A Very Simple Survey of the Old Testament

Block #3 — Lessons 17–24

Block #3 · Lessons 17–24 | Keith R. Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Block

Block #3 (Lessons 17–24) follows without alteration the next 8 lessons in the Bible in Felt outline, covering Genesis 42 to Exodus 12 — doctrinally speaking, from the time of Joseph's brothers being sent to Egypt to God's judging of Egypt with the 10 plagues. The major thrust of these lessons is the outworking of God's plan and purpose with His people Israel; at times Keith also deals with righteous, God-honoring behavior on the part of God's people, as in Joseph's treatment of his brothers. God's plan for the development of the children of Israel into His nation would involve them doing so in a "strange land", as He informed Abraham. Exodus then relates the second great stage: the 'exodus' of Israel from Egypt, as God fulfills the rest of what He had said to Abraham. Lesson 24 covers the series of the nine plagues; the final climactic one is left to the next lesson.

www.enjoythebible.org

Lessons at a Glance

Lesson	Core Focus
L17	Joseph's Brothers Go to Egypt — Genesis 42–43
L18	Joseph Tests His Brothers — Genesis 44
L19	Joseph Forgives His Brothers — Genesis 45
L20	Jacob's Family Moves to Egypt — Genesis 46–47
L21	The Baby Moses — Exodus 1–2:10
L22	God Speaks to Moses — Exodus 2–3
L23	Moses and Aaron Visit Pharaoh — Exodus 4–6
L24	The Ten Plagues — Exodus 7–11

Lesson Summaries

L17

Joseph's Brothers Go to Egypt *Genesis 42–43 • Joseph's position exercised over his brothers and family*

God's Purpose in Joseph's Position

- With Joseph established in the position God had indicated in the dreams, the time had come for Joseph's position to be exercised over his brothers and family.
- God would not only have Joseph providing for his family in the famine, but most especially He would be commencing the fulfillment of what He had said to Abraham about his seed sojourning in a land not theirs.
- With the famine "over all the face of the earth", Jacob sends his sons, except Benjamin, to Egypt to buy food. The 10 brothers do not recognize Joseph, but Joseph recognizes them.

Joseph "Spake Roughly unto Them" (42:7–24)

- Joseph "made himself strange unto them, and spake roughly unto them" (42:7); yet his actions are prompted by "the dreams which he dreamed of them" (42:9) — he has God's viewpoint and what God is doing at the back of it.
- Joseph is not acting out of spite, bitterness, or to 'get even' — what our old sin nature prompts us to do. He wanted them to realize their disobedience to God and the foolishness of being out of fellowship with Him.
- Joseph's course of action began their self-examination: "We *are* verily guilty concerning our brother" (42:21). But they have yet to realize the root cause — their thinking little or nothing of the things of God.

Money Restored and Kindness Shown (42:25–28; 43:15ff)

- Joseph had their money restored in their bags of food, prompting the further conviction in their hearts that God was not done reproving them. Jacob, too, was in need of reproof for his own lack of trust in the Lord.
- On their return Joseph treats them with abundant personal kindness. In Keith's words, as Paul exhorts in Romans 12:20-21, Joseph was 'overcoming the evil with the good,' which would lead to the softening of their hard hearts.

Responding in Grace

- Joseph doesn't yield to the temptation to "render evil for evil"; he gives his brothers what they do not deserve. That is just what grace is all about — and what we have received from God Himself.
- Therefore God exhorts us: "be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

L18

Joseph Tests His Brothers *Genesis 44 • One final act which brings them to honestly admit their disobedience before God*

The Silver Cup (44:2, 5)

- Joseph again arranged for them to be found in a position of supposed dishonesty — not to 'get even with them,' but to produce the conviction of their own dishonesty and treachery before God.
- In the eyes of the Egyptians that cup was part of Joseph's special position before God; to steal it was treachery and blatant defiance against God — and the brothers were guilty of treachery and blatant defiance against God.
- They were also put in the position of wickedly spurning his goodness — just

what the brothers had been doing with God, rewarding Him with evil, callousness, and ungratefulness all the time He had been good unto them.

- The cup went into Benjamin's sack, the brother now dearest to Jacob. They could again sell a brother into slavery and death — or own up before God and do what is right. Joseph's desire, out of love, is for this last option.

Conviction and Confession (44:13, 16)

- When the cup was found, "they rent their clothes" (44:13). Along with the horror, there was the conviction in their hearts that they fully deserved this because of their past sinfulness against God.
- Judah confesses, "God hath found out the iniquity of thy servants" (44:16). No concocted stories this time; they openly admit they have been sinful in the sight of God and out of fellowship with Him.

A Change of Heart and Mind (44:17–34)

- Judah offers to become the Governor's slave instead of Benjamin, so as not to grieve his father. Yet it was Judah who, when they sold Joseph, had thought only of his own profit.
- Through the wisdom of Joseph's actions, God has worked what Keith calls 'godly sorrow which worketh repentance,' and now Judah and his brothers want to do that which is right in God's sight.

For Us in Christ

- We still have our old sin natures, as Joseph's brothers did, and can reward God evil for His goodness. But that is completely inconsistent with who God has made us to be in Christ.
- God has made us "servants of righteousness" and no longer "servants of sin". Therefore we ought to be "zealous of good works", living in a pleasing manner unto Him Who loved us and gave Himself for us.

L19

Joseph Forgives His Brothers *Genesis 45 • Joseph 'caps off' his grace by graciously forgiving his brothers*

The Bigger Issue

- Their sin against Joseph was only part of the bigger issue: their lack of proper regard for God and His plan and purpose with them as the children of Israel.
- Joseph will 'cap off' his grace just as God desires him to, and just as God desires us to when we are evilly treated: he will graciously forgive his brothers.

Joseph Makes Himself Known (45:1)

- Joseph "made himself known unto his brethren" (45:1). His joy was founded on loving them not only in the flesh but especially in the Lord, so that they could fellowship together in God's plan and purpose.

Gracious Forgiveness (45:5–15)

- Joseph first worked to comfort his brothers' hearts: "be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (45:5).
- He wanted them to put the issue away and to recognize what God had done in grace in overruling their evil. Out of gracious forgiveness, Joseph never mentions their former evil again.
- Keith's NOTE: the issue was brought up again — not by Joseph, but by his brothers. After Jacob died (50:15-21) they thought Joseph might try and get

even with them, and it hurt Joseph that they failed to appreciate his forgiveness.

God's Provision Unfolds (45:9–11, 16–24)

- Joseph had them tell Jacob what God had done. They should connect what was now happening with what God originally said to Abraham and with Joseph's former dreams.
- The favorable status God gave Joseph with Pharaoh spread over his brothers and family; Pharaoh sent them to fetch their father and families with great honour.

For Us Today

- Gracious forgiveness in Christ Jesus is what we have received from God. Paul's teaching to us on this matter is in Romans 12:17-21, Ephesians 4:31-32, and Colossians 3:12-13.

L20

Jacob's Family Moves to Egypt *Genesis 46–47 • The time arrives for Jacob (Israel) and his children to move to Egypt*

Jacob at Beer-sheba (46:1–7)

- Before going down to Egypt, Israel went to Beer-sheba and offered sacrifices — which appears to be in view of his own repentance. He himself had let the outward circumstances of his life cause him to distrust God.
- Jacob was apparently apprehensive, for God had forbidden Isaac to go to Egypt (26:2). But God said, "fear not to go down into Egypt; for I will there make of thee a great nation" (46:3).
- This time there is no wavering: implicitly trusting God and His word to him, Jacob rises up and goes down to Egypt with all those with him (46:5-27).

The Land of Goshen (46:28–47:12)

- Goshen suited the shepherding lifestyle, and shepherds were "an abomination unto the Egyptians" (46:34). Israel could multiply as a separate people, and Egypt's ungodliness and idolatry would be restrained from overcoming them.
- Israel would now multiply in the time frame God had given to Abraham (Genesis 15), developing into God's "great nation," to be utilized for the actual repossession of the earth.

Complete Trust in God (47:29–31; 50:24–26)

- Jacob asked to be buried in Canaan with Isaac and Abraham; and Joseph said, "God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob" (50:24).

Jacob Functions as a Prophet (Genesis 49)

- God had Jacob function as a prophet, to "tell you *that* which shall befall you in the last days" (49:1): a basic foreview of Israel's history, with things requiring God's special deliverance of them.
- "The sceptre shall not depart from Judah" … "until Shiloh come" (49:8-10). The one special Deliverer from Judah is "Shiloh" — the 'man of peace,' 'peace-maker,' or 'peace-giver.' This is the Lord Jesus Christ.
- The Lord Jesus Christ will deliver Israel from her enemies and establish God's kingdom on this earth through her, reconciling the earth unto Himself and destroying Satan's usurped dominion over it.
- This present "dispensation of the grace of God" to us Gentiles was still a

"mystery" at this time; Jacob knew nothing of it, and what he describes isn't speaking of Israel in this present dispensation.

L21

The Baby Moses *Exodus 1–2:10 • The second great stage in God's dealings with the children of Israel*

The Second Great Stage

- The first great stage was Genesis 12-50. Exodus describes the second: the 'exodus' of Israel from Egypt, as God fulfills the rest of what He had said to Abraham back in Genesis 15.
- God told Abraham his seed would be "a stranger in a land *that is* not theirs," afflicted "four hundred years"; He would judge that nation, "and afterward shall they come out with great substance" (15:13-14).

Multiplication and Affliction (1:1–22)

- As God had provided for, so it came to pass: "the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty" (1:7).
- That very multiplication caused the Egyptians to fear Israel and set over them "taskmasters to afflict them with their burdens" (1:11) — just as God had told Abraham.
- "the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive" (1:17). Pharaoh then charged his people, "Every son that is born ye shall cast into the river" (1:22).

A "Goodly Child" (2:1–4)

- Moses' mother hid him because he was a "goodly *child*" (2:2). Hebrews 11:23 says his parents did this "by faith," because "they saw *he was* a proper child" — they believed something God had said to them.

Drawn Out of the Water (2:3–10)

- As God was with Joseph in the face of evil, so He was with the child Moses; the endearment of the baby Moses to Pharaoh's daughter would provide for establishing Israel's God-appointed deliverer in Egypt.
- Pharaoh's daughter named him Moses because she "drew him out of the water" (2:10); through him God will 'draw Israel out of Egypt' unto Himself.

Keith's NOTE: Obey God Rather Than Men

- As Paul teaches in Romans 13:1-7, God wants us to submit to our government. The one exception is when a ruler orders us to disobey God; then, like Moses' parents, we ought to 'obey God rather than men.'

L22

God Speaks to Moses *Exodus 2–3 • The establishment of Moses as Israel's God-appointed deliverer*

Moses Goes Out to His Brethren (2:11–15)

- Moses was not ignorant of who he was. By faith he "refused to be called the son of Pharaoh's daughter" (Heb. 11:24); he knew God's purpose for using him as Israel's deliverer.
- Moses slew the Egyptian in view of that purpose, for "he supposed his brethren would have understood how that God by his hand would deliver them" (Acts 7:25). But the time was not yet.

- His brethren rejected any idea that he should be “a prince and a judge over” them, and Moses fled to Midian. He named his son Gershom: “I have been a stranger in a strange land” (2:22).

God’s Time Had Come (2:23–25)

- While Moses was in Midian, Israel’s affliction came to the point God was waiting for. God “heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob” (2:24).

The Burning Bush (3:1–10)

- Israel was like that bush: burning with affliction, yet “the bush *was* not consumed.” God was in the midst of her and would never let her be consumed.
- God declares Himself “the God of Abraham, the God of Isaac, and the God of Jacob” — the One who made the covenant. It also appears to have been a reproof to Moses for letting outward appearances shake his confidence in what God had promised.
- God has “surely seen the affliction of my people which *are* in Egypt” (3:7); the time has come to fulfill the deliverance He declared to Abraham, with Moses as His instrument.

Moses’ First Two Apprehensions (3:11–15)

- Moses has a number of apprehensions; the first two are quite understandable. First (v. 11), his ability to stand before Pharaoh. But the Lord Himself will be with him; Moses is simply God’s spokesman and instrument (v. 12).
- Second (vv. 13-15), whether Israel will respond. God gives His name, “I AM THAT I AM” — from which our English title ‘Jehovah’ is derived — signifying His timeless-ness and absolute faithfulness to His covenants and promises.

L23

Moses and Aaron Visit Pharaoh *Exodus 4–6 • Moses’ 3 more objections, and Pharaoh’s refusal foreknown by God*

Pharaoh’s Refusal Foreknown

- Moses must bring the people ‘good news’ and Pharaoh ‘bad news.’ None of this catches God off guard: He will use Pharaoh’s refusal as the means by which He will “judge” Egypt, just as He told Abraham.

Moses’ 3 More Objections (4:1–17)

- After the first two apprehensions, Moses raised 3 more objections, contradicting what God had just said. Either he didn’t listen carefully, or he didn’t believe what God said to him.
- God had said, “they shall hearken to thy voice” (3:18); Moses denied it: “they will not believe me, nor hearken unto my voice” (4:1). God gave him signs (vv. 2-9) as convincers and proofs to the people.
- Next, Moses was “slow of speech, and of a slow tongue” (4:10) — thinking of his own ability, though God had told him, “Certainly I will be with thee”. God firmly rebukes Moses (vv. 11-12).
- Finally Moses asked God to send someone else, and “the anger of the LORD was kindled against Moses” (4:14). God graciously made Aaron the spokesman — “when he seeth thee, he will be glad in his heart.”

The People Believe, Then Murmur (4:31; Exodus 5)

- In perfect accordance with what God had said, Aaron was glad, and the

people did hearken: “the people believed” … “they bowed their heads and worshipped” (4:31).

- God had said, “I will harden his heart, that he shall not let the people go” (4:21). Yet when Pharaoh refused, the people murmured and accused Moses, and Moses himself complained to God and questioned Him (Exodus 5).
- Such is likewise the reaction of our own hearts when we don’t either know or listen to exactly what God says in His word to us today.

Three Things God Wanted Accomplished (3:19–22)

- In view of Pharaoh’s refusal God would accomplish three things: first, the judgment of Egypt; secondly, the favor of Israel in the sight of Egypt; and thirdly, the spoiling of Egypt by Israel.

L24

The Ten Plagues *Exodus 7–11 • God’s stated purposes behind the plaguing of Egypt*

Designed Purposes, Not ‘Just for the Fun of It’

- God didn’t bring the plagues ‘just for the fun of it.’ They were an integral part of the out-working of His plan with Israel, as He began to bring out His own people, His means for the repossession of the earth.

The Purposes Declared

- God had told Abraham: “that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance” (Gen. 15:14) — material possessions, and the reputation as the people of the Most High God.
- God told Moses, “I will stretch out my hand, and smite Egypt with all my wonders”; “I will give this people favour in the sight of the Egyptians”; and “ye shall spoil the Egyptians” (Ex. 3:19-22).
- Again God said: “I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt” and “the Egyptians shall know that I *am* the LORD” (Ex. 7:1-5).

Beyond the Borders of Egypt

- As in chess, where moves set up bigger moves later on, Egypt’s judgment would spread the fear of God and His people Israel, especially to Canaan — “that my name may be declared throughout all the earth” (9:16).

Nine Plagues, Then One Climactic

- There are ten in total, but they come in a series of 9, followed by one very special and climactic one. This lesson covers the nine (Ex. 7-11); the death of the first-born is dealt with in the next lesson.
- The nine: waters to blood; frogs; lice; flies; pestilence; boils; hail and fire; locusts; darkness in the land.

Israel’s God and His People

- The plagues did not come upon Israel in Goshen: “I will put a division between my people and thy people” (8:23). God was establishing Himself as Israel’s God, the Most High, and Israel as His special people.
- The plagues culminating with the death of the firstborn were God’s judgment “against all the gods of Egypt” (12:12); the Egyptians worshipped various gods in connection with the Nile River; the sun, moon and stars; the insects; and the fertility of their land and cattle.
- With the nine plagues over, the fulfillment of what God had foretold Abraham

was on the brink of completion.

Key Doctrinal Distinctions

God's Program with Israel vs. This Present Dispensation of the Grace of God

When Jacob prophesied of Israel's future, this present "dispensation of the grace of God" to us Gentiles was still a "mystery"; Jacob knew nothing of it, for God was keeping it hid in Himself. So Jacob mentions nothing about God setting His program with Israel aside and turning to the Gentiles; what he describes isn't speaking about Israel in this present dispensation. Only through the coming of the Lord Jesus Christ will God's plan and purpose for this earth through the nation of Israel ever be accomplished: He will establish God's kingdom on this earth through her.

Our Old Sin Nature vs. Responding in Grace

To act out of spite or to 'get even' is just what our old sin nature prompts us to do; Joseph instead responded in grace, out of 'agape' love. Grace gives others what they do not deserve — kindness, goodness, and things which make for peace — just what we have received from God Himself; therefore He exhorts us: "be ye kind one to another, tenderhearted, forgiving one another" (Eph. 4:32).

Outward Appearances vs. What God Has Said

Jacob had been persuaded of Joseph's death by the outward appearances, even though he knew of the dreams God had given to Joseph. Moses let the outward appearance of things shake his confidence in what God had promised. The outward appearance of things can so easily cause us to doubt what God says; we too need reminding of God's veracity and faithfulness regardless of appearances.

Our Own Strength vs. God Working Through Us

Moses thought of doing in his own strength what God told him to do; but God had told him of all the things He Himself would be doing, and Moses would simply be His instrument. Moses was right in thinking of himself as 'nothing,' but not right to think that what God had done in choosing to use him was 'nothing.'

Submitting to Government vs. Obeying God Rather Than Men

As Paul teaches in Romans 13:1-7, God wants us to submit ourselves to our government, including things we may not like or enjoy. The one exception is when a ruler orders us to disobey God; as with the Hebrew midwives and Moses' parents, we then ought to 'obey God rather than men.'

Key Scripture References

Genesis 15:13–14	God foretold Abraham's seed afflicted in a land not theirs, that nation judged, and Israel coming out "with great substance"
Genesis 42:21–22	The brothers' self-examination begins: "verily guilty concerning our brother"
Genesis 44:16	Judah: "God hath found out the iniquity of thy servants"
Genesis 45:5	Joseph comforts his brothers: "God did send me before you to preserve life"
Genesis 46:3b–4	God tells Jacob He will make of him a great nation in Egypt
Genesis 46:34	Shepherds an abomination to the Egyptians: Goshen kept Israel a separate people
Genesis 49:8–10	"Shiloh" — a basic prophetic announcement concerning the Lord Jesus Christ
Genesis 50:24b–25	Joseph's implicit faith: "God will surely visit you"
Exodus 3:1–6	The burning bush: Israel burning with affliction, yet not consumed
Exodus 3:13–15	"I AM THAT I AM": God's timeless-ness and absolute faithfulness to His word
Exodus 3:19–22	Three things God wanted: Egypt judged, Israel favored, Egypt spoiled
Exodus 4:1	Moses' first objection: a direct denial of what God had said
Exodus 7:1–5	God-designed purposes behind the plagues: Egypt made to know that Israel's God is "the LORD"
Exodus 8:22–23	God puts "a division between my people and thy people"
Exodus 9:16	God's name to be "declared throughout all the earth"
Exodus 12:12	The plagues as God's judgment "against all the gods of Egypt"
Acts 7:23–25a	Moses supposed his brethren would have understood God would deliver them by his hand
Romans 13:1–7	For us today: submit to government — except when ordered to disobey God
Ephesians 4:31–32	For us today: "forgiving one another, even as God for Christ's sake hath forgiven you"
Hebrews 11:23	Moses' parents hid him "by faith": "they saw *he was* a proper child"