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# History Leading Into Exodus

## 1900 - 1750 BC

- ❖ **1876** - Jacob's family settles in Egypt.
- ❖ **1859** - Jacob dies.
- ❖ **1805** - Joseph dies.
- ❖ **1792-1750** - Hammurabi develops the first legal code in Mesopotamia.

## 1750 - 1600 BC

- ❖ **1730** - Approximate date when the Hyksos ("rulers of foreign lands") take over Lower Egypt and establish the 15th dynasty, a dynasty of foreign pharaohs.
- ❖ **1700** - Egyptians show proficiency in geometry including a formula for calculating the volume of a truncated pyramid. Sources: The Moscow Papyrus and the Rhind Papyrus.
- ❖ **1600** - War chariots are used in Egypt.

## 1600 – 1445 BC

- ❖ **1580-1570** - The range of dates for the expulsion of the Hyksos from Egypt by Ahmose, the Theban founder of the 18th dynasty. This begins the New Kingdom period of Egyptian history
- ❖ **1530** - Aaron is born.
- ❖ **1526** – Pharaoh's order to kill the Hebrew sons; Moses is born.
- ❖ **1500** - Egyptians develop effective pharmaceutical compounds.
- ❖ **1486** - Moses flees to Midian.
- ❖ **1446** - Moses is commissioned by the LORD at the burning bush, returns to Egypt, the Ten Plagues, the Passover, the Exodus, and God's covenant with Israel at Mount Sinai/Horeb.
- ❖ **1445** - The Tabernacle is built and dedicated.

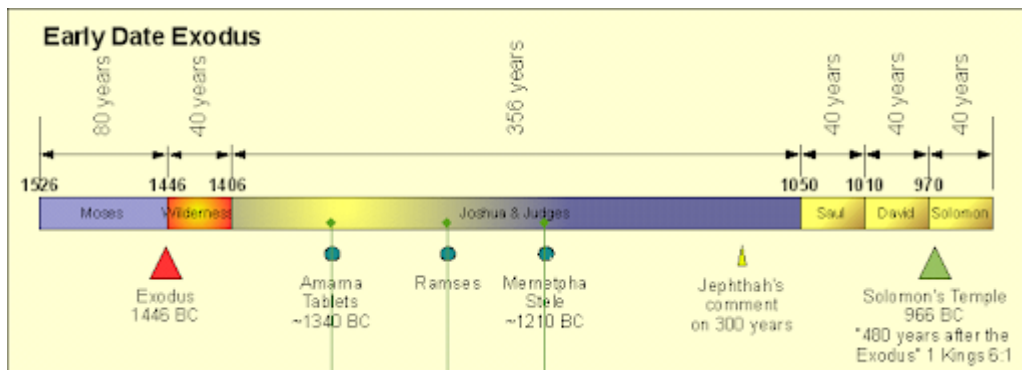
## Are We Sure About Those Dates?

According to **1 Kings 6:1**, the exodus took place 480 years before “the fourth year of Solomon’s reign over Israel.” Since that year was c. 966 B.C., it has been traditionally held that the exodus occurred c. 1446. The “three hundred years” of **Judges 11:26** fits comfortably within this time span. In addition, although Egyptian chronology relating to the 18th dynasty remains somewhat uncertain, recent research tends to support the traditional view that two of this dynasty’s pharaohs, Thutmose III and his son Amunhotep II, were the pharaohs of the oppression and the exodus respectively.

On the other hand, the appearance of the name Rameses in **Exodus 1:11** has led many to the conclusion that the 19th-dynasty pharaoh Seti I and his son Rameses II were the pharaohs of the oppression and the exodus respectively. Furthermore, archaeological evidence of the destruction of numerous Canaanite cities in the 13th century B.C. has been interpreted as proof that Joshua’s troops invaded the promised land in that century. These and similar lines of argument lead to a date for the exodus of c. 1290.

The identity of the cities’ attackers, however, cannot be positively ascertained. The raids may have been initiated by later Israelite armies, or by Philistines or other outsiders. In addition, the archaeological evidence itself has become increasingly ambiguous, and recent evaluations have tended to redate some of it to the 18th dynasty. Also, the name Rameses in **Exodus 1:11** could very well be the result of an editorial updating by someone who lived centuries after Moses - a procedure that probably accounts for the appearance of the same word in **Genesis 47:11**.

In short, there are no compelling reasons to modify in any substantial way the traditional 1446 B.C. date for the exodus of the Israelites from Egyptian bondage.





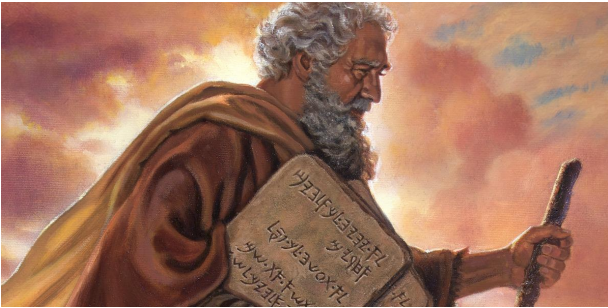
### Title: What's in a Name?

The title *Exodus* comes from the translation of the Old Testament into the Greek language, a translation known as the Septuagint, which goes back to the year 285 B.C. *Exodus* means "departure" or "going out."

*Genesis* told the story of the perfect creation of the world and humankind. However, humans fell into sin and made our perfect world and perfect lives completely imperfect. The LORD, though, promised that the offspring of the woman would destroy Satan and repair our relationship with God. That one-sided covenant (or promise) was passed down from God to Adam to Noah to Abram to Isaac to Jacob. *Genesis* ends with Joseph saying to his brothers, "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob." And Joseph made the Israelites swear an oath and said, "God will surely come to your aid, and then you must carry my bones up from this place." (**Genesis 50:24-25**)

In Hebrew this second book of the Bible is named after its first two words, **וְאֵלֶּה שְׁמוֹת** "vay'elleh she-mote" ("These are the names of"). This phrase also occurs in **Genesis 46:8**, where it likewise introduces a list of the names of those Israelites "who went to Egypt with Jacob" (**Exodus 1:1**). Thus *Exodus* was not intended to exist separately, but was thought of as a continuation of a narrative that began in *Genesis* and was completed in *Leviticus*, *Numbers*, and *Deuteronomy*. The first five books of the Bible are together known as the Pentateuch.

## Author



The Bible itself testifies that Moses is the author of the first five books of the Bible (c.f. **Joshua 8:31; 2 Chronicles 25:4; Daniel 9:11; Ezra 6:18; Nehemiah 10:29; 13:1; Malachi 4:4; Mark 12:26; Luke 2:22; John 7:23; Acts 15:1**).

In the last three centuries, scholars who do not believe in a divine authorship say that the first five books of the Bible are a compilation and mashup of four different authors and works. The presumed documents, allegedly dating from the tenth to the fifth centuries B.C., are called J (for Jahweh/Yahweh, the personal Old Testament name for God), E (for Elohim, a generic name for God), D (for Deuteronomic) and P (for Priestly), or JEDP for short. Each of these documents is claimed to have its own characteristics and its own theology, which often contradicts that of the other documents. The Pentateuch is thus depicted as a patchwork of stories, poems and laws. However, this view is not supported by conclusive evidence, and intensive archaeological and literary research has tended to undercut many of the arguments used to challenge Mosaic authorship.

Of all the books of the Pentateuch, it is Exodus that presents the story of Moses' birth and of his activities as God's chosen leader of his people. The contents of the book, moreover, show the author to be a person thoroughly acquainted with Egyptian customs, names, and gods, as well as with that country's climatic and geographical conditions. The description of the Israelites' departure out of Egypt and also of the details of their travels in the desert to Sinai is that of an eyewitness. When we therefore read in the book itself that the Lord directed Moses to write on a scroll so that various events would be remembered (**Exodus 17:14**) and that Moses "wrote down everything the LORD had said" (**Exodus 24:4**), we are confident that the author of Exodus could be no one but Moses himself.

## Dating the Writing of Exodus and the rest of the Pentateuch

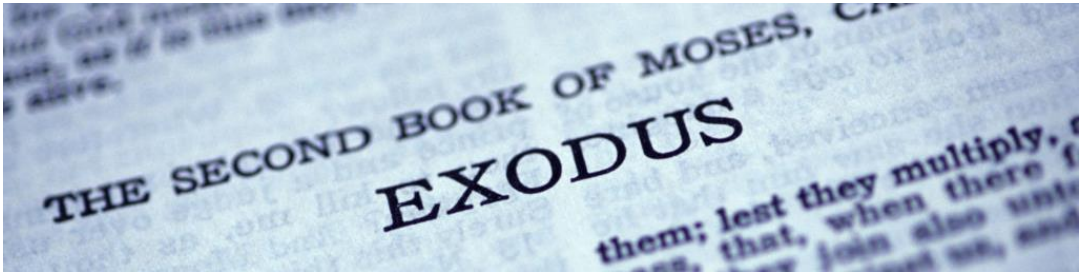
The historical period during which Moses lived is fixed by the book of 1 Kings. We are told that "the fourth year of Solomon's reign over Israel" was the same as "the four hundred and eightieth year after the Israelites had come out of Egypt" (**1 Kings 6:1**). Since the former was c. 966 B.C., the latter—and thus the date of the exodus—was c. 1446. The 40-year period of Israel's wanderings in the desert, which lasted from c. 1446 to c. 1406, would have been the most likely time for Moses to write the bulk of what is today known as the Pentateuch.



## **Outline of Exodus**

The book of *Exodus* tells us how Israel was developed into God's covenant people, beginning with a list of the names of the descendants of Israel who went down to Egypt, and ending with the setting up of the Tabernacle, where the Lord dwelled in the midst of his people.

- I. The deliverance of the covenant people out of Egypt (chapters 1–18)
  - A. The oppression of Israel and preparation for rescue (1–4)
  - B. The beginning of the conflict with Pharaoh (5–6)
  - C. The Plagues (7–12)
  - D. The journey from Egypt to Sinai (13–18)
- II. The covenant is established with Israel at Sinai (chapters 19–24)
  - A. The covenant is offered to Israel (19)
  - B. The Ten Commandments and the Laws (20–23)
  - C. The covenant is ratified (24)
- III. The Tabernacle is constructed (chapters 25–40)
  - A. Directions for building the Tabernacle (25–31)
  - B. The covenant is broken and restored (32–34)
  - C. The Tabernacle is completed and dedicated (35–40)



## Chapter 1

The events of this first chapter span about 400 years. Thinking of world history, what major events have happened in the last 400 years?

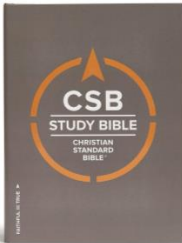
Recall what Joseph had done for the Egyptians.

### *The Sons of Israel*

*The sons are listed according to their mothers rather than by age: Leah, Rachel, Zilpah, and Bilhah.*

*This list is identical to **Genesis 46:8**.*

## CHRISTIAN STANDARD BIBLE STUDY BIBLE: Rameses



The mention of a city named Rameses cannot be used to prove that the events of this narrative took place during the days of Rameses II (ca 1290 BC). However, the Bible's chronological references suggest that the events of **Exodus 1** occurred at least 150 years prior to Rameses II's reign. The city's name means literally "Born of [the god] Re." Re was one of the most popular gods in the history of Egypt, worshiped since at least the Fourth Dynasty (ca 2772 BC). It is entirely possible that a city honoring this popular god was built hundreds of years before Rameses II.

Even without being sure of the identity of this new king of Egypt, we know that he had a big impact on the Israelites. How did he affect the Israelites?

Although we cannot agree with this new pharaoh, how do his actions make sense for him and his rule?

## The Tarkin Effect

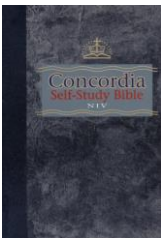


In light of what we have read so far in **Exodus chapter 1**, react to George Santayana's quote: "Progress, far from consisting in change, depends on retentiveness. When change is absolute there remains no being to improve and no direction is set for possible improvement: and when experience is not retained, as among savages, infancy is perpetual. Those who cannot remember the past are condemned to repeat it."



Consider the story of the Hebrew midwives. Did God bless lying?

## CONCORDIA SELF-STUDY BIBLE: Hebrew



Abram, the father of the Hebrew people, is the first Biblical character to be called a Hebrew (**Genesis 14:13**). Usually an ethnic term in the Bible, it was normally used by non-Israelites in a disparaging sense. Outside the Bible, people known as the Habiru/Apiru (a word probably related to Hebrew) are referred to as a propertyless, dependent, immigrant (foreign) social class rather than as a specific ethnic group. Negative descriptions of them are given in the Amarna letters (clay tablets found in Egypt).

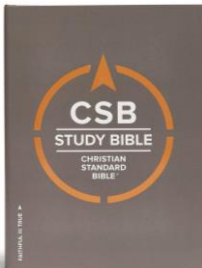




## Chapter 2

The origin of Moses' name is a familiar Bible account to many. Reading through this chapter, what details stand out to you – either something new, something forgotten, or something clarified?

### CHRISTIAN STANDARD BIBLE STUDY BIBLE: Moses



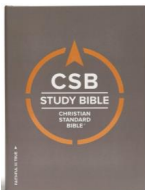
Moses's name had significance for both Egyptian and Hebrew hearers. In an Egyptian name like Thutmose, "mose" is related to an Egyptian verb meaning "bear, produce, bring forth" and a noun meaning "child," while Thut/Thoth was a god; so "Thutmose" and similar names celebrated a connection between the birth of a child and an Egyptian god. Pharaoh's daughter named Moses in a way that suited Egyptian naming patterns and commemorated her action in saving his life, celebrating his connection with her. The name calls to mind a Hebrew verb meaning "draw out," which to Hebrew readers must have sounded appropriate for the person who led the Israelites out of Egypt. This child's name seems more appropriate than Pharaoh or his daughter could have anticipated.

Read the following passages and note the new information and insight that the New Testament adds into **Exodus chapter 2**.

**Hebrews 11:23–27** (NIV) <sup>23</sup> By faith Moses' parents hid him for three months after he was born, because they saw he was no ordinary child, and they were not afraid of the king's edict. <sup>24</sup> By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. <sup>25</sup> He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. <sup>26</sup> He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward. <sup>27</sup> By faith he left Egypt, not fearing the king's anger; he persevered because he saw him who is invisible.

**Acts 7:20–25** (NIV) <sup>20</sup> "At that time Moses was born, and he was no ordinary child. For three months he was cared for by his family. <sup>21</sup> When he was placed outside, Pharaoh's daughter took him and brought him up as her own son. <sup>22</sup> Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action. <sup>23</sup> When Moses was forty years old, he decided to visit his own people, the Israelites. <sup>24</sup> He saw one of them being mistreated by an Egyptian, so he went to his defense and avenged him by killing the Egyptian. <sup>25</sup> Moses thought that his own people would realize that God was using him to rescue them, but they did not."

### **CHRISTIAN STANDARD BIBLE STUDY BIBLE: Priest of Midian**



Midianites were descendants of Abraham through his wife Keturah (**Genesis 25:1-2**). Because of this connection, perhaps Jethro led others in worship of the God of Abraham and Isaac, as did Melchizedek (**Genesis 14:18-20**). The Midianites as a whole seem to have been nomadic desert dwellers who were later enemies of Israel.



**Verse 24** talks about God “remembering” his covenant with the Israelites. Did God ever forget about them? How should we understand the phrase “remembered his covenant”?

God will choose this murderer to deliver his people out of Egypt. What does that tell us about how God treats people?



### **Chapters 3-4**

What strange sight does Moses see? Who speaks to him?

How does God identify himself? What does his name tell us about him?

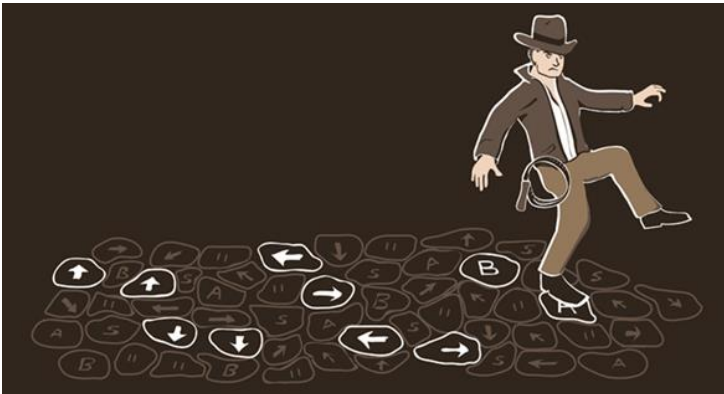
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### Exodus 3:14-15 – God’s Real Name

There are people (most notably the Jehovah’s Witnesses) who claim that God’s one and only true name is “Jehovah,” and they base that idea from this verse. Ancient Hebrew is an alphabet entirely of consonants. Vowel pointing was added later thanks to the Masoretes who diligently copied and preserved the Old Testament. The name used here in **Exodus 3** is only four letters long and would most likely be pronounced “Yah-whey”.

So, where does “Jehovah” come from? Sometime after the Jewish exile to Babylon but before Jesus was born, the Jews feared misusing God’s name so much (2<sup>nd</sup> Commandment) that they stopped pronouncing the name all together and instead substituted the word “Adonai” in its place, a word meaning “master” or “lord.” (Modern day Jews continue this practice by writing G\_d instead of God.) Reflecting this practice, the Masoretes would insert the vowel pointing for “Adonai” in the Hebrew text wherever “Yah-whey” appeared to remind people not to use this special name for God. To someone not knowing the Hebrew language, it would appear that you should pronounce these four letters as “Yah-ho-vah.”

Thus, by adding the wrong vowels to one of the LORD’s revealed name, “Jehovah” became a name for God.



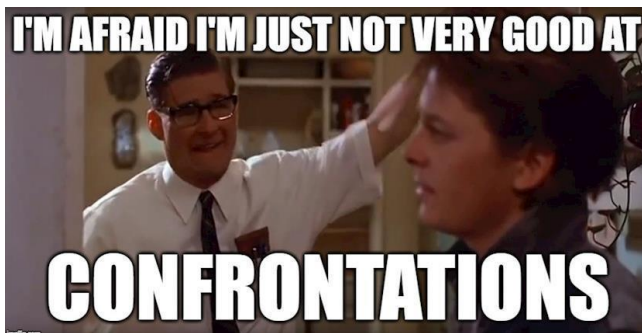
What challenges would Moses face in going back to Egypt?

Why bother requesting a three-day journey into the wilderness to offer sacrifices to the LORD when the LORD is going to rescue them out of Egypt and bring them to the land promised to Abraham, Isaac, and Jacob?

***Plunder the Egyptians***

*Keep **Exodus 3:21-22** in mind for later references throughout the book.*

What are Moses' objections to the LORD's calling? How does the LORD answer each one?





“But I will harden his heart so that he will not let the people go.” (**Exodus 4:21**) What does it mean to harden one’s heart?

The hardening of Pharaoh’s heart will come up at least 18 times in the following chapters. As the phrase comes up, note the subject (God or Pharaoh) and tense of the verse (future, present, past) each time.

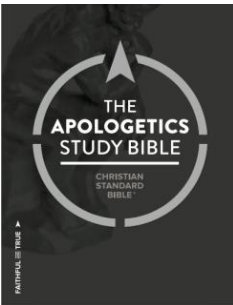
*Exodus*    4:21        7:3        7:13        7:14        7:22        8:15        8:19        8:32        9:7

<i>God</i>									
<i>Pharaoh</i>									

*Exodus*    9:12        9:34        9:35        10:1        10:20        10:27        11:10        14:4        14:8

<i>God</i>									
<i>Pharaoh</i>									

### CHRISTIAN STANDARD BIBLE APOLOGETICS STUDY BIBLE: Hardening the Heart



The Bible teaches that human beings are free to make choices (**Genesis 2:19; 4:7; Ezekiel 18:2-32**). God is good and always acts consistently with his nature. Yet people can choose to rebel against God’s goodness, and consistent rebellion can lead to their hearts being “harden[ed].” As the saying goes, “The same sun that melts butter also hardens clay.” Egyptian pharaohs believed they were divine, and Pharaoh would never have been inclined to submit to the Israelites’ God. Each time God placed a demand on him, he became more determined to resist. Thus it was both God’s demands and Pharaoh’s

own pride-motivated stubbornness (**Exodus 8:15, 32; 9:34**) that led to his hardened heart. God would use Pharaoh’s stubbornness for a good end, to demonstrate his power and extend his reputation (**Exodus 9:16**).



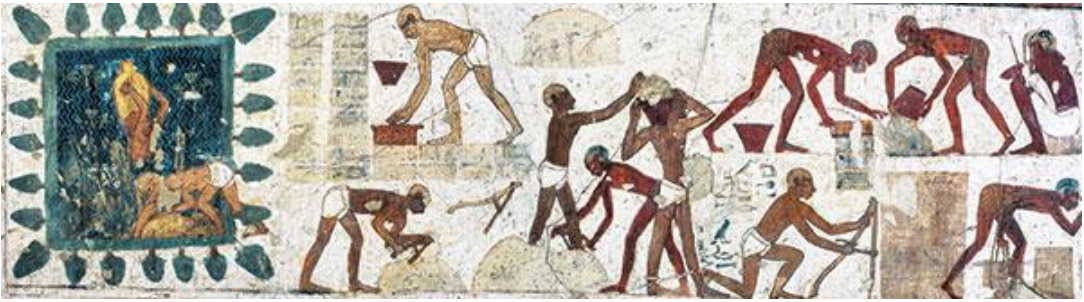
**Exodus 4:24-26** is an episode that is difficult to understand. Moses has two sons at this point in time. We already met Gershom in **Exodus 2:22**. **Exodus 18:4** reveals the name of the second son, Eliezer. Circumcision is a sign given to Abraham (**Genesis 17:1-14**) of God's one-sided covenant to save all humans through the offspring of the woman who would crush Satan's head, a blessing for all nations. Since only one son is circumcised in this account, it seems likely that Eliezer, the younger son, was the one not circumcised. Moses himself was most likely circumcised when he was 8 days old according to the LORD's command. Being a descendant of Abraham, Zipporah's family would have most likely been familiar with the covenant promise of circumcision and practiced it. Failure to circumcise the male following Abraham's faith brought with it the threat to be cut off from God's people.

Did Moses begin doubting his faith in the LORD's promises and thus didn't circumcise his second son? Did Zipporah go along with Moses' decision to not circumcise Eliezer knowing that it was against God's will to do so? Had Zipporah opposed Eliezer's circumcision and Moses went along with what his wife wanted, which was contrary to God's Word?

Regardless of the answers to these questions, it is enough to know that this is how serious the LORD is in regard to the sign of circumcision and the threat for failing to do so. If Moses was to speak for Abraham's God, who was in the process of keeping his covenant promises to Abraham, Moses needed to observe the sign of that covenant. By Eliezer's circumcision, Moses' family is now set apart as believers in God's one-sided covenant to save all people.

Reading ahead to **Exodus 18:2-3**, Moses may have sent his family home to Midian at this time. He also may have sent them ahead to his father-in-law after they left Egypt to announce their success. Either way, a reunion is recorded.





## Chapter 5

After being received well by his fellow Israelites and worshipping with them, Moses and Aaron go to Pharaoh with the LORD's request. If you had been in a similar situation as Pharaoh, how would you have handled it?

Put yourself in Moses' position at the end of this chapter. What thoughts would be running through your mind?

### ***Bricks with Straw***

*In a method still used today, mud (water and clay) is mixed with straw to help give it form, increase its strength, and prevent cracking and crumbling while drying and being fired.*





## Chapters 6:1-7:13

“I am the LORD” appears multiple times in this section. Why the emphasized use of this name?

### EVANGELICAL HERITAGE VERSION STUDY BIBLE: Make Myself Fully Known



The Evangelical  
Heritage Version  
Study Bible  
The Wartburg Project  
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The name the LORD does appear in Genesis, including occurrences in speeches made by people during that earlier history. So perhaps this verse means that although the name LORD was known during the time of Genesis, the full impact and meaning of the name were not experienced by the patriarchs as they were now during the events of Exodus. Or perhaps the names of God used in Genesis have sometimes been updated by Moses to agree with the usage of his own time. Others solve the problem by reading this as an unmarked question: Did I not make myself known to them?

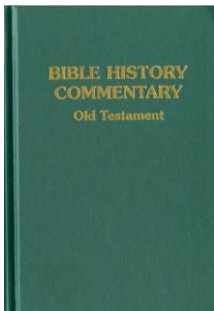
“They did not listen.” (**Exodus 6:9**) Life was so miserable for the Israelites that they cast aside these amazing promises of deliverance all worked by the LORD’s own hand. When do we do the same? How do we combat this?

Why this break in the narrative to give us a genealogy?

The beginning of **Exodus chapter 7** gives us a little bit of insight as to how the plagues will serve not just the Israelites but also the Egyptians. How will the plagues be a good thing for the Egyptians?

Jannes and Jambres, the Egyptian magicians, were able to turn a staff into a snake, change water into blood, and made frogs come up onto the land. How could they do this? What couldn't they do? How does the LORD show that their magic was inferior to his power?

### **FRANZMANN'S BIBLE HISTORY COMMENTARY: The Egyptian Magicians**



Here the question arises: Did the magicians actually perform supernatural feats? The text leaves no doubt as to the reality of their "miracles." True, we can explain their turning rods or staffs into serpents as a magician's trick, since even today travelers can see Oriental jugglers perform the feat of making serpents look stiff as a rod and then on command "restore them to life." But we cannot explain in the same way the feats they performed in connection with the first two plagues (water turned to blood, bringing up frogs). However, their feats were not genuine miracles and signs in the sense that God was performing supernatural acts through them and was thereby signifying ("signs") his approval of their words and actions, as he did in the case of Moses and Aaron. Note that "the magicians also did the same things by their secret arts." These secret arts always stand in the service of Satan. Through the power that God permits the devil to use, the open enemies of God and false teachers can perform acts that seem like genuine miracles. But they are always "counterfeit signs" and "counterfeit wonders," as St. Paul calls the "miracles" advanced by the Antichrist in support of his blasphemous claims (**2 Thessalonians 2:8,9**). Note also that this power of Satan is strictly limited. In **Exodus 8:18-19** we hear that when the magicians were unable to turn dust into lice, they admitted, "This is the finger of God." (page 227)



### Chapters 7:14-11:10

Taking a look at the Ten Plagues as a whole, patterns emerge. For the first nine, two plagues are announced to Pharaoh in advance but the third is given without previous warning. As the plagues progress from one to another, they increase in severity and destruction. Starting with the fourth plague, a distinction is made between the Israelites and the Egyptians. If you consider the plagues in three groups of three, then the tenth plague finishes the deliverance by giving a complete and total reckoning of judgment on the Egyptians.

### The Plague of Blood

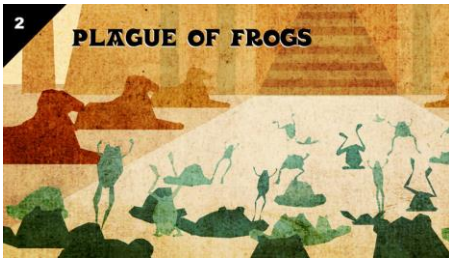


What was the plague?

Who was affected?

What was the Egyptian response (mainly Pharaoh's)?

## The Plague of Frogs

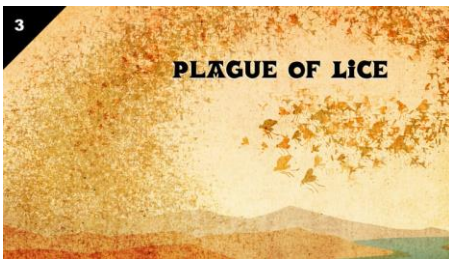


What was the plague?

Who was affected?

What was the Egyptian response (mainly Pharaoh's)?

## The Plague of Lice/Gnats



What was the plague?

Who was affected?

What was the Egyptian response (mainly Pharaoh's)?

## The Plague of Flies



What was the plague?

Who was affected?

What was the Egyptian response (mainly Pharaoh's)?

## The Plague on Livestock

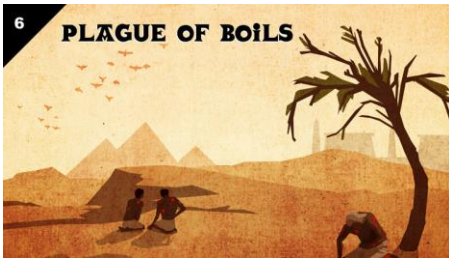


What was the plague?

Who was affected?

What was the Egyptian response (mainly Pharaoh's)?

## The Plague of Boils

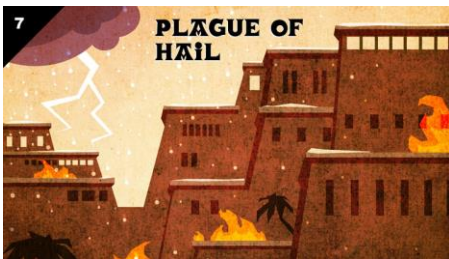


What was the plague?

Who was affected?

What was the Egyptian response (mainly Pharaoh's)?

## The Plague of Hail

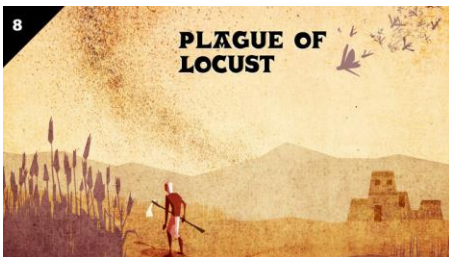


What was the plague?

Who was affected?

What was the Egyptian response (mainly Pharaoh's)?

## The Plague of Locusts



What was the plague?

Who was affected?

What was the Egyptian response (mainly Pharaoh's)?

## The Plague of Darkness



What was the plague?

Who was affected?

What was the Egyptian response (mainly Pharaoh's)?

## The Plague of Death of the Firstborn Males



What was the plague?

Who was affected?

What was the Egyptian response (mainly Pharaoh's)?

Which plague would have been the scariest / grossest / most upsetting to you?

What was the economic impact of the plagues? The day to day impact? The psychological impact?

If someone pointed to the plagues and said, "God is a cosmic monster, a sadist," how would you respond?

Why didn't Pharaoh just kill Moses and be done with him?

How did you see Moses' confidence grow over the period of the Ten Plagues?

### Personal Reflection

Have you ever received a warning from God and continued in sin? What was the outcome? How might the outcome have been different if you had heeded earlier correction? Is there a warning you are currently choosing to ignore?

When might we employ bargaining tactics with God, like Pharaoh did? What faulty thinking about ourselves and our God does bargaining reveal?



### **Chapters 12:1-13:16**

Before the Tenth Plague comes, the LORD institutes a very special celebration and meal for his people called the Passover. The focal point was the lamb that was sacrificed and eaten. What were the qualities of the Passover lamb? How does the Passover lamb foreshadow Jesus? (See **John 1:29; 1 Peter 1:17-21; John 19:31-36; Hebrews 7:23-27; Revelation 7:9-17.**)

What do the bitter herbs represent in the Passover meal? The bread without yeast? (C.f. **1 Corinthians 5:6-11**)



# PASSOVER SEDER PLATE SIMPLE GUIDE

**PASSOVER (PESACH)** is known as the "holiday of freedom," commemorating the Jewish Exodus from Egypt following 210 years of slavery. Passover is regarded as the "birth" of the Jewish nation, and its lessons of struggle and identity continue to form the basis of Jewish consciousness 3,300 years after the event.



**Zeroah (A Roasted Bone)**  
This reminds us of the Pesach offering we used to bring in the Holy Temple in Jerusalem



**Beitzah (A hard-boiled Egg)**  
This reminds us of the festival offering which was brought to the Holy Temple on Pesach



**Maror (Horseradish Root)**  
These bitter herbs symbolize the harsh suffering and bitter times we endured when we were slaves in Egypt



**Charoset (A mixture of chopped apple, walnuts and red wine)**  
Ground up together, Charoset resembles bricks and mortar, reminding us how hard we were forced to work when we were slaves in Egypt



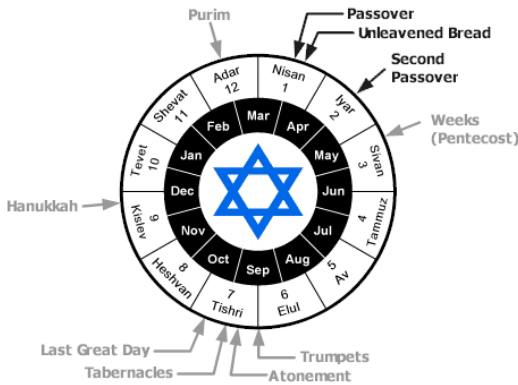
**Karpas (Could be slice of onion, boiled potato or sprigs of parsley)**  
We dip the Karpas into salt water at the beginning of the Seder, representing the salty tears we cried when we were slaves



**Chazeret (Romaine Lettuce)**  
This is the second portion of bitter herbs which we eat during the Seder. This is eaten in a Matzah sandwich together with Maror.

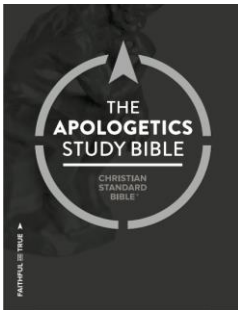
The name of **Passover** derives from the fact that during the final plague (the slaying of the first born) God "passed over" the Jewish homes. **Matza** is an unleavened bread, eaten by Jews during Passover. The most common reason for eating matzah is that on the morning of the Exodus, the Jews were so rushed in getting out of Egypt that the bread didn't have time to rise. **Seder** means "order" because there are so many details to remember.





The Passover is so significant that this month would now become the start of the Jewish calendar year. What focus was God giving his people by having their calendar begin with the month the commemorated the Passover?

### CSB APOLOGETICS STUDY BIBLE: Consecration of the Firstborn



Offering every firstborn male animal from their flocks required financial sacrifice on the part of the Israelites, yet the LORD required it. God is interested in more than his people’s material prosperity; he also wants them to develop their values, character, and spiritual life. As each succeeding generation of Israelites gave its firstborn males to God, they would in some way recreate the exodus event. They would be reminded of the seriousness of sin; whenever they ate the meat of the animal, they would be reminded of the sacrificial meal eaten by their forefathers on the night of the exodus. By sparing their own firstborn

sons through the death of a sacrificial animal, in obedience to the Lord’s command, they would experience the lifesaving grace of God in a deep and unforgettable way. Unlike the Canaanites, who gave firstborn sons and daughters to their gods by killing them (**Leviticus 18:21**), the Israelites were to let their children live (**Dueteronomy 18:10**). They were to pay a redemption price for each child redeemed. The males of the tribe of Levi were then to serve as lifelong substitutes for the redeemed sons (**Numbers 3:12**). This command directly affected Jesus, and he was consecrated for us (**Luke 2:22-23**).

What things do we commemorate for future generations? Why do we commemorate them? What of God’s Word do we commemorate and find ourselves talking about outside of church gatherings?



## Chapters 13:17-15:21

To see the possible routes of the Israelites' exodus, see page 11. Although not going the most direct route to the Promised Land, what care does the LORD show in the route he takes them?

## EVANGELICAL HERITAGE VERSION STUDY BIBLE: The Sea



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The Hebrew name for the sea, Yam Suf, is usually translated Sea of Reeds, although it may mean End Sea or Outer Sea. It includes the present Red Sea, the Gulf of Suez west of the Sinai Peninsula, and the Gulf of Aqaba east of the Sinai Peninsula, and even the Indian Ocean. The crossing of the sea was probably at the northern tip of the Gulf of Suez, perhaps in an extension of the sea into the area of the Suez Isthmus, which today is occupied by Lake Timsah or the Bitter Lakes. There is evidence that the level of the sea may have been considerably higher in the 2nd millennium BC. This area was a "sea" in the real sense of the word and not simply a marshy area subject to flooding and to drying by tides. Those who place Mount Sinai in Saudi Arabia locate the crossing in the Gulf of Aqaba, east of the Sinai Peninsula. There is no credible evidence to support the claims that the actual site of the crossing has been discovered there. **Exodus 15:22** states that after crossing the Red Sea, the Israelites found themselves in the wilderness of Shur. The wilderness of Shur is east of the Gulf of Suez and in the western area of the Sinai (**Genesis 16:7; 1 Samuel 15:7**). To cross the Red Sea and to end up in the wilderness of Shur, Israel could be crossing only the westernmost arm of the Red Sea and not the Gulf of Aqaba. The Exodus account also makes it clear that the crossing site was on the border of Egypt, not after Israel had already crossed the Sinai Wilderness.

When the Israelites saw the Egyptians coming after them, how did they respond? When have we responded similarly in our lives? How did God respond to the Israelites? How does he respond to us today?

**1 Corinthians 10:2** says, “[The Israelites] were all baptized into Moses in the cloud and in the sea.” How does the Israelites crossing the dry land of the Red Sea symbolize God’s gift of baptism?

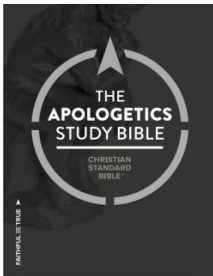
### ***Miriam the Prophet***

*We don't know much about how Miriam is a prophet other than that the LORD spoke through her.*

**(Numbers 12:2)** Other prophetesses in the Bible were Deborah (**Judges 4:4**), Isaiah's wife (**Isaiah 8:3**), Huldah (**2 Kings 22:14**), Noadiah (**Nehemiah 6:14**), Anna (**Luke 2:36**) and Philip's daughters (**Acts 21:9**).

Considering the song of Moses and Miriam in **chapter 15**, what phrases stand out to you particularly and why?

## **CSB APOLOGETICS STUDY BIBLE: The LORD is a Warrior**



Is God a “warrior” or the God of peace (**Romans 15:33**) and love (**2 Corinthians 13:11–14; 1 John 4:8,16**)? According to the Bible, he is all of these. Just as human beings, made in the image of God (**Genesis 1:26–27**), are capable of participating in war yet also of working for peace, so God can and does do the same. As the God of perfect justice (**Genesis 18:25; Psalm 145:17**), he will not let evil behavior go unpunished. When appropriate, he acts decisively against wrongdoers. God’s acts that put an end to the activities of the wicked are expressions of his perfect love for both them and their victims. His acts of judgment bring about a greater peace.



### **Chapters 15:22-17:7**

What miraculous ways did the LORD provide for his people in these chapters?

The word “test” comes up multiple times throughout these chapters. What did God want the Israelites to learn through these tests?

#### ***Tablets of the Law***

***Exodus 16:34*** anticipates the later description of the tablets containing the Ten

Commandments as the “two tablets of the Testimony” (**31:18; 32:15; 34:29**), which gave their name to the “ark of the Testimony” (**25:22; 26:33**) in which they were placed along with the jar of manna.

Read **John 6:25-58**. How is Jesus greater than manna?

## B14 Trade and Commerce

### Liquid Measures

Cor (10 baths / 60 hins)  
220 L / 58.1 gal

Bath (6 hins)  
22 L / 5.81 gal

Hin (12 logs)  
3.67 L / 7.75 pt

Log (½ hin)  
0.31 L / 0.66 pt

### Dry Measures

Homer (1 cor / 10 ephahs)  
220 L / 200 dry qt

Ephah (3 seahs / 10 omers)  
22 L / 20 dry qt

Seah (3¼ omers)  
7.33 L / 6.66 dry qt

Omer (1½ cabs)  
2.2 L / 2 dry qt

Cab  
1.22 L / 1.11 dry qt

Quart  
1.08 L / 0.98 dry qt

### Linear Measures

Long reed (6 long cubits)  
3.11 m / 10.2 ft

Reed (6 cubits)  
2.67 m / 8.75 ft

Fathom  
1.8 m / 6 ft

Long cubit  
(7 handbreadths)  
51.8 cm / 20.4 in.

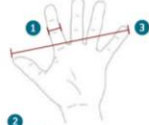
Cubit (2 spans / 6 handbreadths)  
44.5 cm / 17.5 in.

Short cubit  
38 cm / 15 in.

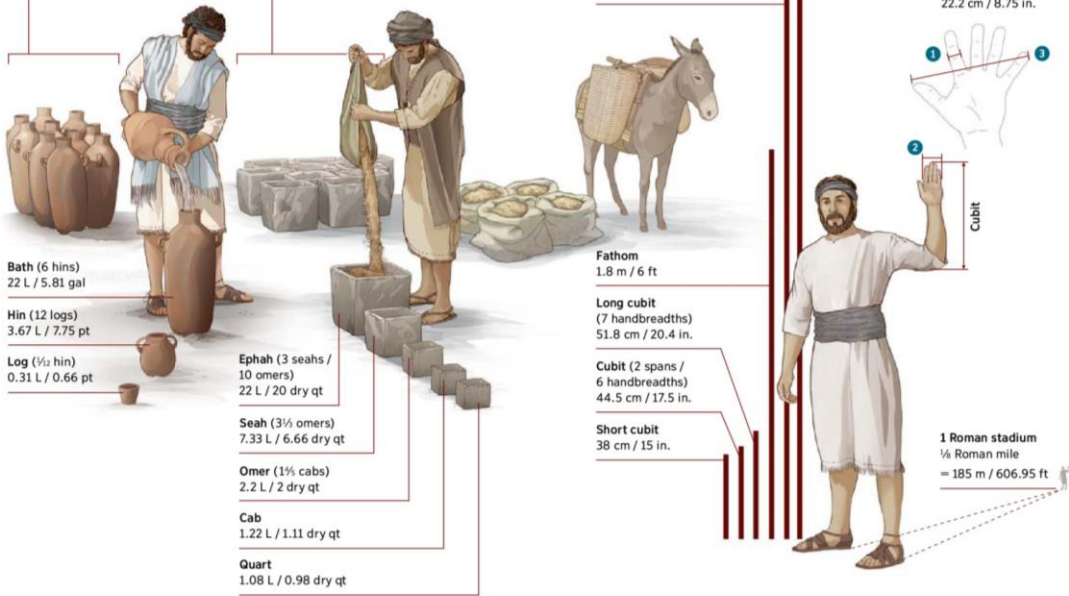
1 Fingerbreadth  
(¼ handbreadth)  
1.85 cm / 0.73 in.

2 Handbreadth  
(4 fingerbreadths)  
7.4 cm / 2.9 in.

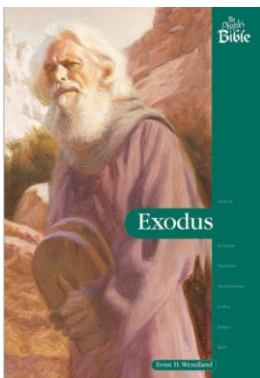
3 Span  
(3 handbreadths)  
22.2 cm / 8.75 in.



1 Roman stadium  
¼ Roman mile  
= 185 m / 606.95 ft



## PEOPLE'S BIBLE COMMENTARY: The Glory of the LORD



[Exodus 16:10] is the first time that the expression “glory of God” occurs in the book of Exodus. Moses had previously seen an appearance of the Lord’s glory in the burning bush on Mount Horeb. The Israelites had seen this glory of the Lord in the pillars of cloud and of fire that led them on their way. But this is the first time the expression itself is used. Here the words “glory of the LORD” are used in connection with this bright cloud. As we continue our study of this book, we will see this expression used frequently. It was a visible sign of the Lord’s burning determination to carry out his gospel promise. Usually the appearance involved a cloud of flame and smoke. Wherever it occurs, the Lord of grace and mercy makes his presence known to his people in a special way. We should watch for these words as they occur in Scripture and see how they emphasize the Lord’s gracious abiding presence and help.



### **Chapters 17:8-18:27**

This section of Exodus gives us many lessons that we can apply to our leaders. List some that you learned.

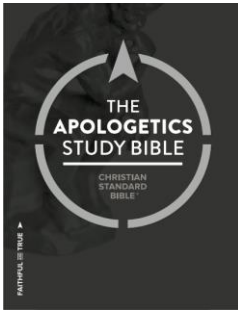
### **Chapter 19**

What does **Exodus 19:4-6** tell us about the purpose of God's covenant with Israel? How would these words have sounded to a people who had only known slavery in Egypt?

Based on the requirements necessary to approach Mount Sinai and listen to the LORD, what does God want Israel to understand?

Based on **Exodus 19:16-19**, how would you have felt being a member of the Israelite nation that day? Read **Hebrews 12:18-29**. How does Mount Sinai contrast with what we have?

## CSB APOLOGETICS STUDY BIBLE: Even the Priests



Since God had not yet established a priesthood for Israel, the priests mentioned here were probably those who would later become the Levitical priests. The priestly role of offering sacrifice was not limited to men specifically set apart as priests. Cain and Abel, Noah, Abraham, Isaac, and Jacob all acted as priests during their days. Israelites living after the time of Jacob may also have acted as priests on behalf of their families. Moses had previously told Pharaoh the Israelites were commanded to offer sacrifices, indicating that he knew some of his countrymen were authorized to perform priestly rituals at that time.

Such action would be permissible until the family line of Levi, especially the line of Aaron, was officially designated for priestly service.



Archaeologists have discovered texts of many covenants from Mesopotamian, Syro-Palestinian, and Hittite culture that range in date from c 2500 BC to 650 BC. These covenants governed the relationships between stronger and weaker nations (suzerain-vassal covenants; royal grant covenants) or between equal nations (parity covenants). The form and content especially of Hittite covenants in the second millennium have many of the same elements and even the same order as God's covenant with Israel in **Exodus 19–24** (a suzerain-vassal covenant) and the renewals of that covenant in **Leviticus 11–27**; **Deuteronomy**; and **Joshua 24**. In other words, God's covenant with Moses and Israel clearly fits the time and setting described in the Bible.

When Israel moved into Egypt c 1876 BC, Pharaoh gave them land in exchange for their services as herdsmen (**Genesis 47:1–12**). Their discussion has the elements of a brief, informal covenant (perhaps a formal agreement was also adopted). As Israel grew, their



relationship with the pharaohs changed. The new pharaoh mentioned in **Exodus 1:8–22** radically altered the agreement between the two nations, resulting in Israel’s enslavement. God’s rescue of Israel and His renewal of the covenant first made with Abraham are the main themes of Exodus.

<b>Divisions</b>	<b>Elements</b>	<b>Notes on Ex 19–24</b>
<b>Preparation</b>	Summons	19:1–9. After rescuing Israel from Egypt, God calls them into a special covenant relationship. He promises to make them a kingdom of priests and a holy nation.
	Consecration	19:10–25. The Lord emphasizes that He differs from every other ruler.
<b>Book of the Covenant</b>	Title	20:1. The Hbr term <i>debarim</i> (“words”) is used technically here to mean the stipulations of the covenant.
	Historic prologue	20:2. The Lord reminds Israel of their enslavement in Egypt and how He delivered them.
	Moral stipulations	20:3–17. The most basic set of rules, later distinguished as the 10 <i>debarim</i> , “words” (usually translated “commandments”). Grammatically, these words are not commands but statements describing God’s holy people. In 20:18–26, we have an interlude. The people express their fear, and Moses explains that God appears so fearsome in order to test them. God wants them to know for certain that they are hearing from heaven. He emphasizes again that idols can have no place in His covenant.
	Civil stipulations	21:1–23:9. Specifics on relationships among the Israelites.
	Ceremonial stipulations	23:10–19. Specifics on the way the Israelites will worship God.
	Promise of a guardian	23:20–33. Through His messenger, God promises protection, health, defeat of enemies, and a land grant. The

		covenant is not a new one, but a renewal of God’s promises to Abraham and his descendants.
<b>Confirmation</b>	Deposit/ Witness	24:1–4. Moses gets an initial commitment from the people and sets up monuments as a physical demonstration of their part in the covenant.
	Sacrifices	24:5–6. A covenant was “cut” (usually translated “made”) between two parties. This involved sacrifice, cutting animals as representatives of the parties involved. This seems to have symbolized that if the covenant was not kept by the people, they could end up like the sacrificed animals. God demonstrates His commitment to this covenant through the death of His Son in the NT ( <b>Hebrews 9:19–28</b> ).
	Oath	24:7–8. The people formalize their agreement, and Moses seals them in the covenant with the blood of the sacrifices. This washing foreshadows the washing Christians receive through Baptism ( <b>Hebrews 10:22–23</b> ).
	Meal	24:9–11. The two parties gather for an intimate meal and eat the meat from the sacrifices. This meal foreshadows the Lord’s Supper.
	Testimony	24:12–18. God gives Moses a memorial edition of the Torah (“teaching,” often translated “law”) and commands its instruction.

Other elements include blessings and curses, which also feature in other Near Eastern covenants.

The early Christians retained the old covenant patterns of promises, oath, washing, and an intimate meal in the service we know today as “confirmation.” (Note this pattern in **Acts 2:37–42; 16:29–34**.) Ancient Christian documents such as the *Didache* (late first century) and the *First Apology* of Justin Martyr (second century) demonstrate this pattern of worship and covenant renewal. Remember how Christ called you to faith, renewed you in Baptism, and nurtures you still in His Holy Supper. Recognize in these actions the intimate, caring relationship that your Lord desires to have with you. Rejoice in the new covenant based upon the blood of Christ (**Hebrews 12:18–24**).



## Chapter 20

Although debated, it seems that this first section (the Ten Words or Commandments) is spoken in the hearing of the whole Israelite community. Individually or with the group at your table, pick a commandment and apply it to your life: what you should do, what you shouldn't do, how you can do better, etc. – the more specific the better.

**FIRST COMMANDMENT:** You shall have no other gods before me.

**SECOND COMMANDMENT:** You shall not misuse the name of the LORD your God.

**THIRD COMMANDMENT:** Remember the Sabbath day by keeping it holy.

**FOURTH COMMANDMENT:** Honor your father and your mother.

**FIFTH COMMANDMENT:** You shall not murder.

**SIXTH COMMANDMENT:** You shall not commit adultery.

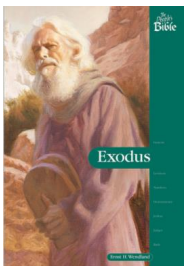
**SEVENTH COMMANDMENT:** You shall not steal.

**EIGHTH COMMANDMENT:** You shall not give false testimony against your neighbor.

**NINTH COMMANDMENT:** You shall not cover your neighbor's house.

**TENTH COMMANDMENT:** You shall not covet your neighbor's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.

**PEOPLE'S BIBLE COMMENTARY: Earned Love or Expressed Love?**



It is important for us to understand the Ten Commandments in the light of this introductory statement by the Lord. He did not give the Decalog so that Israel should obey his commands and thereby earn a favorable relationship with him. God had already made clear what this relationship was. He was their Savior-God. He had proved that to them in many ways. In love he had adopted them as his chosen covenant people. He now showed them by these Commandments how they could respond to his grace by living according to his holy will. From this same moral code, they could determine in what ways they would still fall short of that perfect standard which he placed before them, how much they still transgressed his law, and how much they still needed the forgiving love that only a gracious Lord could freely grant them.

## EVANGELICAL HERITAGE VERSION STUDY BIBLE: Division of the Ten



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The Hebrew Bible does not call these statements the Ten Commandments but the Ten Words or Ten Sayings. The specific numbering and arrangement of these ten sayings is not indicated in the text. There are three main systems of numbering the Ten Commandments: 1) Some Jewish writers count verse 2 as the First Word; verses 3–6 as the Second Word; verses 7–16 as the Third to Ninth Words; and verse 17 as the Tenth Word. This arrangement treats the motivational statement in verse 2 as the First Word and results in only one commandment against coveting. 2) Greek Orthodox and Reformed churches count verse 3 as the First Word; verse 4–6 as the Second Word; verses 7–16 as the Third to Ninth Words; and verse 17 as the Tenth Word. This arrangement divides the commandment against idolatry into two parts and results in only one commandment against coveting. 3) Roman Catholic and Lutheran churches count verses 3–6 as The First Word; verses 7–16 as the Second through Eighth Words; and verse 17 as the Ninth and Tenth Words. This arrangement divides the commandment against coveting into two parts and results in only one commandment against idolatry. The traditional division of the commandments into two tables is based on the two-fold division in **Mathew 22:37–40**. The origin of the term tables may simply be due to the fact that the Ten Words were written on two stone tablets.

In **Exodus 20:5**, The LORD describes himself as a “jealous” God. What does this mean? When is jealousy a good thing?

### **Exodus 20:8-11 – Worship only on Saturdays?**

Seventh-day Adventists use these verses to advocate a strong view of the Sabbath, even arguing that worship must take place on Saturday because Sunday worship is the mark of the beast. **Exodus 20** sets the seventh day as one for rest and worship. Most Christian scholars argue that the early church moved their day of worship from Saturday to Sunday to begin marking the day of the resurrection as the day of worship and we see this very movement in **Acts**, **1 Corinthians**, and **Revelation**. Similarly, many biblical scholars argue that Jesus is the Sabbath for Christians and we are to take our rest in him rather than in a specific day of the week. In fact, only nine of the Ten Commandments are specifically mentioned and reinstated in the NT whereas Jesus says, in **Matthew 12:8**, that he is the Lord of the Sabbath.

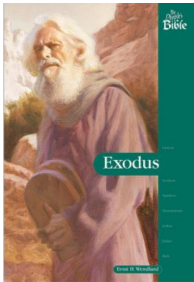


### **Chapters 21:1-23:19**

The laws and topics provided in the Book of the Covenant receive more detailed treatment in **Leviticus** and **Deuteronomy**. They appear to address the immediate issues of the people dwelling in Sinai. Later, the laws could more fully anticipate how the people would live in the Promised Land. Following Christian tradition, Philip Melanchthon divides the laws and topics in the Book of the Covenant in this way: "There are three general divisions of the Mosaic law: the **moral** laws, the **ceremonial**, and the **civil** or judicial laws.... The ceremonial laws of Moses and the civil laws are not commanded to the other nations, nor are they binding upon us. They were given to the people of Israel for that time in order that the political structure might continue for a definite period of time, so that there might be a specific place in which the Christ should be born and reveal Himself, be proclaimed, and become the sacrifice and openly complete the work of our eternal life.... The moral laws have been summarized by God in a remarkable way on one small table, which is called the Decalog [Ten Words]."

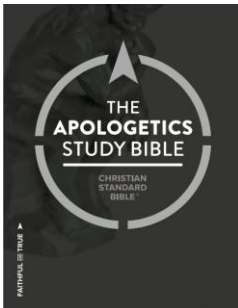
In **Exodus 21:2-11**, what stands out to you in the laws regarding servants/slaves? What does this show us about the LORD?

## PEOPLE'S BIBLE COMMENTARY: Laws Unlike Any Others?



Archeologists have found law codes of other nations from [this] period of history. A famous code they discovered, for example, is the code of Hammurabi, king of Babylon, who lived around 1700 B.C., several hundred years before Moses. In its outward form, Hammurabi's code is similar to that which God gave Moses. The differences lie in the content. The codes of heathen nations were made to praise the king. The code of Moses praises the works of the Lord. Heathen law codes reflect the wishes of an earthly ruler. The code of Moses expressed how Israel is to live as people of God. One can see these differences in all the regulations, whether pertaining to slavery, marriage, witchcraft, property, or whatever the case may be. Mosaic ordinances as given by God are far more considerate of the rights of people and far less cruel in the penalties for disobedience.

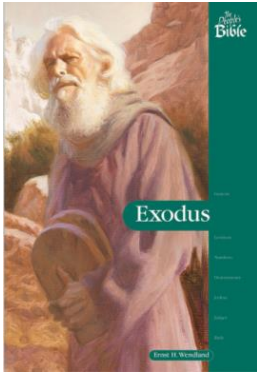
## CSB APOLOGETICS STUDY BIBLE: Polygamy (Exodus 21:10)



Polygamy, like many other sins including divorce, is an expression of the hardness of people's hearts and is contrary to God's will (**Matthew 19:8**). God's ideal from the beginning was for one man to marry one woman and for the couple to remain in an exclusive sexual relationship for as long as both partners were alive. Biblical evidence for this is found in the fact that God created woman as a uniquely suitable helper for one man - Adam (**Genesis 2:18-24**). When the pair disobeyed God, they could no longer implement many aspects of God's plan for human life. Because of sin, conflict, oppression and death became part of the human landscape. People's sinful nature often leads to sexual misconduct. As in the case of Lamech, the first recorded polygamist (**Genesis 4:19**), men will be inclined to take multiple sexual partners for themselves. The law presented here and in other laws in the Torah is not meant to condone polygamy. It is not an expression of God's ideal but a concession to humanity's hard-heartedness. The law recognizes the male's sexual inclinations but seeks to limit the injury to women that could result; all wives must be given adequate food, clothing, and intimacy. Far from approving of polygamy, the law of Moses discourages it by placing high demands on anyone who chooses this option, and it preserves the essential rights of polygamy's potential victims

In **Exodus 21:12-36** regarding recompense for personal injuries, are there any laws here that you think are too harsh? What is the overriding principle when it comes to personal injury?

### PEOPLE'S BIBLE COMMENTARY: Law of Retaliation?



A law that people often ask about is contained in [**Exodus 21:23-25**]: “If there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise.” This is the so-called *lex talionis* (law of retaliation), which states that the punishment should be proportionate to the crime. People often use this as an example of how harsh and primitive the Old Testament laws were when compared with our more compassionate and advanced laws of today. Let us note, however, that this law of retaliation was restricted to serious cases involving actual bodily harm. Let us note furthermore that in those days, when such cases were customarily dealt with

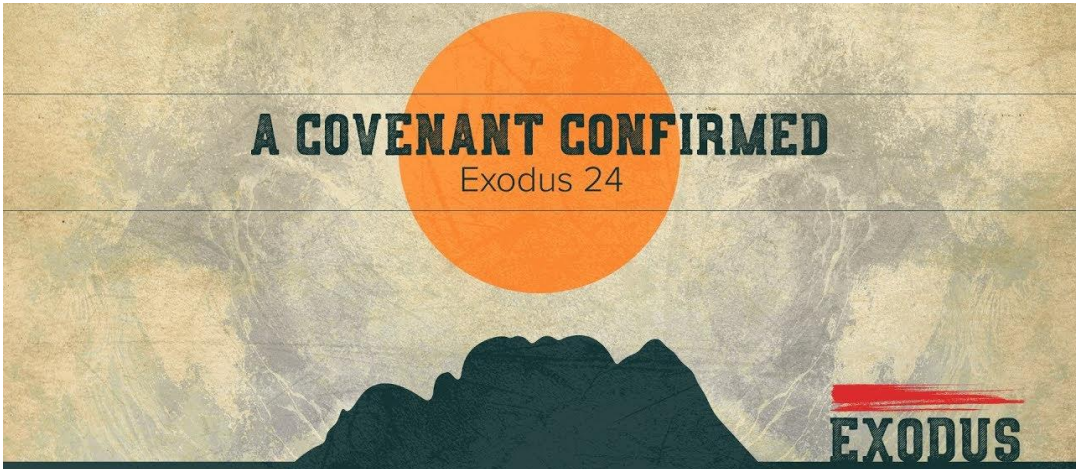
through revenge, this law served to emphasize that the retaliation by revenge should not exceed whatever damage had been inflicted. In other words, it served to check passionate acts of vengeance, which could result in death. Finally, we need to remember that these laws were given by God to regulate decency and order in the society of that time. These were civil regulations, not moral decrees. Israel was governed as a theocracy, in which church and government were not separated as we experience under the constitution of the United States of America. We need to keep this difference in mind as we consider all the rules and regulations in this part of the Sinaitic law code. It might be added that there is no case on record where the “eye for eye” principle was actually carried out to the extent that a person who inflicted serious damage to another person’s body was actually likewise inflicted with the same damage as punishment.

Reading through **Exodus 22:1-23:19**, are there any laws that you do not understand or want clarified? Imagine if we had similar laws in the US. What do you think they would look like?

#### **30 Shekels**

*Exodus 21:32's 30 shekels of silver is possibly a reference to Jesus' betrayal, meaning that he was sold by Judas for the price of a dead slave.*





### Chapters 23:20-24:18

Who is the angel of **Exodus 23**? What verses help identify the angel?

Why does God command the Israelites to destroy the gods of the people of Canaan and abstain from their worship practices?

Why will God not just drive all the Canaanites out of the Promised Land in a single year?

### PEOPLE'S BIBLE COMMENTARY: Hornet?



"I will send the hornet ahead of you," the Lord declares. The same picture is given in **Deuteronomy 7:20** and **Joshua 24:12** to describe the Lord who brings terror and calamities of all kinds to Israel's enemies so that they can conquer them. Anyone who has been attacked by a swarm of hornets will appreciate the force of this picture.

Imagine the look, smell, and feel for all the offerings and the blood used in this worship. Imagine that meal with God. What vivid truth was being portrayed with these things?

# BLOOD COVENANT

Repulsed by the Old Testament sacrifice of animals, many people close their eyes to the truths in these portions of Scripture. They understand that the Old Testament points to the promised Savior of the New Testament, but the bloody stories of a warlike God offend some.

However, the old covenant embodies the discipline, divine nature, and dramatic revelation of a loving, trustworthy Lord. The Old Testament reveals the depth of humankind's depravity; the seriousness of people's sin; the extent of God's wrath; the depth of God's love; and the need for a redeeming Savior.

Moses understood these issues. He told the Israelites that to cover human sin, blood must be shed. The power of the blood must accompany any approach to the Father. And as the blood of the old covenant spilled onto the altar and was sprinkled on the people, God revealed His redeeming grace and the forgiving power of His mercy.

## The Blood

Why blood? Moses explained, "For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life" (**Leviticus 17:11**). The rituals of blood pointed to the seriousness of sin. Lifeblood must be given for atonement. Someone, or something, must give its life. God's wrath needed satisfaction. Rather than require the death of the guilty parties, God offered grace by allowing the sacrifice of animals in their stead.

Yet in the deepest recesses of God's heart, His delight was not in blood sacrifice but in the yielding and surrendering of His people's lives in dedication to Him. As Samuel said to Saul, "Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to listen than the fat of rams" (**1 Samuel 15:22**). David also said, "For You will not delight in sacrifice, or I would give it; You will not be pleased with a burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, You will not despise" (**Psalms 51:16-17**).

The blood, used to foreshadow the sacrifice of Christ, pointed to something deeper. The Lord yearned for reconciliation and fellowship - something blood sacrifice could only signify. He knew the blood spilled on the altar and sprinkled on the people was temporary. One blood sacrifice, greater than the blood of rams and goats, was needed to change the focus from the Law to the incomprehensible mercy of God. One blood sacrifice made on an altar of wood was still to come.

## The Altar

Moses built an altar as his first sign of the covenant relationship to consecrate the people to God (**Exodus 24:4–5**). At the foot of the mountain, he ordered the slaughter of animals. Although God had not yet fully described the importance of sacrifice in the Law, Moses knew what he must do. To the Israelites and other ancient peoples, an altar meant a place for putting something to death, not only physically but also in their hearts. The altar also represented God's presence.

The blood sprinkled on the altar represented a life offered, or poured out, to Him in sacrifice. Sacrifices were not wasteful or extravagant acts of worship. Most sacrifices were eaten. The altar was the point where the people, the priests, and God held a meal together to show their relationship of peace and fellowship.

As a place of fellowship, consecration, and sacrifice, the altar had to be sanctified through blood. The sanctified altar, then, became holy ground on which to lay the sin offerings of the people. The throwing of blood on the altar signified access to God; the blood of a chosen substitute replaced their own lives, now committed and dedicated to Him.

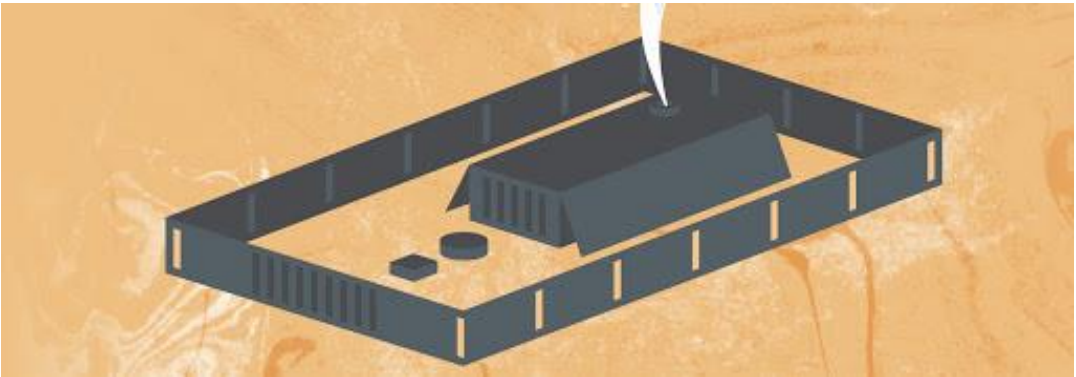
## The Cross

Jesus' disciples understood the blood of the old covenant, but could they possibly comprehend the depth of Christ's words on Maundy Thursday evening when He lifted a cup and spoke of the blood of the new covenant (**Matthew 26:27–28**)? Christ often foretold His suffering and death, yet no words could prepare the disciples for the events that followed. Another altar rose above the earth that Good Friday, wooden and roughly cut. It would hold *the* Sacrifice, the One whose blood would redeem all people for all eternity. The Father in heaven observed Jesus' obedience and accepted the sacrifice. For in the heavenly tabernacle, an everlasting covenant - a new covenant - was made (**Hebrews 9:11–14**). By the cross, His disciples became partakers in His life and possessors of the heavenly inheritance (**Hebrews 9:16–22**).

## The New Covenant and You

Just as a meal followed the sacrifices of the old covenant, so God's people commune with Him today at the Lord's Table. When you receive the body and blood of Christ, His fullness fills you. His mercy forgives you. His grace redeems you. You rest assured in the blotting out of all your sins (**1 John 1:7**). With immediate deliverance and total justification, you know that God's wrath has been averted, for He no longer sees your sins but the covering of blood sprinkled on your behalf.

In this new life, dedicate yourself in service to Him, for God has revealed the redeeming grace of His love and the forgiving power of His mercy by the blood of the new covenant. That blood, spilled on the altar of the cross, now saves you. You are His forever.



### **Chapters 25-27, 30**

For a visual reference of the Tabernacle and its furnishings, check out these videos:

- 3D Tabernacle of Moses (<https://www.youtube.com/watch?v=ceZHlc55HCg>)
- Layout and Pattern of the Tabernacle of Moses by TheTabernacleMan (<https://www.youtube.com/watch?v=szq2vV1W56k>)

In watching these videos, what stood out to you? What new did you learn?

What is the purpose of the Ark of the Covenant?

What is the purpose of the Tabernacle?

**Hebrews 8:5** (NIV) <sup>5</sup> They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."

Why do you think God concerns himself so intimately with the smallest details and measurements of the Tabernacle? Why would God record them for us to read instead of giving a more general summary of the instructions? Consider also **Hebrews 8:5** in your answer.

**Exodus 30:11-16** gives instructions regarding atonement money. What is the point of this money collected?

**1 Corinthians 3:16** says that we are corporately the temple of the Holy Spirit. **1 Corinthians 6:19** says that our bodies are temples of the Holy Spirit. What is your response to this reality? How should it change the way you live? How is this reality better than what the Israelites had in the Tabernacle?

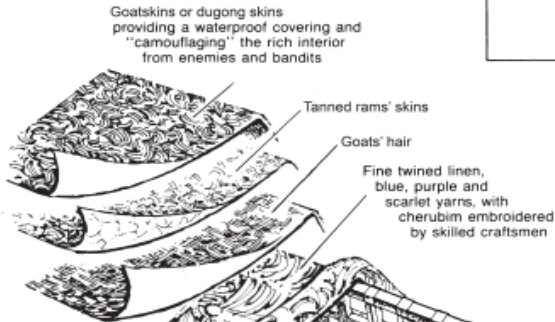
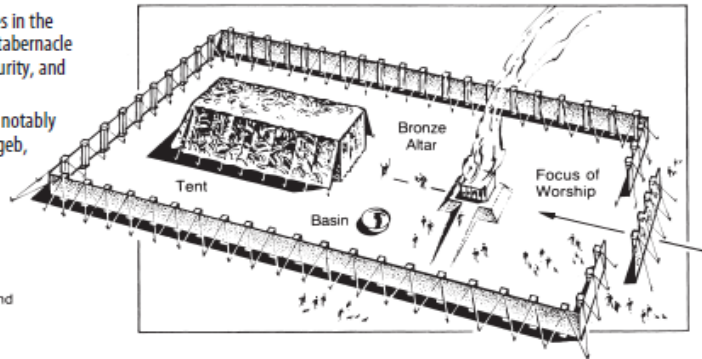
Prior to Saul becoming the first king over Israel, the Tabernacle was destroyed while it was set up in Shiloh. Read **John 4:19-24; Ephesians 2:19-22; Hebrews 9:1-10:18; Revelation 21:1-5**. Do we need a Tabernacle or Temple today? Why or why not?

Someone says to you, "We don't need to be spending all sorts of money buying expensive things for the church. It's more important that we take that money and feed the hungry." How do you respond? Consider **Matthew 26:6-13** in your answer.

## THE TABERNACLE

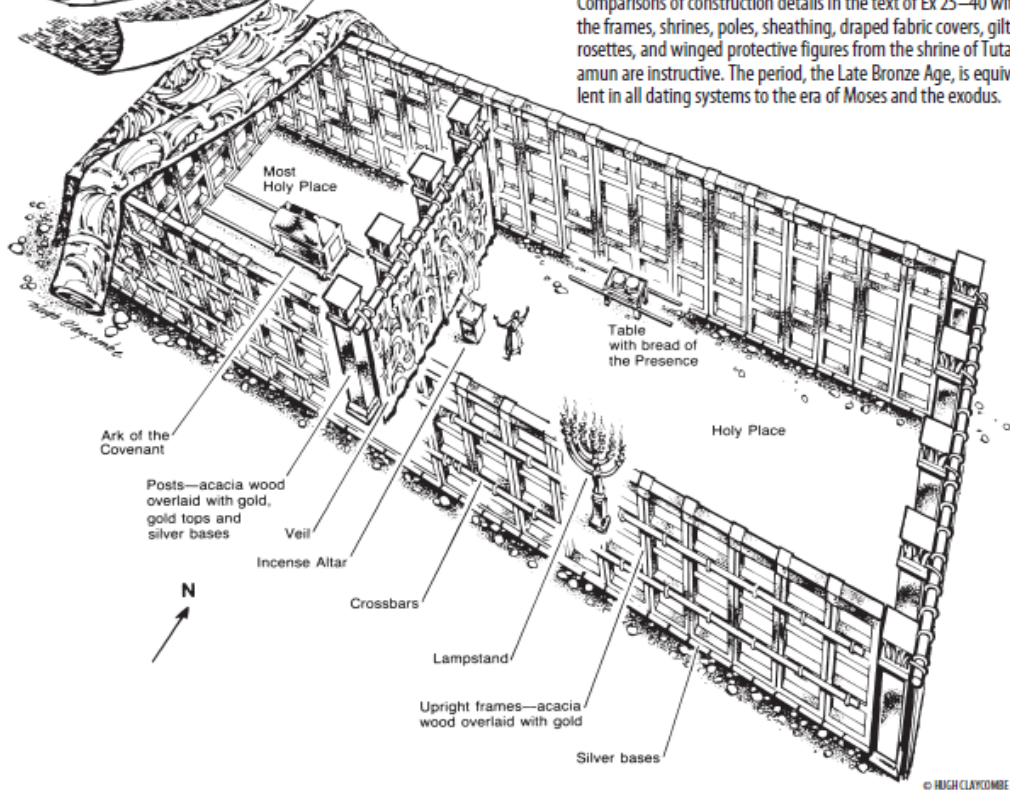
The new religious observances taught by Moses in the desert centered on rituals connected with the tabernacle and amplified Israel's sense of separateness, purity, and oneness under the lordship of Yahweh.

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



Specific cultural antecedents to portable shrines carried on poles and covered with thin sheets of gold can be found in ancient Egypt as early as the Old Kingdom (2800–2250 BC), but were especially prominent in the 18th and 19th dynasties (1570–1180 BC). The best examples come from the fabulous tomb of Tutankhamun, c 1350 BC.

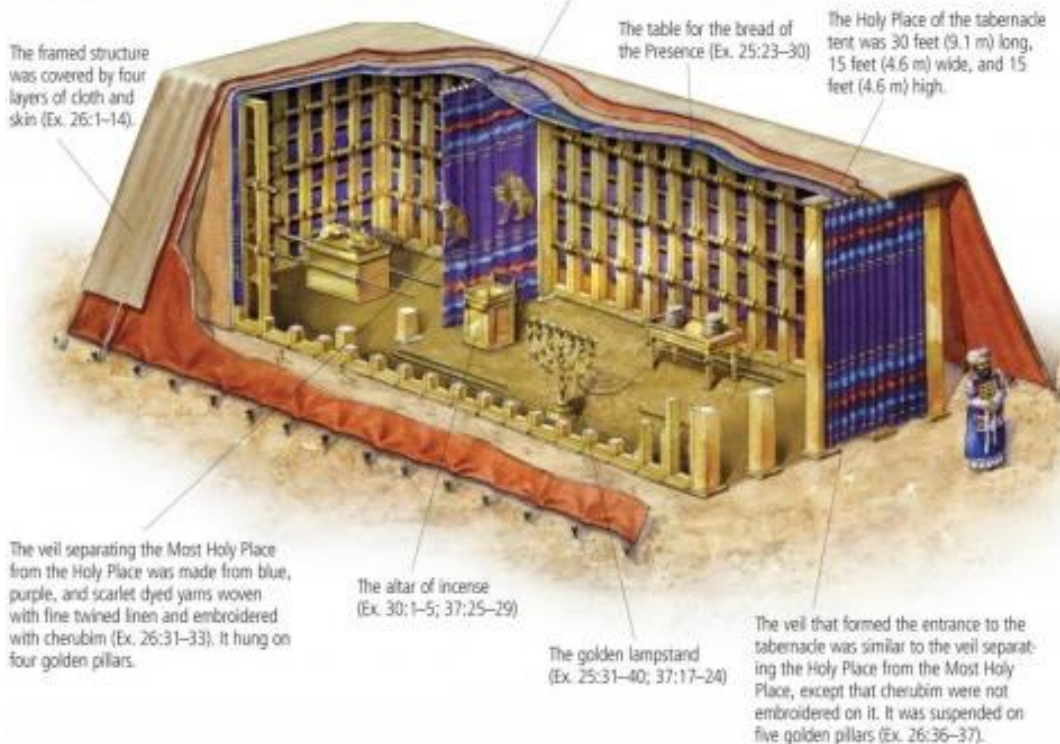
Comparisons of construction details in the text of Ex 25–40 with the frames, shrines, poles, sheathing, draped fabric covers, gilt rosettes, and winged protective figures from the shrine of Tutankhamun are instructive. The period, the Late Bronze Age, is equivalent in all dating systems to the era of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



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## THE TABERNACLE TENT

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



<u>FURNITURE</u>	<u>LOCATION</u>	<u>SYMBOLIC MEANING*</u>	<u>TYPICAL MEANING**</u>
Brazen Altar	Outer Court	Atonement for sin (Lev. 17:11)	Jesus Christ's sacrifice (Heb. 7:27, 10:10-12)
Brazen Laver	Outer Court	Cleansing from sin (Numb. 8:6-7)	Cleansing through the blood of Jesus Christ (Rev. 1:5) Also, cleansing through the new birth (Tit. 3:5) and the word (Eph. 5:26)

Table of Showbread	Holy Place	Spiritual food (Deut. 8:31; I Cor. 10:3)	Jesus Christ, the Bread of Life—God's provision for all of our spiritual needs (Jn. 6:31-33, 53-58)
Candlestick	Holy Place	Spiritual illumination (II Cor. 4:6; Isa. 49:6)	Jesus Christ, the Light of the world (Jn. 8:12, 9:5)
Altar of Incense	Holy Place	Access to God through prayer (Ps. 141:2)	Prayer in Jesus' name (Jn. 14:13)
Veil	Between Holy Place and Holy of Holies	Man's separation from God and His holy presence	Christ's body broken for us (Heb. 10:20; Matt. 26:26, 27:50-51)
The Ark	Holy of Holies	Access to God—His covenant (Ex. 19:4-6)	Access to God through Jesus Christ (Heb. 4:15-16)
Mercy Seat	Top of Ark	Acceptable atonement*** (Lev. 16:15-17)	Propitiation**** for sin through the blood of Jesus Christ (Rom. 3:25; Heb. 9:11-14, 23-26)
Shekinah Glory	Above Mercy Seat	God's presence (Ex. 25:22)	God's presence in heaven on the Throne of Grace (Heb. 4:16, 8:1-2)
Ten Commandments	Inside Ark	God's requirement to be acceptable to Him (Lev. 19:2; Matt. 5:48)	Jesus Christ fulfilled God's requirements (Heb. 7:26-27) and took our curse on Himself (Gal. 3:13-14)
Aaron's rod	Inside Ark	God's chosen High Priest	Jesus Christ, God's chosen High Priest (Heb. 4:14, 5:10, 7:26, 8:6, 9:11-12)
Manna	Inside Ark	God, the Provider of Spiritual food (Ex. 16:32-33; Deut. 8:3; I Cor. 10:2)	God, the Provider of Jesus Christ, the Bread of Life (Jn. 6:32)





## **Chapters 28-29**

What aspects of the priests' garments, preparation, and consecration to serve stand out to you? Why do you think God designed such an involved ordination process?

Read **Hebrews 4:14-5:10** and **7:23-28**. Compare and contrast this with our section of **Exodus**.

Though God declared all Israel to be "a kingdom of priests and a holy nation" (**Exodus 19:6**), he still appointed a special group to a formal priesthood. How do you see this idea carrying forward to the New Testament Church?

What are some unhealthy ways we view our church leaders? How does knowing that Christ is our sinless High Priest forever free us to regard church leaders in healthy ways? Consider **Hebrews 10:19-22** in your answer.

## 28 - The High Priest's Garments



### Mitre (Turban)

**Exodus (28:36-39)**

Made of fine linen with a plate of pure gold fastened on a blue cord at the front of the turban. The plate is engraved with the phrase "Holy to the Lord". This symbolizes the priest bearing the guilt of the people on their minds.



### Breastplate of Judgement

**Exodus (28:15-29)**

A square (span) of fabric made of gold, blue, purple, and scarlet material and fine twisted linen. On it is mounted four rows of stones:

**Row 1:** Ruby, Topaz, Emerald.

**Row 2:** Turquoise, Sapphire, Diamond.

**Row 3:** Jacinth, Agate, Amethyst.

**Row 4:** Beryl, Onyx, Jasper.

Each stone is engraved according to the names of the sons (12 tribes) of Israel. It is attached to the shoulder pieces with pure gold twisted cordage and rings.



### Ephod

**Exodus (28:6-9)**

A square of fabric made of linen in gold, blue, purple, and scarlet yarns with a woven band.

### Robe

**Exodus (28:31-35)**

Made of blue fabric with an opening in the top middle that is finished with woven work.

### Hem of Robe

**Exodus (28:33-35)**

Pomegranates made of blue, purple, and scarlet material with alternating golden bells. When ministering in the holy place, tinkling of the bells was heard to show the high priest was alive.



**Exodus 28**  
 "These are the garments which they shall make: a breastpiece and an ephod and a robe and a tunic of checkered work, a turban and a sash, and they shall make holy garments for Aaron your brother and his sons, that he may minister as priest to Me."



### Shoulder Pieces

**Exodus (28:7-12)**

Two Onyx stones set into gold filigree settings and engraved with the names of the sons (12 tribes) of Israel for "a memorial". Six names on left and six on right.



### Urim & Thummim

**Exodus (28:30)**

Carried in a pocket behind the breast piece of judgement over the high priest's heart. Used to determine the will of God.



### Sash

**Exodus (28:39)**

Made of gold, blue, purple, and scarlet material and fine twisted linen by the work of a weaver.

### Tunic (Undergarments)

**Exodus (28:39-43)**

Tunic weaved of checkered work of fine linen. Also, linen breeches to be worn under the robe from the loins to the thighs.

### Regular Priest's Garments

**Exodus (28:40-43)**

The regular priests had woven linen tunics, sashes, and caps. They also wore linen breeches to be worn under the robe from the loins to their thighs as under garments.





### Chapter 31:12-18

In discussing the Third Commandment, we learned that "Sabbath" means "rest." Here, the command is reiterated that the Sabbath is to be observed for generations to come. Why then is the Sabbath Day no longer observed as it was after the days of the exodus? Read **Colossians 2:16-17** and **Hebrews 4:1-11** to help your answer.

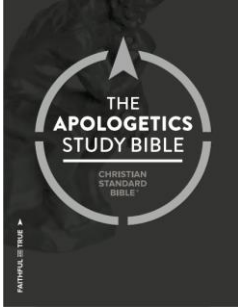


### Chapter 32

During the 40 days and nights Moses was up receiving all these words, laws, and instructions from God, what did the people do? Why did they do this? When have we been guilty of the same act?

When Moses interceded for the Israelites, what were his reasons for the LORD not to destroy them?

### CSB APOLOGETICS STUDY BIBLE: The LORD Relented



If God never sins, why do some Bible versions translate this verse to indicate that God planned to do evil and then repented? This verse takes its place among a series of passages in the Old Testament that seem to indicate that God does evil (**2 Samuel 24:16; 1 Chronicles 21:15; Isaiah 45:7; Jeremiah 18:8; 26:13, 19; Joel 2:13; Jonah 3:10; 4:2**). However, the Bible affirms that God is completely righteous (**Psalms 119:137; Jeremiah 12:1; John 17:25; Revelation 16:5**) and does not repent (**Numbers 23:19; 1 Samuel 15:29**). The contradiction is only apparent and can be resolved by examining the relevant words in the Hebrew language. The Hebrew word *ra'ah*, translated in some Bible versions as “evil,” actually possesses a broad spectrum of meanings ranging from moral wickedness to “trouble” without any reference to morality. Applied to the result of God’s action, the term refers to affliction. God will never behave immorally, but he will bring affliction upon those who live in defiance of his will. Similarly, the Hebrew term *nacham* is translated in some versions as “repent,” as though one is turning away from a sinful action. It is more accurately translated as “relent,” to decide to pursue a different course of action. As people change their actions and wills, God changes his response to them (**Jeremiah 18:8; Jonah 3:10**). Although he is prepared to bring affliction (*ra'ah*) upon people because of their sins, he is prepared to relent (*nacham*) as they repent.

Why did Moses break the stone tablets of the covenant law?

### EVANGELICAL HERITAGE VERSION STUDY BIBLE: The Book You Have Written



The Evangelical  
Heritage Version  
Study Bible  
The Wartburg Project  
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The book of the LORD is also called the Book of Life or simply the Book (**Psalms 69:28; Daniel 12:1; Philippians 4:3; Revelation 3:5**). To blot someone out of this book is to cut that person off from fellowship with the living God. As a true mediator, Moses was ready to offer his life for the deliverance of the nation (compare also to Paul in **Romans 9:1–3**). Moses’ life, however, could not atone for sin. Only the sacrifices that had their fulfillment in Christ could do that.

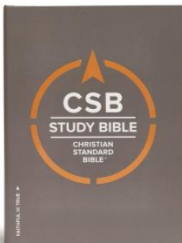


## Chapters 33-34

Who is the angel that will go with the Israelites? How do you know?

What unique relationship does Moses have with the LORD? Do we have a similar relationship? Use **John 15:9-17** in your answer.

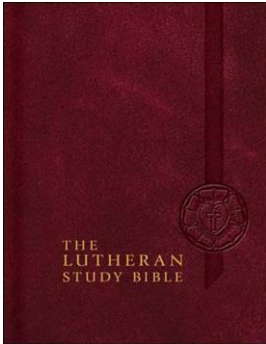
## CHRISTIAN STANDARD BIBLE STUDY BIBLE: Show Me Your Glory



Scripture often speaks of the potential danger of an encounter with God (**Exodus 3:6; 24:9-11; Genesis 28:12-17; 32:30; Numbers 17:12-13; Judges 6:22-24; 13:22; 2 Samuel 6:6-7; 1 Kings 19:11-13; Psalm 76:7; 103:3; Isaiah 2:10; 6:1-7**). If a person survived the contact, it was because of the Lord's restraint, often in the form of a specific provision. The description of the Lord's provision for Moses presents Moses as so small and the Lord as so great that protecting Moses would be like the action of a man who could cover a little opening with his hand while walking past it. Of the Hebrew words for hand, the one used here refers to the palm of the hand (**Exodus 3:20; 5:21**).

What is the significance of the new stone tablets?

### LUTHERAN STUDY BIBLE: Asherah



Asherah was the most important Canaanite goddess. She was commonly the sister-wife to the storm god Baal. At Ugarit, she was consort to the god El and mother of other gods, including Baal. (An inscription at Kuntillet 'Ajrud names her as a consort to "Yahweh of Samaria," illustrating the mixing of religions in the Northern Kingdom.) Asherah was associated with the sea but was honored most as goddess of fertility. Asherah (Ashtoreth) is also associated with Babylonian Ishtar. The Bible notes that Asherah was worshiped in association with trees, groves, and wooden poles. She was often portrayed in carved wooden figurines with her female characteristics featured prominently. Archaeologists associate Asherah with the numerous fertility figurines discovered throughout Canaan. Most Near Eastern religions had a male deity and a female deity as a couple; worship practices for Baal and Asherah were sexual in nature. Later, the cult was so popular, Judean artisans developed their own style in depicting such fertility goddesses. The only era when such figurines are not found is the period after the return from exile, illustrating how effective the religious reforms were under Ezra and Nehemiah.

Why was Moses' face radiant? What did it mean to the Israelites? Consider also **2 Corinthians 3:7-18**.

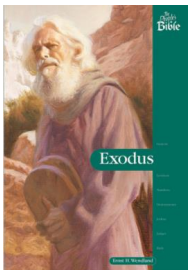


## Chapters 35-40

Bezalel and Oholiab were specially set apart and commissioned by God to do work on the Tabernacle. What does this mean for us? How can we better emphasize people's God-given talents in service to the LORD?

How are we to approach our people again and again regarding offerings without having the oft-repeated complaint that "all the church wants is our money"?

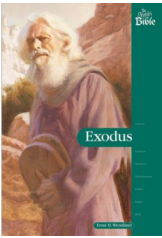
### PEOPLE'S BIBLE COMMENTARY: Bronze Basin and Bronze Stand



Of minor interest in [Exodus 38:8] is the fact that women in those days used mirrors as a means of checking on their appearance. They made them out of polished bronze. These they now willingly gave up to serve as material for the bronze basin, which the priests would use to wash themselves. Of greater interest is the fact that women served at the entrance of the tabernacle. Their presence is also mentioned in **1 Samuel 2:22**. What service these women performed is not explained. Perhaps they dedicated themselves to a life of prayer and fasting, as we hear about later

in the case of Anna at the time of Christ, mentioned in **Luke 2:36-37**. Perhaps they were women who devoted themselves to a life of virginity in order to serve the Lord with praying and fasting, as some suppose happened in the case of Jephthah's daughter, recorded in **Judges 11:39**. The Bible does not give us any details on this matter.

## PEOPLE'S BIBLE COMMENTARY: Generosity



In [**Exodus 38:21-31**], we are given the total amounts of gold, silver, and bronze used in the construction of the tabernacle. It is estimated that the weight of the gold was a little over 1 ton; of silver, a little over 3¾ tons; and of bronze, about 2½ tons. With gold worth today some \$500 per ounce, the Tabernacle's value would be almost impossible to imagine. Even at that time it was considerable.

Why include all the details in building the Tabernacle that were already given to Moses in the instructions?



At the end of **Exodus**, why could Moses not enter the Tabernacle? In fact, Moses does not enter until **Numbers 1:1**, after all the worship laws are given in **Leviticus** where God provides a way for people to be in his presence. What does that teach us?



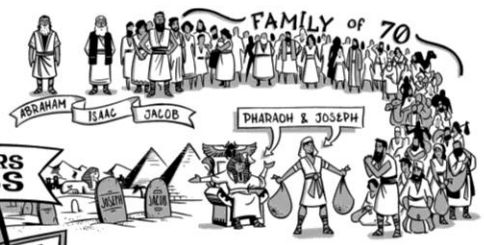


Exodus lays a foundational theology in which God reveals his name, his attributes, his redemption, his law and how he is to be worshiped. It also reports the appointment and work of the first covenant mediator (Moses), describes the beginnings of the priesthood, defines the role of the prophet and relates how the ancient covenant relationship between God and his people came under a new administration (the Sinai covenant).

The book concludes with an elaborate discussion of the theology of worship. Though costly in time, effort and monetary value, the tabernacle, in meaning and function, points to God's gracious condescension to let sinful, forgiven and restored mankind approach him and enter into communion with him. By means of the tabernacle, the omnipotent, unchanging and transcendent God of the universe came to "dwell" or "tabernacle" with his people, thereby revealing his gracious nearness. God is not only mighty in Israel's behalf; he is also present in her midst.

However, these theological elements do not merely sit side by side in the **Exodus** narrative. They receive their fullest and richest significance from the fact that they are embedded in the account of God's raising up his servant Moses (1) to liberate his people from Egyptian bondage, (2) to inaugurate his earthly kingdom among them by bringing them into a special national covenant with him, and (3) to erect within Israel God's royal tent. And this account of redemption from bondage leading to consecration in covenant and the pitching of God's royal tent in the earth, all through the ministry of a chosen mediator, discloses God's purpose in history - the purpose he would fulfill through Israel, and ultimately through Jesus Christ the supreme Mediator.

**BLESSING**  
 • HUMANITY (GENESIS 1:28)  
 • ABRAHAM (GENESIS 17:1-6)



# EXO

**400 YEARS PASS**

ISRAEL WAS FRUITFUL AND MULTIPLIED AND FILLED THE LAND (1:7)

## 1-18 EXODUS FROM EGYPT

TELL PHARAOH TO LET MY PEOPLE GO. I KNOW HE WILL RESIST, SO I WILL BRING PLAGUES AND HARDEN HIS HEART.



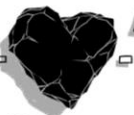
**CONFRONTATION BETWEEN GOD & PHARAOH**  
 5-15



**GOD VS PHARAOH**



"PHARAOH HARDENED HIS HEART" OR "HIS HEART GREW HARD"



"GOD HARDENED PHARAOH'S HEART"

### THE POINT

GOD KNEW PHARAOH WOULD RESIST, BUT STILL GAVE HIM MANY CHANCES  
 PHARAOH'S **EVIL** REACHES A POINT OF **NO RETURN**  
 GOD **BLENDS** PHARAOH'S EVIL TO HIS PURPOSES & LURES HIM INTO HIS OWN **DESTRUCTION**

### PASSOVER



### 15 SONG OF THE SEA

THE LORD REIGNS AS KING

- HE CONFRONTS EVIL
- HE REDEEMS THE SLAVES
- HE LEADS HIS PEOPLE TO THE PROMISED LAND
- HE DWELLS AMONG HIS PEOPLE



**16-18 IN THE WILDERNESS**

IT WAS BETTER IN EGYPT!

ARE YOU TRYING TO KILL US?!

WHERE'S THE FOOD & WATER?



# DUS

## GOD'S COVENANT PROMISES

**ABRAHAM** (GENESIS 12, 15, 17): GOD'S BLESSING TO ALL NATIONS

**ISRAEL** (EXODUS 19: 1-6) {

- KINGDOM OF PRIESTS TO THE NATIONS
- RESTORATION OF GOD'S PRESENCE

## 19-40 COVENANT AT MT. SINAI

**GOD'S COVENANT WITH ISRAEL**

19-24

**TERMS OF THE COVENANT:**  
(CHS 20-23)

- THE 10 COMMANDMENTS
- 52 MORE COMMANDS ABOUT WORSHIP & SOCIAL JUSTICE

SIGN US UP!

MAKE A **SANCTUARY** FOR ME AND I WILL DWELL **AMONG** MY PEOPLE. (25: 8)

**LOTS OF SYMBOLISM**

**TABERNACLE BLUEPRINT**

**MOST HOLY SPACE**  
HOT SPOT OF GOD'S PRESENCE

**GARDEN OF EDEN**

25-31

**ARK OF THE COVENANT**

**32-34 ISRAEL BREAKS THE COVENANT**

LEAVE ME ALONE THAT I MAY DESTROY THEM.

35-40

**MOSES BUILDS THE TABERNACLE**

MAKE US A GOD!

HERE ARE YOUR GODS WHO BROUGHT YOU OUT OF EGYPT.

REMEMBER YOUR COVENANT PROMISE TO ABRAHAM!

"THE LORD IS MERCIFUL AND GRACIOUS, SLOW TO ANGER, ABUNDING IN COVENANT FAITHFULNESS. HE FORGIVES SIN, BUT WILL NOT LEAVE THE WICKED UNPUNISHED." (31: 6-7)

**MOSES CAN'T ENTER**

created by *the Bible Project*



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