

A Follow Up Bible Study

Building on the Messages of the Lessons from the 14th Sunday after Pentecost

Warm Up

The setting of Exodus 6: Israel had groaned under Egyptian oppression for at least 80 years. Sending Moses to Pharaoh made things much worse, so much so that Israel despaired of Yahweh and Moses' help. They thought they just had to accept and live with their fate.

Share any situations like this - personal, family stories, from history - where people despaired of God's help, hopeless for any solution.

1. Sermon for September 6, 2020

Text: Exodus 6:2-8

Theme: That you may profoundly know that *I am Yahweh your God.*

Share your questions or comments regarding Sunday's sermon.

Share your questions or comments regarding Sunday's sermon **text.**

2. Why would Yahweh put Israel and Moses in such a tough position that they would despair, losing all hope for a positive solution?

3. The *problem verse* in Exodus 6:

*"I am the LORD. ³ I appeared to Abraham, to Isaac, and to Jacob, as **God Almighty**, but by my name, **the LORD**, I was not known to them. ⁴ I also established my covenant with them, to give them the land of Canaan, the land where they were residing as aliens."*

the LORD = Yahweh

God Almighty - El Shaddai - the first time this name appears in the Bible is Genesis 17:

*When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "**I am God Almighty**. Walk before me and be blameless. ² I will make my covenant between me and you, and I will make your descendants very numerous."*

³ Abram fell on his face. God spoke with him. He said, ⁴ "As for me, this is my covenant with you. You will be the father of many nations. ⁵ Your name will not be Abram anymore, but your name will be Abraham, for I have made you the father of a large group of nations. ⁶ I will make you extremely fruitful, and I will produce nations from you. Kings will come out of you. ⁷ I will establish my covenant between me and you and your descendants after you as an everlasting covenant throughout

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their generations. I will be your God and the God of your descendants after you. ⁸ I will give the land where you are living as an alien, all the land of Canaan, to you and to your descendants after you as a permanent possession. I will be their God.”

- What name does **God use** when he addresses Abram (v. 1)? Considering God’s promises to Abram, why would he use this name/reputation?
- Did you notice what name **Moses used** (v. 1) while introducing this account? Why do you think the Holy Spirit chose to use this name/reputation here?
- The next use of El Shaddai is Genesis 28:
*¹ So Isaac called Jacob, blessed him, and commanded him, “You shall not take a wife from the daughters of Canaan. ² Get up. Go to Paddan Aram, to the house of Bethuel, your mother’s father. Take a wife from there from the daughters of Laban, your mother’s brother. ³ May **God Almighty** bless you, and make you fruitful, and multiply you, so that you may become a community of peoples. ⁴ May he give you and your descendants along with you the blessing he gave to Abraham, so that you may inherit the land where you have been living as an alien, the land God gave to Abraham.”*
- Why do you think Jacob invoked **God Almighty** in this blessing?
- Then El Shaddai is used in Genesis 35 at Bethel (Luz):
*⁹ God appeared to Jacob again after he had come from Paddan Aram, and he blessed him. ¹⁰ God said to him, “Your name is Jacob, but your name will not be Jacob anymore. Your name will be Israel.” So he named him Israel. ¹¹ God said to him, “**I am God Almighty**. Be fruitful and multiply. A nation and a community of nations will descend from you, and kings will come from your body. ¹² The land that I gave to Abraham and Isaac, I will give also to you, and I will give the land to your descendants after you.”*
- Why do you think God used this name/reputation to address Jacob here at Bethel?
- El Shaddai is referenced by Jacob in Genesis 43:
*¹⁴ May **God Almighty** grant you mercy before the man, so that he will release your other brother and Benjamin to you. But if I am deprived of my children, I am deprived.”*
- Why do you think Jacob/Israel used this name/reputation for God here?

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- The final reference to El Shaddai in Genesis - Jacob blessing Joseph's 2 sons - Genesis 48:
³ Jacob said to Joseph, "God Almighty appeared to me at Luz [Bethel] in the land of Canaan and blessed me. ⁴ He said to me, 'I will make you fruitful and multiply you, and I will make you into a community of peoples, and I will give this land to your descendants after you as a permanent possession.' ⁵ Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, will be counted as mine. Ephraim and Manasseh will count as my sons the same as Reuben and Simeon.
- Why do you think Jacob/Israel used this name/reputation for God here?
- Yes, God made himself known to the patriarchs as *El Shaddai*. Now note what we find in Genesis 12 after Yahweh called Abram out of Haran and told him to go to Canaan.
⁷ The LORD appeared to Abram and said, "I will give this land to your descendants." Abram built an altar there to the LORD, who had appeared to him.
⁸ He moved on from there to the hill country east of Bethel and pitched his tent there, with Bethel on the west and Ai on the east. There he built an altar to the LORD and proclaimed the name of the LORD.
- We need to understand Exodus 6:3 in view of these words. Scripture interprets Scripture. So what do we know Exodus 6 **can not** mean?
- This account from Genesis 22 (the Sacrifice of Isaac) was mentioned in the sermon.
¹⁴ Abraham called the name of that place "The LORD Will Provide." So it is said to this day, "On the mountain of the LORD it will be provided."
¹⁵ The Angel of the LORD called to Abraham a second time from heaven ¹⁶ and said, "I have sworn by myself, declares the LORD, because you have done this thing and have not withheld your son, your only son, ¹⁷ I will bless you greatly, and I will multiply your descendants greatly, like the stars of the sky and like the sand on the seashore.
- What does this add to our understanding of Exodus 6:3?
- The EHV footnote on Exodus 6:3 shared the 2 possible solutions.
The name LORD does appear in Genesis, so perhaps this means that the full impact and meaning of the name were not experienced by the patriarchs as they were during the events of Exodus. Others solve the problem by reading this as an unmarked question: Did I not make myself known to them?
- What word in Exodus 6:3 points to the full impact and meaning of the name were not experienced by the patriarchs...?

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4. Yahweh proclaims the reputation that Israel will come to know by experience in vs. 4-8. Here's a list of things that he'll be known for. Locate these elements in these verses.
- He **initiated & established** this relationship: *I will be your God & you will be my people.*
 - He is the God of **promise/covenant**. He is **faithful** to this word.
 - He is a **jealous** God. He is the **Redeemer** God.
 - He **cares** about and **listens** to his people.
 - He is the Almighty God who **acts** in this world with **great power**.
 - He **shepherds** his people.

Second Lesson: Romans 11:33-36

5. As we read this Lesson: What impact does this text have on you? What feelings does it stir up?

³³ Oh, the depth of the riches and wisdom and knowledge of God!

How unsearchable are his judgments and how untraceable his ways!

³⁴ "For who has known the mind of the Lord, or who has been his adviser?"

³⁵ "Or who has first given to God that he will be repaid?"

³⁶ For from him and through him and to him are all things.

To him be the glory forever! Amen.

6. Israel would come to know this about God through the Exodus. What characteristics of God did they miss or even violate in their reaction to Pharaoh's oppressive response to Moses?
7. When would you find this Scripture the perfect medicine you need?
8. This One and Only God is **my God**. What implications does that have when life is frustrating?

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Gospel Lesson: Matthew 16:13-20

9. What insights about the people of Israel do we get from their opinions or speculations about Jesus' identity?

10. Jesus asked the 12, "*But you, who do you say that I am?*" "You" is plural in both places.

Was Peter answering for all of them, or just taking the lead? What evidence would you look for to answer that question.

11. What did Jesus' reply to Peter imply and reveal?

12. *¹⁸ And I tell you that you are Peter (Petros - m.,s.), and on this rock (petra - f.,s.) I will build my church, and the gates of hell will not overpower it.*

The Greek makes it clear Jesus is **not** building his church on Simon Peter - clearly a wise move when we see Peter's reliability. If Jesus intended to say that he was giving Simon the new name Peter because Jesus was going to build his church on Peter, the term *this rock* would be a **masculine**, singular, **not feminine**, singular.

Furthermore: *petra* means *bedrock (under the soil) or solid large rock face, like on a mountain.* *Petros* was used for stones, pebbles, pieces of rock. Not solid bedrock.

Scripture is clear in both the Old Testament and New Testament that God would build his church on the Christ (Messiah).

Psalm 118:22 - *The stone the builders rejected has become the cornerstone.*

This is the most frequently quoted Messianic prophecy in the New Testament.

Ephesians 2

¹⁹ So then, you are no longer foreigners and strangers, but you are fellow citizens with the saints and members of God's household. ²⁰ You have been built on the foundation of the apostles and prophets, with Christ Jesus himself as the Cornerstone. ²¹ In him the whole building is joined together and grows into a holy temple in the Lord. ²² In him you too are being built together into a dwelling place for God by the Spirit.

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The role of the Cornerstone: The whole building is lined up to and keys off this stone to fit in and belong in the building. The building also rests on this Cornerstone. Explain why this is a clear and perfect description of the relationship of Christ and his Church.

What does *built on the foundation of the apostles and prophets* mean?

So what is *this rock* that Jesus refers to when he says, *on this rock I will build my church*?

13. What comforts do we have in Jesus' promise: *the gates of hell will not overpower it*.

14. Consider these words: *I will give you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.*

- In our culture we bestow the *Key to the City* to an honorary guest. Compare and contrast this to what Jesus gives us in this verse.
- Explain how these keys reflect and practice the **central message and mission** of Christ's church.
- Besides giving these keys and telling us how to use them, what promise does Jesus make?
- Rome claimed to apply this binding key when the Pope excommunicated Luther. Was the Pope really using the binding key of Christ? Explain your answer.

15. ²⁰ *Then he commanded the disciples not to tell anyone that he was the Christ.*

Why would Jesus tell them not to tell anyone he is the Christ? Isn't that the church's mission?