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PLACE

Exodus

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CLT Bible Study

EXODUS

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First printing 2023

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SUGGESTIONS FOR STUDY

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses, but it does not tell what they say.
4. IMPORTANT: Note that scriptures from the Book of Exodus do not have the book's name. If the Bible reference is (1:6-8), you will find these verses (6-8) in the first chapter of Exodus. Other books of the Bible will include the name in the reference, for example, Isaiah 53:1 and John 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own. It will be well if you have colored pencils at hand to mark the Bible as you go along. A simple system is to mark promises in blue and warnings in red. But, however you do it, mark your Bible and it will become more and more your very own.
7. Finally, read the Bible passage again to better understand its meaning. Perhaps you may benefit of listening to the reading of Exodus.
8. The editor has also included how to pronounce some of the more difficult proper names and other important words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter, you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all of the words and pronunciations will be listed alphabetically. For pronunciation of additional terms and their definitions, please refer to A Dictionary of the Bible & Christian Doctrine in Everyday English (Eby et al., 2004).

If a family or a few friends decide to take this study together, here are two suggestions:

1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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EXODUS

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CHAPTER 1. INTRODUCTION

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A. TITLE AND PLACE IN THE PENTATEUCH

Exodus is the second of the five books of the Pentateuch [PEN-tuh-tewk]. Its name, meaning “going out,” a “way out,” or “departure” (see Exodus 19:1; Hebrews 11:22), is the Greek title given to the book by the Septuagint [SEP-twuh-gunt] translators. Its principal event is the epic deliverance of God’s chosen people from Egyptian bondage.

In the original Hebrew opening of the Book of Exodus, the first word is “And,” suggesting that Exodus is a sequel to the Book of Genesis, like the New Testament is to the Old Testament. A careful look at the first two books of the Pentateuch confirms this observation. In Genesis, the earth is created. In Exodus, a nation is born. In Genesis, we learn of the beginnings of Israel. In

Exodus, she rises to nationhood. In Genesis, we are aware of the individual patriarchs. In Exodus, we are aware of the Hebrew nation as a whole. In Genesis, God gives special revelations to favored persons, whereas in Exodus, He reveals himself to all of Israel through Moses. In Genesis, Joseph saves a family. Then, in Exodus, Moses liberates a nation. In Genesis, a family moves to Goshen [GOW-shun]. Much later, in Exodus, a nation migrates toward Canaan [KAY-nun]. In Genesis, we have the story of man’s ruin, whereas in Exodus, we have the record of man’s redemption. Thus, we see again that amazing unity of the Bible, which tells but one story - the story of redeeming love.

B. AUTHORSHIP

Exodus has been traditionally ascribed to Moses. Until the eighteenth century A.D., this tradition of the Mosaic authorship was generally accepted by Christian scholars. Some critics, however, reject the Mosaic authorship of the Pentateuch. They advance the theory known as the documentary hypothesis, which considers the Pentateuch as a compilation of four major documents written over a considerable period of time.

The Old Testament, however, presupposes Moses as the author of the Pentateuch. Jesus and the New Testament writers accepted Moses as the writer of the Torah (law) (Mark 1:44; Luke 24:27,44; John 7:19-22; Romans 10:5). In Exodus itself, there are references to Moses as a writer of the “words of the Lord” (17:14; 24:4). Bible scholars are interested in the differing views on the authorship of Exodus and the entire Pentateuch. But more important, however, than the exact source of human penmanship is the divinely inspired message of this portion of the Word of God.

C. PURPOSE

Exodus is basically the history of God’s chosen people. It is the story of their redemption and

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the development of their historic faith. Three major events dominate this story of redemption. The first and foremost of all is the epic of deliverance at the Red Sea, foreshadowing the greater deliverance of Calvary. Then follows the giving of the law and the covenant at Sinai [SIE-nie], anticipating the new covenant of grace (1 Corinthians 11:25; Hebrews 8:6-13). Finally, we have the building of the wilderness Tabernacles [TAB-er-NAK-ulz] and the worship of God's people, looking forward to the New Testament Church and the vital relationship with God through Christ (Hebrews 9:1, 11; 10:1).

The Book of Exodus is ever-relevant. Its study will do more than give us a historical record of the events of Israel's past. It will yield spiritual truths, for it is a book of faith. It merits our delving deeply into its pages. Let us read it again directly from our Bible, along with this Search the Scriptures guide. It will be a rewarding experience, for in Exodus, we are reminded of that love which delivers us from the Egypt of sin's bondage, from our slaveries to a redemptive relationship with Christ. It tells us of our Canaan inheritance in Christ and of the importance of our acceptance of the moral disciplines of our faith. It urges upon our hearts the significance of maintaining our fellowship with Christ through worship, both public and private.

D. TYPOLOGY

There are perhaps more types of Christ in Exodus than in any other Old Testament book (John 5:46). In this story of redemption, we find many foreshadowings "of good things to come" (Hebrews 10:1). Some may wish to delve more deeply into the types of Christ in Exodus than this present study affords. Such would be a rewarding spiritual venture.

Let us notice a few of the foreshadowings of Christ that abound in Exodus. Sin is typified by the Egyptian bondage; Christ is typified by Moses, Israel's great deliverer. Christ, as the Lamb of God's providing, is typified by the Passover lamb. Songs of spiritual victory are typified by the songs of Moses and Miriam following the mighty deliverance at the Red Sea. The sensual pleasures of the old life of sin are typified by the fleshpots of Egypt. Christ as the Bread of Life is typified by the manna in the wilderness. Christ as the Living Water is typified by the water from the smitten rock. Christ and the New Testament Church are typified by the Tabernacle, its furnishings, its priesthood, and its worship. A study of the typology of Exodus will yield a rich store of Christian truth.

E. ARCHAEOLOGY AND THE EXODUS

Archaeologists' explorations have yielded the most significant fact regarding the Exodus. The evidence of the historicity of this epic migration is conclusive. The famous stele or "Israel Tablet" of Pharaoh [FEH-row] Merneptah[MUHR-nep-tah], found at Thebes [theebz] (capital of the powerful Eighteenth Dynasty) and dated 1220 B.C., mentions the departure of the Israelites from Egypt. It does not state, however, when this event took place.

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Since the non-Israelite personalities in the Exodus story are not identified in Scripture, it is understandable that the findings of the archaeologists have not yielded conclusive evidence as to the exact dating of the Exodus. Some scholars hold to a date of about 1440 B.C. Others place the time around 1290 B.C. Conservative scholars usually prefer the earlier date.

Pentateuch [PEN-tuh-tewk]
Septuagint [SEP-twuh-gunt]
Goshen [GOW-shun]
Canaan [KAY-nun]
Sinai [SIE-nie]
Tabernacles [TAB-er-NAK-ulz]
Pharaoh [FEH-row]
Merneptah [MUHR-nep-tah]
Thebes [theebz]

CHAPTER 2. THE HOUSE OF BONDAGE (1:1-22)

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A. THE GROWTH OF ISRAEL (1:1-7)

The first seven verses of Exodus link the preceding narratives of Genesis with the subsequent history of the people of God. The children or “sons” of Israel (Jacob, Genesis 32:28) are listed in accordance with the ranking of their mothers. The sons of Leah and Rachel are listed ahead of the sons of the concubines or secondary wives. Reuben, Simeon, Levi, Judah, Issachar, and Zebulun were the sons of Leah (Genesis 29:32-35; 30:17-21). Joseph, who was already living in Egypt (1:5), and Benjamin were the sons of Rachel (Genesis 30:22-25; 35: 16-20; 48:7). Dan and Naphtali were the sons of Rachel’s maidservant (Genesis 30:1-8; 1 Chronicles 7:13). Gad and Asher were the sons of Leah’s maidservant (Genesis 30:9-13).

The descendants of Jacob who migrated to Egypt totaled seventy (1:5). Their names are given in Genesis 46:8-27. The Septuagint - a Greek translation of the Old Testament - adds to Genesis 46:20 the names of two sons and a grandson of Ephraim and a son and grandson of Manasseh. This addition accounts for the statement in Acts 7:14 that the group that went to Egypt totaled seventy-five. Perhaps the seventy, as given in the Exodus account, should be considered a round number. The exact counting, however, is not so significant. In either case, it was a small family group that migrated to the fertile delta of the Nile.

However, this group did not remain small and insignificant in size. While in due time, Joseph and his brothers passed away, their descendants multiplied rapidly in the land of Goshen (1:7). Here in this foreign land, God’s promises to Abraham were being fulfilled (Genesis 12:2; 17:4-5). The numerical growth of Israel soon brought this people to a place of cultural and political power, as well as of economic value to Egypt.

B. THE ENSLAVEMENT OF ISRAEL (1: 8-14)

The coming to the throne of Egypt of a king who “knew not” Joseph marks a radical change in the fortunes of the Hebrew people. When Jacob’s family settled in Goshen, Egypt was governed by the Hyksos [HIKS-sos] or Shepherd Kings. The Hyksos were largely Semitic who had infiltrated the land of Egypt and had gained control of the government. The name Hyksos means “rulers of foreign lands.” Many scholars believe that it was one of the Hyksos who appointed Joseph as prime minister of Egypt.

The Hyksos, however, were resented by the native Egyptians. Finally, a new wave of nationalism resulted in the expulsion of the Hyksos and the reestablishment of a government by the Egyptians. Ahmose [AH-mohz] or Ahmosis [AH-moh-suhs] 1 was the first native ruler to ascend the throne in this new kingdom or empire period. No doubt, it was one of the rulers of the new native dynasties who did not trust foreigners in his land - who was the “new king” who “knew not Joseph.” This new ruler may not have known about Joseph’s major contributions to Egypt, or he may have refused to recognize them.

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The native Pharaoh was concerned about the growth of the Israelites in his land (1:9). He was fearful that this foreign segment of the population might side with Egypt's enemies in the event of war. Thus, the peace-loving shepherds of Goshen were misrepresented as being a threat to the security of Egypt. So, the king said, "Come, we must deal shrewdly with them" (1:10).

The Egyptians, however, did not want to get rid of the Israelites. Their flocks and herds provided delicious foods for the tables of the aristocratic Egyptians, and the Israelites could supply labor for the building projects of the dynasty. The only answer, therefore, seemed to be to oppress them, reduce their number, and weaken them by using slave labor (1:11). This the Egyptians sought to do by using Israelites to build the treasure or store cities of Pithom [PAHY-thuhm] and Raamses [ray-AM-siz] (1:11).

These cities served as great depots for military supplies near the frontier of the eastern delta. The ruling Pharaoh's plans, however, were a failure. The more the Israelites were oppressed, "the more they multiplied" (1:12), so another strategy had to be forthcoming.

"The Egyptians came to dread the Israelites" (1:12). So greater measures of affliction were taken. The Egyptians made the Israelites' lives "bitter with hard labor" (1:13-14). They were made to do two types of work - with bricks and mortar as well as serving in the fields. The mortar for making bricks was probably the thick, black mud from the Nile or its canals. Mixed with sand and straw, it was put into molds and sun-baked for use in construction.

The field service refers to the construction of canals and embankments for the large irrigation system of the lower Nile valley. The severity of the treatment of the Israelites is indicated by the fact that Herodotus [HRAA-duh-tuhs] reported that 120,000 laborers (perhaps an exaggerated statement) lost their lives in the building of a canal connecting the Nile and the Red Sea.

All the tortures inflicted upon the Israelites were to no avail. These drastic measures did not curb but increased the strength of God's people. Matthew Henry comments, "Hell and earth cannot diminish those whom Heaven will increase."

C. THE PLOT TO DESTROY ISRAEL (1:15-22)

Pharaoh's efforts to impose a sentence of death on the Hebrews as a people had utterly failed thus far, so sterner measures had to be taken. Pharaoh gave instructions that the Hebrew midwives (professional persons performing the function of an obstetrician before modern medicine) kill immediately any male Hebrew babies they might deliver. While the mothers were on the "stools" or special chairs used for delivery, the midwives could recognize the gender of the child and affect its death, were it a boy. The girl babies were to be allowed to live, for they could be absorbed by marriage into Egyptian families (1:16).

The Hebrew midwives, represented by Shiprah and Puah (1:15), risked their lives in refusing to carry out the orders of their ruler (1:17). When the king discovered his plot had failed,

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he reprimanded the midwives and demanded an explanation (1:18). They replied that the Hebrew mothers delivered their children more swiftly than the Egyptians, “before the midwife arrives” (1:19). Their main reason for not destroying the male babies was that they “feared God” (1:17). And, God rewarded them for their faith by giving them families (1:21).

Then came the ruthless decree (1:22). The ruler enlisted the help of the Egyptians, who shared his jealousy and fear of the Hebrews in slaying the boy babies by casting them into the Nile. Why into the Nile? Why not a tiny grave for the murdered Hebrew boy? Joseph Parker answers: “The river will carry no marks; will tell no stories; will sustain no tombstones; it will roll on as if its waters had never been divided by the hand of the murderer. All bad kings have feared the rise of manhood. If Pharaoh was afraid of children, there must be something in children worthy of the attention of those who seek to turn life in good directions. The boy who is the terror of a king may become valiant (heroic) for the truth” (The People’s Bible, Vol. 2).

Ahmoses [AH-mohz]
Ahmosis [AH-moh-suhs]
Pithom [PAHY-thuhm]
Raamses [ray-AM-siz]
Herodotus [HRAA-duh-tuhs]

CHAPTER 3. THE ACT OF REDEMPTION (2:1 - 15:21)

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This section introduces us to Moses, God's servant, and deliverer of Israel. This masterful leader will be with us for the remainder of our journey through Exodus. It was he who led the Israelites from Egyptian bondage through the Red Sea and the wilderness to the threshold of Canaan. Through him, God was pleased to give to Israel the revelations of law and worship.

The life of Moses is divided into three periods of forty years each:

- (1) the first in Egypt as the son of Pharaoh's daughter, Exodus 2:1-15; Acts 7:23;
- (2) the second in exile in Midian, Exodus 2:15-4:19; Acts 7:30; and
- (3) the final period in leading the children of Israel to the threshold of Canaan, Exodus 4:20 -Deuteronomy 34; Acts 7:36.

A. GOD PROVIDES A DELIVERER (2:1-25)

1. *The Birth of Israel's Deliverer (2:1-10)*

In a Hebrew home near the reedy banks of the Nile, Moses was born to Amram [AM-ram] and Jochebed [JOK-uh-bed] (Exod. 6:20; Num. 26:59). These parents were of the tribe of Levi, which later emerged as the priestly line. For three months, the baby boy was kept in concealment. Then his mother made an ark of woven "reeds" - papyrus reeds and covered it with tar and pitch, making the basket watertight (see Genesis 6:14). She carefully placed the little ark in the reeds or rushes by the riverbank where it would be less noticeable and less likely to float downstream. The baby's sister, Miriam (Exodus 15:20), stood watch over her brother. F. B. Meyer said in *Through the Bible Day by Day*, "They launched the ark not on the Nile only but on God's providence. He would be captain, steersman, and convoy of the tiny bark. Miriam stood to watch. There was no fear of fatal consequences, only the quiet expectancy that God would do something worthy of himself. They reckoned on God's faithfulness, and they were amply rewarded when the daughter of their greatest foe became the baby's patroness."

The amazing story of verses 5-10 reveals how an Egyptian princess was brought by divine providence into the service of the Lord to preserve the baby's life, whom she named Moses (Reb Mosheh), meaning to draw out and providing him as her son with the educational and cultural advantages of the Egyptian royal family. God took a devout home, a mother's faith and discernment, a sister's watchfulness, a woman's sensibilities, and a great nation's educational and cultural advantages and wove them into a pattern of preparation and purpose. God's ways are marvelous indeed.

2. *Moses' Flight to Midian (2:11-22)*

As Joseph became Egypt's prisoner before he became Egypt's prime minister, Moses took the

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the lowly path of a fugitive before he traveled the high road of the liberator. One day, he killed an Egyptian who was mistreating one of his kinsmen and hid his body in the sand (2:11-12). The following day, he learned that he had lost the confidence of those he was trying to help and incurred the wrath of Pharaoh (2:13-15). Moses' first attempt to aid his countrymen was premature and failed. Fresh from the atmosphere of Egypt's classroom and court, he had depended upon the arm of flesh. It was not as the son of Pharaoh's daughter but as the servant of God that Moses should liberate Israel.

One of God's methods of training his servants is to send them to the university of the waste places. Joseph was confined to Egypt's prison. Elijah retired to Cherith [KER-ith]. John the Baptist came forth from the wilderness to introduce Jesus to his generation. Paul spent three years in Arabia. Moses was exiled to Midian to train him for the monumental task that occupied the last forty years of his life. His experience in Midian is told in 2:16-22.

The land of Midian [MID-ee-uhn] was probably the southeastern section of the Sinai [Sie-nie] peninsula. The Midianites were descendants of Abraham by Keturah, whom he married after Sarah's death (Genesis 25:1-4). After helping the seven daughters of a Midianite [mid-ee-uh-NYT] priest to water their flocks, Moses was invited to live with Reuel [ROO-el] or Jethro (2:20-21). Moses married Zipporah [ZI-por-uh], one of Jethro's daughters (v. 21). During Moses' years in Midian, Zipporah bore him two sons - Gershom and Eliezer (2:22;18:4).

3. *God Remembers His Covenant* (2:23-25)

When the Pharaoh died who reigned in Egypt at the time Moses fled to Midian, Israel's hope for deliverance flared anew. The people of God cried out for release from their bondage (2:23). God heard their cry and remembered his ancient promise to Abraham, Isaac, and Jacob (2:24-25). The God of the Israelites is a compassionate God who remembers his promises (Psalm 56:8-9; 139:2). And He is just the same today.

B. THE CALL AND RESPONSE OF MOSES (3:1-4:31)

1. *The Call of Moses* (3:1-10)

One day, while attending Jethro's flock, Moses came to Horeb (Sinai), where an unusual experience gave a new direction to his life. Here the "angel of the LORD" or the pre-incarnate Christ (see also Genesis 16:7; 32:24-30), appeared to him from the midst of a flaming desert bramble or thorn bush (3:2). When Moses turned away from this strange phenomenon, God called to him from the flame and revealed himself to him as the Holy One of Israel (3:5). He disclosed himself as the God of Abraham, Isaac, and Jacob (3:6).

Some scholars see the burning bramble as a symbol of Israel under persecution yet not destroyed. The Angel of the Lord was surely with them in the midst of their fiery trials in Egypt. His presence was the assurance of their deliverance (3:7-9), foreshadowing the event of the Incarnation.

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Twice, God called Moses by name (3:4). His instrument for the deliverance of Israel was human personality. The assignment to Moses was challenging and clear (3:10).

2. *The Protests of Moses (3:11-4:17)*

Though not questioning God's purpose, Moses was overwhelmed by his part in Israel's mighty deliverance. He protested by citing his inadequacy for such an imposing task (3:11). Surely, the arm of flesh was insufficient, but God assured Moses that He would be with him in all his undertakings (3:12).

Moses' second concern had to do with his credentials (3:13). Again, he received assurance. God said, "I AM THAT I AM," or "I will be what I will be." Thus, He commissioned Moses. He revealed himself as the "I AM" or "Yahweh" [YAH-way] (YHWH). He is the Eternal One - self-revealing, self sufficient, self-determining (see also John 8:58; Revelation 1:1). He is the First Cause and the Sustainer of life. He is the God of their fathers (3:15) and the God of the enslaved Hebrews (3:18). This is the God who would deliver Moses and his oppressed people.

The third protest is given in 4:1-9. Here, Moses says that the people will not believe that Jehovah has sent him. He wanted some sign to prove his authority. So, God gave him the rod-serpent (3:2-5), the leprous hand (3:6-7), and the power to convert water into blood, a sign similar to the test.

Finally, Moses pleaded his lack of eloquence (3:10-17). Human inadequacies, however, are no excuse for evading a divine assignment. God assured Moses again (3:11-12) but was displeased at his failure to trust His promises (3:12). Nevertheless, God gave Moses the assistance of eloquent Aaron.

3. *The Return to Egypt (4:18-31)*

In v. 18-23, Moses arranged with his father-in-law to return to Egypt. On the way there, he became desperately ill because he had failed to circumcise his son (4:24). This circumcision was the outward sign of the Abrahamic covenant (Genesis 17:10-14), just as the circumcision or cleansing of the heart is the sign of the new covenant (Romans 2:29). The reason for Moses' failure in not circumcising his son is not clear. It may have been due to his desire to please his wife, Zipporah. So, along the way and perhaps against her will, she performed the rite, and Moses became well again (4:25-26).

No longer disqualified by disobedience, Moses was met by Aaron (4:27-28). Then, the two leaders visited their people and performed the miraculous signs of the redemptive plan, and the Israelites believed (4:29-31).

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C. THE ENCOUNTERS WITH PHARAOH (5:1-7:13)

1. *First Encounter and the Outcome* (5:1-23)

In the initial approach of Moses and Aaron to Pharaoh they encountered firm resistance (5:1-9). The proud tyrant of Egypt scorned Israel's God and imposed heavier burdens upon his people (5:10-19). The increased burdens brought immediate reaction from them (5:20-21). Moses was perplexed, and his faith was severely tested. He had followed God's directions, and the fortunes of Israel only worsened. The dawn of God's great deliverance was to be preceded by the darkness of great difficulties. Moses did well in turning to God in prayer (5:22-23).

2. *The Charge to Moses and Aaron* (6:1-13)

The bad news from Egypt's Pharaoh was countered by the good news from Israel's God. He assured Moses and Aaron that the time had come for him to fulfill His promises to Israel, promises made to their fathers (v. 1-8). He is a covenant-keeping God. In v. 6, the word *redeem* occurs for the first time in the Bible, and the redemption of Israel was at hand. This redemption from Egyptian bondage is a type of man's redemption from the slaveries of sin. Israel's redemption is now assured (vv. 9-13).

3. *Genealogies of Moses and Aaron* (6:14-27)

Abbreviated genealogies are given here of the human instruments Moses and Aaron - in the deliverance of Israel from Egyptian enslavement. The family of Levi is given in detail to show the importance of the priesthood in the founding of the nation of Israel.

4. *Pharaoh Confronted Again* (6:2-8 - 7:13)

The deliverer of Israel is now encouraged to resume his task (6:28 - 7:7). When Pharaoh was confronted, he asked for an authoritative sign. The rod-serpent miracle followed (7:8-13). Aaron's serpent swallowed up the serpents of Egypt's magicians. Likewise, God would surely triumph over Egypt's pagan powers.

D. THE FIRST NINE PLAGUES (7:14--10:29)

In the judgment of the plagues, we see again how Israel's God took the initiative in delivering His people from the tyranny of Egypt, as He does in every man's redemption.

1. *First Plague: The Pollution of the Nile* (7:14-25)

The Nile River was sacred to the Egyptians, and its defilement was a severe blow to the paganism of the land. This seven-day scourge was a severe physical calamity.

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2. *The Plague of Frogs* (8:1-15)

A second national catastrophe came to Egypt in the form of an army of frogs.

3. *The Plague of Lice or Gnats* (8:16-19)

These insects have been variously described. The King James Version calls them lice; Smith-Goodspeed, mosquitoes; Berkeley and the Revised Standard Version, gnats. These insects were likely the fever-carrying sand flies that were prevalent in the Near East.

4. *The Swarms of Flies* (8:20-32)

This pestilence was afflicted only upon the Egyptians (8:29). It is clear that the Israelites were safe in Goshen.

5. *The Death of the Egyptian Cattle* (9:1-7)

The murrain or fever of the fifth plague affected only the cattle of the Egyptians.

6. *The Plague of Boils* (9:8-12)

Here, the boils broke forth upon both humans and animals (9:9).

7. *The Plague of Hail* (9:13-35)

Hail was rare in Egypt. This natural phenomenon should have impressed Pharaoh and his people because the Egyptians deified the forces of nature.

8. *The Plague of Locusts* (10:1-20)

Locusts in great numbers were carried by a strong east wind into Egypt and devoured the remaining crops.

9. *Three Days of Darkness* (10: 21-29)

The ninth plague was a darkness so intense that the sun itself seemed to be blotted out, and all regular activities were paralyzed for three days.

E. FINAL WARNING AND FIRST PASSOVER (11:1 - 12:28)

1. *The Last Warning* (11:1-10)

The final blow is soon to be struck before Israel departs from Egypt. The announcement is given in this passage. Although the previous nine plagues had failed to bring complete deliverance

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because of Pharaoh's stubborn resistance and hardened heart, this final visitation of judgment would succeed.

So, the hope of Israel is renewed, and the people anticipate their freedom. The actual occurrence of the promised tenth plague is recorded in 12:29-36.

2. *The First Passover* (12:1-28)

The Exodus was to mark the beginning of a new life - nationally and spiritually - for the Israelites. The new era brought a new calendar to God's people. Their sacred or religious year was to begin with the month of Abib [AH-beeb] (or Nisan) [NEE-saan], which corresponds to our March (12:1-2), though sometimes its closing days moved into April. Its exact date followed lunar changes, similar to our Easter date.

In 12:6-14 we have the institution of the Passover. The Passover meal was primarily to be a family affair, and the lamb was the central figure of the occasion. After the sprinkling of the protecting blood, the shielded Hebrew household gathered to eat the roasted lamb with unleavened bread and bitter herbs (12:7-8). The meat of the lamb was to give strength to the leaven, usually (though not always) a symbol of uncleanness and sin in the Scriptures and was forbidden at the Passover meal.

The bitter herbs were to serve as a reminder of the bitterness of the Egyptian oppression from which God would soon deliver His people. The Passover meal was to become an annual observance (12:14). Like the Lord's Supper, the Passover was instituted prior to the great deliverance itself.

We see in the festival of the first Passover the foreshadowing of the sacrifice of Calvary, the spotless Lamb of God "slain from the foundation of the world" (Revelation 13:8). Paul wrote that Christ our Passover lamb was sacrificed for us (1 Corinthians 5:7).

The writer to the Hebrews said, "The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!" (9:13-14)

Peter also writes of the Lamb of God's providing, "For you know that it was not with perishable things, such as silver or gold ... but with the precious blood of Christ, a lamb without blemish or defect" (1 Peter 1:18-19). George Williams aptly observed: "Abel's lamb redeemed one man; the Paschal lamb, one family; the Day of Atonement lamb, one nation; the Lamb of Calvary, the whole world!" (*The Student's Commentary on the Holy Scriptures.*)

In verses 15-20, we have the institution of the Feast of Unleavened Bread. The unleavened bread symbolized the holy life of separation from sin that should characterize the people of God following their deliverance from Egypt.

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Eventually, the two feasts—the Passover and the Unleavened Bread—were celebrated in an eight-day religious festival. The twenty-four-hour Passover was followed by the seven days of the Feast of Unleavened Bread (see Deuteronomy 16:3).

F. THE TENTH PLAGUE AND THE EXODUS (12:29 - 15:21)

1. *The Record of the Tenth Plague* (12:29-36)

Now, upon Pharaoh and Egypt came the final plague. The destroying angel visited every home -where the blood was not applied - from the palace to the poorest man's dwelling. Pharaoh's oldest son was slain as God had warned (Exodus 4:23). A great cry of distress arose in the night, and the Israelites were given their freedom (12:31-36).

2. *The Exodus Begun* (12:37-51)

That very night, the Israelites pulled up stakes and started their epic migration (12:37-39). After 430 years the sojourn in Egypt was finally at an end (12:40-42). The people took with them articles of silver and gold and clothing that they obtained from their Egyptian neighbors, for whom the Israelites had done so much during their years in Egypt. The Passover was made a continuing memorial of the act of redemption (12:43-51).

In verse 37, we are told that the number of Israelites who left Egypt for Canaan was 600,000 men, excluding women and children. Therefore, the total number, including women and children, must have been two to three times as great, or nearly two million people (see Numbers 1:46; 26:51).

3. *The Sanctification of the Firstborn* (13:1-16)

The firstborn who had been miraculously spared were to be given to God (13:1-2). Those who are redeemed from sin are to live the life of holiness (see Romans 12:1; 1 Corinthians 6:19-20).

The firstborn son was highly honored among the Hebrew people. In dedicating their oldest son, these parents gave their best to God. They also consecrated the best of their material possessions—the firstborn of their cattle and sheep. In these directives and dedications, we see Old Testament foundations for the New Testament life of holiness. Holy living in any dispensation demands our best for God.

Moses emphasized again the memorial of the Passover, by which the people were to be reminded of their nation's deliverance (13:3-10). The formal directions for the sanctification of the firstborn are given in 13:11-16. Through this rite, the Hebrew people were reminded annually of their redemption, and the children were taught the significance of the Passover.

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4. *From Succoth [SOO-kuhth] to Etham [ay-TAWM] (13:17-22)*

God led the Israelites in their journey from Egypt. He delivered them from the warlike Philistines [FI-luh-steen] and took them through the wilderness by the Red Sea (13:17-18). On this journey, Moses took with him the bones of Joseph (Gen. 50:24-25), for this distinguished Israelite's grave was not to be permanently in a foreign land. He was to be buried in Canaan, near the well of Jacob, his father, and the sacred oak (Genesis 35:4).

The cloud of glory - the pillar of cloud and fire - became known later as the Shekinah [shuh-KAI-nuh], meaning "abiding" or "dwelling." These manifestations were symbols of God's protection and guidance (13:21-22).

5. *The Crossing of the Sea (14:1-31)*

Now, the Israelites found themselves in a predicament. The sea was before them, and Pharaoh's chariots were behind them (14:1-12).

But Moses assured his people of their redemption. He said to them, "Do not be afraid. Stand firm, and you will see the deliverance of the LORD" (14:13). When Moses lifted his hand over the sea, "a strong east wind" opened a path for God's people. The fact that God drove back the sea with a wind does not make the crossing any less a miracle than if He had simply spoken and the sea would have divided. He simply drafted the forces of nature to assist him in accomplishing his purposes.

When the Egyptians followed the Israelites into the roadbed of the sea, Moses lifted his hand again, and the watery walls collapsed, and Pharaoh and his army were drowned. Thus, God frustrated Pharaoh's last attempt to enslave his people.

6. *The Songs of the Redeemed (15:1-21)*

- a. The song of Moses (15:1-18). On the victory shore of the Red Sea, this redeemed group broke forth in their "Song of Triumph." How could they keep silent in the presence of such mercies! Their marvelous freedom was the Lord's doing (15:1-10). The people praised him for his holiness, power, and steadfast love (15:11-13). Their great deliverance would have a telling effect on neighboring nations (15:14-16). Their inheritance of the Promised Land would be through God's mercy and strength alone (15:17). Their voices joined in one glad chorus of praise (15:18).
- b. The song of Miriam (15:19-21). Led by Miriam, the sister of Moses, a chorus of women gave praise to God for His mighty deliverance at the Red Sea. With these glad notes, this section of the Book of Exodus closes.



NOTES

Amram [AM-ram]
Jochebed [JOK-uh-bed]
Cherith [KER-ith]
Midian [MID-ee-uhn]
Sinai [Sie-nie]
Midianite [mid-ee-uh-NYT]
Reuel [ROO-el]
Zipporah [ZI-por-uh]
Yahweh [YAH-way]
Abib [AH-beeb]
Nisan [NEE-saan]
Succoth [SOO-kuhth]
Etham [ay-TAWM]
Philistines [FI-luh-steenz]
Shekinah [shuh-KAI-nuh]

CHAPTER 4. THE JOURNEY TO SINAI (15:22 - 18:27)

NOTES

The redeemed Israelites did not linger long at the scene of triumph. They began their travels through the wilderness of Shur [shoor] and Sin and across the peninsula of Sinai. In this section of the Book of Exodus, we travel with them toward Sinai.

A. BITTER WATERS MADE SWEET (15:22-27)

The first test of the redeemed host came in the Wilderness of Shur at the waters of Marah [MAR-uh], meaning bitterness (15:23). This desert well was full of brackish water, and the Israelites were thirsty. They discovered here that the path of obedience sometimes leads to adversity and testing. "The people murmured against Moses" - a recurring sin of the Israelites (15:24). Moses' task of guiding nearly two million people, inexperienced in travel, in their epic journey was no little assignment. It would have been responsibility enough had he been able to rely always upon the loyalty and support of the people. Unfortunately, their frequent complaining added to his burdens.

With the use of a natural element - a tree - God miraculously sweetened the waters of Marah (15:25). Here we see God as the Healer of Israel (see Deuteronomy 32:39; Psalm 103:3). Perhaps here we foresee the cross of Calvary and healing from the bitterness of sin. (Isaiah 53:5; 1 Peter 2:24).

After their testing at Marah, the Israelites moved to Elim [ee-LEEM], where they found a refreshing oasis (v. 27). Here were twelve wells (one for each of the twelve tribes, not yet as distinct as they would later be) and seventy palm trees (one for each of the seventy elders to be appointed in due time).

B. MANNA AND QUAIL (16:1-36)

1. Human Hunger; Divine Provision (16:1-21)

From Elim, the Israelites moved into the desolate Wilderness of Sin, a sandy section of the southwestern Sinai Peninsula. This area was quite different from the fertile plains of Goshen, where food was plentiful (16:3). The people were now confronted with a severe food problem. Again, they murmured against Moses and Aaron. They were indeed forgetful of God's mighty deliverance at the Red Sea and his promises to them.

God's provisions were forthcoming. First of all, the provided manna derives its name from the Hebrew man hu, or "What is it?" This was the question the people asked when they saw their daily bread come like frost upon the ground. This unique substance was like coriander seed (a small, whitish-grey seed) and tasted "like wafers made with honey" (16:31) or like fresh oil (Numbers 11:8). The wilderness manna foreshadowed Christ, the Bread which came down from heaven (John 6:30-41).

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The meat for the evening meal in the wilderness consisted of quail. These well-known migratory birds of the Egypt-Palestine area arrived and surrounded the camp just as God predicted they would (16:13).

2. *Manna and the Sabbath [SAB-uth]* (16:22-30)

This section indicates that the Sabbath was part of the Hebrew tradition prior to the giving of the Ten Commandments. God's pattern of activity in creating the world was undoubtedly the original basis of the Sabbath (Genesis 2:3).

Normally, the people were to gather one omer of manna a day, or about six and one-half pints per person in the family. On the sixth day the people were to gather two omers in preparation for the Sabbath. At any other time, more than a day's supply would not keep (16:24; see also verses 20-21).

3. *The Memorial Manna* (16:31-36)

A golden pot of manna, preserved from decay, was kept by Aaron and his successors as a tangible memorial of God's presence and provisions in the barren wilderness (16:32). This golden pot of manna was placed in the ark in the Tabernacle (Hebrews 9:4). Manna was eaten by God's people during the forty years of wilderness wanderings and until they began eating the produce of Canaan (16:35; Joshua 5:10-12).

C. WATER FROM THE ROCK (17:1-7)

The last stop before Mount Sinai was Rephidim [REF-ih-dim] (17:1), of which the exact location is not known. Here, the people murmured against Moses because of the lack of water (17:2-3). God directed Moses to take his rod and strike a rock, and water flowed miraculously from it (17:6).

Here is a beautiful symbol of Christ, the smitten Rock (1 Corinthians 10:4). Our spiritual thirst is satisfied forever by Christ (John 4:10, 14). As water was provided at Rephidim for all who appropriated it, salvation is available for everyone who will lay hold of it by faith (John 7:37-38; Revelation 22:17).

D. THE DEFEAT OF THE AMALEKITES [uh-MAL-uh-kyts] (17:8-16)

At Rephidim, we have the first attempt outside of Egypt for anyone to interfere with Israel's march to Canaan. The aggressors were the Amalekites, who were related to the Edomites, descendants of Esau (Genesis 36:12). The Amalekites were a nomadic people of the Sinai Peninsula and the Negeb and the implacable foe of Israel.

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In v. 9, we meet Joshua for the first time in the sacred history of God's people. Here, as Moses' chief warrior, Joshua selects his fighting men and leads them victoriously against the Amalekites (17:10-13). Moses, with the assistance of Aaron and Hur, prevailed in prayer for Israel's victory (17: 10-12). The uplifted hands of Moses were a symbol of an uplifted heart and an utter dependence upon God. After victory came, Moses erected an altar, which he called Yahweh-Nissi [NEE-see], meaning "the Lord is my banner." Through divine resources, victory is assured over the enemies of Israel.

E. MOSES AND JETHRO (18:1-27)

1. *The Visit of Jethro* (18:1-12)

Apparently, prior to the deliverance from Egypt, Moses had sent his wife, Zipporah, and her sons (Gershom and Eliezer) back to Jethro in Midian. Impressed by the mighty deliverance at the Red Sea, Jethro now comes with Zipporah and her sons to visit Moses (18:2-3). At the "mountain of God" (Horeb or Sinai; see Exodus 3:1), Moses, Aaron, and the elders of Israel join Jethro in a sacrificial meal in connection with the "burnt offering" and other sacrifices in honor of the God of Israel's deliverance (18:12).

2. *Counsel Regarding Administration* (18:13-27)

In observing the heavy burdens Moses carried in governing the migrating nation, Jethro gave his son-in-law some valuable counsel. He suggested that Moses appoint able men to assist him and handle personally only the more difficult matters of administration. This sound counsel was approved of God (18:23) and blessed of him (see Numbers 11:14-17).

Perhaps this ancient example of administration helped the leaders of the Early Church to establish the office of deacon in order to free the apostles for their spiritual ministries (Acts 6:1-7). Following Moses' acceptance of his counsel, Jethro departed (18:27).

Shur [shoor]
Marah [MAR-uh]
Elim [ee-LEEM]
Rephidim [REF-ih-dim]
Sabbath [SAB-uth]
Amalekites [uh-MAL-uh-kyts]
Nissi [NEE-see]

CHAPTER 5. THE COVENANT AND THE LAW (19:1 - 24:18)

NOTES

In this section of Exodus, we take a significant step forward in the revelation of God's redemptive purpose to Israel—the making of the covenant and the giving of the law.

A. THE COVENANT IS MADE (19:1-25)

1. *Israel Arrives at Sinai* (19:1-2)

After Rephidim, Moses led Israel into the wilderness before Mount Sinai. In this wilderness sanctuary, with the “mountain of God” towering like a huge altar before them, the people of special destiny waited for the revelation of God.

2. *Israel Accepts the Covenant* (19:3-8)

It was on Mount Sinai that Moses received his commission to lead the people of God out of Egypt. Now, on this same mount, he went before God for further guidance. Here, God gave him a message for Israel. God reminded the redeemed multitude of his strong and tender care in delivering them from the afflictions of Egypt (19:4). He had done for Israel what the eagle does for her young (see Deut. 32:11-12).

The purpose of God's goodness was redemptive. I “brought you unto myself” (19:4). We are delivered from the bondage of sin and brought into fellowship with God. Centuries later, Peter declared, “For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God” (1 Peter 3:18). And, Paul wrote: “But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.” (Ephesians 2:13)

The covenant of God was to be conditioned by faith and obedience (19:5-6). If God's people met the conditions, they would be “a treasured possession” unto him. Those of faith and obedience today are likewise favored. Peter declared, “you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9).

The covenant people were to be a holy people (19:6). Adam Clarke said: “They should be a holy nation, saved from their sins, righteous in their conduct, holy in their hearts; every external rite being not only a significant ceremony, but also a means of conveying light and life, grace and peace, to every person who conscientiously used it.”

In verse 8 we have Israel's acceptance of the covenant. This covenant was not simply imposed. It was voluntarily accepted. By Israel's response the covenant was lifted into the realm of faith and became much more than a mere legal agreement.

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3. *Israel Prepares for God's Revelation (19:9-15)*

The majesty of God was impressed upon the encamped Israelites. They were to see the cloud, a symbol of God's presence and protection. They were to hear God's voice so that they would believe the message delivered by Moses (19:9). Thus, in a magnificent way, God revealed His will (see Isaiah 6:4). The holiness of God was to be impressed upon the people. They were to sanctify themselves by observing external rites of purification. They were to wash their clothes and refrain from the intimate relationships of marriage (19:10, 14-15). Respect for the person of God was taught by prescribing a certain distance from the mountain to be observed by the people (19:12-13).

4. *Israel's Leaders in God's Presence (19:16-25)*

Early on the third day the lightning flashed and the thunder rumbled out of the thick cloud that covered Mount Sinai. Moses led the people from their tents to the foot of the mountain (19:17). Then "the LORD descended upon it [Mt. Sinai] in fire" (19:18). Here is the third sign of God's presence - along with the lightning and the thunder. God summoned Moses and Aaron to the summit of the mountain and revealed to them the Ten Commandments and other laws by which the new nation was to be guided (19:24).

B. THE LAW IS GIVEN (20:1-17)

Following Israel's acceptance of the covenant, the commandments were given to them. These commandments were designed to teach Israel to love God and to practice the righteousness that exalts a nation. Matthew Henry calls the Decalogue "that great charter by which Israel was incorporated." The commandments are an expression of God's eternal nature and His concern for men and nations. They are lasting moral and spiritual principles to guide people of faith. They were to have continuing significance, as Jesus indicated (Matthew 5:17-18). They are as essential today as they were when God gave them to Moses.

The Ten Commandments, or Decalogue [DEK-uh-log] (from the Greek, "ten words" or "ten sayings"), were written on two tablets of stone. It is commonly believed that the first four commandments were written on one tablet and the last six on the other. The first four were upward in their reach and the last six were outward in their thrust. Jesus made this same distinction between duties to God and duties to people when He said: "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like unto it: Love your neighbor as yourself. All the law and the prophets hang on these two commandments." (Matthew 22:37-40)

1. *The First Table (20:1-11)*

- a. The primacy and uniqueness of God (20:1-3). This commandment is first in place and first in importance. A right concept of God is the foundation of a vital faith.

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- b. The spirituality of God (20:4-6). The second commandment is a prohibition against idolatry of any kind. It sets forth the spirituality of God. Jesus said, "God is Spirit, and his worshipers must worship him in spirit and in truth." (John 4:24)
 - c. The sacredness of his person (20: 7). This third directive forbids the use of God's name in a profane-light, careless, irreverent-manner.
 - d. The sanctuary of the days (20:8-11). The Sabbath is both man's day and God's day. It was designed to commemorate the work of creation, remind us of God, turn man's mind to spiritual things, provide opportunity for public worship, and give time for rest from unnecessary labor.
2. *The Second Table* (20:12-17)
- a. The basis of family life (20:12). This fifth law is the "first commandment with promise" (Ephesians 6:2). Respect for parents is the foundation of personal and national life. This law's best commentary is the Book of Proverbs and Ephesians 6:1-3.
 - b. The sanctity of human life (20:13). This sixth commandment was given to safeguard human life. Jesus interpreted this principle and the four that follow to include heart motive as well as outward act (see Matthew 5:21-28).
 - c. The sacredness of marriage (20:14). This seventh law emphasizes the sacredness of the basic institution of society. The disintegration of family life in our day calls for a new emphasis upon this divine standard for purity of heart and life.
 - d. The right of possession (20:15). This eighth commandment requires respect and right treatment of others in regard to property and economic values. A Christian philosophy of life never ignores the field of economics.
 - e. The demand for truthfulness (20:16). This ninth directive warns against the evils of untruthfulness, slander, false testimony, and perjury. It is intended to safeguard man's reputation by the principles of honesty and sincerity.
 - f. The prohibition of covetousness (20:17). This final commandment searches the heart and warns against the evils of greed. The Decalogue begins with a right concept of God and ends with the right desire of the heart. Both are essential to righteousness. Both belong in this directory of the devout life.

C. THE PEOPLE FEAR GOD (20:18-21)

Here the narrative is resumed. The commandments having been recorded, we now return to the people standing before the sacred mountain. The phenomena of the majesty of God - the lightning, thunder, trumpet blast, and smoke - combine to make this experience an occasion of awe. This fearful response was seen as a means to deter the people from sin (20:20). The desire of the people for a mediator between them and God was realized in the person of Moses (20:19, 21).

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D. THE LAWS OF THE COVENANT (20:22 - 23:33)

In this section of Exodus, we have what is termed the Book of the Covenant [KUH-vuh-nuhnt] (24:7). It is also described as “laws” (24:3) or “everything the Lord had said” (24:4). The Book of the Covenant consisted mainly of judicial statutes designed to govern Israel under the prevailing cultural conditions of their day.

The judicial laws pertained to such matters as property rights, administering justice, punishing criminals, and court procedures. The book of the covenant contained also important ceremonial laws concerned with such matters as worship, sacrifices, the priesthood, and the religious festivals.

While the Decalogue contained timeless and unchanging moral principles, the Book of the Covenant consisted mainly of judicial and ceremonial laws applicable primarily to the ancient nation of Israel. However, some of the underlying principles of these varied laws, such as fairness, justice, and equality, are as valid today as they were then.

1. Laws Regarding the Altar (20:24-26)
2. Laws Concerning Slavery (21:1-11)
3. Laws Relating to Capital Crimes (21:12-17)
4. Laws Regarding Non-Capital Offenses (21:18-32)
5. Laws Concerning Property Rights (21:33 - 22:17)
6. Laws of Moral and Religious Concern (22:18 - 23:9)
 - a. Capital crimes (22:18-20)
 - b. Various duties (22:21-31)
 - c. Administration of common justice (23:1-9)
7. Laws Governing Festivals and Holidays (23:10-19)
 - a. The Sabbaths (23:10-13)
 - b. The religious festivals (23:14-19)
8. God's Final Exhortations (23:20-33)

Here we have the concluding section of the book of covenant. Rather than containing more laws, this section is comprised of promises, warnings, and reminders. It is God's farewell speech to the redeemed multitude as they prepare to leave Sinai and set out for Canaan, the land of their inheritance.

- a. Assurances of the Divine Presence (23:20-23)
- b. Rewards of obedience (23:24-33)

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E. THE RATIFICATION OF THE COVENANT (24:1-11)

Following the giving of the Ten Commandments and the book of the covenant, we find stressed again the voluntary acceptance of the covenant (see 19:7-8). Moses alone is permitted to go to the top of the mountain (24:2). Aaron and his sons, Nadab [NEI-dab] and Abihu [ah-BEE-hoo], and the seventy elders were to occupy a position between Moses and the Israelites below (24:1-2).

1. *The Covenant Sealed by Blood* (24:3-8)

The response of the people to the conditions of the covenant was wholehearted (24:3, 7). Moses erected an altar and twelve pillars, representing the twelve tribes of Israel (24:4). The blood of the sacrifices was sprinkled half on the altar and half on the people (24:6-8). Thus, God and Israel “were mutually bound by this covenant. God was bound to the people to support, defend and save them; the people were bound to God to fear, love, and serve him” (Adam Clarke).

Here the significance of the covenant in Israel’s history is underscored again. The covenant is the ultimate frame of reference for the understanding of the nation of Israel and the truths of the Old Testament. The Old Testament is the old covenant.

In this Old Testament incident of the sealing of the covenant with blood we are peeping over the mountains to the days of the new covenant of God with His people. In the new covenant the blood of Christ takes the place of that of the sacrificial animal of the old covenant (Matthew 26:28; Hebrews 9:11-28; 1 Peter 1:2).

2. *The Covenant Feast* (24:9-11)

Moses, Aaron, Nadab, Abihu, and the seventy elders saw a manifestation of God’s glory and person (24:10). The supreme revelation, however, of God to man is through the incarnation of Christ (John 1:14). The ratification of the covenant was concluded with a sacrificial meal (24:11).

F. ON THE MOUNT FOR FORTY DAYS AND NIGHTS (24:12-18)

Moses was summoned again into the presence of God to receive the “tables of stone” on which were written what he had previously been given orally (see 31:18). He delegated authority to Aaron and Hur until his return (24:14). During his forty days and nights on the mountain, Moses neither ate bread nor drank water (34:28; Deuteronomy 9:9). The presence of God sustained him in similar fashion as it did Elijah (1 Kings 19:8) and our Lord (Matthew 4:2).

Decalogue [DEK-uh-log]
covenant [KUH-vuh-nuhnt]
Nadab [NEI-dab]
Abihu [ah-BEE-hoo]

CHAPTER 6. THE TABERNACLE IN THE WILDERNESS (25:1 - 40:38)

NOTES

This final section of Exodus includes a number of significant events in the life of the nation of Israel. Moses spent forty days and nights on Mount Sinai receiving the divine design for the Tabernacle [TAB-er-NAK-ul], including the establishment of the priesthood (25:1-31:18). Then follows the tragic interlude, which Alexander Maclaren calls "The Swift Decay of Love," when the Israelites turn to idolatry and break their covenant with God. Moses makes intercession for them and the covenant is renewed (32:1 - 34:35). In the final chapters we have the actual preparation of materials, the building of the Tabernacle, and the coming of the glory of the Lord upon it (35:1-40:38).

A. DIVINE PLANS FOR THE TABERNACLE AND THE PRIESTHOOD (25:1 - 31:18)

1. *The Gifts for the Tabernacle* (25:1-9)

Moses comes from the presence of the Lord to communicate again with the people (25:1-2). He speaks of the gifts needed for the building of the Tabernacle. The Israelites were to donate three metals - gold, silver, and brass (25:3). They were to contribute various other kinds of materials (25:4-7). They were to be enlisted in bringing this project to reality, and they were to follow the divine blueprint (25:8-9). This Tabernacle existed in the heart of God before it was erected on desert sands.

2. *The Ark and the Mercy Seat* (25:10-22)

- a. The Ark of the Covenant (25:10-16). Of the furnishings of the Tabernacle the ark was the most sacred of all. It was a chest made of acacia wood overlaid with pure gold. It was 45 inches long and 27 inches wide and deep. The ark contained the tables of stone on which were inscribed the Ten Commandments (25:16; Deuteronomy 10:5; 1 Kings 8:9) and a pot of manna and Aaron's rod (Exodus 16:33; Hebrews 9:4; Numbers 17:10). The ark was a symbol of God's presence and was located in the holy of holies in the Tabernacle and later in the Temple.
- b. The mercy seat (25:17-22). The rectangular lid of the ark was called the mercy seat. It was a plate of pure gold adorned with a golden cherub at each end, with wings spread and face toward the center. At the center of the mercy seat was the throne of Yahweh, symbolized by the light known as the Shekinah (25:22; Numbers 7:89; 2 Kings 19:15; Psalm 80:1; Isaiah 37:16).

3. *The Table of Bread of the Presence* (25:23-30)

Made of the same kind of wood as that of the ark, the table of Bread of the Presence was 36 inches long, 27 inches high, and 18 inches wide (25:23). It was overlaid with pure gold (25:24).

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Further details of design and structure are given in verses 24-28. The utensils were to be of pure gold (25:29). The shewbread, or “Bread of the Presence,” consisted of twelve loaves of unleavened bread. They were placed on the table, in the presence of God, and changed every Sabbath day (see Leviticus 24:5-9). They symbolized Christ as the Bread of Life (1 Peter 2:9; Revelation 1:6).

4. *The Golden Lampstand (25:31-40)*

The ornate lampstand is described in detail in these verses. It took an entire talent (or 108 pounds) of pure gold to make this lampstand. Its value has been estimated at many thousands of dollars. Its 7 lamps were to illumine the holy place. It is a symbol of Christ as the Light of the world.

5. *The Tabernacle, Altar, and Court (26:1-27:21)*

The tabernacle or “tent of meeting” (Hebrew, “the dwelling”) was to be constructed according to the divine pattern received by Moses on Mount Sinai (25:9; 26:30). The Tabernacle was to be placed in a court 75 feet wide and 150 feet long. This court was to be enclosed by white linen curtains suspended on 60 posts, 7½ feet high.

Toward the western end of the court the Tabernacle proper was to be placed. It was an oblong tent, 45 feet in length, and 15 feet in width and height. The interior of the Tabernacle was divided into two rooms. The first was the “holy place,” and was 30 feet long and 15 feet wide. The inner room was known as the “holy of holies,” and was a perfect cube, 15 feet in width, length, and height. Between these two rooms was a beautiful veil embroidered with cherubim [CHAIR-uh-bim].

In addition to the Tabernacle proper the court contained the altar of burnt offerings and the brazen laver (basin). The gate of the court, made of linen, blue, purple, and scarlet, faced the east on the front, and was 30 feet high. See the “Plan of the Tabernacle” that follows.

- a. The coverings of the Tabernacle (26:1-14). In 26:1-6 we have a description of two sets of linen curtains. In 26:7-13 we have the specifications for eleven curtains of woven goats’ hair. Over these curtains were two protective outer coverings—one of dyed rams’ skins, the other of badger or sealskins (25:5).
- b. The walls of the Tabernacle (26:15-30). The boards provided the wooden framework supporting the various coverings. These boards were of acacia (shittim) wood and overlaid with gold. Details of construction are given in this passage.
- c. The veil and outer curtains (26: 31-37). The veil in the Tabernacle separated the holy of holies from the holy place and the outer court (26:31-33). People were to come to God only by the blood of sacrifice and through the priesthood. The holy of holies symbolized the heavenly sanctuary into which Christ was to enter once for all with his own blood as a sacrifice for the sins of all men (Hebrews 9:23-26). In 26:35 we have the arrangement of the furniture in the holy place. And, in 26:36-37 we have a

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description of the curtain or screen that was to cover the open end of the Tabernacle.

- d. The brazen altar (27:1-8). Here we have a description of the great altar for the general sacrifice of animals. This altar was built of acacia wood overlaid with bronze. It was 7 and a half feet square and 4 and a half feet high. It was to stand midway between the outer entrance of the court and the door of the Tabernacle. It typifies the death of Christ, our whole Burnt Offering, who gave himself to God (Hebrews 9:11-15).
- e. The court of the Tabernacle (27:9-19). The details of the construction of this enclosed court are given here. This enclosure, open to the sky, surrounded the Tabernacle.
- f. The oil for the lamp (27: 20-21). The purest kind of olive oil was to be provided for the sanctuary lamp. This lamp was to burn day and night (Leviticus 24:1-4; Numbers 8:1-4). The care of this lamp was a part of the priests' daily responsibility.

6. *The Garments of the Priesthood* (28:1-43)

In the priesthood of Aaron and his sons and in the garments of the high priest we have symbolisms that cannot be understood apart from Christ, whose glory and beauty and perfections are here prefigured. An explanation of these symbolisms cannot be given within the limitations of this lesson. It is hoped that the reader will explore further these truths with the help of such Bible commentaries and other resources as may be available.

- a. Aaron and his sons (28:1-5). Moses is directed to consecrate Aaron and his sons for the priesthood of the nation of Israel. (For further details on the ordination of the priests see Leviticus 8-9). Aaron typifies Christ, our greater High Priest (Hebrews 9:11-15). The priestly robes represent the beauty and glory of our Christ. The outward robes reflect inner graces and virtues.
- b. The ephod [EH-faad] (28:6-14). The ephod was an apron-like garment worn under the breastplate and held together by an embroidered girdle. It was supported by two straps over the shoulder. On each of these straps was an onyx stone engraved with the names of six tribes of Israel. When, therefore, the high priest ministered before the Lord, he was representing all twelve of the tribes of Israel.
- c. The breastplate (28:15-30). The breastplate was a square piece of cloth made of the same material as the ephod. On this breastplate were four rows of precious stones, each row containing three stones twelve in all. On these stones were the names of the twelve tribes of Israel, who were to be brought continually before the Lord (28:29). The Urim [YUR-uhm] and Thummim [THUH-muhm] (28:30), meaning literally "lights and perfections," were perhaps two precious stones which were placed in a receptacle in the breastplate of the high priest.
- d. The robe of the ephod (28:31-35); This robe was a separate plain blue garment over which the ephod and the breastplate were placed. Around the fringe of the skirt of this robe pomegranates were embroidered and bells were attached.

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- e. Turban and golden head plate (28:36-38). The mitre [MY-ter] of 28:37 was a distinctive type of turban worn by the high priest (see Zechariah 3:5). On this turban was a plate of gold on which was inscribed these words: "HOLINESS TO THE LORD" (28:36). The high priest sought for the acceptance of his people before a holy God.
- f. Garments for the other priests (28:39-43). While the turban (mitre) was worn only by Aaron, the high priest, the coat - or long, white linen robe - was to be worn by the ordinary priests, whom Moses consecrated (28:39-41). These priests were to be provided also with linen trousers (28:42).

7. *The Consecration of the Priests* (29:1-37)

There were four phases to the ritual of the consecration of the priests: (1) the washing, (2) the installation, (3) the anointing with oil, and (4) the offering of sacrifices.

- a. The washing (29:4). The ritual of washing symbolized the high priest's need for the cleansing of regeneration [ree-jeh-nr-AY-shn] and for perfecting holiness in the fear of God (see 2 Corinthians 7:1).
- b. The investiture (29:5-6, 8-9). The priests were clothed with the special attire of their office, symbolizing their spiritual ministries.
- c. The anointing (29:7). The priests were anointed with oil, symbolizing the unction of the Holy Spirit and the endowment of his gifts and graces.
- d. The sacrificial offerings (29:10-37). The sacrifices were threefold - a sin offering (29:10-14); a burnt offering (29:15-18); and a sacrifice of installation or ordination (29:19-37).

8. *The Daily Sacrifice* (29:38-46)

- a. Morning and evening sacrifices (29: 38-42). Two lambs, one for the morning and the other for the evening, were to be offered daily (cf. Num. 28:3-8).
- b. The promise of His presence (29:42-46). Here God promises to sanctify the Tabernacle with his presence and to be an abiding reality to Israel's priesthood and people. God's people were to acknowledge him, or live gratefully in fellowship and in obedience (29:46).

9. *Concluding Directions for the Tabernacle* (30:1 - 31:11)

- a. The altar of incense (30:1-10). This small altar was to be placed in the holy place, directly in front of the veil that concealed the ark in the holy of holies. This altar was made of acacia wood and overlaid with gold. It was 1 and a half feet square and 3 feet high. It was equipped with inseparable horns on the four upright comers and with staves for transporting it. On this altar Aaron was to offer incense twice daily (30:7-8). The formula for that incense was divinely prescribed (see 30:34-38). The altar was to be cleansed by the atoning blood each year (30:10; also see Revelation 8:3-5).

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- b. The ransom money (30:11-16). Every Israelite, aged twenty or older, was required to pay one half-shekel (about half of a dollar) as “an atonement” for his soul (30:16). The rich and poor were to pay the same, for all lost men are on equal footing before God (30:15). For the use to which this first Tabernacle tax was put see Exodus 38:25-28.
- c. The brass laver (30:17-21). This laver was a basin for water in which the priest was to wash his hands and feet before entering the holy place. It stood between the brazen altar of burnt offering and the Tabernacle. It symbolized “the washing of water by the word” (Hebrews 10:22; Ephesians 5:25-27).
- d. The anointing oil (30:22-33). The recipe for this oil was divinely specified. The oil was a symbol of the Holy Spirit. Those who are cleansed and filled with the Spirit worship God in the beauty and fragrance of holiness (30:29).
- e. The holy incense (30:34-38). The ingredients of the incense, like the anointing oil, are given in detail. The fragrance of the incense was to serve as a reminder to the Tabernacle worshippers that God was in their midst.
- f. The appointment of the craftsmen (31:1-11). Two artisans were named to supervise the construction of the Tabernacle. They were Bezaleel [BEH-za-leel] of Judah and Aholiab [ah-HOH-lee-ab] of Dan. These men were not only men of great skill, but they were men who were “filled ... with the spirit of God” (31:3). God always qualifies those He summons into service.

10. *The Sign of the Sabbath* (31:12-17)

The observance of the Sabbath is a special sign of the relationship of God and his people (31:13, 17). The Sabbath was observed in the march toward Canaan in connection with the giving of manna (16:23-29). It was linked in the fourth commandment (20:8-11) with the creation rest of God (Genesis 2:2-3). The breaking of the Sabbath was a serious offense (31:14).

11. *Moses Receives the Two Tables of Stone* (31:18)

At the conclusion of his long time in God’s presence on Mount Sinai, Moses received the two tables of stone. On these stones were inscribed the Ten Commandments. These commandments came from God himself. The expression “inscribed by the finger of God” need not be taken in a literal sense. It is more likely an expression indicating the power of God to communicate his will to people.

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B. THE REJECTION AND RENEWAL OF THE COVENANT (32:1 - 34:35)

1. *The Rejection of the Covenant (32:1-35)*

- a. The golden calf (32:1-6). Moses' stay on the mount seemed too long to the Israelites. They found it difficult to walk by faith. They asked Aaron to provide for a tangible evidence of God's presence with them (32:1). Only a few weeks before these people had voluntarily accepted the covenant. Now they break that covenant, reject their God, and engage in flagrant idolatrous practices (32:2-6).
- b. Moses intercedes (32:7-14). Moses descended from the mount to gaze upon a tragic scene of debauchery and apostasy. His heart went out to his people and he interceded for them (32:11). As a result of his intercession God changed his attitude regarding Israel's punishment (32:12). God may change his course of action, but He does not repent in the same sense that sinful men do.
- c. Moses' reaction (32:15-24). Seeing the blatant idolatry of the people, Moses broke the two tablets of stone on which the commandments were written, signifying Israel's broken covenant (32:19). He then proceeded to destroy the golden calf and humble the people involved in its making and worship (32:20-24).
- d. Punishment of the offenders (32:25-29). In spite of Moses' reaction, many continued in their idolatrous practices. They indicated their stubborn resistance by refusing to respond to the call, "Whoever is for the LORD come to me." (32:26) Three thousand of the offenders were slain by the Levites (32:28).
- e. Moses intercedes again (32:30-35). As a true mediator, Moses here offers to sacrifice himself in order to save the people of Israel. How fortunate Israel was to have such an intercessor! In this passage we have one of the most sublime pictures in all of God's Word.

2. *The Renewal of the Covenant (33:1 - 34:35)*

- a. Moses beholds God's glory (33:1-23). Moses is directed to resume the journey toward Canaan (33:1-6). He set up a "tent of meeting" (not to be confused with the Tabernacle soon to be constructed). Here Moses and Joshua sought to meet God (33:7-11). Moses prayed for a new vision of his task and God assured him of his presence (33:12-16). Then God revealed himself to Israel's great leader (33:17-23).
- b. The restoration (34:1-35). Moses was instructed to return to the mount and replace the broken stone tablets (34:1-3). God revealed himself to Moses (34:4-9). Israel was restored to fellowship with God, and phases of the covenant were stressed again (34:11-28). Moses' face shone when he came from the presence of God (34:29-35; see also 2 Corinthians 3: 7-18).

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C. CONSTRUCTION AND CONSECRATION OF THE TABERNACLE (35:1 - 40:38)

In these last six chapters we have the preparation for the actual construction of, and the dedication of the wilderness sanctuary. All of these activities were carried out in careful adherence to the instructions given to Moses as recorded in chapters 25 - 31. Now the instructions are repeated precisely with a few explanatory sentences and some abridgments or omissions.

1. The Gathering of Materials (35:1 - 36:7)

- a. The Sabbath reminder (35:1-3). Here the basic tenet of Israel's worship is emphasized again (see 16:23-29; 31:12-17; 34:21). Even in the midst of the excitement of building the Tabernacle, Israel was to remember the Sabbath day and keep it holy.
- b. The gifts and the workmen (35:4 - 36:7). The people were now instructed to bring their gifts in accordance with prior directives (see 25:1-8). The principal craftsmen were summoned for the task (35:30-35). The response of the people in the offering was so generous that they had to be restrained (36:1-7).

2. The Construction (36: 8-38:31)

Specifications for the construction of the Tabernacle and its furnishings were given in chapters 26 - 30. In this passage the actual construction is recorded.

Item	Instruction	Construction
Curtain	26:1-14	36:8-19
The framework	26:15-30	36:20-34
Veil and screen	26:31-37	36:35-38
Ark of covenant	25:10-22	37:1-9
Table of shew bread	25:23-30	37:10-16
Golden lampstand	25:31-40	37:17-24
Altar of incense	30:1-5	37:25-28
Anointing oil and incense	30:22-38	37:29
Altar of burnt offering	27:1-8	38:1-7
Brazen laver	30:17-21	38:8
Court of the Tabernacle	27:9-19	38:9-20

In 38:21-31 we have a summary of the metals used in the construction of the Tabernacle. These metals were valuable, but it is not possible to accurately estimate their value in terms of today's economy. One thing is certain: The Israelites spent an enormous sum on their wilderness sanctuary.

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3. *The Priestly Attire* (39:1-31)

The dress of the priests was made in accordance with prior directives given to Moses (39:1).

- a. The ephod (39:2-7; see 28:6-14)
- b. The breastplate (39: 8-21; see 28:15-30)
- c. The robe of the ephod (39:22-26; see 28:31-35)
- d. The remainder of the garments (39:27-31; see 28:36-43)

4. *The Presentation of the Tabernacle* (39:32-43)

When the work on the Tabernacle was completed, it was presented to Moses, Israel's great leader. He inspected it, discovered that the divine specifications had been followed, and blessed the finished sanctuary.

5. *Dedication of the Tabernacle* (40:1-38)

- a. According to divine direction (40:1-16). Moses had followed God's instructions in the building of the Tabernacle and in the establishment of the priestly services.
- b. Ready for worship (40:17-33). The wilderness sanctuary was set up furnishings in place and all work completed - for use on the first day of the first month, or New Year's Day, of the second year of the historic Exodus from Egypt.
- c. "The glory of the Lord" (40:34-38). When Moses and the people had completed their task, "the cloud covered the Tent of Meeting, and the glory of the LORD filled the tabernacle" (40:34). So great was the splendor that Moses could not presently minister (40:35).

Regarding God's glory in the ancient wilderness sanctuary Matthew Henry aptly commented, "God will dwell with those who adequately prepare him a habitation. The broken and contrite heart, the clean and holy heart, that is furnished for his service, and devoted to his honor, shall be his rest for ever; here will Christ dwell by faith, Ephesians 3:17."

The cloud by day and the pillar of fire by night guided Israel to the land of their inheritance (40:36-38). How gracious and mighty God had been in Israel's story! He brought them out of Egypt, helped them to nationhood, and guided them in their wilderness journey. The Book of Exodus is surely the "Book of Redemption". In it is the story of Israel's redemption. And, in it are many significant parallels to our spiritual pilgrimage. As we read and study this record, we are reminded of our deliverance from sin's slaveries, our journey toward the Canaan land of inheritance, our covenant sealed by the precious blood of Christ, our moral guidelines for responsible Christian living, our privileges of Christian worship, and the guiding Light and abiding.

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*Presence for our journey of faith. Open now the crystal fountain, Whence the healing waters flow;
Let the fiery, cloudy pillar Lead me all my journey through. Strong Deliv'rer, Be Thou still my Strength
and Shield, Strong Deliverer, Be Thou still my Strength and Shield." William Williams*

Tabernacle [TAB-er-NAK-ul]
cherubim [CHAIR-uh-bim]
ephod [EH-faad]
Urim [YUR-uhm]
Thummim [THUH-muhm]
mitre [MY-ter]
regeneration [ree-jeh-nr-AY-shn]
Bezaleel [BEH-za-leel]
Aholiab [ah-HOH-lee-ab]

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Study Questions

Chapter 1: Introduction to Exodus

1. According to Hebrew tradition, the writer of Exodus was:
 - A. Abraham
 - B. Isaac
 - C. Moses
 - D. Joseph
2. What is true of the Book of Exodus compared to the Book of Genesis?
 - A. Exodus is a sequel to the Book of Genesis.
 - B. In Genesis the earth is created. In Exodus, a nation is born.
 - C. In Genesis, we learn of the beginnings of Israel. In Exodus, she rises to nationhood.
 - D. all of these
3. Exodus is the second of five books that make up what is called
 - A. the Torah
 - B. the Law
 - C. the Pentateuch
 - D. all of these
4. All the events described in the Book of Exodus took place long before Moses was born.
 - A. true
 - B. false
5. Exodus, like all the rest of Scripture, is given by inspiration of God.
 - A. true
 - B. false
6. What is true of the purpose of the Book of Exodus?
 - A. It is basically the history of God's chosen people.
 - B. is the story of the redemption of God's chosen people and the development of their historic faith.
 - C. It yields spiritual truths, for it is a book of faith.
 - D. all of these
7. What is true of the major events that dominate this story of redemption in Exodus?
 - A. the epic of deliverance at the Red Sea
 - B. the giving of the law and the covenant at Sinai
 - C. the building of the wilderness Tabernacles and the worship of God's people
 - D. all of these

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8. There are perhaps more types of Christ in Exodus than in any other Old Testament book.
 - A. true
 - B. false
9. What is an example of the foreshadowings of Christ that abound in Exodus.
 - A. Sin is typified by the Egyptian bondage.
 - B. Christ is typified by Moses, Israel's great deliverer.
 - C. Christ as the Lamb of God's providing is typified by the Passover lamb.
 - D. all of these
10. What is not an example of the foreshadowings of Christ that abound in Exodus.
 - A. Songs of spiritual victory are typified by the songs of Moses and Miriam.
 - B. Christ as the Bread of Life is typified by the manna in the wilderness.
 - C. The sensual pleasures of the old life of sin are typified by the manna of Egypt.
 - D. Christ as the Living Water is typified by the water from the smitten rock.
11. What is not true of the explorations of the archaeologists regarding the Exodus?
 - A. Evidence of the historicity of this epic migration is conclusive.
 - B. The famous stele or "Israel Tablet" of Pharaoh Merneptah, dated 1220 B.C., mentions the departure of the Israelites from Egypt.
 - C. It states this event took place during Pharaoh Merneptah's reign.
 - D. The non-Israelite personalities in the Exodus story are not identified in Scripture.

Chapter 2. The House of Bondage (1:1-22)

12. The first seven verses of Exodus link the preceding narratives of Genesis with the subsequent history of the people of God.
 - A. True
 - B. False
13. The coming to the throne of Egypt of a king who did not know Joseph marked a radical change in the fortunes of the Hebrew people.
 - A. True
 - B. False
14. According to Exodus 1:5, the descendants of Jacob who migrated to Egypt totaled ____:
 - A. 25
 - B. 50
 - C. 70
 - D. 90

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15. Jacob's descendants multiplied rapidly in the land of Goshen.
- A. True
 - B. False
16. The more the Israelites were oppressed, "the more they multiplied" in Egypt.
- A. True
 - B. False
17. What is true of Pharaoh's plot to destroy Israel in chapter 1?
- A. His efforts to impose a sentence of death on the Hebrews as a people had utterly failed thus far.
 - B. He gave instructions that the Hebrew midwives kill any male Hebrew babies they might deliver.
 - C. The girl babies were to be allowed to live.
 - D. all of these

Chapter 3. The Act of Redemption (2:1 - 15:21)

18. Who was Israel's great deliverer from Egypt?
- A. Abraham
 - B. Isaac
 - C. Jacob
 - D. Moses
19. What is true of how we can divide Moses' periods of life?
- A. in Egypt as Pharaoh's son
 - B. in Midian in exile
 - C. in leading Israel to Canaan
 - D. all of these
20. An Egyptian princess was brought by divine providence into the service of the Lord in preserving the baby Moses' life.
- A. True
 - B. False
21. What is true of why Moses fled to Midian?
- A. Moses took the lowly path of a fugitive before he traveled the high road of the liberator.
 - B. Moses killed an Egyptian who was mistreating one of his kinsmen and hid his body in the sand.
 - C. Moses incurred the wrath of Pharaoh.
 - D. all of these

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22. The Midianites were descendants of Abraham by Keturah.
- A. True
 - B. False
23. What is the name of Moses' Midianite wife?
- A. Rachel
 - B. Leah
 - C. Zipporah
 - D. Miriam
24. What is true of the unusual phenomenon God used to call Moses?
- A. The "angel of the LORD" or the pre-incarnate Christ appeared to him.
 - B. Moses saw a flaming desert bramble or thorn bush.
 - C. God disclosed himself as the God of Abraham, Isaac, and Jacob.
 - D. all of these
25. What is not true of Moses' immediate response to God's call?
- A. He questioned God's purpose.
 - B. He was overwhelmed by his part in the mighty deliverance of Israel.
 - C. He protested by citing his inadequacy for such an imposing task.
 - D. He was concerned with his credentials for the task.
26. On the way back to Egypt Moses became desperately ill because he had failed to circumcise his son.
- A. True
 - B. False
27. Who did God give Moses to help with the task of delivering Israel?
- A. Joseph
 - B. David
 - C. Aaron
 - D. Jacob
28. In the initial approach of Moses and Aaron to Pharaoh they were very successful.
- A. True
 - B. False
29. In the judgment of the plagues we see again how Israel's God took the initiative in the deliverance of his people from the tyranny of Egypt.
- A. True
 - B. False

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30. What is true of the plagues God sent to Egypt?
- A. The first Plague involved the pollution of the Nile.
 - B. The second Plague involved frogs.
 - C. The third Plague involved lice or gnats.
 - D. all of these
31. What is not true of the plagues God sent to Egypt?
- A. The pestilence of the Swarms of Flies was afflicted only upon the Egyptians.
 - B. The fever of the fifth plague affected only the cattle of the Egyptians.
 - C. The Plague of Boils only affected the fish in the Nile.
 - D. The Plague of hail should have impressed Pharaoh and his people because the Egyptians deified the forces of nature.
32. In the eighth plague, locusts in great numbers were carried by a strong east wind into Egypt and devoured the remaining crops.
- A. True
 - B. False
33. The ninth plague was a darkness so intense that the sun itself seemed to be blotted out.
- A. True
 - B. False
34. What is not true of the final plague God sent to Egypt?
- A. It was because of Pharaoh's stubborn resistance and hardened heart.
 - B. The destroying angel visited every home where the Passover blood was not applied.
 - C. Pharaoh's youngest son was slain as God had warned.
 - D. A great cry of distress arose in the night and the Israelites were given their freedom.
35. Nearly how many Israelites left Egypt?
- A. 600,000
 - B. 1,000,000
 - C. 2,000,000
 - D. 10,000,000
36. Miriam, the mother of Moses, led a chorus of women who gave praise to God for his mighty deliverance at the Red Sea.
- A. True
 - B. False

Chapter 4. The Journey to Sinai (15:22 - 18:27)

37. The redeemed Israelites lingered a long time at the Red Sea, the scene of triumph.
- A. True
 - B. False

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38. What is not true of the first test of the redeemed Israelites in the Wilderness of Shur?
- A. It was at the waters of Marah.
 - B. The Israelites were thirsty.
 - C. The desert well was full of fresh water.
 - D. The Israelites' complaining added to Moses' burdens.
39. What is true of the desolate Wilderness of Sin?
- A. It was a sandy section of the southwestern Sinai peninsula.
 - B. This area was quite different from the fertile plains of Goshen.
 - C. The people were confronted with a severe food problem.
 - D. all of these
40. Exodus 16:22-30 indicates that the Sabbath was a part of the Hebrew tradition prior to the giving of the Ten Commandments.
- A. True
 - B. False
41. Manna was eaten by God's people during the forty years of wilderness wanderings and until they began eating the produce of Canaan.
- A. True
 - B. False
42. At Rephidim we have the third attempt outside of Egypt for anyone to interfere with Israel's march to Canaan.
- A. True
 - B. False
43. As water was provided at Rephidim for all who appropriated it, so salvation is available for everyone who will lay hold of it by faith.
- A. True
 - B. False
44. What is true of the counsel Jethro gave Moses at Mt. Sanai?
- A. It resulted from Jethro's observing the heavy burdens Moses carried in governing the migrating nation.
 - B. Jethro suggested that Moses appoint able men to assist him.
 - C. Jethro suggested that Moses handle personally only the more difficult matters of administration.
 - D. all of these

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Chapter 5. The Covenant and the Law (19:1 – 24:18)

45. To the summit of which mountain did God summon Moses and Aaron to reveal the Ten Commandments and other laws by which the new nation of Israel was to be guided?
- A. Nebo
 - B. Seir
 - C. Sinai
 - D. Hor
46. What is true of the content of the first tablet with the Ten Commandments?
- A. It showed the primacy and uniqueness of God.
 - B. It showed the spirituality of God.
 - C. It showed the sacredness of God's person.
 - D. all of these
47. What is true of the content of the second tablet with the Ten Commandments?
- A. It showed the basis of family life.
 - B. It showed the sanctity of human life.
 - C. It showed the sacredness of marriage.
 - D. all of these
48. What is not true of the content of the 2 tablets with the Ten Commandments?
- A. It showed the sanctuary of the days.
 - B. It showed the right of possession.
 - C. It showed the demand for false testimony.
 - D. It showed the prohibition of covetousness.
49. The Decalogue contained timeless and unchanging moral principles.
- A. True
 - B. False
50. The Book of the Covenant consisted mainly of judicial and ceremonial laws applicable primarily to the ancient nation of Israel.
- A. True
 - B. False
51. What is true about the ratification of the covenant in Exodus 24?
- A. It was voluntarily accepted.
 - B. The response of the people to the conditions of the covenant was wholehearted.
 - C. God and Israel were mutually bound by this covenant.
 - D. all of these



52. How long was Moses on Mount Sinai without bread or water?
- A. 1 day
 - B. 1 week
 - C. 40 days
 - D. 1 month

Chapter 6. The Tabernacle in the Wilderness (25:1 - 40:38)

53. What is true of the final section of Exodus?
- A. It includes a number of significant events in the life of the nation of Israel.
 - B. Moses received the divine design for the Tabernacle.
 - C. Moses received the divine design for the priesthood.
 - D. all of these
54. What is true about securing the materials needed for building the Tabernacle?
- A. The Israelites would donate 3 important metals.
 - B. The Israelites would use various materials for it.
 - C. The Israelites were enlisted in bringing this project to reality.
 - D. all of these
55. What is most sacred of the furnishings of the Tabernacle?
- A. the bread plate
 - B. the golden cup
 - C. the Ark of the Covenant
 - D. the curtain between the Holy Place and the outer court
56. What is true of contents of the Ark of the Covenant?
- A. the Ten Commandment tables
 - B. a pot of manna
 - C. Aaron's rod that budded
 - D. all of these
57. The ark was a symbol of God's presence and was located in the holy of holies in the Tabernacle and later in the Temple.
- A. True
 - B. False
58. In addition to the Tabernacle itself the court contained the altar of burnt offerings and the brazen basin.
- A. True
 - B. False

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59. What was the rectangular lid of the ark called?
- A. the holy place
 - B. the mercy seat
 - C. the table
 - D. the chair
60. What is true about Table of the Bread of the Presence?
- A. It was made of the same kind of wood as that of the ark.
 - B. It was overlaid with pure gold.
 - C. The bread was placed on this table, in the presence of God, and changed every Sabbath day.
 - D. all of these
61. The veil in the Tabernacle separated the holy of holies from the holy place and the outer court.
- A. True
 - B. False
62. The brazen altar was midway between the outer entrance of the court and the door of the Tabernacle.
- A. True
 - B. False
63. Joshua was directed to consecrate Aaron and his sons for the priesthood of the nation of Israel.
- A. True
 - B. False
64. What is not true of the phases of the ritual of the consecrating of the priests?
- A. the washings
 - B. the investiture
 - C. the anointing with wine
 - D. the offering of sacrifices
65. What is not true of the altar of incense?
- A. It was a small altar - placed in the holy place.
 - B. It was directly in front of the veil that concealed the ark in the holy of holies.
 - C. It was made of acacia wood and overlaid with silver.
 - D. On this altar Aaron was to offer incense twice daily.
66. Four goats, two for the morning and two more for the evening, were to be offered daily.
- A. True
 - B. False

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67. Every Israelite, aged twenty or older, was required to pay 2 shekels as “an atonement” for his soul.
- A. True
 - B. False
68. What is true of the rejection of the covenant in Exodus 32?
- A. Moses’ stay on the mount seemed too long to the Israelites.
 - B. The Israelites found it difficult to walk by faith.
 - C. The Israelites asked Aaron to provide for a tangible evidence of God’s presence with them.
 - D. all of these
69. What is true of the renewal of the covenant in Exodus 33 - 34?
- A. Moses was instructed to return to the mount and replace the broken stone tablets.
 - B. Israel was restored to fellowship with God,
 - C. The phases of the covenant were stressed again.
 - D. all of these
70. The last six chapters of Exodus show the preparation for the actual construction of, and the dedication of the wilderness sanctuary.
- A. True
 - B. False
71. Even in the midst of the excitement of building the Tabernacle, Israel was to remember the Sabbath day and keep it holy.
- A. True
 - B. False
72. The response of the people in the offering for the Tabernacle was so poor that Moses had to repeat it several times.
- A. True
 - B. False
73. What was included in the required dress of the priests?
- A. the ephod
 - B. the breastplate
 - C. the robe of the ephod
 - D. all of these



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74. What was true of the presentation of the completed tabernacle?
- A. It was presented to Moses.
 - B. Moses inspected it.
 - C. The divine specifications had been followed.
 - D. all of these
75. The cloud by day and the pillar of fire by night guided Israel to the land of their inheritance.
- A. True
 - B. False

NOTES

Methods of Study

Have you enjoyed this study of the Book of Exodus? Do you wish to study further? If so, here are a few more suggestions.

1. Compare authorship of the Book of Exodus to the other writings of the Pentateuch.
2. Compare relationship of the Book of Exodus to the other writings of the Pentateuch.
3. Compare the stories of plagues in Exodus (7 - 11) to those in Revelation (8 - 16).
4. Examine the Old Testament Passover celebrations to the New Testament celebrations surrounding Easter.
5. Compare the presence of God as a cloud by day and pillar of fire by night guided Israel to some ways the Holy Spirit guides Christians.
6. Compare the Old Testament consecration of the firstborn to the Christian's dedication of children.

May God, our Covenant Maker, become even more influential in your life as you study the Book of Exodus!

NOTES

Pronunciation Guide

Abib [AH-beeb]
Abihu [ah-BEE-hoo]
Ahmose [AH-mohz]
Ahmosis [AH-moh-suhs]
Aholiab [ah-HOH-lee-ab]
Amalekites [uh-MAL-uh-kyts]
Amram [AM-ram]
Bezaleel [BEH-za-leel]
Canaan [KAY-nun]
Cherith [KER-ith]
cherubim [CHAIR-uh-bim]
covenant [KUH-vuh-nuhnt]
Decalogue [DEK-uh-log]
Elim [ee-LEEM]
ephod [EH-faad]
Etham [ay-TAWM]
Goshen [GOW-shun]
Herodotus [HRAA-duh-tuhs]
Jochebed [JOK-uh-bed]
Marah [MAR-uh]
Merneptah [MUHR-nep-tah]
Midian [MID-ee-uhn]
Midianite [mid-ee-uh-NYT]
mitre [MY-ter]
Nadab [NEI-dab]
Nisan [NEE-saan]
Nissi [NEE-see]
Pentateuch [PEN-tuh-tewk]
Pharaoh [FEH-row]
Philistines [FI-luh-steenz]
Pithom [PAHY-thuhm]
Raamses [ray-AM-siz]
regeneration [ree-jeh-nr-AY-shn]
Rephidim [REF-ih-dim]
Reuel [ROO-el]
Sabbath [SAB-uth]
Septuagint [SEP-twuh-gunt]
Shekinah [shuh-KAI-nuh]
Shur [shoor]
Sinai [SIE-nie]
Sinai [Sie-nie]
Succoth [SOO-kuhth]



NOTES

Tabernacle [TAB-er-NAK-ul]
Tabernacles [TAB-er-NAK-ulz]
Thebes [theebz]
Thummim [THUH-muhm]
Urim [YUR-uhm]
Yahweh [YAH-way]
Zipporah [ZI-por-uh]