

THE BIBLE STUDY PROGRAM

WEEK 12 – Exodus 17 - 22 & Matthew 23-24

WEEK 12 – ANSWERS

1. **Sunday** – Worship/Time With Family/Review Answers With Others
2. **Monday** –
 - 1) Exodus 17 – Read & Answer Below
 - a) When the Israelites camped in Rephidim, was there an abundance of water to drink? (No, the text says, “and there was no water for the people to drink,” vs. 1)
 - b) What did Moses say that the people were “almost ready” to do unto him? (To stone him, vs. 4)
 - c) What did Moses do to the rock to bring forth water as God directed him? (Moses was told to “smite the rock” with his rod and “Moses did so” and the water came forth, vs. 5-7)
 - d) What two names were given to this place? (Massah and Meribah, vs. 7)
 - e) Who fought with Israel as discussed in this chapter? (Amalek, vs. 8ff)
 - f) What two men held up the hands of Moses during the battle? (Aaron and Hur, vs. 12)
 - g) In Exodus 17:14, God says that He will “utterly _____ the remembrance of _____ from under heaven.” (put; out; Amalek)
 - 2) Matthew 23 – Read Only
3. **Tuesday** –
 - 1) Exodus 18 – Read & Answer Below
 - a) What was the name and occupation of Moses’ father-in-law? (Jethro; He was the priest of Midian, vs. 1)
 - b) What was the name of the wife of Moses? (Zipporah, vs. 2)
 - c) What were the two son’s of Moses named? (Gershom and Eliezer, vs. 3-4)
 - d) Did Moses and his father-in-law argue and fight, or did they rejoice to see each other? (The text clearly indicates a reunion of joy and talking, etc., vs. 5-12)
 - e) Who was attempting to teach and judge matters by himself without sufficient help? (Moses, vs. 13-16)
 - f) Who told Moses that this burden was too large to handle alone? What did he recommend to Moses? (Jethro, the father-in-law of Moses told Moses to get others involved. Specifically, he advised Moses to “provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of ten.” He also advised that all great or large matters come to Moses, but that small matters should be handled by these other men.)
 - g) What “key” phrase in Exodus 18:23 shows you that Jethro understood about the importance of obeying God? (The phrase, “and God command thee so, then....” Note, after Jethro gave Moses this advice, Jethro said, “If thou shalt

do this thing, AND GOD COMMAND THEE SO, THEN thou shalt be able to endure... , vs. 23)

- h) Did Moses adhere to the voice of Jethro or did Moses reject the advice? (Moses listened to Jethro, and heeded his advice, vs. 24-26)
- 2) Matthew 23 – Read & Answer Below
- a) Jesus said that the scribes and Pharisees, “say, and do _____.” (not, vs. 3)
- b) Jesus also said, “But all their works they do for to be _____ of men....” (seen, vs. 5)
- c) Did Jesus command men “to” call other men Father (in a religious sense) or did He command men “not” to call others Father in this way? (Clearly, Jesus said, “And call no man your father upon the earth: for one is your Father, which is in heaven, vs. 9.” To call a man “Father” in a religious sense is to DIRECTLY VIOLATE exactly what Jesus Himself said!)
- d) What does Jesus call these scribes and Pharisees in Matthew 23:13? (Hypocrites; Compare also, Vs. 14, 15, 23, etc.)
- e) In Matthew 23:17 and 19, Jesus calls these hypocrites by what two-fold description? (Fools and Blind)
- f) Jesus said that these foolish, blind, hypocrites, would “strain at a _____, and swallow a _____.” (gnat; camel)
- g) In Matthew 23:28, Jesus says of the hypocrites, “Even so ye also _____ appear righteous unto _____, but _____ ye are full of hypocrisy and iniquity.” (outwardly; men; within)
- h) What does Jesus call this same group of sinners in Matthew 23:33? (Jesus calls them serpents and a generation of vipers)
- i) What generation does Jesus say “all these things” shall come upon according to Matthew 23:36? (Jesus said that “all these things” would come upon “this generation.” This is important in light of the context of Matthew chapter 24)

4. Wednesday –

- 1) Exodus 19 – Read & Answer Below
- a) In what month, after leaving Egypt, did the Israelites come to “the wilderness of Sinai” and camp “before the mount?” (In the third month, vs. 1-2)
- b) Using figurative language, what type of “wings” does God say that He bore the children of Israel upon when taking them out of Egypt? (The wings of Eagles, vs. 4)
- c) In Exodus 19:5-6, God said, “IF ye will _____ My voice indeed, and _____ My covenant, THEN ye shall be a _____ treasure unto Me above all people: for all the _____ is Mine: And ye shall be unto Me a kingdom of _____, and an holy _____....” (obey; keep; peculiar; earth; priests; nation)
- d) When Moses tells the people what God has said, how do the people answer Moses? (The people answer by saying, “All that the Lord hath spoken we will do, vs. 8)
- e) Were the people allowed to approach God casually and haphazardly when Moses would go up to the mount? (No at all. Verses 9-14 make it abundantly clear that God demanded respect and seriousness when He was to be approached. The people had to wash their clothes and be sanctified (or set themselves apart). The death penalty was enforce for certain violations.)

- f) What day was God going to “come down in the sight of all the people upon mount Sinai?” (The third day, vs. 11, 15-16)
 - g) Exodus 19:16 says, “...all the people that was in the camp trembled.” What was happening that caused this reaction among the people? (Thunders, lightnings, a thick cloud upon the mount, the voice of the trumpet exceeding loud, smoke, fire, the whole mount quaked greatly, God answering by a voice, etc., vs. 16-19)
 - h) Who was called to the top of the Mountain? Who was to stay in the nether part of the mountain? (Moses was called to the top, vs. 20; The people were to stay at the nether part and not touch the mountain, vs. 12, 17)
 - i) Who was the only other person allowed to go up the mountain with Moses? (Aaron, vs. 24)
 - j) Were some of the people and even the priests actually attempting or considering disobeying God and coming up the mountain? (Sadly, yes!, vs. 21-25)
- 2) Matthew 23 – Read & Word Study/Research
- a) What are phylacteries (Matthew 23:5)? (Regarding this term, McGarvey says in his book, “The Fourfold Gospel,” on page 607, the following, “Literally, *preservatives* or *remembrances*. They were probably so called because designed to aid the wearer in remembering his obligations to the law. They were strips of parchment on which were written four passages of the law... These were enclosed in a leather case and were fastened to the forehead and left arm. The authority for wearing them was purely traditional... The Pharisees made the leather case large, that their righteousness might be more conspicuous.”)
 - b) What seats did the scribes and Pharisees love in the Synagogue? (The chief seats, vs. 6)
 - c) They loved to be called, “Rabbi, Rabbi.” What does “Rabbi” mean? (McGarvey says (same reference as above), “The term “Rabbi,” means master or teacher. Jesus was showing them that there was truly only ONE TEACHER, namely God. Note, Jesus, being God (or more specially, the 2nd person of the Godhead) is known as the Master Teacher)
 - d) In Matthew 23:11, Jesus says, “But he that is _____ among you shall be your _____.” (greatest; servant)
 - e) In Matthew 23:14, Jesus says that these hypocritical scribes and Pharisees “for a pretence make long _____.” (Prayer; It is not that a short prayer or a long prayer is wrong or right, but the key is that they made “long prayer” with pretense or as a matter of pretend or a matter of show. To these men, religion was not about God, it was about them!)
 - f) What three items does Jesus list as being “the weightier matters of the Law?” (Judgment, Mercy and Faith, vs. 23)
 - g) Regarding these “weightier matters of the law,” Jesus said, “these _____ ye to have done, and _____ to leave the other undone.” (ought; not)
 - h) What does Jesus liken the scribes and Pharisees unto in Matthew 23:27? (White washed sepulchers (or graves). Jesus says of them, “For ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness)
 - i) Before starting the section recorded in Matthew 24, Jesus says “what” in Matthew 23:38 to these Jewish leaders? (Jesus said, “Behold your house is left

unto you desolate.”)

5. **Thursday** –

1) Exodus 20 – Read & Answer Below

- a) This chapter lists the “ten commandments” which were obviously just a fraction of the 600 plus commandments under the Law of Moses. What was the 3rd commandment? (Not to take the Lord’s name in vain, vs. 7)
- b) What was the 6th commandment? (Not to murder, vs. 13)
- c) What was the 8th commandment? (Not to steal, vs. 15)
- d) According to Exodus 20:20, what was God doing with the people? (Proving them or testing them. God wanted them to fear or respect Him so that they would not sin)
- e) On the top of the mountain where God met with Moses was it sunshine and light or darkness? (Thick darkness, vs. 21)
- f) Exodus 20:26 says, “Neither shalt thou go up by _____ unto Mine altar, that thy _____ be not discovered thereon.” (steps; nakedness)

2) Matthew 24 – Read Only

6. **Friday** –

1) Exodus 21 – Read & Answer Below

- a) In what year was a Hebrew servant to be “set free” or as the text says, “go out free for nothing?” (In the seventh year, vs. 2)
- b) If the released servant decided to serve his master forever, what happened to the servant’s ear? (The master would “bore his ear [i.e., the servant’s ear] through with an awl,” vs. 6)
- c) What verse says, “He that smiteth a man, so that he die, shall be surely put to death?” (Verse 12)
- d) Exodus 21:15 says, “And he that smiteth his _____, or his _____, shall be surely put to _____.” (father; mother; death)
- e) According to Exodus 21:20, would a master who beat his servant, thus causing his servant’s death, be punished for such actions? (Yes!)
- f) If a man hurt a woman with child, thus causing the child to be born early (i.e., so that her fruit depart from her, and yet no mischief follow, vs. 22), would the guilty man be punished? (Yes, the text says, “he shall be surely punished, according as the woman’s husband will lay upon him; and he shall pay as the judges determine.)
- g) What if the woman with child, actually loses her child due to the ordeal? In other words, what if the child actually dies? What happens to the guilty abuser, then? (The text is clear. It says, “And if any mischief follow, then thou shalt give life for life....” In other words, the death penalty would be enacted upon the man who caused the baby in the womb to die, vs. 22-25)
- h) Would the owner of a “known abusive oxen” stand in jeopardy of severe punishment if his beast ended up killing someone or something? (Yes, vs. 29-36)

2) Matthew 24 – Read & Answer Below

- a) Per Matthew 24:1, what were the disciples showing Jesus? (The buildings of the temple)
- b) In light of Matthew 24:1, what building was Jesus speaking about when he used the terms “these things” and “here” in Matthew 24:2? (Jesus was speaking about “the buildings of the temple” when He said, “There shall not be left HERE one stone upon another that shall not be thrown down.” The context of Matthew 24:1-2, especially when connected with Matthew 23:36 and Matthew 24:34, is easy to understand! Jesus is discussing the destruction of the temple in Jerusalem in verses 1-35. Jesus said that “these things” would “come upon this generation.”)
- c) Who is in private with Jesus and asking Him questions, per Matthew 24:3? (His disciples; The text says, “...the disciples came unto Him privately, saying...”)
- d) What two questions (or actually three questions based on the compound nature of the 2nd question) do these disciples ask Jesus in this private setting? (They asked Jesus the following: 1) When shall these things be? AND, 2) What shall be the sign of Thy coming, and of the end of the world?)
- e) Would the “these things” of Matthew 24:3 naturally connect back to the “these things” of Matthew 24:2 (and also, 23:36)? (Yes; Jesus had just discussed the buildings of the temple and how “these things” would be destroyed wherein there would “not be left here one stone upon another.” The disciples then came to Jesus and inquired regarding when “these things” would be? They also asked about the end of the world? In other words, they were asking different questions. In turn, Jesus would address their questions. He would first discuss the “these things” (i.e., the destruction of the temple buildings), and then He would discuss the end of the world.)
- f) If Jesus was addressing the “end of time or the end of the world” in Matthew 24:20, would it make sense to say, “But pray ye that your flight be not in the winter...?” (Of course not. But Jesus was not addressing “the end of the world.” Jesus would not address this question until Matthew 24:36ff. At this time (i.e., Matthew 24:20), Jesus is still addressing the first question regarding the “these things” (i.e., the destruction of the temple buildings) and when they would be destroyed))
- g) After a deep discussion regarding the destruction of the temple buildings, what does Matthew 24:34 clearly say in relationship to “what generation” is under consideration? (Jesus said plainly, “This generation.” Compare also, Matthew 23:36)
- h) In transition to answering the disciple’s “other” question regarding the end of the world, Matthew 24:36 says, “_____ of that _____ and hour knoweth _____ man, no, not the _____ of heaven, but My _____ only.” (But; day; no; angels; Father)
- i) In view of the obvious difference of contexts in Matthew 24:1-35 and Matthew 24:36-51, would “the coming of Jesus” in Matthew 24:27, be different from “the coming of Jesus” in Matthew 24:37? (Yes! The Bible speaks of different types of comings. Matthew 24:27 is discussing the coming of Jesus in the destruction of Jerusalem, which would actually happen at the hands of the Roman army in A.D. 70. On the other hand, the coming of Jesus discussed in Matthew 24:37 is referencing the end of time/end of the world. When this chapter is studied “out of” context, much error is taught and believed.)

- j) What Old Testament person (and thus event) does Jesus acknowledge as being real and historical in Matthew 24:37-39? (Noah and the Flood)

7. **Saturday** –

1) Exodus 22 – Read & Answer Below

- a) Exodus 22:1-4 deals specifically with what crime? (It deals with a thief or stealing)
- b) What is the last word used in Exodus 22:5? What about Exodus 22:6? (The words “restitution” is used in both places)
- c) What was to happen to “a witch?” (Death penalty, vs. 18)
- d) God says that his “wrath shall wax hot” and that He will “kill” them and their wives, etc. if what group is afflicted by them? (The widows or fatherless children (i.e., orphans), vs. 22-24)
- e) If an Israelite held his neighbor’s raiment or clothing for a pledge (i.e. for collateral), what was he to do with that raiment before nightfall? (He was to return it to his neighbor. God even cares about one’s ability to be warm and sleep, vs. 26-27)
- f) Will God accept “second best?” In other words, did God expect “the first” to be given to Him? (No, God will not take 2nd best; Yes, God demands the first fruits, vs. 29-30)

2) Matthew 24 – Read & Word Study/Research

- a) What Mount was Jesus on when He was privately teaching His disciples? (The mount of Olives, vs. 3)
- b) In light of the context of Matthew 24:1-35 (especially noting, Matthew 23:36 and 24:34 and the phrase, “this generation.”), would the phrase, “the end” of Matthew 24:6, 13 and 14 be referencing the destruction of Jerusalem or the end of the world? (The context makes it clear that Jesus is referencing the destruction of Jerusalem or more specifically the destruction of the temple in the first 35 verses of Matthew chapter 24. Jesus does not address “the end of the world” until Matthew 24:36ff wherein He transitions by saying, “BUT OF THAT DAY...”)
- c) Read Matthew 24:29 and then Read Isaiah 13:1, 10 (Compare Isaiah 34, Ezekiel 32, etc.). Does God use figurative or highly descriptive language to often describe the downfall of a nation? (Yes!)
- d) Realizing that Jesus addresses Jerusalem specifically in Matthew 23:37 and realizing that Jesus specifically addresses the destruction of the temple buildings in Matthew 24:1-2, is it possible that the destruction of Jerusalem is under consideration in Matthew 24:1-35? (Yes. Not only is it “possible,” but the destruction of Jerusalem is “exactly” what the Lord is discussing in this section of Scripture. The context is unmistakable. Also, compare all of the history regarding the destruction of Jerusalem in A.D. 70. If desired, reference Josephus, etc.)
- e) In light of Matthew 24:36, does any man know when the end of the world will occur? (No. To say otherwise, is to call Jesus a liar!)
- f) Matthew 24:46 says, “Blessed is that servant, whom his Lord when he cometh shall find so _____.” (doing)