

Exodus

Purpose: To give the divine authorization of Moses' covenant order for the nation.

Outline: 1-18 – Deliverance under Moses

(birth of Moses, Plagues, Passover, Exodus)

19-24 – Covenant under Moses

(10 Commandments, various laws)

25-40 – Worship under Moses

(The tabernacle/tent of meeting)

Author: Moses

Date: 1446-1406 BC

Some Highlights:

In many ways Exodus, is where the redemptive narrative begins – as Moses tells it. We understand Genesis better in the context of the Exodus. It is in Genesis that we find out how the Israelites ended up in Egypt; but it is in Exodus that we understand why Genesis was written.

The Israelites lived in Egypt for 430 years (Ex. 12:40).

Joseph died in 1805 BC and Moses was born in 1526 BC. The crossing of the Red Sea took place in 1446 BC. The period of slavery in Egypt was not the full 430 years, but perhaps the last 100-200 of those years.

The Pharaoh's order that all of the Hebrew boys were to be killed (Ex. 1:16) around the time of the birth of Moses bears striking similarity to Herod's order to kill at the boys in Bethlehem around the time of the birth of Jesus (Mt. 2:16).

Moses was a Levite (2:1). Levites became the priests of Israel.

Moses and the burning bush is in Chapter 3.

The name "I am" by which God wished to be known is found in Ex. 3:14.

There were 10 plagues – Blood, Frogs, Gnats, Flies, Livestock, Boils, Hail, Locusts, Darkness, and the Firstborn.

Why was Pharaoh's heart hardened for so long? The Lord says to Pharaoh: "But I have raised you up for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth" (Ex. 9:16 cf. Ro. 9:17).

The account of the Passover and the exodus are in Chapter 12.

The account of the crossing of the sea is in Chapter 13 & 14 (esp. 14:21-22)

The deliverance of the Israelites from slavery to Egypt is a typology to the Christian's deliverance from slavery to sin.

Immediately following this miraculous occurrence the Israelites began to complain, suggesting that it would be better to go back to Egypt (Ex. 14:12, 16:2, 17:3). Likewise, the Christian finds that they want to return to sin. It is a gracious, merciful, and sovereign God who continues to keep us moving forward "in the wilderness."

The Israelites were in the wilderness for 40 years, before reaching the Promised Land. Jesus was in the wilderness for 40 days.

The account of the manna and quail is in Chapter 16.

The Ten Commandments are found in Chapter 20 (and repeated in Deuteronomy 5).

The covenant is confirmed in Chapter 24.

The account of the Golden Calf is in Chapter 32.

The new stone tablets are given in Chapter 34.

The Lord describes the tabernacle, the tent of meeting, and its parts to Moses in Chapters 25-31. The building of the tabernacle, the tent of meeting, and its parts is in Chapters 36-40.

Reading Exodus(January 30 – February 12):

Chapter 1 – From a Family Seventy to a Nation of Slaves

1:1-5 – This is a repetition of Genesis 46:8ff & 46:27 to show the consistency of Gen. & Ex.

1:6-8 – From the death of Joseph to the rise of “a new king” was likely more than 200 years. The traditional dating of the Exodus is 1446 BC, with Israel & the 12 sons/tribes moving to Egypt in 1876 BC, and Joseph dying in 1805 BC.

1:9-14 – Israel is blessed by God, as promised (fruitful and multiplied). While this could have been viewed by Egypt as good for them, the “new king” was threatened by this. Blessing at the hands of Christians is also not always seen as good, but as a threat, by an unbelieving world.

1:15-21 – The “lie” of the Midwives is because they “feared God.” The ethical dilemma of lie and children live, or tell the truth and children are murdered, is often discussed. It is important to note that God blessed the midwives not because they lied, but because they feared God.

Chapter 2 – The Birth & Flight of Moses

2:1-10 – The beauty of God’s providence is seen in this passage, as Moses’ mother gets to be the nursemaid/mother of Moses under the unknowing protection of Pharaoh’s daughter.

2:11-25 – Huge time jump from 3-month-old to 40 years old (cf. Acts 7:23). Verse 14 unknowingly predicts what will become the case 40 years later. Verse 24 – “God heard their groaning and he remembered his covenant with Abraham, with Isaac, and with Jacob.” This does not mean that God forgot. “Remember” is often a “covenant” word in this way.

Chapter 3 – The Burning Bush Calling of Moses

-*Holy Ground*: The place where Moses is standing with the burning bush becomes holy ground because the Lord is present. That which is “holy” is something “set apart” by the Lord.

-*Holy Name*: “God” (*Hebrew: Elohim*) is His “title” but his “name” is LORD (*Hebrew: Yawheh*), which means “I Am.” Jesus’ “I am” statements in the New Testament pronounce his divine nature (“I am the light...I am the door...I am the way, and the truth, and the life...”)

-*Holy Land*: Motivation for Moses and Israel to go to the “Promised Land” recognizes “The Good, The Bad, and The Ugly.” The good: it is a land “flowing with milk and honey.” The bad: it is the land of “the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.” The ugly: you are currently in a land where you are suffering slaves.

Chapter 4 – Signs for Stuttering Moses

-*Three-fold Assurance (4:1-9)*: Having already been reassured by God twice (3:11-12; 3:13-18), Moses’ third statement of reluctance is met by God’s third reassurance with three miraculous signs: the staff that becomes a snake, the hand that becomes leprous, water that becomes blood.

-*Taking the Fifth (4:10-17)*: Moses states reluctance again in verse 10, and is reassured a fourth time. Finally, the fifth time Moses straight up asks the Lord to pick someone else. This is met with the Lord’s anger, and provision of Moses’ brother Aaron. Moses becomes the reluctant leader.

-*Firstborn (4:18-31)*: 40 years after Moses fled from Egypt, he now returns by God’s divine calling to God’s “firstborn son” (the people of Israel). There is a sinful natural hardening, along with God’s sinless hardening, of Pharaoh’s heart. 9 times Exodus says God hardens Pharaoh’s heart, and 9 times Pharaoh is said to harden his own heart. God alone can soften the hardened heart. The covenant of circumcision is quickly performed on the way to their sons, and possibly to Moses.

Chapters 5-6 – Let My People Go

-*Bricks without Straw (5:1-21)*: The first request to “Let my people go” prompts Pharaoh to worsen the condition of the Israelites. They are called lazy and told to produce the same quota

without being provided materials. This type of injustice is easy to see by those suffering injustice, but not by those looking in from the outside.

-*Lord without Listening (5:22 – 6:12)*: “I am the Lord” Yahweh says four times. The people are not yet listening, because they’re aware of their situation but not yet aware of their Redeemer God.

-*A Nation with Levites (6:13-27)*: This genealogy focuses on the 3rd son/tribe of Israel – the priestly tribe of Levites. Moses and Aaron belong are from the tribe of Levi (6:20).

Chapters 7-11– The 10 Plagues

-*Moses & Aaron and Pharaoh (7:1-13)*: Moses is 80 years old, and Aaron is 83 when the speak to Pharaoh (v.7). Moses is “like God to Pharaoh” and Aaron “will be your prophet.” Jesus, the Son of God, is prophet, priest, and king – a combination of Moses and Aaron (and more). Because Pharaoh does “not know the Lord” (5:2), the Lord reveals himself, as both powerful and able to save, through the signs and wonders of 10 plagues.

-*Plague #1 Blood (7:14-24)*: Moses warns Pharaoh, the plague effects Egypt’s water (life) supply.

-*Plague #2 Frogs (7:14-24)*: An army of small frogs conquers the great Egyptian kingdom.

-*Plague #3 Gnats (7:14-24)*: An army of tiny gnats conquers, magicians cannot create or destroy.

-*Plague #4 Flies (7:14-24)*: Moses warns Pharaoh, flies effect the Egyptians, but not the Israelites.

-*Plague #5 Livestock (7:14-24)*: A plague to the Egyptians, but protection for the Israelites.

-*Plague #6 Boils (7:14-24)*: A plague that directly effects the Egyptians themselves.

-*Plague #7 Hail (7:14-24)*: Moses warns Pharaoh, Egypt is chosen to display God’s power (9:16).

-*Plague #8 Locusts (7:14-24)*: See the 3-fold purpose for Pharaoh’s hardened heart in 10:1-2.

-*Plague #9 Darkness (7:14-24)*: Pharaoh’s spiritual darkness results in Egypt’s physical darkness.

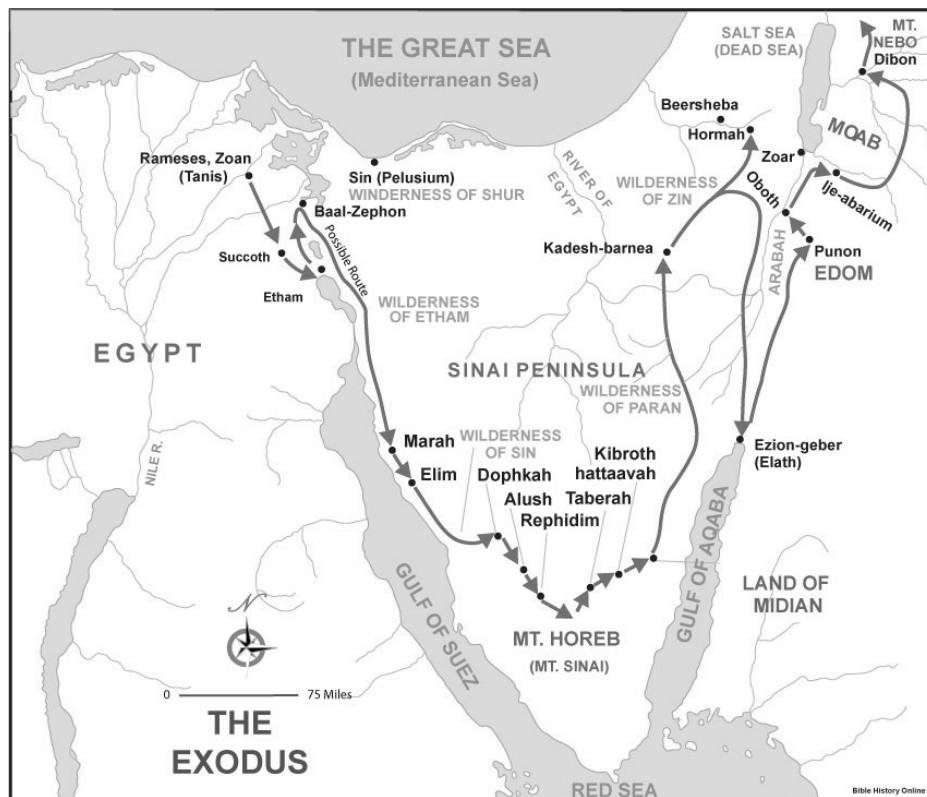
-*Plague #10 Firstborn (7:14-24)*: This final plague fulfills what God said in 4:22-23.

Chapters 12– The Passover & The Exodus

-Take your time in reading this chapter. Drink in the full magnitude of these events.

-*The Passover*: Those who are covered by the blood of the perfect lamb (one without defect) will be saved. The Lord’s judgment will “pass over” those protected by the blood of the lamb. This is clearly a profound typology and foreshadowing of the atoning sacrifice of Jesus Christ. The Hebrew noun for “Passover” and the verb “pass over” are the same root word (pasach).

-*The Exodus*: Once a family of 70 is now over 2,000,000 (including men, women, and children).



Chapters 13-14– Consecration & Crossing

-The “Exodus” has 4 stages following the plagues: The Passover “celebration,” the initial departing from Egypt, the Consecration “celebration,” the crossing of the Red Sea. This intermixing of celebration/worship in the midst of divine deliverance is still our model today. We regularly gather for worship while we also regularly minister gospel deliverance in every aspect of life.

-*Consecrating the Firstborn*: God adopted Israel as his firstborn (4:22), and delivered every firstborn from the 10th plague (12:12-13). Therefore, all firstborn belong to God. Presenting Jesus at the temple (Luke 2:22-23), was in accordance with this law.

-*Crossing the Red Sea*: The miraculous divine deliverance already seen in the Passover, and Exodus, is now dramatically seen again in dividing the waters of the Red Sea to save the Israelites and to destroy the Egyptians. The Cross of Christ brings true deliverance for those who trust in the Lord, as foreshadowed in Israel crossing the sea.

Chapter 15 – The Salvation Song of Moses & Miriam

This song not only celebrates the God who delivered Israel out of Egypt, but also anticipates forward success to “lead the people you have redeemed” (15:18). We also see grumbling from God’s people immediately following this miraculous deliverance. However, God responds with a miraculous provision of their physical needs. Consider the rhetorical question of Romans 8:32 – **“He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?”**

Chapter 16– Manna & Quail

-“Give us this day our daily bread...” is the prayer our Lord teaches us to pray. In chapter 16 we see God miraculously provide daily bread for the entire community. Every day for 40 years the Israelites experienced miraculous provision. Deuteronomy 8:3 interprets this for us, “And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives

by every word that comes from the mouth of the LORD” (cf. Matthew 4:4; Luke 4:4). Jesus is “the truebread of God” (John 6:32, 33, 35, 48, 51). Give us this day our daily bread...

Chapter 17 – Water & Winning

-*Water from a Rock (17:1-7)*: What’s grumbling about food to eat without also grumbling about water to drink? Jesus is our living water. Psalm 95:6-9 interprets this for us, “Oh come, let us worship and bow down; let us kneel before the LORD, our Maker! For he is our God, and we are the people of his pasture, and the sheep of his hand. Today, if you hear his voice, do not harden your hearts, as at Meribah, as on the day at Massah in the wilderness, when your fathers put me to the test and put me to the proof, though they had seen my work” (cf. Hebrews 3:7-9, 15).

-*Winning against Amalekites (17:8-16)*: God’s miraculous provision is also seen in giving military victory to Israel against the Amalekites. God immediately, and repeated, demonstrates his ability and willingness to take care of his people in every way.

Chapter 18 – Worship & Wisdom from the Father-in-Law

-Jethro, Moses’ Father-in-Law, was “the priest of Midian” who becomes convinced, through Moses’ testimony “that the Lord is greater than all other gods.” Jethro worships the Lord along with God’s people.

-Jethro wisely discerns that while Moses is to be the leader of the people, as declared by God, there were responsibilities that could be given to others. This principle of shared leadership among God’s people carries through still today in the separate offices of Elders and Deacons, and in the shared ministry of people using their spiritual gifts for the common good (cf. 1 Corinthians 12:7).

Chapter 19 – The Prologue to Giving the Law on Mount Sinai

-*The First Ascent (19:1-8)*: The law is gift to Israel, so they would know how to respond to God’s grace and live a life pleasing to him. Notice how often in the Old Testament God reminds his people that he “delivered them from Egypt.” Obedience to the law is in response to grace. What is said to Israel in Exodus 19:5-6 is said to the Church in 1 Peter 2:9.

-*The Second Ascent (19:9-19)*: It is made clear that God is holy, and only those who are holy can approach him. Israel had to consecrate themselves in order to come to the foot of the mountain; but still could not even touch the mountain. The Lord makes it clear that he will only speak with and through Moses.

-*The Third Ascent (19:20-25)*: The Lord’s holiness is again emphasized. Today, we must still understand that God is holy, we must be made holy in order to approach God, and the law is in the context of his gracious deliverance by which he establishes a relationship with us. By the gospel we are made holy through the person and work of Christ and our faith and good works are a response to God giving us new life by regenerating our hearts.

Chapter 20 – The Ten Commandments

-Q&A #91-148 of the Westminster Larger Catechism is a comprehensive & humbling exposition of what is required and forbidden by the 10 Commandments. See Q&A #39-81 in the Shorter Catechism as a brief summary. Jesus gives the briefest summary in The Great Commandment.

-#1: Call to Exclusivity – No other gods before me (*whom* we should worship).

-#2: Regulated Worship – No idol worship (*how* we should worship).

-#3: Revering His Name – No misuse of the divine name (the name above all names).

-#4: The Lord of Time – Keep the Sabbath Day holy (cf. Matthew 11:28-30; Hebrews 4:9-10).

-#5: Honoring Authority – Honor your father and mother (and authorities; cf. Ephesians 6:1-3).

-#6: You shall not murder (cf. Matthew 5:21-22)

-#7: You shall not commit adultery (cf. Matthew 5:27-28)

-#8: You shall not steal (cf. Ephesians 4:28)

-#9: You shall not bear false witness (cf. Ephesians 4:22-25)

-#10: You shall not covet (cf. Mark 7:21-22)

Chapters 21-23– Detailed Legislation

-God’s chosen people should live in a way that is marked by justice and civility and pursue moral excellence together in grateful response to God’s deliverance and covenant relationship with him.

-*Slaves/Servants (21:1-11)*: Israel should remember their mistreatment by Egypt as slaves, and remember that servants are people not possessions.

-*Injuries (21:12-32)*: Numbers 35 reiterates some of these and establishes “Cities of Refuge” in the Promised Land. The “law of retaliation” (“an eye for an eye”) was meant to restrict retaliation. Jesus corrects the misunderstanding in Matthew 5:38-42.

-*Property (21:32 – 22:15)*: These laws relation to loss of animals and property. Again, notice that “slaves” are not included in this section on property.

-*Social Justice (22:16 – 23:9)*: Israel should not only practice justice and civility within the covenant community, but also to the outsider (alien/sojourner – cf. 22:21 & 23:9); and especially those who are easily oppressed!

-*Worship (23:10-33)*: The first section of laws following the Ten Commandments is framed by worship regulations in 20:22-26 and then again in 23:10-19. A reaffirmation is in 23:20-33.

Chapter 24 – The Covenant Confirmed

-God’s promises having just been reaffirmed (23:20-33), there is a three-step confirmation of the covenant. (1) Moses leads the people in sacrifice and reconfirming the covenant; (2) Moses, Aaron, his sons, and the elders worship before the Lord; (3) Moses & Joshua go further up the mountain and Moses enters the Lord’s presence alone for 40 days and 40 nights.

Chapters 25-31 – Divine Worship & The Tabernacle

-See the pictures above, with notes taken from the *NIV Study Bible* and *ESV Study Bible*.

-The Tabernacle is seen as the dwelling place of God among his people. As Israel’s divine King he is enthroned on the Ark of the Covenant in the Holy of Holies. His royalty (purple) and divinity (blue) is symbolized by colors and the closer items are to the Holy of Holies the more valuable the metals (bronze, silver, gold).

-Like the Garden of Eden, the east entrance is guarded by cherubim, and there are two trees: the tree of life (lampstand) and the tree of knowledge (the law).

-Jesus is the “word who became flesh and dwelt [literally “tabernacle”] among us. The perfect sacrifice of Christ ripped the curtain in two to bring us into God’s holy presence. God himself now takes up dwelling in the hearts of the believer by the work of the Holy Spirit (1 Corinthians 3:16; 6:19-20); and is building His Church up into a holy tabernacle (Ephesians 2:19-22).

THE TABERNACLE TENT

The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

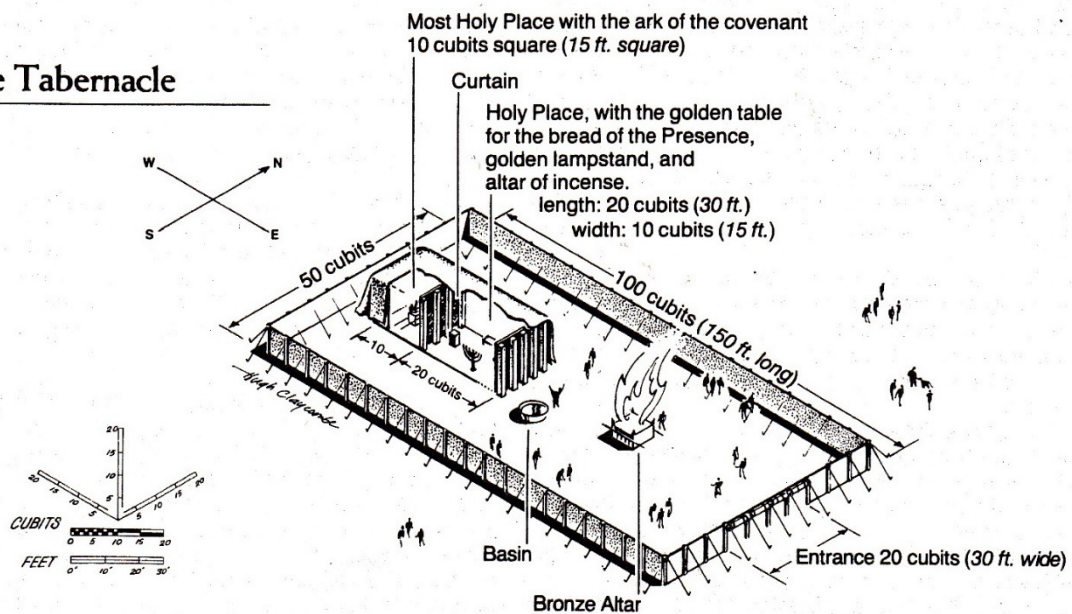
The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The table for the bread of the Presence (Ex. 25:23–30)

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.



The Tabernacle



The new religious observances taught by Moses in the desert centered on rituals connected with the tabernacle, and amplified Israel's sense of separateness, purity and oneness under the Lordship of Yahweh.

A few desert shrines have been found in Sinai, notably at Serabit el-Khadem and at Timnah in the Negev, and show marked Egyptian influence.

Specific cultural antecedents to portable shrines carried on poles and covered with thin sheets of gold can be found in

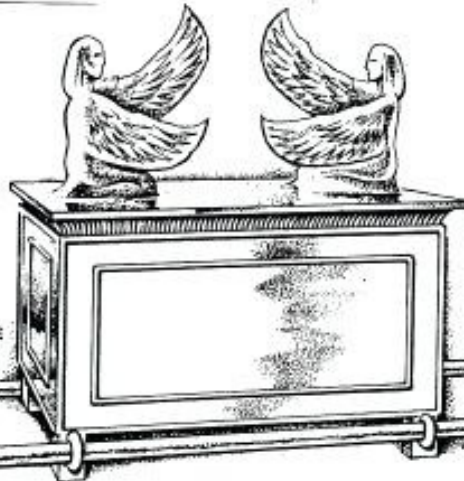
ancient Egypt as early as the Old Kingdom (2800-2250 B.C.), but were especially prominent in the 18th and 19th dynasties (1570-1180). The best examples come from the fabulous tomb of Tutankhamun, c. 1350.

Comparisons of construction details in the text of Ex 25-40 with the frames, shrines, poles, sheathing, draped fabric covers, gilt rosettes, and winged protective figures from the shrine of Tutankhamun are instructive. The period, the Late Bronze Age, is equivalent in all dating systems to the era of Moses and the exodus. © Hugh Claycombe 1981

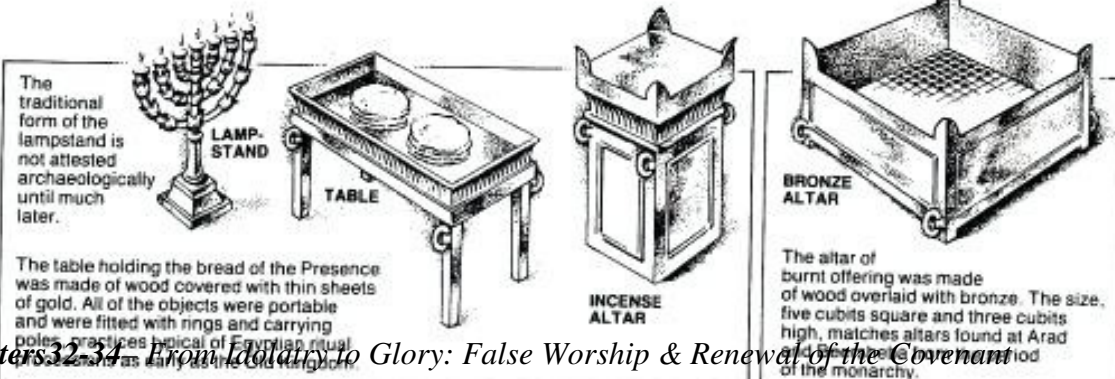
Tabernacle Furnishings

The symbolism of God's redemptive covenant was preserved in the tabernacle, making each element an object lesson for the worshiper. The Levitical priests, including some with Egyptian names and perhaps Egyptian training, gave meticulous attention to facts about the shrine. Reconstruction of the furnishings is possible because of extremely detailed descriptions and precise measurements recorded in Ex 25-40.

ARK OF THE COVENANT



The ark of the Testimony compares with the roughly contemporary shrine and funerary furniture of King Tutankhamun (c. 1350 B.C.), which, along with the Nimrud and Samaria ivories from a later period, have been used to guide the graphic interpretation of the text. Both sources show the conventional way of depicting extreme reverence, with facing winged guardians shielding a sacred place.



The traditional form of the lampstand is not attested archaeologically until much later.

LAMP-STAND

TABLE

INCENSE ALTAR

BRONZE ALTAR

The table holding the bread of the Presence was made of wood covered with thin sheets of gold. All of the objects were portable and were fitted with rings and carrying poles, practices typical of Egyptian ritual objects as early as the Old Kingdom.

The altar of burnt offering was made of wood overlaid with bronze. The size, five cubits square and three cubits high, matches altars found at Arad in the 12th century B.C., a period of the monarchy.

Chapters 32-34 From Idolatry to Glory: False Worship & Renewal of the Covenant

-Chapter 32 (*The Golden Calf*): What should have been one of the highest points of Israel's history, receiving the written covenant from the divine hand of God, became one of the lowest points, creating an idol. Moses, foreshadowing Christ, acts as mediator and seeks for God's mercy; but also displays righteous anger against the wicked; but note his willing sacrifice in 32:32.

-Chapter 33 (*Meeting with The Glory of God*): The Tent of Meeting is not the same as the Tabernacle, but notice how these two will become one (cf. Numbers 1:1). Having witnessed the people's idolatry, and distressed by it, Moses desires not only God's presence, but to see His glory.

-Chapter 34 (*Covenant Renewal*): The Lord proclaims further his character and his covenant name. The Lord reaffirms several stipulations with regard to worship and renewing the covenant with Moses & Israel. Moses is reaffirmed, by his shining face, as the one through whom the Lord speaks

Chapters 35-40— Building the Tabernacle

-Chapters 35-39 (*Repetition of Tabernacle Instructions*): These chapters repeat, sometimes verbatim, what was said in chapters 25-28; 30:1-5; 31:1-11. Repetition serves the purpose of showing importance, and necessity of strict obedience. The order describes the preparation (35:1 – 36:7), the construction (36:8 – 39:43), leading to the assembling (chapter 40) of the Tabernacle.

-Chapter 40 (*Setting up the Tabernacle & The Glory Cloud*): The Tabernacle is set up on the first day of the first month, thus new year's day, a year after the institution of the Passover. The

Tabernacle is set up from the inside out – the Tent of Meeting and the Ark shielded by the curtain, the table, lampstand, incense (shielded by the second curtain), the altar for burnt offerings and basin, and the outer courtyard.

-Once set up, everything is anointed. The Hebrew word for anoint is “Messiah” or “Christ” in Greek. Jesus is the “Messiah/Christ/Anointed One.”

-Next Aaron the High Priest, and his sons, are consecrated, and put on the priestly garments.

-Once everything and everyone has been set up and consecrated, the “glory cloud” – the physical manifestation of the Lord’s presence – descended from heaven and filled the tabernacle. The Lord was now dwelling with his people.