

Exodus Series

Introduction

1) Why is it called Exodus?

- a) This is the title in the **Greek** Old Testament translation, based on the use of exodus [e;xodoj] (Exod. 19:1)
- b) The **Hebrew** title is “*These are the names*” [*we’elleh shemoth*] or “names” [*shemoth*] based on the first words of the book. (cf. Gen. 46:8)

2) Who wrote and edited Exodus?

- a) Moses
 - i) God told Moses to write things down (17:14; 24:3-4; 34:27-28)
 - ii) Moses had other people write some things down (38:21)
- b) How do we know this? Jesus says so.
 - i) Mark 7:10; 12:26; Luke 16:29, 31; 20:37; 24:27, 44; John 1:17, 45; 7:19, 23

3) When was it written and how long a period does it cover?

- a) It was obviously written prior to Moses’ death in @ 1406 BC, and perhaps edited slightly in the years following.
 - i) Biblical basis: 1 Kings 6:1; 1 Chron. 6:33-37; Judges 11:26
 - ii) Probable Egyptian rulers: (early in 18th Dynasty New Kingdom)
 - (1) **Exo. 1:13** Kamose, Ahmose I; **Exo. 2:1-10** Thutmose I (1526-1512 BC), **Acts 7:22** Thutmose II, Queen Hatshepsut; **Exo. 2:15** Thutmose III (1482-1450 BC); and **Exo. 5-ff** Amenhotep II (1450-1425 BC).
- b) Technically, it covers about 360 years (from the death of Joseph to the building of the tabernacle in the second year after Israel leaves Egypt).
 - i) In actuality, the majority of the book (chapters 3-40) covers @ 2 years.

4) Does the rest of the Bible ever refer to Exodus?

- a) **Old Testament** references (these are just a few examples)
 - i) Law (Deut. 4:34; 26:5-9), Prophets (Judg. 11:16; 1 Sam. 8:8; 1 Kings 9:9; Jer. 2:6), and Writings (Ps. 105:37-39; 114; Neh. 9:9)
- b) **New Testament** references (there are 44 x)
 - i) Gospels (19 x), Acts (12 x), Epistles (13 x)

5) Who is the focus of the book?

- a) **Ultimately theological**: the God of the people of Israel
 - i) Exodus contains some of the richest, foundational theology of all the books of the OT. (Kaiser)
 - ii) Who is this God who remains faithful to His covenant with Abraham? (cf. Gen. 12:2; 15:12-21)
- b) **Immediately historical**: Israel, the people of God, as they transition from a large family to an independent nation by God’s grace and for His glory.

Exodus Series

(concepts rooted in David Dorsey's *The Literary Structure of the Old Testament*)

GENERAL OUTLINE OF THE LAW

- 1) Historical prologue—Gen. 1:1-Ex. 19:2
- 2) Treaty at Sinai—Ex. 19:3-Num. 10:10
- 3) Historical conclusion—Num. 10:11-Josh. 24:33

GENERAL OUTLINE OF THE BOOK OF EXODUS

- 1) IN EGYPT: deliverance by God's grace for God's glory—1:1-13:16**
 - a) The preparation for their deliverance (1:1-4:28)
 - b) The process of their deliverance (4:29-12:39)
 - c) The commemoration of their deliverance (12:40-13:16)
- 2) AT SINAI: revelation by God's grace for God's glory—13:17-24:11**
 - a) Journey to Sinai (13:17-18:27)
 - b) Theophany at Sinai (19:1-20:21)
 - c) Covenant at Sinai (20:22-24:11)
- 3) AROUND THE TABERNACLE: worship by God's grace for God's glory—24:12-40:38**
 - a) The preparation of the Tabernacle (24:12-31:18)
 - b) Israel's sin and Yahweh's mercy (32:1-34:35)
 - c) The completion of the Tabernacle (35:1-40:38)

Exodus Series

PART # 1: IN EGYPT: deliverance by God's grace for God's glory—1:1-13:16

- 1) The preparation for their deliverance (1:1-4:28)
 - a) The oppression of the blessed ones—1:1-22
 - Remember Gen. 12:1-3; 15:13-16; 17:1-8; 18:18; 46:1-4
 - i) Blessing and prosperity—1:1-7
 - (1) The order of the list of tribes is that of Gen. 35:22-26.
 - (2) 400 years are passed over quickly. (13 Hebrew words in 1:6)
 - (3) Remember Joseph's words in Gen. 50:24-25. (cf. Ex. 13:19; Josh. 24:32)
 - Even the death of the patriarchs will not defeat the goals and purposes of God. (Carpenter)
 - ii) Oppression motivated by xenophobic fear and propaganda—1:8-22
 - (1) Government Policy A: forced labor/slavery—1:8-14
 - (a) This new king may have been part of the Hyksos people.
 - (i) They were eventually replaced by Egyptian rulers (cf. 1:13, 15)
 - (b) By leaving the Pharaoh anonymous, the writer treats him with contempt and erased him from history. Ironically, the midwives are named. (Carpenter)
 - (c) Israel is called "a people" (1:9) for the first time.
 - (d) Note the irony of "deal shrewdly" (1:10)
 - (e) Separate the families through relocation due to work requirements (1:11)
 - (f) The Pharaoh of 1:13-14 is Ahmose I (1570-1548 BC).
 - (2) Government Policy B: population control/infanticide—1:15-22
 - Research the racial eugenicist background of the abortion industry in the US. (cf. Matt. 2:16)
 - (a) Phase 1 (private emphasis)—1:15-21
 - (i) It is more important to fear God than the king (1:17, 20).
 1. This is Amenhotep I (1548-1528 BC) and his successor.
 - (ii) The weakest social power in the land thwarts the evil plans of Pharaoh by fearing and obeying God. (Carpenter)
 - (b) Phase 2 (public emphasis)—1:22
 - (i) This is Thutmose I (1528-1508 BC).
 - Even the hostile cruelty of human government will not defeat the goals and purposes of God.
 - iii) There is no aspect of the life cycle of God's people that is overlooked by Yahweh and unattended to. He is there even when he is not visible. (Carpenter)
 - b) The preparation of Moses, a Levite—2:1-25
 - i) The birth and early years of Moses—2:1-10 (cf. Acts 7:17-22; Heb. 11:23)
 - Moses is born in 1525 BC)
 - (1) The faith of his birth family—2:1-4
 - (a) The use of box/chest/basket/ark reminds the reader of Gen. 6:14.

- (b) Note the ironic obedience to Pharaoh's command (2:3; cf. 1:22)
- (2) The compassion of his adoptive family—2:5-10
 - (a) Miriam is a young woman of marriageable age (2:8)
- (3) Principles:
 - (a) Note how 3 women in addition to the midwives, (his Hebrew mother, the Gentile daughter of Pharaoh, and his sister Miriam) all work together to spare one child—Moses.
 - (b) Note how the sovereign God uses Jochebed's ("Yahweh is glory") natural care and concern for her child to carry out His eternal plan.
- ii) Moses's additional preparation through ages 40-80—2:11-22 (cf. Acts 7:23-29; Heb. 11:24-25)
 - There is a gap of @ 36-37 years between 2:10-11.
 - This sections spans @ 1485–1446 BC. The Pharaoh is Thutmose III (1483-1450 BC).
- (1) Moses' misguided failure to rescue Israel on his own—2:11-14
 - (a) Based on his own assumptions (Acts 7:22-25)
 - (b) Even the seeming failure of God's people when they wrongly think they are doing His will cannot derail God's eternal purpose.
- (2) Moses takes a detour to Midian and begins a family—2:15-22
 - (a) This is the second of three attempts of a Pharaoh on Moses' life (cf. 1:22; 10:28)
 - (b) Moses rescues Reuel's/Jethro's 7 daughters (2:17, 19)
 - (i) The Midianites are descendants of Abraham through his wife Keturah (Gen. 25:1-4)
 - (ii) This is Moses' third reaction to injustice (cf. 2:11-12; 2:13-15)
 - (c) Women again rescue Moses (2:19-22)
- iii) Yahweh responds—2:23-25 (cf. 3:7-8) (cf. Gen. 12:1-3; 15:13)
 - (1) Israel's 4-fold plea when time does not heal all things
 - (a) Israel **groaned** [anach]; **cried out** [za`aq]; **cried** [shav`ah]; **groaned** [ne`aqah]
 - (2) God's 4-fold response (note the 5-fold use of God)
 - (a) God **paid attention to** [shama`] the vocal expressions of His suffering people; God **acted in accordance with** [zakar] His covenant; God **perceived** [ra`ah] the situation of His people; God **knew** [yada`]
- iv) They were completely unaware that, in an unknown place in an unimaginable way, the Lord was calling an unexpected man to be their deliverer. (Zuber)
- c) The commission of Moses—3:1-4:28 (this is the focal point of 1:1-6:13)
 - Forty years have passed since Moses left Egypt (Acts 7:29-30). Moses is now 80 years old.
 - Mt. Horeb seems to be the name of the region, while Mt. Sinai (7,632') is a specific peak in the range.
 - Remember the transition of Israel from a **family** to a **people** (cf. 1:9, 20)

- **Question:** Israel is in Egypt, Moses is at Horeb. How will Yahweh unite them?
- i) The **FIRST** phase of Yahweh's commission—3:1-15
 - cf. the dismissive attitude of others in 2:14
 - (1) Yahweh takes the initiative to communicate with Moses—3:1-10
 - (a) Yahweh uses the small, insignificant bush [*seneh*] on Sinai [*sinay*] to get Moses' attention. How will Moses respond? Cf. Deut. 33:16
 - (b) The ground is holy because of Yahweh's presence. Cf. Acts 7:33
 - (i) This is the first use of the noun "holy" in the Bible. The verb form was used in Gen. 2:3.
 - (ii) The removal of sandals demonstrated humility and reverence, but also denial of personal comfort and convenience. (NET)
 - (c) Jesus' argument for the resurrection of the body rests on His appeal to Exodus 3:6. (cf. Matt. 22:31-32)
 - (d) Note the description of Yahweh:
 - (i) He sees, He hears, He knows, He comes down, He delivers, He brings them up, He commands, He sends
 - (e) Note the description of the Land:
 - (i) It is abundantly **good** (cf. the irony of Num. 16:13) and it is **spacious** (6 nations inhabit it; cf. Gen. 15:19-21)
 - (f) Note the purpose of the call of Yahweh to Moses
 - (i) Moses is commissioned to accomplish only the first (deliverance). He will not be permitted to participate in the second (entrance).
 - (ii) **Question:** Can one who has tried and failed miserably still be useful to God and others?
 - (2) Moses responds to the first phase—3:11-15
 - (a) What a contrast with earlier assumptions! (cf. 2:11-14; Acts 7:22-25)
 - (i) Remember Gen. 46:34. God does not respond by building up Moses but by exalting Himself.
 - (ii) It will make little difference who the servant is or what that servant's abilities might be, if God is present. (NET)
 - (b) Israel needed to know not so much the **identity** of but the **nature/essence** of their self-revealing, self-existing, self-depending, self-sufficient, personal, relational, immutable, autonomous, and omnipresent God.
 - (i) The name "Yahweh" is found @ 165 x in Genesis prior to this.
 - (c) The sign (3:12) will be fulfilled in Exod. 19-ff. Having served their masters in Egypt, they will now serve the one True God.
- ii) The **SECOND** phase of Yahweh's commission—3:16-4:12
 - (1) Moses was to tell the tribal leaders what God has done and what He will do—3:16-22 (cf. Gen. 15:13; 50:24-25)
 - (a) Yahweh's personal awareness of and presence in the past and promise of personal deliverance in the future—3:16-17

- (b) Yahweh's personal awareness of and demonstration of power in the future—3:18-22
 - Note “Yahweh, the God of the Hebrews” (cf. 3:18; 5:3; 7:16; 9:1, 13; 10:3)
 - (i) Israel will listen initially—3:18
 - 1. 3-day journey appears to be a figure of speech for a significant trip (cf. Jonah 3:3). This would tell Pharaoh that the Jews did not recognize him as a god.
 - (ii) Egypt, while stubborn initially, will eventually grant permission—3:19-22
 - 1. Cf. Gen. 15:14, revealed @ 700 years earlier
 - 2. Pharaoh was given time to make policy changes.
 - 3. Cf. 3:20 with the Egyptian response later in 8:19
- (2) Moses' first response to the second phase—4:1-9
 - (a) Moses' imagines a negative response from the leaders—4:1
 - (i) Will they rally around this former criminal? They eventually do. Cf. 4:31; 14:31; 19:9
 - (ii) What a change in Moses' assumptions! (cf. 2:11-15; Acts 7:22-25)
 - (b) Yahweh gives 3 confirmation signs/wonders of His power—4:2-9
 - A “sign” instructs, a “wonder” astonishes
 - (i) The rod/snake—4:2-5
 - 1. The rod was a symbol of authority; the snake was the patron deity (goddess) of Lower Egypt (the Delta region). (Faithlife Study Bible)
 - (ii) The incurable skin disease (leprosy/psoriasis/eczema)—4:6-8
 - (iii) Turning some Nile water to blood—4:9
- (3) Moses' second response to the second phase—4:10-12
 - (a) Moses claims ineptitude to his Sovereign/Adonai—4:10
 - (i) Note that God does not correct Moses.
 - (ii) Remember Moses' reputation (Acts 7:22)
 - (b) Yahweh reveals Himself (through rhetorical questions) as **Creator**—4:11
 - (i) If Moses does wrestle with speech deficiencies (defect or lack of fluency), God is still able to work for God's glory.
 - 1. Moses knew the demands for eloquence in Pharaoh's court.
 - (ii) If Moses does wrestle with speech deficiencies, God is providentially responsible for them.
 - (c) Yahweh reveals Himself (through commands and promises) as **Provider**—4:12
- iii) The **THIRD** phase of Yahweh's commission—4:13-28
 - (1) Moses tells his Sovereign what to do—4:13
 - (2) Yahweh responds by providing Aaron—4:14-17
 - Remember that Aaron is 3 years older than Moses (cf. 7:7).
 - (a) God knows not only external actions but also heart issues (4:14).

- (b) Aaron will be God's spokesman to the people of Israel (4:16).
- (3) Moses transitions to Egypt—4:18-28
 - (a) God displays His knowledge of Egyptian politics (4:19).
 - (b) God displays His knowledge of the future (4:21-23).
 - (c) God displays His serious view of His covenant (4:24-26).
 - (i) Cf. Gen. 17:10-14
 - (d) God displays His faithfulness to His promise (4:27-28).

The issue of the stubbornness of Pharaoh's heart

- the concept is mentioned 23x
- accomplished 10x by God
 - predictive: 4:21; 7:3
 - active/permissive during plagues 6, 8-9: 9:12; 10:1, 20, 27
 - summary: 11:10
 - during the chase: 14:4, 8, 17
- accomplished 13x by Pharaoh
 - first 5 plagues: 7:13-14, 22-23; 8:15, 19, 32; 9:7
 - second 5 plagues: 9:21, 34-35
 - summary: 13:15
 - during the chase: 14:5

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- 2) The process of their deliverance (4:29-12:39)
 - a) Moses and Aaron deliver Yahweh's message—4:29-5:21
 - i) Moses and Aaron meet with the tribal leaders—4:29-31 (cf. 3:16; 4:8-9)
 - (1) Both of these men are in their 80's. (cf.
 - (2) Note the important sequence: heard ⇒ believed ⇒ worshiped
 - ii) Moses and Aaron first meeting with Pharaoh Amenhotep II—5:1-5
 - (1) Remember that Pharaoh was considered to be the incarnation of the god Horus (god of the sky, sun, and moon; in the form of a falcon) and the son of Ra (god of the sun, the creator). He refuses to acknowledge any legitimate competition to his throne. This is not ignorance but insolence.
 - (2) Think of the purpose of the Exodus: Ex. 7:5; 8:22; 9:13-14, 16; 14:4; etc.
 - iii) Pharaoh intensifies the oppression—5:6-21
 - (1) The point is clear that when the people of God attempt to devote their full service and allegiance to God, they encounter opposition from the world. (NET)
 - b) Moses' prayer and Yahweh's response—5:22-6:13
 - i) Moses falls into the same despondency as the people he was supposed to be leading and then blames Adonai (the Sovereign) for their grief (5:22).
 - (1) Note the pattern: foremen ⇒ Moses & Aaron ⇒ Adonai
 - (2) Note well that Yahweh does not rebuke Moses for this.
 - ii) Moses seems to assume immediate success in his task (5:23).

- (1) The **ultimate** cause of the trouble was Yahweh, but the **immediate** cause was Pharaoh and the way he increased the work. (NET)
- iii) Yahweh graciously and patiently reveals His plans to Moses (6:1-8).
 - (1) Yahweh's deliverance is sure to come, but in Yahweh's time. (cf. Acts 7:17)
 - (2) Yahweh reveals that Pharaoh will force Israel to leave. (cf. 12:33)
 - (3) The title El-Shaddai seems to mean "the God who is enough/sufficient".
 - (4) Yahweh swore/took an covenant/oath (Gen. 13:14-17; 15:13-16; 28:13; 46:1-4) and will fulfill His promise.
 - (5) Verses 6-7 encapsulate a primary theme of the entire book.
 - 7-fold promise, see Walter Kaiser
 - (a) The promise of **redemption** (6:6)
 - (i) *I will bring you out*
 - (ii) *I will rescue/free you*
 - (iii) *I will redeem you*
 - (b) The promise of **adoption** (6:7)
 - (i) *I will take you as my own people*
 - (ii) *I will be your God*
 - (c) The promise of the **Land** (6:8)
 - (i) *I will bring you into the land*
 - (ii) *I will give it to you*
- iv) Moses informs Yahweh's people of Yahweh's message (6:9).
 - (1) Physical, emotional, and spiritual reasons (pervasive demoralization through systematic abuse) are listed for not listening to God's Word through Moses. How quickly people shift their focus (cf. 4:31).
 - (2) Often, opposition from within is harder to bear than persecution from without.
- v) Yahweh sends Moses and Aaron to Pharaoh a second time (6:10-13).
- c) The credentials of Moses and Aaron—6:14-27
 - i) The abbreviated genealogies of Jacob's 2 eldest sons, Reuben & Simeon—6:14-15 (cf. Gen. 46:8-10)
 - ii) The selective genealogy of Jacob's third eldest son Levi—6:16-24
 - (1) Moses' mother (remember the anonymous birth mother in 2:1) is the first character in the Bible whose name incorporates the name Yahweh. Jochebed means "Yahweh is glorious." (cf. Num. 26:59)
 - (a) Marriage to one's paternal aunt is later forbidden under the Law (Lev. 18:12; 20:19).
 - (2) This genealogy extends to Phineas in the time of Judges 20:28.
 - (3) Compare with the genealogies in 1 Chron. 6:1-30 | Ezra 7:1-5; and Neh. 11:10-19.
- d) Yahweh's charge continued—6:28-7:13 (second meeting with Amenhotep II)
 - i) Moses' hesitant obedience—6:28-7:7
 - (1) "make you God" (cf. 4:16); similar to the Egyptian view of Pharaoh

- (2) Note the recognition clause (7:5, 17; 8:10, 22; 9:14, 16, 29; 10:2; 11:7; 14:4, 18).
(a) Did it work? Cf. Josh. 2:10; 1 Sam. 4:8
- ii) Pharaoh's stubborn resistance—7:8-13
(1) This resembles 4:2-5, but a different word for "snake" is used. The word *tannin* normally refers to large reptiles and water creatures, which includes snakes, crocodiles, sea-serpents, dragons, etc.
(a) Note the illustration in Ezek. 29:3.
(2) This introductory sign demonstrates Yahweh's power to create life.
(3) Two of the Egyptian sorcerers were Jannes and Jambres (2 Tim. 3:8).
- e) The first nine mighty acts of Yahweh—7:14-11:10
- Note both the repetition and the intensification of each cycle
 - The theological emphasis for exposition of the entire series of plagues may be: The sovereign Lord is fully able to deliver his people from the oppression of the world so that they may worship and serve him alone. (NET Bible)
 - These mighty acts are referred to in Ps. 78:43-51; 105:27-36
 - Against the Egyptian gods: Exo. 12:12; 18:11; Num. 33:4
- i) The first triad: **irritations**—7:14-8:19
- (1) The **first** act: Nile water becomes blood—7:14-25
(a) This is not simply red silt or algae.
(2) The **second** act: frogs infest the land—8:1-15
(a) Unbelievers ask believers to pray about their problems. Does Pharaoh have confidence in his magicians to solve the problem?
(b) Pharaoh fails as the chief keeper of cosmic order.
(3) The **third** act: biting insects such as gnats/mosquitos—8:16-19
(a) The magicians acknowledge they were beaten and by Whom.
(b) "*The finger of God*"—cp. Ex. 31:18; Deut. 9:10; Ps. 8:3; Luke 11:20
- ii) The second triad: **distinguishing destructions**—8:20-9:12
- Israel will be spared from suffering during these mighty acts
- (1) The **fourth** act: swarms of insects/flies—8:20-32
(a) Swarms of flies would disrupt life, contaminate everything, and bring disease. (NET)
(b) The world often calls God's people to negotiate a compromise.
(c) Some who have no open door to God will try when it seems to their advantage to get to Him through a person whom God hears. (Rosscup)
- (2) The **fifth** act: death of livestock—9:1-7
(a) Impacts Egypt economically and religiously.
(b) "All" can mean "all sorts of livestock" or "some livestock in every location," but it is evident from 9:19-21 and 12:29 that it does not mean "each and every animal in every place." It refers to livestock only in the open fields/pastures (9:3).

- (c) Pharaoh investigates if what happened in Goshen is consistent with what Yahweh stated (9:7).
- (3) The **sixth** act: painful boils/blisters/skin ulcers—9:8-12
- (a) Pharaoh’s resistance is utterly irrational and inexplicable from a human perspective. (Carpenter) (cf. Ex. 4:21; 7:3; Rom. 9:18)
- iii) The third triad: **death**—9:13-10:29
- (1) The **seventh** act: hail—9:13-35
- (a) Hail, thunder, and lightning are uncommon in Egypt.
- (b) God has spared Egypt from the full extent of His wrath. The six months of leniency are over. (9:15)
- (c) Exo. 9:16 is quoted in Rom. 9:17
- (d) Simple recognition of sin and admittance of guilt alone are not true repentance. (9:27, 29; cf. Prov. 8:13)
- (i) 9:30 is the first use of the phrase the “fear of Yahweh” in the OT.
- (e) From now through the 10th plague will be the most miserable 8 weeks for Pharaoh. (Kaiser)
- (2) The **eighth** act: swarming locusts—10:1-20
- (a) This presents the possibility of mass starvation.
- (i) An area of one square kilometer [247 acres] can contain 50 million such insects, which in a single night can devour as much as 100,000 tons [200 million lbs.] of vegetation. (Sarna)
- (ii) The average density is 130 million per square mile. (J. Davis)
- (b) God is shaming and disgracing Egypt, making them look foolish for their arrogance and stubbornness. (10:2) (Kaiser)
- (c) Note how the people avoid acknowledging Yahweh or blaming Pharaoh. (10:7) (NET)
- (d) Remember that Pharaoh was free to let Israel go at any time.
- (3) The **ninth** act: oppressive, tangible darkness—10:21-29
- (a) This is not just a violent sandstorm or an eclipse. (cf. 10:23)

Triad/Act	Warning	Time	Location	Instrument	Purpose	Copied	Israel Exempt
1		Aug.-Oct.					
1:1 (1)	Yes	AM	Nile	Aaron’s staff	7:17	Yes	Implied
1:2 (2)	Yes		Palace	Aaron’s staff	8:10	Yes	Implied
1:3 (3)				Aaron’s staff			?
2		Dec.-Jan.					
2:1 (4)	Yes	AM	Nile	Yahweh	8:22		Yes
2:2 (5)	Yes		Palace	Yahweh			Yes
2:3 (6)				Moses			Implied
3		Feb.-Apr.					
3:1 (7)	Yes	AM	Nile	Moses’ staff	9:14, 16, 29		Yes
3:2 (8)	Yes		Palace	Moses’ staff	10:2		Implied

3:3 (9)				Moses' staff			Yes
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(chart based on Walter Kaiser, *Exodus: Expositor's Bible Commentary*)

- iv) The **tenth** mighty act introduced: death of the firstborn—11:1-10
 - This will not actually take place until 12:29-32.
 - (1) Moses communicates with Yahweh—11:1-3
 - (a) Pharaoh will not only let them go; he will force them to go. (11:1)
 - (b) For the first time, Moses sees an end to these mighty acts.
 - (c) This “favor” was promised in 3:21-22. Cf. Ex. 12:33; Ps. 105:36-38
 - (2) Moses communicates with Pharaoh—11:4-8
 - (a) Yahweh will march throughout Egypt. (11:4)
 - (b) The firstborn of Pharaoh was considered a god. (11:5)
 - (i) Egyptian records show that Amenhotep II's successor (Thutmose IV) was not his firstborn son. The oldest brother had died prematurely.
 - (c) Not only no harm to them but also no threat against them. (11:7)
 - (3) The unrepentant heart of Pharaoh Amenhotep II—11:9-10
- f) The Passover introduced—12:1-28 (difference between holidays and feasts)
 - i) Preparation for the 10th mighty act—12:1-13
 - (1) There is a change in the calendar (12:2)
 - (a) This is March/April in our calendar. The month's name *Abib*, means “when the ears (of barley) ripen.”
 - (b) The name is changed to *Nisan* during the Babylonian captivity.
 - (2) This is to be done individually and collectively (12:3)
 - (a) This is later changed to only in the tabernacle/temple. (Deut. 16:5-6)
 - (b) This is the first time in the OT that Israel is referred to as a “congregation.” This is a transition away from a large family.
 - (3) The blood itself had no magical power to ward off the destruction; passing over the house was Yahweh's decision. (12:7) (FSB)
 - (4) Exposing Egypt's gods as nongods. (12:12)
 - ii) Introducing the future week-long Feast of Unleavened Bread—12:14-20
 - (1) What does it mean to be “cut off”? At the very least, the idea is that one who deliberately excludes himself from the religious community of Israel cannot be a beneficiary of the covenantal blessings and thereby dooms himself and his line to extinction. (Sarna)
 - iii) Passover meal instructions—12:21-28
 - (1) Yahweh utilized angels to accomplish the destruction of the firstborn. (12:23) (cf. Ps. 78:49, 51; Heb. 11:28)
 - (2) The future of Israel is not the wilderness but the Land. (12:25)
 - (3) Note how worship leads to obedience. (12:27-28)
 - (a) Bowing and worshiping says, “I submit, I agree, I cooperate.” (Stuart)
- g) FOCUS: The **tenth** mighty act executed & the exodus—12:29-39

- This fulfills God’s word in 3:20; 4:22-23; 6:1; 11:1, 5; and 12:12.
 - i) The tenth mighty act executed (12:29-30)
 - ii) The exodus itself (12:31-36)
 - (1) Remember 3:21-22; 11:3
 - (2) Pharaoh desires a blessing, but repenting for his disgraceful, arrogant behavior never crosses his mind” (Hamilton, *Exodus*)
 - (3) God was destroying the tyrant and his nobles and the land’s economy because of their stubborn refusal. But God established friendly, peaceful relations between his people and the Egyptians. (NET)
 - iii) The initial journey (12:37-39)
 - (1) Don’t forget the consequences of this rabble (12:38) (cf. Num. 11:4)
- 3) The commemoration of their deliverance (12:40-13:16)
- a) Additional exodus & Passover instructions—12:40-51
 - i) The **WHEN** of the Passover (12:40-42)
 - (1) Yahweh keeps His promise to Abraham: Gen. 15:13-14; Deut. 4:34-35
 - How can we explain the 400/430 years? cf. Acts 7:6; Gal. 3:17
 - (a) It seems best to see this as referring to the last confirmation of Yahweh’s covenant with Abraham, Isaac, and Jacob. This puts the Exodus in 1445 BC.
 - (b) This is consistent with Acts 13:19-20, which reveals a period of about 450 years from the beginning of the Egyptian bondage till the end of the conquest of the Land (400 slavery + 40 wilderness + 7 conquest).
 - (2) Both Yahweh and Israelites remained vigilant this first night.
 - (3) Remember the fear of the Pharaoh in 1:10.
 - ii) The **WHO** of the Passover (12:43-49)
 - (1) Addresses the ineligibility of some people (non-committal, nonpermanent residents) to observe Passover.
 - iii) The obedience of Israel and the visible providence of Yahweh (12:50-51)
 - (1) “The armies of Yahweh/Israel” refers back to 6:26; 7:4; and 12:17.
 - b) Eating the Feast of Unleavened Bread—13:1-10
 - i) Consecration of the firstborn to Yahweh, before the full Levitical priesthood was established (13:1-2)
 - (1) By controlling the firstborn, Yahweh controlled the entire political, familial, and community aspects of his people. (Carpenter)
 - (2) Joseph and Mary did this with Jesus. (Luke 2:22-23)
 - ii) The Feast of Unleavened Bread (13:3-10)
 - (1) Note “when”, not “if” (13:5)
 - c) The consecration of the firstborn in the Land—13:11-16
 - i) The Egyptian **firstborn** were slain, in judgment, and the Israelite “firstborn” were either slain (the animals) in substitutionary **sacrifice** or redeemed (the **sons**). (Hannah, BKC)

- ii) If a man deprived the priest of the (clean) lamb by refusing to redeem the (unclean) donkey, he himself is denied the use of that animal. (13:13)
(Sarna)
- iii) We later learn that the cost of redeeming one's firstborn son was to be 5 shekels. (cf. Lev. 27:6; Num. 18:15-17)

PART # 2: AT SINAI: revelation by God’s grace for God’s glory—13:17-24:11

- Journey to Sinai (13:17-19:2)
- Theophany at Sinai (19:3-20:21)
- Covenant at Sinai (20:22-24:11)

1) Journey to Sinai (13:17-19:2)

- Outline based on David Dorsey, *The Literary Structure of the O.T.*

a) Israel’s departure from Egypt—13:17-22

i) Leadership—13:17-18

- (1) Who was the **ultimate** leader of Israel? Who was the **immediate** leader of Israel? (Cf. Psalm 23:3)
- (2) Cf. Ex. 23:20-23 and Judg. 2:1-3 as to which person of the Triunity was directly involved.
- (3) The route along the coast of the Mediterranean was shorter, but not better.

(a) Possible routes:



(b) The Red Sea issue:

- The name “Red Sea” comes from Greek and Latin translations of the Hebrew text of 13:18.
 - It at times refers to the chain of lakes and swamps known as the Sea of Reeds, located north-northwest of the Red Sea.
 - It refers to a port for Solomon’s ships. (1 Kgs. 9:26)
- (4) They marched in an orderly fashion as if they were **externally** ready for war, but in reality, they were not prepared **internally** for war. (Cf. Deut. 5:29)

- ii) Respect—13:19
 - (1) Refers to Joseph’s request rooted in faith (Gen. 50:24-25).
 - (a) cf. Joshua 24:32; Acts 7:15-16
 - iii) Impressive encouragement—13:20-22
 - (1) The manifestation of God’s glory (Shekinah glory; Ex. 16:10; 40:34).
- b) Victory over the **Egyptians** at the Sea of Reeds—14:1-15:21
- i) Yahweh had planned for His people to be pursued—14:1-12
 - (1) The purpose of Israel’s apparent confusion—14:1-4
 - (a) God knows future thoughts and words, even of unbelievers—14:3
 - (b) **Question:** Which people are actually the trapped ones @ 30 miles north of the Gulf of Suez?
 - (c) This must refer to those Egyptians back home.
 - (2) A change of mind and the intimidating pursuit—14:5-9
 - (a) The delay is probably due to mourning and burying the firstborn of Egypt, but also the 3-day journey Moses had requested. (cf. Num. 33:3-4; Ex. 3:18; 5:3; 8:23; 12:31)
 - (b) These were Pharaoh’s elite charioteers, 2 soldiers per chariot; the best Egypt had to offer—14:7
 - (3) Has God made a mistake? The irrationality of unchanged hearts motivated by fear—14:10-12
 - (a) How quickly fear (14:10) causes boldness (14:8) to evaporate.
 - (i) Note well the imaginations of a heart dominated by fear. How quickly people forget the mighty works of God.
 - (ii) Without a historical consciousness of what God has done and a deep-rooted faith in what God will do, one is easily moved by the emotion of a given situation. (J. J. Davis)
 - ii) Yahweh preserves His people—14:13-31
 - (1) Encouragement by Moses—14:13-14
 - (a) Observe what the commands include (do not fear, stand still, see) and what they do not include (get ready to fight).
 - (2) Purpose restated by Yahweh—14:15-18 (cf. 14:4)
 - (3) Separation by the Son of God—14:19-20 (cf. 13:21)
 - (a) There is a shift of emphasis from Guide to Guardian.
 - (4) Demonstration of Yahweh’s power and faithfulness—14:21-31
 - (a) What did Moses actually do?—14:21 Cf. Luke 8:25
 - (b) This occurred during the last watch (2-6 AM)—14:24
 - (c) The Egyptians recognized this as the work of Yahweh—14:25
 - (d) This is the key summation of the chapter ... the culmination of all the powerful works of God through these chapters. (NET)—14:30
 - (e) Note the reference to the change regarding the object of their fear at the end of this unit—14:31 (cf. 14:10)
 - (i) Note well the title of honor for Moses (“servant” of Yahweh).
 - (5) Cf. Josh. 24:7; Psalm 77:16-19; 78; 106:9-12; Is. 63:12

- iii) Yahweh is praised for His deliverance of His people—15:1-21
- These are the poetic responses to the historical narrative of 14:1-31.
- (1) The song of Moses (note the singulars) and Israel—15:1-19
- (a) For His **past** work as the sovereign warrior at the Sea—15:1-12
 - Cf. Ps. 24:8; Rev. 19:11
 - (i) Yahweh is majestically able—15:1-10
 - (ii) Yahweh is incomparably awesome—15:11-13
 - 1. Cf. 1 Sam. 2:2; Ps. 35:10; 71:19; 89:6; 113:5; Mic. 7:18
 - (b) For His **future** work as the sovereign King in the Land—15:14-18
 - (i) These events are viewed as already accomplished.
 - (ii) These are promises to Israel and warnings to the surrounding nations.
 - (c) Explanation—15:19
- (2) The song of Miriam—15:20-21 (perhaps in response; antiphonally)
- (a) This is the first specific information concerning Miriam (in her early-90's). (cf. 2:4, 7-9)
 - (b) Other prophetesses include Deborah (Jdg. 4:4); Huldah (2 Kgs. 22:14); Noadiah (Neh. 6:14); Isaiah's unnamed wife (Isa. 8:3); Anna (Luke 2:36); and Philip's daughters (Acts 21:9).
- c) Yahweh provides water at Marah—15:22-27 (cf. 17:1-7)
- Yahweh is leading His people through Moses. After their 3-day journey, they find bitter water. Their default response is to complain / rebel and not trust / worship. Their words seem innocent, but their attitude was not.
- i) The lack of water was a very serious problem. Though it was unexpected by Israel, it was not a surprise to God—15:22-23
- (1) How quickly our songs of praise (15:1-21) become words of despair.
 - ii) This was an evaluation of their character and the object of their faith.—15:24-26 (cf. 16:4; 20:20)
 - (1) Will they pray? Will they listen? Will they trust? Will they obey?
 - (2) Yahweh reveals Himself as Yahweh Rophe ("Yahweh your healer / doctor").
 - (a) **Question:** what aspect of their humanity needed healing?
- iii) Yahweh mercifully provided for them in just the right time.—15:27
- (1) Possible locations: Elim (Wadi Gharandel?) and Marah (Ain Hawarah?).
 - (2) Yahweh did not bring His people out into the desert simply to let them die of thirst.
- d) FOCUS: Yahweh provides manna and quail—16:1-36
- Cf. Num. 11:6-9; Ps. 78:24-31; 105:40; Neh. 9:15; John 6:31-51
 - Remember that Exodus is selective in what accounts are mentioned.
- i) They complain about their perceived problem—16:1-3

- (1) Complaining often occurs with a distorted view of the past, the present, and the future. The “good ol’ days” seldom were.
- ii) Yahweh’s solution to their perceived problem announced—16:4-11
- (1) Cf. Deut. 8:2-3, 16
- (2) This is the first use of “the glory of Yahweh”.
- iii) Yahweh’s solution to their perceived problem displayed—16:12-30
- (1) “I am Yahweh your God”—16:12 (cf. 7:17)
- (2) Quail: Yahweh provides for their immediate need
- (3) Manna (grain-like): Yahweh provides for their ongoing needs
- (4) Paul borrows from this familiar account in 2 Cor. 8:15.
- (5) The people did not listen to God’s word through Moses—16:20, 27
- (a) The “you” in 16:28 is plural.
- (6) This is the first use of “Sabbath”—16:23
- iv) Moses (an editor?) explains the memorial to Yahweh’s solution—16:31-36
- (1) This was written at the end of the 40 years—16:35 (cf. Josh. 5:10-12)
- (2) The daily ration was approximately 2 quarts (a half-gallon).
- v) This is a display of sovereign power that differs from the display of military power. Once again the story calls for faith, but here it is faith in Yahweh to provide for his people. (NET)
- e) Yahweh provides water at Rephidim—17:1-7 (cf. 15:22-27)
- Cf. Deut. 6:16; 9:22; 33:8; Ps. 95:8-9
 - This location must be near to Mt. Sinai / Horeb (cf. 19:2)
- i) There is a **shift**:
- (1) From Yahweh testing Israel (15:25; 16:4) to Israel testing Yahweh (17:2, 7).
- (2) From complaining (16:3) to wanting to stone Moses (17:2, 4).
- ii) There is an **assumption**:
- (1) Moses must be withholding water he has, or ...
- (2) Moses is able to produce water on demand, but he won’t.
- iii) There is an **exchange**.
- (1) God’s honor for being the one who brought them out of Egypt is exchanged and given to Moses.
- iv) Massah means “testing/proving”. Meribah means “quarreling/contending”.
- (1) They were questioning the validity of God’s promise in 3:12.
- v) Paul makes use of this in 1 Cor. 10:4.
- f) Victory over the **Amalekites** at Rephidim—17:8-16
- A parallel account is found in Deut. 25:17-19
 - The Amalekites were descendants of Esau (Gen. 36:12, 16). They continue until the time of Saul and David (1 Sam. 15:2-9; 30:1-20; 2 Sam. 1:1-8:12). They are known as the first nation to attack Israel (Num. 24:20; Ps. 83:4, 7).

- This is the first reference to Joshua (“Yahweh is Savior”) in the Old Testament. He is noted as the military leader of Israel and personal aid to Moses. He eventually becomes the leader of Israel after Moses dies. He is from Ephraim, the line of Joseph.
 - This is the first mention of writing official records in the Bible. Moses apparently kept a diary (Num. 33:2).
 - This is the first altar mentioned in Exodus. (17:15)
 - This is the first altar mentioned since Jacob built one in Gen. 35:7.
 - i) Moses is instructed by Yahweh to make a historical record of this defeat.
 - ii) Moses builds, with gratitude, an altar as a memorial to Yahweh Nissi, “Yahweh is My Banner/Flag/Emblem/Signal Pole.”
 - (1) Israel defeats Amalek by the power of Yahweh, not Moses or Joshua.
 - iii) **Question:** Does Yahweh possess the ability to protect His people?
- g) Israel’s arrival at Sinai—18:1-19:2
- i) Reuniting Moses’ family—18:1-7
 - (1) Zipporah and the 2 boys had been sent to live with Jethro. We last saw Jethro in 4:18.
 - (2) Contrary to some interpreters, there is nothing convincing that Moses and Zipporah were divorced at this time.
 - ii) Confirmation of Jethro’s (Gentile) faith in Yahweh—18:9-12
 - (1) Sacrifices have been anticipated (3:18; 5:3, 8-9, 17-18; 8:8-9, 25-29; 10:24-26). The Passover was regarded as a sacrifice (12:21, 27; 13:15-16).
 - (a) It seems that while Jethro brought sacrifices, he did not offer the sacrifices himself.
 - (b) If he did offer the sacrifices, he did so in a manner similar to Melchizedek in Gen. 14-15.
 - (2) Note Jethro’s references to God (18:9, 10, 11, 12, 19, 21, 23)
 - (3) Remember the recurring theme: 5:2; 6:7; 7:5; 8:10; 9:16, 29
 - iii) The initial organization of Israel’s judicial system, thanks to Jethro’s advice—18:13-27
 - (1) This is preparation for the imminent giving of the Law.
 - (2) Moses respectfully and humbly receives advice from his father-in-law.
 - (3) The structure of the hierarchy of judges is similar to that of the later military organization. This is implemented in Deut. 1:9-15 after the giving of the Law.
 - (4) Spiritually responsible people are to be selected to help in the work of the ministry (teaching, deciding cases, meeting needs), so that there will be peace, and so that leaders will not be exhausted. Probably capable people are more ready to do that than leaders are ready to relinquish control. But leaders have to be willing to take the risk, to entrust the task to others. (NET)
 - iv) Israel finally arrives at Mt. Sinai—19:1-2

2) Theophany at Sinai (19:3-20:21)

- Theophany at Sinai; people are to keep a safe distance—19:3-25
- **FOCUS:** laws—20:1-17
- Theophany at Sinai; people are to keep a safe distance—20:18-21

- a) Theophany at Sinai; people are to keep a safe distance—19:3-25
- The rest of the book of Exodus, the entire book of Leviticus, and the first nine chapters of Numbers take place during this year-long stay at Sinai.
 - Remember Ex. 3:12.
 - This seems to be 50 days after leaving Egypt, what later becomes known as Pentecost.
- i) Israel commits to Yahweh’s covenant—19:3-8
- (1) Yahweh initiates the covenant—19:3-6
- This covenant is similar to others in the surrounding culture.
 - (a) Yahweh recounts His historic and gracious activity toward Israel
 - (b) Yahweh details the stipulations: obedience
 - (i) This was not designed to result in salvation but service
 - (c) Yahweh summarizes the blessings that will prove their relationship to Yahweh in light of His covenant with Abraham
 - Unique **relationship**: Israel will be His treasured possession
 - Unique **responsibility**: Israel will be a kingdom of priests
 - Unique **standing**: Israel will be devoted to Him and His use
- (2) Israel agrees to the covenant—19:7-8
- (a) Cf. Deut. 5:28-29 for Yahweh’s evaluation of their response
- ii) Israel is consecrated—19:9-25
- (1) Preparation—19:9-15
- (a) Yahweh is both immanent (near) and transcendent (above and beyond). (Moody)
- (2) Meeting God—19:16-25
- b) **FOCUS:** laws are given—20:1-17
- While this chapter is known for the Ten Commandments, neither the words “ten” or “commandments” appear here. However, they are mentioned in Ex. 34:28 and Deut. 10:14 as the “ten words” or decalogue.
 - Some divide these into 2 groups of 5, while others opt for 4 and 6.
 - Roman Catholics and some Lutherans combine the first two (20:3-6) and divide the tenth into 2 parts, thus still arriving at 10.
 - Remember, these are given to Israel as a unique nation.
- i) Introduction—20:1-2
- (1) Who Yahweh **is**
- (a) Self-revealing, self-existing, relating, active, redeeming
- (2) What Yahweh **has done**

- ii) Responsibilities to Yahweh—20:3-7 (Godward)
 - (1) Exclusive loyalty (the right **object** of worship)—20:3
 - (2) Exclusive worship (the right **mode** of worship)—20:4-6
 - (3) Exclusive awe (the right **profession** of worship)—20:7
- iii) Transitional responsibilities—20:8-11 (Godward and manward)
 - (1) The responsibility of rest
- iv) Responsibilities to each other—20:12-17 (manward)
 - (1) Recognize the value of your parents—20:12
 - (2) Recognize the value of innocent life—20:13
 - (3) Recognize the value of marriage—20:14
 - (4) Recognize the value of private property—20:15
 - (5) Recognize the value of truth—20:16
 - (6) Recognize God's sovereign right to dispense possessions—20:17
 - (a) This is the one that "killed" Saul of Tarsus (Rom. 7:7-12).

Purposes of the Law: (J. Davis)
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| <ul style="list-style-type: none">(1) Reveals man's sinfulness. (Rom. 3:19-20)(2) Reveals the sinfulness of sin. (Rom. 7:8-13)(3) Reveals the holiness of God.(4) Restrains the sinner so as to help him come to Christ. (Gal, 3:24)(5) Restrained wrong behavior so as to protect the integrity of moral, social, and religious institutions in Israel. |
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Uses of the word "law": (M. Houghton)
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| <ul style="list-style-type: none">(1) The 10 commandments (Rom. 7:7-13)(2) The civil law of the OT (Lev. 11:46)(3) The ceremonial law of the OT (Lev. 6:9, 14)(4) The first 5 books of the Bible (Rom. 3:21)(5) Any statement in Scripture that condemns or makes a person feel guilty (Rom. 4:14, 15)(6) God's Word in general (James 1:25)(7) The righteous standard of moral law (Rom. 8:4)(8) A principle or fact (Rom. 8:2)(9) Christ's command for believers to love one another (Gal. 6:2) |
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Summary of Biblical teaching on law and grace (M. Houghton)
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| <ul style="list-style-type: none">(1) The moral law should not be equated with the Ten Commandments.(2) The promise given by God to Abraham is in contrast to the law given to Moses 430 years later. (Gal. 3:18-19)(3) The function of the law is to make sin known to the unbeliever. (Rom. 7:4-13)(4) Law-keeping is not a means of salvation or a means of living a godly life. (Gal. 5:1-26)(5) Though not under law as a rule of life, believers are nevertheless "under" grace. (Rom. 6:14; Titus 2:11-14) |
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- b) Theophany at Sinai; people are to keep a safe distance—20:18-21
 - This is probably a re-telling of 19:13-16, but from the perspective of the people.
 - i) The response of the people—20:18-19
 - (1) They are aware of God’s overpowering majesty and the mystery of His self-manifestation. (Sarna)
 - (a) Perceive with the senses of hearing, sight, feeling, and smell
 - (2) They respond with trembling (physically, emotionally, mentally, spiritually) and keeping a “safe distance”.
 - (a) They wanted to listen to God indirectly through Moses. (cf. Heb. 12:19)
 - (3) They imagine possible consequences: “lest we die.”
 - ii) The response of Moses—20:20-21
 - (1) He gives them a command: do not fear.
 - (2) He explains God’s purposes:
 - (a) Testing: to examine in order to reveal the true nature/qualities of someone because it is important to one’s purpose/plan. (cf. 15:25; 16:4)
 - (b) Awe/reverence-based obedience: (cf. Eccles. 12:13)
 - (3) He enters God’s presence. (cf. 19:9)
- 2) Covenant at Sinai (20:22-24:11)
- a) Laws concerning simple, private altars—20:22-26 (cf. Deut. 4:14-16)
 - i) These altars were to be in stark contrast to the altars of the nations.
 - (1) This anticipates what happens in Ex. 32.
 - ii) Israel must worship as Yahweh says: where and how He directs
 - b) The book of the covenant (or Covenant Code)—21:1-23:33 (cf. 24:7)
 - i) **Conditional** (“if...”) civil laws, section one: case laws—21:1-22:27
 - Based on outline by David Dorsey
 - Concerning kindness to slaves—21:1-11
 - Concerning capital sins/crimes—21:12-17
 - Concerning bodily assault—21:18-27
 - Concerning harm caused by animals—21:28-32
 - Concerning loss of property by accident—21:33-36
 - Concerning loss of property by theft—22:1-9
 - Concerning harm caused by people—22:10-15
 - Concerning bodily assault—22:16-17
 - Concerning capital sins/crimes—22:18-20
 - Concerning kindness to the disadvantaged—22:21-27
 - ii) **Unconditional** civil laws, section two: necessary laws—22:28-23:19
 - Responsibilities to God—22:28-30
 - Do not eat meat torn by wild animals—22:31
 - Practice justice to the poor—23:1-3

- **Focus:** kindness to personal enemies—23:4-5
 - Practice justice to the poor—23:6-9
 - Do not eat sabbatical year produce—23:10-12
 - Responsibilities to God—23:13-19
- iii) Explanation of the future for Israel—23:20-33
- c) Events related to the altar—24:1-11
- i) Note Moses' unique privileges—24:1-2
 - ii) The covenant is confirmed—24:3-8
 - iii) The temporary throne of God safely observed—24:9-11

PART # 3: AROUND THE TABERNACLE: worship by God's grace for God's glory—24:12-40:38

- Based on David Dorsey's outline

1) The PREPARATION of the Tabernacle (24:12-31:18)

- Introduction—24:12-18
 - Instructions for building the tabernacle, part 1—25:1-27:19
 - Regular maintenance of the lamps—27:20-21
 - **Focus:** priestly garments and dedication—28:1-29:37
 - Regular maintenance of the daily sacrifices—29:38-46
 - Additional instructions for building and maintaining the tabernacle—30:1-31:17
- Conclusion—31:18-34:28 (focus is 32:16-33:6)
 - Moses receives 2 stone tablets—31:18
 - Aaron's foolish idolatry—32:1-10
 - Moses intercedes—32:11-15
 - **Focus:** Moses deals with the sin—32:16-33:6
 - Moses intercedes—33:7-17
 - The majestic and living God—33:18-34:26
 - Moses receives 2 new stone tablets—34:27-28

2) The COMPLETION of the Tabernacle (34:29-40:38)

- Introduction: Moses' face shines with God's glory; people unable to approach—34:29-35
 - Opening assembly: bringing materials—35:1-36:7
 - The people carry out the work—36:8-38:20
 - **Focus:** materials used for making tabernacle and priestly garments—38:21-31
 - The people carry out the work—39:1-31
 - Closing assembly: bringing completed items—39:32-40:33
- **CLIMAX:** tabernacle filled with God's glory; Moses unable to approach—40:34-38

The Tabernacle

Circa 1450 BC

