must simply trust Him and obey. The command of God will never lead us where the power of God cannot enable us!

NOTES



SOURCE FOR QUESTIONS

Exodus 12:1 through 15:21

KEY VERSE FOR MEMORIZATION

“And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”
(Exodus 12:13)

BACKGROUND

In spite of the devastation that had come upon Egypt, Pharaoh continued to harden his heart against God, thus setting in motion the painful consequences which precipitated the Exodus of the Children of Israel from bondage. By the hand of God, in a single night the Children of Israel exchanged slavery for freedom, and living in the land of Goshen for a journey to the Land of Promise. As Egypt buried their dead, the Children of Israel left the country, a free people at last.

God instructed the Israelites to commemorate the night when the Lord had “passed over” their homes and, through the sacrifice of an innocent lamb, had spared their firstborn from death. This annual feast, called the Passover, foreshadowed the death of the Lamb of God, who would be sacrificed at Calvary for the sins of all people. The Passover would remind each succeeding generation of the nation’s deliverance from Egypt, and would mark the beginning of the Jewish religious year.

God gave the Children of Israel a pillar of a cloud by day and one of fire by night so they would know that God was leading and protecting them on their journey to the Promised Land. He directed them to an encampment by the Red Sea—a seemingly defenseless position—and, at the miracle of the Red Sea parting, delivered Israel from the Egyptian military might. The people witnessed a miraculous event, crossing the Red Sea on dry ground, while their enemies perished. After the triumph of escape and victory, they rejoiced in a magnificent song of praise.

QUESTIONS

1. What did God instruct the Children of Israel to do in order to prepare for the final plague and for the observance that would become the first Passover?
Exodus 12:3-13

2. Parallel the lamb slain in the households of the Israelites to Christ, the Lamb of God, and His provision for our salvation.

3. God had promised the Israelites deliverance. However, to obtain it they not only had to obey His instructions regarding slaying a lamb and preparing and eating the Passover meal, but they actually had to walk out of Egypt. What are some ways we must “walk away” from our former lives when we begin our new lives in Christ?

4. Moses was instructed to sanctify (or consecrate) certain individuals unto God. Who were they? Why do you think this commandment was given?
Exodus 13:1-2, 12-16

5. What circumstances did God consider when selecting Israel's route to the Promised Land? (Exodus 13:17-18) What can we learn from this?

6. What visible sign of God's presence accompanied the Children of Israel on their journey? What did this visual indicator do for them? Exodus 13:21-22

7. When seemingly trapped between the advancing armies of Egypt and the "uncrossable" Red Sea, Moses said to the people, "Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today" (Exodus 14:13). Why would it have been difficult for the Israelites to "stand still" under those circumstances? What lesson can we learn from this incident for when we face challenges in our own lives?

8. After crossing the Red Sea, the Children of Israel expressed their gratitude to God in a song of deliverance. What attributes of God did they extol in this song (Exodus 15:2-3,11-12)? How can we express our gratitude to God for our spiritual deliverance?

CONCLUSION

The Israelites stood, free at last, on the far side of the Red Sea. Their miraculous deliverance not only signified freedom from the oppression of Egypt, but it was also a physical demonstration of the power of God. What an encouragement for Israel to continue to place their faith and trust in the Almighty God as they journeyed toward the Promised Land!

NOTES



SOURCE FOR QUESTIONS

Exodus 15:22 through 24:11

KEY VERSE FOR MEMORIZATION

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for the earth is mine.”
(Exodus 19:5)

BACKGROUND

The Children of Israel had just crossed the Red Sea. After experiencing the miracle of the bitter water made sweet, they left the oasis of Elim and were ready to travel through the Wilderness of Sin—a narrow, rocky area that ran parallel to the mountain range which included Mount Sinai. Once again the people were hungry and quick to complain. To meet their need for nourishment, God sent manna—small pearl-like wafers which tasted like honey. Later, in Rephidim, when the Israelites complained of thirst, God gave water from a rock.

The Amalekites, who were descendants of Esau, confronted Israel at this time. These people were nomads who lived in the wilderness around the Dead Sea and raided and killed for both sport and profit. Joshua led Israel to battle against them, while Aaron and Hur stood on a hill with Moses to hold up his hands. As Moses’ hands remained lifted up, God gave the victory to Israel.

Following the battle, Jethro, Moses’ father-in-law, came to visit. After observing Moses working long hours to mediate disputes among the people, Jethro suggested Moses delegate to qualified men the job of judging less important matters. This would free Moses to make decisions regarding critical issues and give others the responsibility to help shoulder the burden of overseeing the people. Moses was quick to take Jethro’s suggestion.

After leaving Rephidim, the Children of Israel approached the desert and mountain of Sinai which is found in the south central Sinai Peninsula. It was there God met with Moses and gave His Law, a set of commands and guidelines including the Ten Commandments, which was designed to lead Israel to a life of practical holiness.

QUESTIONS

1. Soon after the Israelites crossed the Red Sea, they came to Marah where the water was bitter (Exodus 15:22-26). What did Moses cast into the water to sweeten it? What lessons can we learn from this?

2. Why did God allow the Children of Israel to suffer hunger and thirst in the wilderness? Exodus 15:24-25

3. When the Israelites ran out of food and complained again, God promised to send them “bread from heaven” (Exodus 16:4). What were some of the characteristics of manna (Exodus 16:14-28)? What was God’s purpose in providing it, beyond it being a source of nourishment?

4. As Joshua led Israel in battle against Amalek, Aaron and Hur lifted up Moses’ arms so that the Children of Israel would prevail (Exodus 17:10-12). What valuable spiritual lesson does this teach us?

5. What did Jethro recommend to Moses, and why was his suggestion valuable? Exodus 18:13-26

6. In Exodus 19:5-6, how did God promise to regard the Israelites if they obeyed Him? What was His purpose in this?

7. Exodus 20:3-6 instructed Israel to serve only the one true God in Heaven rather than idols. How does this apply to us today?

8. The first four of the Ten Commandments have to do with love and service to God. What do the last six commandments pertain to? Exodus 20:12-17

CONCLUSION

The Children of Israel began their sojourn in the wilderness. God worked many miracles for them along the way and promised that they would be a special treasure to Him as they honored Him. Let us remember that God will be with us on our journey to Heaven. He will consider us a special treasure as we honor and obey Him.

NOTES



SOURCE FOR QUESTIONS

Exodus 24:12 through 40:38

KEY VERSE FOR MEMORIZATION

“Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.” (Exodus 39:32)

BACKGROUND

This final portion of the Book of Exodus focuses on Israel's worship. Moses had been on the mountain with God, where he received the covenant which was to be established with the people (Exodus 19:3-7). Chapter 24 details the people's promise to obey the covenant and its ratification. Moses built an altar with twelve pillars (representing the twelve tribes) and there the people vowed obedience to God. After sealing the covenant with blood, the spiritual and political representatives of the people ascended the mount with Moses, where they saw a visible manifestation of God. Following that, Moses was commanded to come again to the mount to receive further instructions for God's special people and establish the rites and ceremonies that would define their worship.

In Chapters 25-31, God gave Moses specific directions regarding the construction of a tabernacle where His Spirit would dwell. While at first glance these instructions may appear to be merely ancient and complicated structural details, they are in fact a rich treasure trove of symbolism. Inspired by the Holy Spirit, the Tabernacle and its furnishings were a picture of God's great plan for the salvation of humanity—God's new and better way, described in the New Testament in the Book of Hebrews.

Chapters 32-34 record how Israel turned to idolatry while Moses was on the mountain. We are told of God's punishment for the people's rebellion and their subsequent restoration to God.

In chapters 35-40, we read how God's plans for a place of worship were carried out by those who built the Tabernacle. Much of this material is a repetition of the details given earlier to Moses in chapters 25-31, witnessing to the fact that God's instructions were carried out precisely. On the appointed day, almost a year after leaving Egypt, Moses set up the Tabernacle and all the furnishings just as God had directed. When he finished the work, “a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle” (Exodus 40:34).

QUESTIONS

1. God told Moses to ask the Children of Israel to bring an offering in order to build the Tabernacle. What condition did He place on the offering and why? Exodus 25:1-8

2. In Exodus 25:10-16, 21 we read the first instructions God gave Moses relating to the Ark of the Covenant, which was part of the furnishings of the Tabernacle. What item was the Ark to contain, and why was this article so important?

3. Exodus chapters 25-27 describe the Tabernacle and its furnishings. List at least five items for which God gave the details. Why do you think God gave such exacting and specific instructions?

4. Why did the Children of Israel have Aaron make them a golden calf? Exodus 32:1-8

5. What were the qualifications of Bezaleel and Aholiab, the men whom God chose to supervise the construction of the Tabernacle (Exodus 35:30-35; 36:1-2, 4, 8)? How do their qualifications parallel God's requirements for workers today?

6. Chapter 36 gives details regarding the construction of the Tabernacle. What might be the significance of the following facts?

There was only one sanctuary, not many.

The Tabernacle was located at the center of Israel's encampment.

The Tabernacle and its furnishing were portable.

7. Aaron and his sons were chosen to minister inside the Tabernacle (see Exodus 28:1-3). The first 31 verses of chapter 39 describe the preparation of the holy garments to be worn by Aaron. Why do you think God required special clothing for Aaron?

8. The glory of the Lord filled the Tabernacle when it was completed (Exodus 40:33-34). What can we expect to happen if we do everything God asks of us?

[illegible]

CONCLUSION

God delineated minute details regarding the place and methods of worship for the Children of Israel, showing us the care we must take in our worship of Him if we desire His blessing upon our lives.

NOTES

[illegible]



SOURCE FOR QUESTIONS

Job 1:1 through 37:24

KEY VERSE FOR MEMORIZATION

“But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.” (Job 23:10)

BACKGROUND

The suffering of faithful Job took place in the land of Uz, believed to have been a large valley located along the border of Palestine and Arabia, about fifty miles east of Edom. Job lived in an era when wealth was measured primarily in terms of property, animals, and servants, and Job had all three in abundance. He knew, however, that his wealth came from God. We learn from Scripture that he was faithful, highly respected as a judge and benefactor, and widely regarded as wise and generous.

The beginning of the Book of Job (chapters 1-3) and the end (Job 42:7-17) relate the circumstances of Job’s life. The main body of the book is a dialogue between Job, his three friends (Eliphaz, Bildad, and Zophar), a younger bystander (Elihu), and God. Job’s “comforters” (Job 2:11) were convinced his suffering was caused by hidden sin. Job insisted he was innocent, and challenged the supposition that sin and suffering are linked in a cause-and-effect relationship.

It is vital to compare the statements made in the Book of Job with the full message of Scripture. In Job 42:7, God states that Job’s friends had not spoken “right” about Him. Thus, it cannot be assumed that every statement they made is correct. Job himself was in a dark and confusing place in life, so even his statements do not give an accurate picture of God or reflect Job’s enduring sentiments. While he expressed feelings of being overwhelmed and isolated from God at times, his faith was still anchored in God.

The Book of Job does not offer solutions to all of life’s troubles, but it depicts patience in the midst of trials and shows us that a godly person can love God because of who He is, even in the absence of good health and material benefits. This lesson explores God’s refining process in believers, which is necessary to our spiritual growth.

QUESTIONS

1. From the outset of the Book of Job, we are made aware of God’s regard for Job’s integrity. In the opening discussion between God and Satan, God identified Job as “a perfect and an upright man, one

that feareth God, and escheweth evil” (Job 1:8). Satan did not dispute that characterization, but asked God, “Doth Job fear God for nought?” (verse 9). What was he implying by this question?

2. Satan was allowed by God to afflict Job (1:6-12; 2:1-6). What was Satan’s objective? What can we learn through this about Satan as the adversary of our souls?

3. Three of Job’s friends came to “comfort” him, but instead, they blatantly accused him and cited hidden sin as the reason for his suffering. Eliphaz backed his accusations by a dream (Job 4:1 through 5:27), Bildad by old proverbs (Job 8), and Zophar by experience and reason (Job 11). What was the basis of their wrong conclusion regarding the cause of Job’s suffering?

4. Scripture gives us insight into the thoughts of Job’s heart during his time of trial and accusations by his friends. Review the following passages and briefly summarize the “nuggets” of Scriptural truth that Job proclaimed even though he was in the midst of terrible suffering. Job 1:21; 13:15-18; 14:14-15; 19:25-27; 23:8-12.

[illegible]

5. In Job 28:1-28, Job speaks on the topic of wisdom, leading up to the key question of the chapter, which is found in verse 12. In essence, Job was asking, “What is wisdom?” What are some of the points he makes about wisdom, and what was his eventual answer to the question?

[illegible]

6. Affliction may impact us physically, emotionally, mentally, and even spiritually. How did Job describe the effect on him in each of these passages? (Job 7:4; 10:15; 13:24; 16:12-14, 20; 23:8-9). What does this indicate about our possible spiritual and emotional condition during trials?

7. While enduring affliction is not easy, it actually can bring a positive outcome in our spiritual lives. What are some potential benefits of going through a time of suffering?

[illegible]

CONCLUSION

We know we can trust God, but can He trust us to endure even in times of trial?

NOTES

[illegible]



SOURCE FOR QUESTIONS

Job 38:1 through 42:17

KEY VERSE FOR MEMORIZATION

“I have heard of thee by the hearing of the ear: but now mine eye seeth thee.” (Job 42:5)

BACKGROUND

In the lengthy dialogue between Job and his friends, recorded in chapters 4 through 37, Job had frequently expressed his longing to have God respond to his questions. In these chapters, Job’s wish was granted and God’s silence was broken, though not in the manner Job had expected.

By refraining from cursing God at the loss of his loved ones, health, and material advantages, Job had disproved Satan’s contention that he would not serve God without reward. By persisting in his assertion that sin and suffering are not linked in a cause-and-effect sequence, he had silenced his friends’ accusations. However, in defending his own integrity, he had questioned the integrity of God and characterized Him as being unjust. He felt God had not been consistent in His moral jurisdiction of the world, and that God had an unjustifiable enmity against him.

Job seemed to presume that his own finite mind could comprehend and even challenge the infinite mind of God. It was this presumption that God addressed in His approach to Job, chiding him for his empty words about a subject far beyond his knowledge. With poetic beauty, God presented Job with a series of hard questions related to His work as the Creator of the universe.

Job’s repentance and submission concluded the dialogue between God and Job, and the final verses of the narrative (Job 42:7-17) record the restoration of Job—an inspiring conclusion to this account of true worship and integrity in the face of extreme adversity.

QUESTIONS

1. In chapters 38 and 39, God referred to the grandeur of creation, and by implication pointed to the power and wisdom of the One who could create such a universe. In one or two sentences, summarize the essence of the questions that God asked Job in chapter 38. Why do you think God said what He did and why in this tone?

2. God spoke of very broad topics such as creating the earth (Job 38:4-7), but also of details of creation such as clouds and rain (Job 38:37-38). What does this tell us about God, and how does this help the Christian have hope?

3. Throughout his trial, Job often complained about God’s seemingly unjust treatment of him. In Job 40:2, God asked him, “Shall he that contendeth with the Almighty instruct him?” How do we bring our cares to God without lapsing into complaining about our circumstances?

4. Job had been so absorbed in his terrible trial that he overlooked the revelation of God which is apparent in every part of the universe. God’s eloquent speech and series of questions in chapters 38 and 39 hit their mark. According to Job 40:3-5, how did Job respond to God’s question in the preceding verses? What does his response tell us about Job’s spirituality?

5. While Job had a new understanding of his insignificance compared to the majesty of God, God was not yet finished. In Job 40:6 through 41:34, He again spoke out of the whirlwind, challenging Job to demonstrate his power if he thought he was equal to the Omnipotent Creator. God had spoken glowingly of Job in Job 1:8 and 2:3, so what did Job mean when he responded by saying he would “repent in dust and ashes” (Job 42:6)?

6. At the conclusion of the dialogue between God and Job, God still had not answered all of Job’s questions. Should a Christian always have to know the reasons God does what He does? Why or why not?

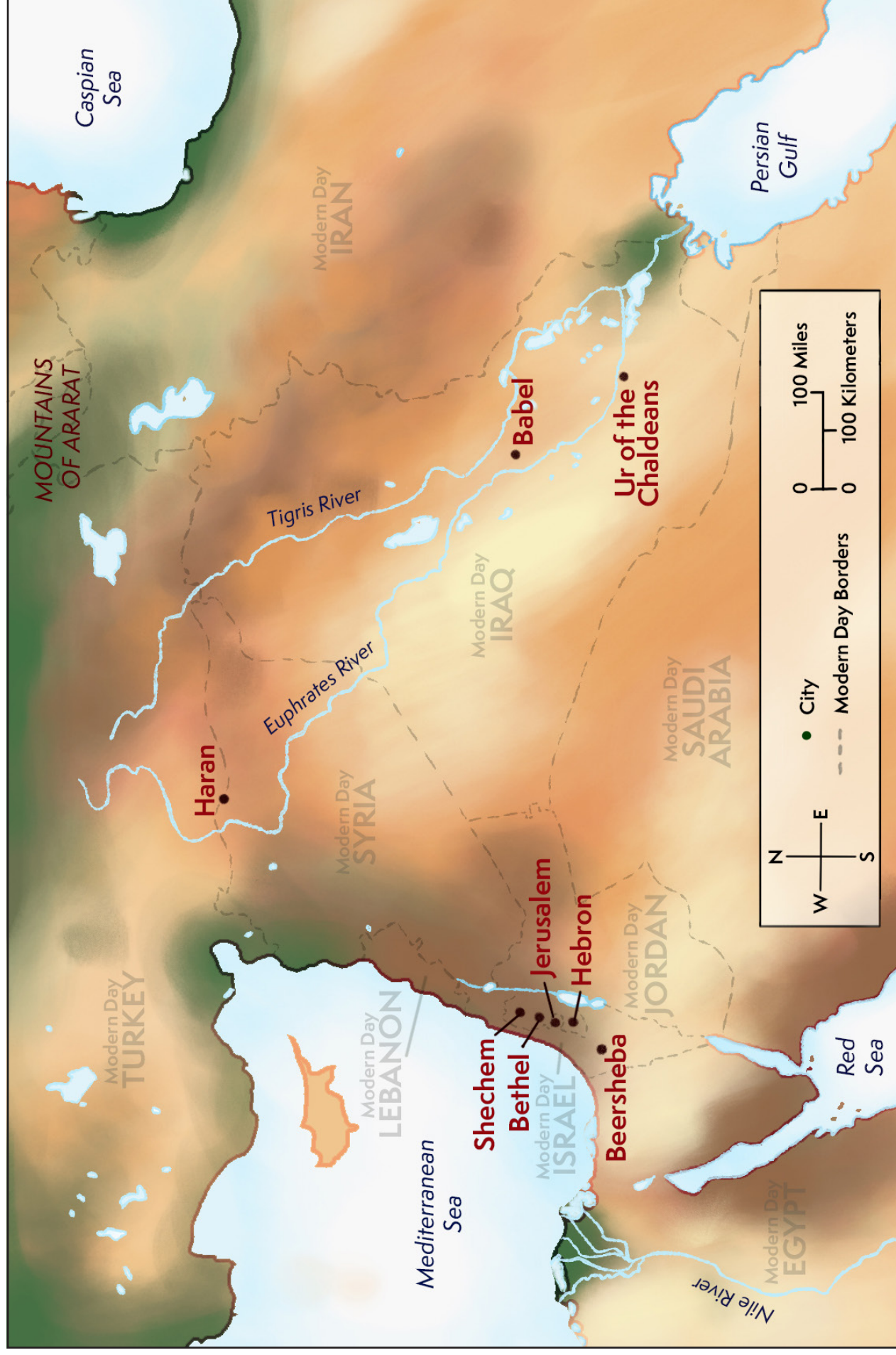
7. As we conclude our study of Job, what key lessons stand out to you from this book?

CONCLUSION

Job despaired about life when his troubles seemed the worst and God was silent. However, he refused to curse God and became an encouraging example of one who held onto God without knowing the specific end of his trial. Can we also trust God with our unanswered questions?

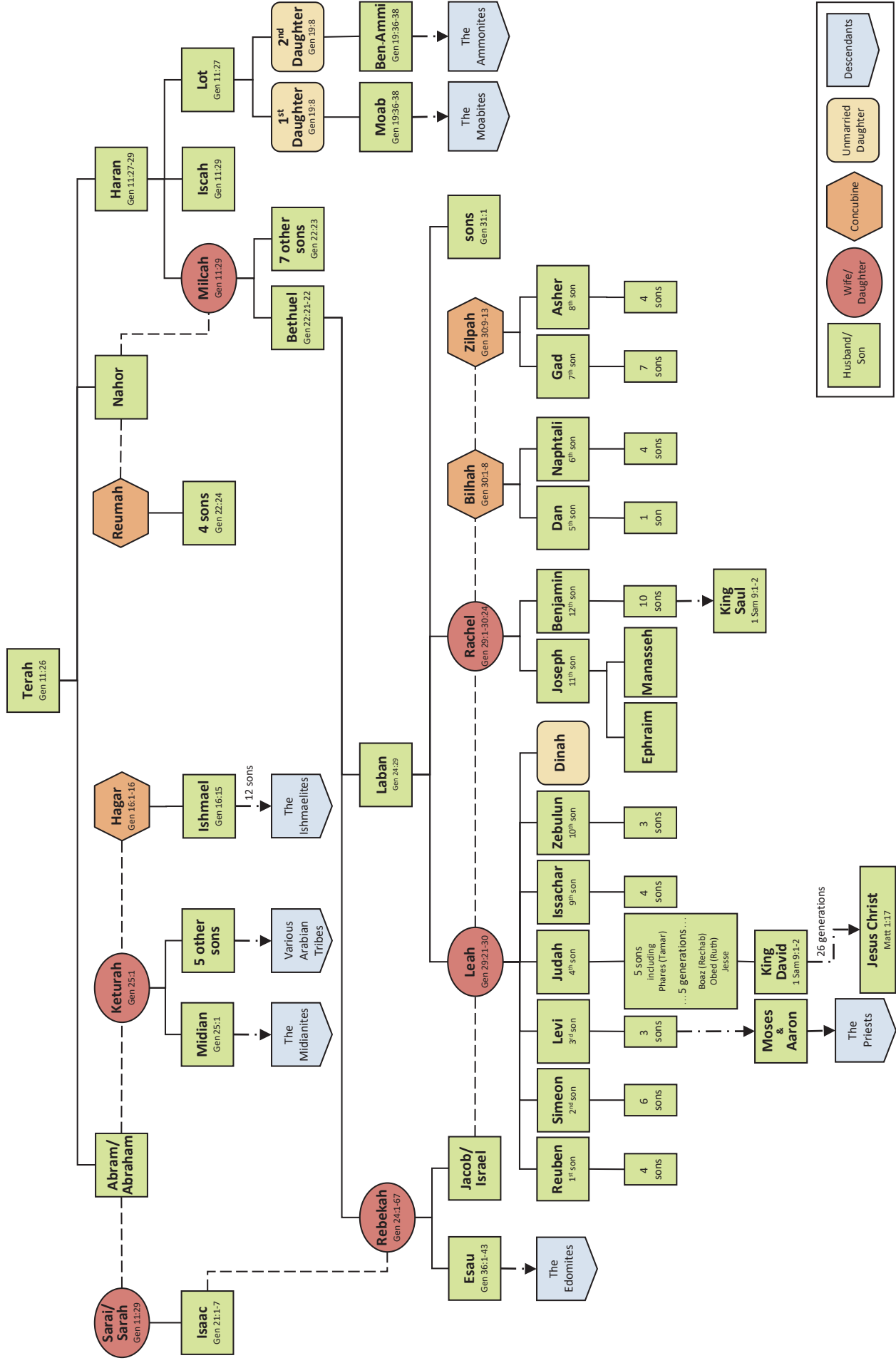
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Key Locations in Genesis



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Abraham's Lineage



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Key Locations in Exodus



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