



# Lesson 41

## Let My People Go

### Story Elements

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| <ul style="list-style-type: none"><li>• <b>Text:</b> Exodus 5:1-23</li><li>• <b>Setting:</b> approx. 1445 B.C. in Egypt</li><li>• <b>Characters:</b> God, Moses, Aaron, and Pharaoh</li><li>• <b>Plot:</b> : Moses' request for Hebrew liberty is met with disdain Pharaoh and doubt from</li></ul> | <p>the Hebrews.</p> <ul style="list-style-type: none"><li>• <b>Key word(s):</b> " _____ " (vv 8, 17)</li><li>• <b>Climax:</b> <i>Exodus 5:23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.</i></li></ul> |
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## Let My People Go

1. (5:1) Having returned to Egypt, Moses (along with his brother Aaron) goes to Pharaoh and deliver God's message. Notice these important parts of this announcement:
  - a. **WHO:** "*Thus saith the LORD God of Israel,*" – God's name, Jehovah (KJV: *LORD*), is revealed to Pharaoh along with one of His titles: "God of Israel." For the first time in scripture, God is known as the God of a \_\_\_\_\_ and not only the God of a person.<sup>1</sup>
  - b. **WHAT:** "*Let my people go...*" – God's identity is intertwined with His people; therefore he seeks their good for his glory – and persecution against God's people is equated with \_\_\_\_\_ of his name.

**Isaiah 52:5** *Now therefore, what have I here, saith the LORD, That my people is taken away for nought? They that rule over them make them to howl, saith the LORD; And my name continually every day is blasphemed.*

- c. **WHY:** "*...that they may hold a feast unto me in the wilderness.*" – This feast was to be an act of worship. God is redeeming Israel from Pharaoh's slavery to God's service.

## Who Is the LORD?

2. (5:2) Pharaoh's response reeked of arrogant unbelief: "*Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.*" Pharaoh viewed himself as one who is above God and his laws. "Pharaoh estimated the character and power of this God by the abject and miserable condition of the worshippers and concluded that He held as low a rank among the gods as His people did in the nation. To demonstrate the supremacy of the true God over all the gods of Egypt, was the design of the \_\_\_\_\_."<sup>2</sup>

**Application** → Pharaoh's arrogance is an object lesson about every unregenerate heart. Matthew Henry commented, "Here is the core of the controversy: God must rule, but man will not be ruled. "I will have my will done," says God: "But I will do my own will," says the sinner."<sup>3</sup>

<sup>1</sup> Henry, Matthew, *Matthew Henry's Commentary, Vol. 1* (Iowa Falls: Riverside Book and Bible House) 291.

<sup>2</sup> Jamieson, Robert, A. R. Fausset, and David Brown. *Commentary Critical and Explanatory on the Whole Bible*. Vol. 1. Oak Harbor, WA: Logos Research Systems, Inc., 1997. Print.

<sup>3</sup> Henry, Matthew, 291.

3. (5:3) Moses and Aaron replied with humility:
    - a. They reiterated the \_\_\_\_\_ origin of their message: “*The God of the Hebrews hath met with us...*”
    - b. They couched their terms in the language of a \_\_\_\_\_, round-trip excursion and not a permanent one-way journey. “[T]hey probably wished to try the king’s temper before they disclosed their intentions any farther.”<sup>4</sup>
    - c. They express their fear that God would punish them if they did not worship him the way that he had commanded. Do you think they were making excuses when they said that? \_\_\_\_\_
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## Get You Unto Your Burdens

4. (5:4) Pharaoh refused their request a second time and accused the Hebrews of wanting to worship God because they are being idle and lazy.

**Application** → Matthew Henry notes, “The malice of Satan has often represented the service and worship of God as fit employment for those only that have nothing else to do, and the business only of the \_\_\_\_\_; whereas indeed it is the indispensable duty of those that are most busy in the world.”<sup>5</sup>

- a. Pharaoh insulted Moses by treating him as a common \_\_\_\_\_ and telling him to “get you unto your burdens.”
- b. (5:5-13) Pharaoh also punished the Hebrews for asking for a temporary reprieve by greatly increasing their brickmaking workload while demanding the same output of bricks.
  - i. (5:14) When the Hebrews failed to accomplish these demands, their foremen were \_\_\_\_\_.
  - ii. (5:15-18) When the Hebrews plead for mercy before Pharaoh they were accused of being lazy, “Ye are idle, ye are idle.”
5. (5:19-21) The Hebrews went to Moses and complained, accusing him of making things worse instead of making them better, (5:22-23) and Moses did as we all should do in times of difficulty and confusion: he went God with his complaint.

**Application** → For Moses and the Hebrews, things were going from bad to worse. When this happens, it is the time of testing. Will we trust God, or will we stumble in doubt? Often God allows circumstances to devolve before he sends his deliverance so that his glory is all the more manifested and our faith is all the \_\_\_\_\_.

**Notes:** \_\_\_\_\_

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**Answer Key:** Key word(s): “idle” • 1. a) people; b) blasphemy • 2. plagues • 3. a) divine; b) temporary; c) No. God had given his command that they should worship him and a promise that he would deliver them. Failure to obey and believe would be disobedience – something God punishes. • 4. → idle; a) slave; b) i) beaten • 5. → stronger

**How to use this worksheet for personal Bible study:** (1) Read the Bible passage given in the **Story Elements** section. (2) Read through the worksheet and try to fill in the blanks without looking at the **Answer Key**. (3) Check your answers with the key and make the necessary corrections. Keep in mind that some answers are a matter of opinion, and often more than one answer is correct. (4) Write down your own thoughts, applications, and questions for further study in the **Notes** section.

<sup>4</sup> Jamieson, Robert, A. R. Fausset, and David Brown.

<sup>5</sup> Henry, 292.