Unit 4, Session 4

God Hears His People

Summary and Goal
In this session we move from Genesis to Exodus and continue the story of Abraham’s family well after the days of Joseph. Jacob, his sons, and their families arrived in Egypt as welcomed guests generations before, but now the children of Israel were enslaved in Egypt. Through our study of the Book of Exodus, we will learn much about God’s character and nature: He is a mighty God, all-knowing and all-powerful, and yet, He is also close and personal. God heard the cries of His people in bondage, and He responded with compassion. He was attentive to His people and faithful to keep His promises. As God began His rescue, He revealed to the Israelites, the Egyptians, and to us that He is sovereign over all.

Session Outline
1. God hears the prayers of His people (Ex. 3:2-10).
2. God reveals His identity (Ex. 3:11-15).
3. God shows His power (Ex. 4:1-5).

Session in a Sentence
God is fully aware of suffering and oppression and responds because He is good and just.

Christ Connection
God told Moses His name “I AM” as a revelation of His transcendent self-existence. Jesus is the eternal Son of God, the great “I AM” who came to save us from sin.

Missional Application
Because God has delivered us from the oppression of sin through Christ, we strive to be conscious of the plight of the oppressed in our world as we seek justice for all and show and share the love of God.
Group Time

Introduction

INTERACT: Ask group members the opening question on page 47 in the DDG.

What are some common perceptions about studying the Old Testament? (it is dry and boring; it is out of date and irrelevant; it is difficult to understand; it has no impact on me as a Christian)

SAY: It can be easy to call the Old Testament dry and boring, but the Book of Exodus is the amazing, true story of the events surrounding the children of Israel’s rescue from bondage in Egypt. It is the story of plagues coming upon the land. The story of a sea being parted. The story of manna falling from heaven. The story of God’s deliverance of His people.

EXPLAIN: Communicate that while we are prone to relegate the Old Testament to inconsequential history, it is fundamental to our understanding of who God is and what He has done, and continues to do, in the person and work of Jesus Christ. Specifically, the story of the exodus points us to Jesus in at least three ways.

• Jesus is the Rescuer God sent to free us from slavery, not to Egypt or some other foreign power but to sin.
• Jesus is our Passover Lamb, whose blood protects us from judgment.
• Jesus is God among us, the greater tabernacle. In Jesus’ face, we see God’s glory.

READ the following paragraph in the DDG (p. 47).

The Book of Exodus isn’t just Israel’s story of how God rescued them in the past; it is also our story. In it we learn that God, despite being the sovereign Creator of the universe, is not distant; He is near, attentive, and personal. We learn that God cares. He sees us, hears us, responds to us, provides for us, and saves us. And although His name is not mentioned, the exodus story cries out “Jesus!” on page after page. It is, therefore, fundamental to the gospel.

SUMMARIZE: In this session we move from Genesis to Exodus and continue the story of Abraham’s family well after the days of Joseph. Jacob, his sons, and their families arrived in Egypt as welcomed guests generations before, but now the children of Israel were enslaved in Egypt. Through our study of the Book of Exodus, we will learn much about God’s character and nature. As God began His rescue, He revealed to the Israelites, the Egyptians, and to us that He is sovereign over all.

For additional teaching options and other resources, please visit www.GospelProject.com/additional-resources.
Point 1: God hears the prayers of His people (Ex. 3:2-10).

SAY: In Egypt, the children of Israel multiplied so greatly that a new Pharaoh, one who did not know of Joseph, feared them and oppressed them and even ordered all their male babies to be killed. It is against this backdrop that we are introduced to Moses. His mother tried to protect her baby by placing him in a basket along the banks of the Nile River. Pharaoh’s daughter happened to find him there and took him in. Moses was spared from death and grew up in Pharaoh’s household. But years later, Moses defended a Hebrew slave and struck down an Egyptian taskmaster, so he fled to Midian and became a shepherd in the wilderness for nearly forty years.

READ Exodus 3:2-10 (DDG p. 48).

Then the angel of the LORD appeared to him in a flame of fire within a bush. As Moses looked, he saw that the bush was on fire but was not consumed. So Moses thought, “I must go over and look at this remarkable sight. Why isn’t the bush burning up?”

When the LORD saw that he had gone over to look, God called out to him from the bush, “Moses, Moses!” “Here I am,” he answered.

“Do not come closer,” he said. “Remove the sandals from your feet, for the place where you are standing is holy ground.” Then he continued, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Moses hid his face because he was afraid to look at God.

Then the LORD said, “I have observed the misery of my people in Egypt, and have heard them crying out because of their oppressors. I know about their sufferings, and I have come down to rescue them from the power of the Egyptians and to bring them from that land to a good and spacious land, a land flowing with milk and honey—the territory of the Canaanites, Hethites, Amorites, Perizzites, Hivites, and Jebusites. So because the Israelites’ cry for help has come to me, and I have also seen the way the Egyptians are oppressing them, therefore, go. I am sending you to Pharaoh so that you may lead my people, the Israelites, out of Egypt.”

EXPLAIN: Use the following paragraph in the DDG (p. 48) to emphasize that the Bible does not shy away from the reality of pain and suffering but it also teaches that God hears His people and responds.

Years before, God guided the Israelites to Egypt to deliver them from the famine. But now they needed deliverance from that land of deliverance. They were in pain and desperate for relief. Here we see a scriptural truth: Pain is real and people hurt—even the people of God. But there is another truth: God hears our cries and He responds.

INTERACT: Ask group members the following question.

Why might we struggle to believe God hears us when we suffer? (help doesn't seem forthcoming; we wonder if God is aware that we have entered into suffering; we might wonder if we have sinned to deserve it; we don't know God as well as we should)
EXPLAIN that God’s conversation with Moses from the burning bush shows us how He responds to His people according to His infinite being and character.

God’s Infinite Being

- When the Bible says God “remembered” the covenant promises He made to His people (Ex. 2:24-25), that doesn’t mean He had forgotten those promises, for God is all-knowing, or omniscient. Rather, it means He had determined it was time to act on those promises. The all-powerful, or omnipotent, God would work through Moses to rescue His people from their distress and further His plan of redemption through them.

God’s Infinite Character

- God is compassionate. God sees, cares, and acts when His children are in need. God delights in meeting us where we are in our weakness to take us where we need to be through His power and guidance.
- God is attentive. He hears and responds to the prayers of His children. Despite governing every single working of the universe, our Creator God is attentive to our prayers.
- God is faithful. He always does what He says He will do. He is always on time. He is always attentive. He is always compassionate. Because of this, He acts in faithfulness to His promises.

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 48), and ask group members to read silently the “Voices from the Church” quote and to reflect on how God’s infinity impacts His care for His people.

God Is Infinite: God’s infinity means that there are no boundaries on His qualities and existence. God’s infinity also extends to His knowledge of things as well as His power to do all things according to His will.

Essential Doctrine “God Is Infinite”: God’s infinity means that there are no boundaries on His qualities and existence (Job 11:7-9; Ps. 147:5). For instance, God is infinite when it comes to space and time, meaning He is not confined by material space nor is He restricted by time since He is timeless (Ps. 90:1-2). God’s infinity also extends to His knowledge of things as well as His power to do all things according to His will.

Voices from the Church

“God is concerned about the suffering of his people…[The] caring God does not keep away from or ignore his people’s struggles and pain.”

—P. G. George and Paul Swarup
**Point 2: God reveals His identity (Ex. 3:11-15).**

**READ:** Ask a volunteer to read Exodus 3:11-15 (DDG p. 49).

11 But Moses asked God, “Who am I that I should go to Pharaoh and that I should bring the Israelites out of Egypt?”
12 He answered, “I will certainly be with you, and this will be the sign to you that I am the one who sent you: when you bring the people out of Egypt, you will all worship God at this mountain.”
13 Then Moses asked God, “If I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name? ’ what should I tell them?”
14 God replied to Moses, “I AM WHO I AM. This is what you are to say to the Israelites: I AM has sent me to you.” 15 God also said to Moses, “Say this to the Israelites: The L ORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is my name forever; this is how I am to be remembered in every generation.

**EXPLAIN** Moses’ two questions in this passage using the first paragraph in the DDG (p. 49). Then show how the revelation of God’s name reveals He is both **transcendent** and **immanent**, above us but also among us.

Moses’ first question was understandable—*Who am I to do this?* He was a fugitive; who was he to stand up to Pharaoh? But Moses’ second question revealed the greater cause of his hesitation—*Who are You?* Moses had just encountered, perhaps for the first time, this God who appeared to him in fire. Moses wanted to understand who this God is so he could answer the questions about Him that would surely come. Therefore, God revealed His most holy, most personal name to Moses—I AM WHO I AM.

- We see God’s **transcendence** in Him needing to provide His name. Neither Moses nor we could know it on our own. All we know about God must be revealed by Him.
- We also see God’s **immanence** in His desire to share His name. He wants to be known. He invites us to be in relationship with Him.

**FILL IN THE BLANKS:** Provide group members with the answers for the call-out in their DDG (p. 49).

**God Is Transcendent:** God is distinct from and independent of His created world. He is transcendent over us in regards to His greatness and power as well as His goodness and purity.
**Essential Doctrine “God Is Transcendent”:** God’s transcendence refers to the fact that He is **distinct** from and **independent** of His created world. He is transcendent over us in regards to His greatness and **power** as well as His goodness and **purity**. The implication of this doctrine is that God is inherently superior to humanity; His thoughts and ways are higher than ours (Isa. 55:8-9). When God saves us, He restores us so we can fulfill our human purpose; this does not mean that we become God or that distinctions between God and humanity are obliterated. Understanding God’s transcendence evokes awe and wonder at His goodness and power.

**SAY:** God’s simultaneous transcendence and immanence is a distinctively Christian way of understanding how the universe works. There’s an all-powerful, mighty God who is also intimately involved in our lives. God is holy, and God is near. This is the God whom the children of Israel needed, and this is the God whom we need as well.

**INTERACT:** Ask group members the following question.

> **How should God’s being both transcendent and immanent frame our relationship with Him?** (we should never come before Him lightly, as if He were our peer; we should come to Him as a loving Father who is eager to listen to and to help His children; our relationship with God should be marked by the fear of the Lord, respect, gratitude, humility, and love)

**EXPLAIN:** Use the second paragraph in the DDG (p. 49) to explain how God’s name reveals His identity and His purposes and how we must live as the people of this God.

If we’re honest, God’s name—I AM WHO I AM—is confusing. It is odd and repetitive. But it does bring us clarity about who God is and His purposes. God is telling us, “I have been who I have always been. I am consistent. I am who I am. I am not shaped by others, and I will be who I will be. I am what matters in the future.” The story of the burning bush is profound in that it reveals a self-defining God who is both transcendent and immanent. And if we want to be faithful as the people of God, then we must root our identity in Him and live dependent on Him, saying, “I’m with Him!”

**Commentary:** We’re in a period of time when we love to create our own identities. There is no root anymore. You can change what you do for a living, you can change where you live, and you can remake and redefine yourself any time you want. When that happens and all of the institutions and history that have shaped and given us identity are gone, we’re only left with ourselves. When we’re left to our own devices, establishing our own identities, we almost always enslave ourselves and others.

The only true way for the Christian to walk in the peace of Christ and the power of the Holy Spirit is to say, “I’m with Him.” This is what is happening in this exchange between God and Moses. God is giving Moses both an identity and a purpose. He is saying that He has great plans to use Moses, but He is also saying that He will accomplish those things when Moses realizes that he can do nothing outside of God.
**Point 3: God shows His power (Ex. 4:1-5).**

**SAY:** The Moses in Exodus 1–2 was raised in Pharaoh’s own household in one of the epicenters of civilization in his day, likely with considerable wealth and authority. But the Moses in Exodus 3–4 is a fugitive, living modestly as a shepherd in the wilderness of Midian. If we were to pick a deliverer, we would surely choose the first Moses. But God wasn’t looking for someone who was perfect, eloquent, and confident. He was looking for someone who would rely on Him in this rescue mission, someone who would obey in faith.

**READ** Exodus 4:1-5 (DDG p. 50).

1 Moses answered, “What if they won’t believe me and will not obey me but say, ‘The Lord did not appear to you?’ ”

2 The Lord asked him, “What is that in your hand?” “A staff,” he replied. 3 “Throw it on the ground,” he said. So Moses threw it on the ground, it became a snake, and he ran from it. 4 The Lord told Moses, “Stretch out your hand and grab it by the tail.” So he stretched out his hand and caught it, and it became a staff in his hand. 5 “This will take place,” he continued, “so that they will believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”

**EXPLAIN** the purpose of God’s demonstration of power with Moses’ staff. Moses did not feel qualified or believable for the task God was giving him. But God didn’t step in and offer encouragement to boost Moses’ self-esteem. God did not give Moses a divine pep talk: “You can do it, Moses! Believe in yourself!” Instead, the Lord gave Moses the first of three signs, evidences of His power. This sign of the staff turning into a snake was followed by Moses’ hand turning diseased (4:6-8) and water turning into blood (4:9). These signs were for Moses to convince the people of his God-given authority. But they were not about what Moses was able to do; they were about what God was able to do through Moses.

**READ** the first paragraph in the DDG (p. 50) to show how God tends to work: He gives His word for us to obey in faith, then He supplies His power.

Up to this point, God had done a lot of talking to Moses, but when do we see God’s power revealed? After Moses took a step, even the smallest of ones, in faith, when he threw his staff on the ground. This is how God tends to work: He invites His people to trust Him—to step out in faith—and when we do, He is there to supply His power. We see this in Moses’ calling. We see this in our calling through the message of the gospel. And we see this in our mission, where God calls us to step out in faith to proclaim the kingdom as He draws others to Himself through the power of the gospel.
INTERACT: Ask group members the following question.

How have you seen the power of God manifested after taking a step of faith and obedience? (be prepared to give an answer of your own to jump-start the conversation)

EXPLAIN what happened next to finish out Moses’ encounter with God at the burning bush.

- Moses had taken a step of faith and God had revealed His power, but Moses still wasn’t convinced. He next complained about his inability to speak in public (Ex. 4:10). The sad irony of this excuse is that Moses had just witnessed God’s power, but he could not shake his own inadequacies. To him, his problems and shortcomings made God’s miracles seem rather small. Still, the Lord responded patiently by saying He would help him to speak what he needed to say.

- Moses made one final request for the Lord to send someone else. He just didn’t want to do it. At this point, God’s anger burned against Moses (Ex. 4:13-17). He had given him enough. He had showed His power, promised His presence, and foretold the success of the venture—God’s people would be delivered (Ex. 3:19-22). But Moses’ initial step of faith failed to produce further obedience because it was sidetracked by his inability to remove the focus from himself and to fix his gaze upon God. Yet God did not take no for an answer from Moses. God sent him a helper in his brother, Aaron, but Moses could not escape his call from God to deliver the people of Israel from their bondage in Egypt.

READ: Ask a volunteer to read the second paragraph in the DDG (p. 50).

God uses His power to fuel our obedience, but all of us can relate with Moses. We all struggle to trust God and step out in faith and obedience. But there is joy when we follow the Lord and walk in obedience. We get to see the power of God in our lives. We cannot let our past define our present, nor our future. We aren’t perfect. We’re broken people. But God isn’t calling us to perfection before He uses us. He’s calling us to obedience rooted in faith in who He is. He is ready and able to draw near to us with His presence and work in and through us with His power.
**My Mission**

**EXPLAIN:** The Book of Exodus recounts a vital part of God’s redemptive plan but also reveals who God is—the great I AM who would bring about the salvation of His people in compassion and with power. In this way, the story of the exodus helps us better understand the God who took on flesh to dwell among us. Jesus is the eternal Son of God, the great I AM who came to save us from our enslavement to sin. When we were living in darkness, desperate for deliverance, and cried out for salvation, God heard our cry and sent Jesus. And now, God calls us to step out in faith and obedience and to carry the gospel to the nations in His power so that others might hear the call of the Savior and respond in faith.

**READ** the following missional application statement in the DDG (p. 51), and encourage group members to choose at least one of the options below as a way to respond to the truth of God’s Word.

Because God has delivered us from the oppression of sin through Christ, we strive to be conscious of the plight of the oppressed in our world as we seek justice for all and show and share the love of God.

- **What steps of faith and obedience do you need to take because Christ has freed you from sin?**
- **How can your group be conscious of and seek justice for the oppressed as you share the love of God with them?**
- **Who needs to hear that God is the great I AM, both transcendent and immanent, powerful and compassionate? How will you share Jesus, the great I AM, with them this week?**

**CLOSE IN PRAYER:** God, though You are transcendent, You still care for Your creation and especially Your people. You have proven so by using Your infinite power to deliver them from bondage. We praise You for the gracious way You have condescended both to reveal and to redeem. Help us to point others to Your ultimate revelation and redemption in Christ, God the Son incarnate.

**PACK ITEM 5: GIVE ALL TO GOD:** Cut out these bookmarks and pass them out to group members to remind them that God doesn’t need our perfection; He wants our obedience rooted in faith in Him.

**INSTRUCT:** As your group departs, encourage group members to read and respond to the Daily Study devotions in their DDG (pp. 52-54), which build and expand upon the group study. Also advocate for small groups or families to use Encourage One Another (p. 55) for mutual accountability and fellowship grounded upon the foundation of God’s Word.
Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The Daily Study devotions in the DDG (pp. 52-54) will help group members get into God’s Word and study it for themselves. Encourage One Another (p. 55) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 52-54) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for Day 3 as a part of point 1 in the session: There is nothing intrinsic within us to make us holy—it is because of God’s presence in us that we became holy at the moment of our salvation.

Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God’s Word and to live it out. Here are a couple of examples you can use:

- **Day 1:** “Our daily struggle is not to be bold to stand against unjust laws; it is to be faithful to follow the just and good commandments of our God.”
- **Day 5:** “Our Father is kind, but He is not One to be trifled with. Yet even when we are under His discipline, His love prevails.”

Visit www.GospelProject.com/Blog for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God’s Word.

Encourage One Another

This brief plan for fellowship and accountability in the group member’s DDG (p. 55) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using The Gospel Project in their groups.

- **Encourage group members to consider together the opportunities they have to love their suffering neighbors with the compassion of God.**
- **See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.**
Additional Commentary

Point 1: God hears the prayers of His people (Ex. 3:2-10).

“[God] looked on the children of Israel and He did not remember their sins—their practically becoming Egyptians, their loving Egypt and Egypt’s idols—but He remembered his friend, Abraham. He remembered Isaac. He remembered Jacob whom He loved, and He remembered how He had promised to bless them and to make them a blessing. And not because of any merit in the Israelites, themselves, but for the sake of those whom He had loved and honored, and for the sake of the Covenant which He had made with them. He said, ‘I will break the power of Pharaoh, and I will bless My people; I will bring them out of bondage, and set them at liberty.’ Sinner, if God were to look on you to all eternity, He could not see anything in you but what He is bound to punish! But when He looks on His dear Son whom He loves, and remembers how He lived and loved, and bled and died, and made atonement for the guilty. And when He remembers His Covenant with His Well-Beloved, He says, ‘I will bless these people whom I gave unto Him by an Everlasting Covenant. I promised that He would see of the travail of His soul and so He shall. I will break the power of sin and I will set these captives free to the praise of the glory of My Grace. And they shall be accepted in the Beloved.’”

“If God cannot be seen, why was Moses afraid to look upon Him? The Bible states that God is invisible (1 Tim. 1:17; 6:16) and that no one has ever seen Him (John 1:18; 1 John 4:12,20). But biblical narrative also makes it clear that God personally visited human beings at various times, and did so in awesome and mysterious ways. The divine disclosure might take the form of a phenomenon of nature—a storm (Job 38:1), a fire (Deut. 4:12), a fiery cloud (Ex. 13:21), or a burning bush (vv. 2-4)—or the revelation could be human in appearance (Gen. 18:1-33). But the Bible suggests that these self-expressions of God were mediated and partial, not the direct appearance of God in His fullness. The Israelites saw the fire of God, but they did not see Him; they heard God’s voice, but they never saw His mouth speaking (Deut. 4:12). Moses saw God’s form (Num. 12:8), but never saw His face (Ex. 33:20-23). When Moses became aware that the bush was burning because God’s presence was within it, he showed reverent submission by practicing the timeless Asiatic custom of avoiding eye contact with a superior. To have gazed directly upon God would have been to show contemptuous pride, and risk destruction.”

Point 2: God reveals His identity (Ex. 3:11-15).

“The name ‘I AM WHO I AM’ clearly describes God as the living God who is active in history. It signifies that he is self-existent and independent of anything else. He is the unchanging and eternal God. The name can also mean ‘I can be and can do anything.’ He is the God of action, the God of power, the God who has the power to deliver anyone from any kind of bondage. The exodus reveals Yahweh. In other words, Yahweh is telling Moses, ‘You will know who I am when you see me in action.’”
“Moses’ second concern is that the children of Israel will not believe him unless he can tell them who has sent him (3:13). He knows that the one who is speaking to him is the God of his fathers, but the Israelites are living in a society that worships many gods. They will want to know the name of the specific god who has sent him. A name was also important because in the Hebrew context a name was far more than a mere label. Names both identified those to whom they were attached and gave a clue to their character (see, for example, 1 Sam. 25:25) … God responds with a name for himself that is extremely rich in meaning: I am who I am (3:14). This name is sometimes translated as Jehovah, or more accurately as Yahweh. It is the word that is used whenever we see Lord or I am in capital letters in our Bibles. But what does this name mean? In Hebrew, it consists of the four letters that form the root of the verbs ‘to be’ and ‘to become.’ It is a name that expresses the truth that God has always existed and will always exist. The Lord’s emphasis that this will be his name from generation to generation is an assurance of his permanent presence among his people (3:15).”

**Point 3: God shows His power (Ex. 4:1-5).**

“These three signs the Lord gave Moses pertain to areas of common human vulnerability—attack by other creatures, illness, and the need for water—all of which are under the sovereign power of the Lord. The signs begin a pattern in Exodus of actions that are intended to prompt faith and obedience.”

“Moses appeared to welcome this sign, by responding promptly and obediently to each command, even when he had to take hold of a snake he had just run from. The fact that his common wooden shepherd’s staff could become a snake and vice versa would, in the absence of trickery, be a perfectly convincing demonstration of divine power in itself. Although it is not specifically so stated, the presumption here is that this sign could be done over and over again, for various groups of Israelites as they were encountered, because Moses would routinely have had his staff with him. There is, however, a greater import to the use of the staff than derives merely from its availability: this is the beginning of the development of the concept that Moses’ staff symbolized Yahweh’s power, a concept that culminates in Moses’ holding up the staff at the Battle of Rephidim as a symbol of God’s throne. The ability to perform this miracle at will would function as a credential for Moses, giving his report of a theophanic commission by the God of the patriarchs credibility with the oppressed and wary Egyptian Israelites.”

References
The Books of Genesis and Exodus are meant to be read together, providing an important clue for our approach to the rest of Scripture. The story begins in Genesis and unfolds with breathtaking speed, but then the pace slows as the rest of the book tells us the story of four generations of the one family through which God promised to bring blessing to the world.

As Genesis winds down, we encounter Joseph, one of Abraham’s great grandsons, and see that God’s promises are not always easy for His people. But through Joseph’s difficulties, we encounter the vital concept of redemption. His life was one of setbacks, frustration, and disappointment. But all the while, we see that God was at work through Joseph’s adversity, not despite it. God brought about redemption for Joseph and his family: God is always bringing glory to Himself and good to His people through their hardships, even by overriding their sins.

Then as we move from Genesis to Exodus, we pass over nearly four hundred years to a time when God’s people are enslaved. The stage is set for an even greater display of God’s desire and ability to redeem His people. When they cry out to God for deliverance from their slavery in Egypt, He provides a rescuer in Moses to free His people and to provide for them.

God’s deliverance of Joseph and the nation of Israel were the early stages of a beautiful crescendo of God’s plan to redeem His people that culminated in Christ Jesus. In Him we have experienced redemption from the slavery of sin and death. As we study these sessions, let us pray that the Holy Spirit stirs our hearts anew so that we are captivated by the love, grace, and mercy of God made known to us in our redemption through Christ so we can share Him with others.
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