

## Exodus

The goal of this Bible Class is to give the students a working knowledge of the whole book of Exodus. It is based on an expository approach to teaching the Bible, with an emphasis in preparing the students for the worship of our Savior. The various lessons are to be viewed by the teacher as thematic suggestions to help with preparation. While the lessons are not intended to be read to the class word for word, the main ideas should be the substance of what is taught. The teacher, in preparation for the class, should consider reading through the whole curriculum before beginning the class, as well as the book of Exodus several times. This will provide the instructor with a broad and comprehensive understanding of Exodus as it is being taught. At the end of the course, the class will be concluded with a Bible Knowledge Evaluation. The instructor should be sure to review the material sufficiently that the student is able to correctly answer the questions on the evaluation.

It is important that the instructor be not only knowledgeable about the material, but also able to teach it with enthusiasm and conviction. Students best learn from teachers that are themselves excited about the scriptures. The use of maps, diagrams, white boards etc. is extremely helpful. Some of these have been provided in the curriculum. It is suggested that the class be conducted in an interactive manner. This can be accomplished by having them read short portions of the scripture texts, asking them questions, and wholeheartedly encouraging them to ask questions. All students should be encouraged to bring a Bible to class.

The inclusion of the Westminster Shorter Catechism as part of the curriculum is designed to help the students acquire a broad understanding of Christian doctrine along with the specific Bible teaching. The Elders of the church will coordinate the specific questions and answers to be used in the class.

It will become evident to the teacher that this course curriculum, while not dealing with every verse and concept in the book of Exodus, is comprehensive and deeply theological. It is designed to help the students understand the book of Exodus in its wider biblical context, with emphasis on its place in the redemptive history of God's covenant people. The students will be confronted with and asked to understand and remember fairly difficult concepts. It should be remembered that children are able to comprehend much more than we often give them credit for. While this class will be a challenge for both the teacher and the students, the rewards for the efforts of those in the class will be surprising and exciting.

May Yahweh bless you and the students as you seriously study His Word.

**Suggested Supplemental Reading Material for the Teacher:**

Dorsey, David, *The Literary Structure of the Old Testament*, pp. 63-77

Jordan, James, *The Law of the Covenant: An Exposition of Exodus 21-23*

Jordan, James, *From Slavery to Sabbath: An Overview of Exodus*, tapes & notes

Leithart, Peter, *House For My Name*, pp. 17-86

## Exodus

### **Lesson One: A Historical Introduction To Exodus – Part 1**

#### ❖ **Westminster Shorter Catechism**

Christianity is life. It cannot be reduced to a series of things to be believed about God or ourselves, or merely an assortment religious actions to be performed in a church. It is about *life in relationship*. The Triune God, the Father, Son and Holy Spirit have been in perfect relationship with one another throughout eternity. Together, they created the heavens and the earth to also be in relationship with God. Christianity is the story of mankind in relationship with God and the whole creation. In order for us to live as God intends for us to in relationship with Him and one another and the rest of creation, we need to know how to live according to all of what God has revealed to us in His Word. This may seem obvious, but it is often hard for us to understand why we should study various parts of the Bible.

This year we will be studying together the books of Exodus, the gospel of John, and the three letters of John. There will be parts of it that will be hard for us to understand how they relate to us, and how we are to apply them to our lives. But the whole of the Bible is our story. It is a record of God's workings with mankind, and it will help us to better understand who God is in relationship to us and how we are to be in relationship with one another and the world around us. One of the most important things to be remembered is that from the beginning, God has been making a series of promises to us, each one building on the other. These promises come in the form of covenants with His people. Ephesians 2:12 says that through Christ we have been brought near to God and the "covenants of promise" are now part of our history. In order for us to properly live in relationship to God and one another and the world around us, we need to understand these covenants of promise.

#### **I. The Creation Covenants of Promise – Adam & Noah**

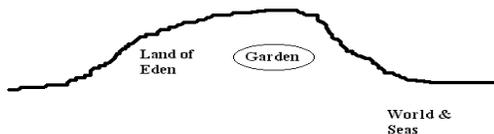
When God first created man, His promise came in the form of command. Gen. 1:26-28 & 2:8, 15 says:

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His *own* image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed... Then the Lord God took the man and put him in the garden of Eden to tend and keep it.

The Lord God made man with the incredible capacity to bear His image in the world. Man will image God in many ways, but of great importance is man's ability and responsibility to have dominion over all the creation under God. Man is to rule and beautify the world for God's glory.

God created man and set him in the Garden of Eden (Gen. 2:8f). Eden was on a mountain (we know this because rivers flowed out of Eden, Gen. 2:10-14). Mountains/hills are frequently places where God meets with man. Every time God meets with man on a mountain in the Bible, it is a return to the Garden. The Garden was in the eastern part of Eden. He is to work not only in the garden, but to rule the whole world. He was supposed to subdue and have dominion not only in the Garden, but perform his dominion work also in Eden and then into the rest of the world. [Note: teacher may want to draw the diagram below to illustrate.]



Man was given a job in the garden. 2:15 – “guard” (keep) and “work” (tend) the Garden. Throughout much of the Old Testament these words are used of the work of the priests. They were to guard the Lord's House (Num. 1:53; 3:8), and perform their prescribed services of worship (Ex. 20:5; Num. 8:15; Deut. 7:40). Adam's job was not only to rule the creation as kings under God, but also to serve as priests in the Garden, bringing all things into proper relationship with God. The trees in the Garden not only represent the rules/commandments given by the Word of God, but also life and fellowship with God. The Garden is a place of worship and fellowship, to be taken out into the world. **Adam (man) is to be a priest for God in the Garden, guarding it and serving/worshipping the Creator.**

Of course, we know that Adam and Eve sinned against God. It was the sin of impatience, wanting to have kingly rule with the knowledge of good and evil before God gave it to him (eating of the tree too soon). Because God was in covenant with mankind in the Garden (Hosea 6:7), when Adam sinned, all of mankind sinned with him (as our covenant representative, cf. Rom. 5:12-14; 1 Cor. 15:21-22, 45-49). With the fall of Adam and Eve, mankind did not lose the capacity or responsibility to be kings and priests before God. It simply meant that they would have to battle sin in themselves and those around them in order to fulfill their task.

God saved man by a bloody sacrifice and covered (made atonement) their shame/nakedness and cast them out of the Garden and into the land of Eden. But God

promised that their would be a man (the seed of the woman) that would crush the head of the serpent. The promise of the seed of the woman becomes a key to understanding the rest of the Bible (3:15). The savior, Jesus Christ, will be a great warrior/king/priest who will be victorious over Satan. God doesn't keep this promise right away. The Bible shows God leading men through history back to the Garden. Mankind, through Jesus, would indeed rule over the creation and be priest for God.

Mankind's conflict with sin began right away when Cain killed Abel (Gen. 4). Although Abel brought a righteous sacrifice to God, Cain was envious of God's favor and killed his brother in anger and is cast out of the land and into the world. This second fall into sin was a failure of brotherly love/kindness. What follows is that humanity is divided between those who will love and obey the Lord, and those who are wicked and rebellious against the Lord. Life becomes a question if you will live for the Lord God, being kings and priests in submission and faith, or will you live for yourself in rebellion. In Genesis 6 the whole world becomes corrupted when the Sons of God (those of the family line of Seth) intermarried with the daughters of men (those of the ungodly line of Cain). This third fall of man was the failure of holiness. Mankind's wickedness caused God to determine judgement – destruction – flood. Man is now to be cast out of the **world** – 6:5-7, 12-13 (as Adam was cast out of the **Garden** and Cain was cast out of the **Land of Eden**).

### **The Spread of Sin and Death**

<b>Place</b>	<b>Sinner</b>	<b>Sin</b>	<b>Judgment</b>	<b>Virtue</b>
Garden	Adam	Eats fruit	Cast out of Garden	Patience
Land	Cain	Kills Brother	Cast out of land	Kindness
World	Sons of God	Marry Unbelievers	Cast out of World	Holiness

(Peter Leithart, *House For My Name*, p. 56)

There seems to be no hope. But remember the promise of the seed. 6:8 says, “**But** Noah found grace in the eyes of the Lord.” The promise continues to be maintained. God decided to recreate the world – casting the old man out of the world with the flood – and the remaking the world, with Noah as a new Adam (Gen. 6:9-13). God reestablished His covenant with man through Noah (6:18-20, cf. 1:20-30).

After the Flood – Recreation of the world, we learn again about family lines. The Sons of Noah were Shem, Ham and Japheth. The line of the sons of God are the sons of Shem. His brothers were the unrighteous lines (who later were the enemies of God and His people). In Genesis 10 we see that God blessed the world so that 70 nations were developed in the world. But once again, mankind sinned at the Tower of Babel (Gen. 11). Instead of filling and subduing the whole world for God according to His word, mankind again rebelled, leaving mankind in a state of judgment. But we see at the end of Gen. 11 that God is still preserving for himself a people that will remain faithful to Him (line of Shem). God will establish man in the world through a series of men like

Adam – New Adams. These men will succeed where the others failed. They will have patience, brotherly love/kindness and holiness. They will receive the promises and blessings of God upon them.

## II. The Abrahamic Covenants of Promise – Abraham, Isaac & Jacob

Beginning in Genesis 12 (vv. 1-3) we see that God will fulfill His covenant promises through Abraham and his family. God makes covenant/promises with Abram (which means “Exalted Father”): Land, Seed/Great nation, and blessing to the nations (70 nations of Gen. 10).

Notice that the covenants of promise build one upon another. God commanded Adam to be fruitful and multiply and fill the earth, ruling the world for God and faithfully worshipping Him. These were repeated to Noah. Now, God, instead of commanding Abram to be fruitful (“be fruitful”), He promises him fruitfulness (“I will make you fruitful”). It takes awhile for his son to be born. He had to trust God and be **Patient** (see Heb. 11:8-13). It was not in his lifetime that he saw that his name was made great. It was long after he was dead that his family became a great nation – and that all the nations of the earth would be blessed through him. It would be more than 400 years later that his descendants would inherit the Promised Land. But **Abraham** (which means, “father of a multitude,” see Gen. 15 & 17) believed God, and became the father of all those who trust in God.

These same Abrahamic promises were repeated to his son Isaac (Gen. 26:2-5), and his son Jacob (28:3-4; 35:11-12). Abraham is a faithful worshipper of God. Very often we see him building altars and worshipping the Lord (e.g. Gen. 12:7-8; 13:4, 18 - “Bethel” = “House of God”; contrast with the meaning of Babylon = “Gate of God” founded at Babel = “Confusion”). While Abraham is not the one to build a house for God (Tabernacle/Temple), Abraham’s household would eventually build a house/temple for God. In the mean time, God built the covenant household of Abraham. Both Abraham and his sons moved throughout the Promised Land building altars and worshipping the Lord, claiming the promise of the land that they would one day inherit. Godly dominion follows worship.

Exodus 3:6-8 tells us what God said to Moses at the burning bush:

He said, “I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God. And the Lord said: “I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

The book of Exodus is the beginning of God’s fulfillment of His covenant promises to Abraham, Isaac and Jacob. Next week we will see how the book of Genesis prefigures and sets the stage for the dramatic salvation that God would provide His covenant people in the book of Exodus.

**Life Lessons:**

- Ours is a covenant making and covenant keeping God. He made a covenant with Adam and Noah and Abraham. He is faithful to keep His covenant promises, and we are the recipients of the blessings of His faithfulness.
- Enjoyment of God's covenant promises requires us to be faithful to love Him and to obey His Word.
- Through us (spiritual descendents of Abraham), God will bless the nations with salvation.

Homework assignment: Read Genesis 39-50. Take notice of why Jacob went to Egypt, and Joseph's relationship with Pharaoh.

# Exodus

## **Lesson One: A Historical Introduction To Exodus – Part 1**

### **I. The Creation Covenants of Promise – Adam & Noah**

Dominion, guarding & keeping – Ruling as Kings & Serving as Priests

### **The Spread of Sin and Death**

<b>Place</b>	<b>Sinner</b>	<b>Sin</b>	<b>Judgment</b>	<b>Virtue</b>
Garden	Adam	Eats fruit	Cast out of Garden	Patience
Land	Cain	Kills Brother	Cast out of land	Kindness
World	Sons of God	Marry Unbelievers	Cast out of World	Holiness

(Peter Leithart, *House For My Name*, p. 56)

### **II. The Abrahamic Covenants of Promise – Abraham, Isaac & Jacob**

The Abrahamic Covenant (Gen. 12:1-3):

- Land
- Seed/Great Name/Nation
- Blessing to all nations

Isaac (Gen. 26:2-5) & Jacob (28:3-4; 35:11-12)

Homework assignment: Read Genesis 39-50. Take notice of why Jacob went to Egypt, and Joseph's relationship with Pharaoh.

## Exodus

### Lesson Two: A Historical Introduction To Exodus – Part 2

#### ❖ Westminster Shorter Catechism

#### ❖ Review

The stories of the Bible are our stories. Every society is built around their stories, and the symbols and rituals that help the people of that society to remember the stories and make them relevant to their lives. The stories of a society unify people in how they think about themselves, one another and the world around them. God has given us the stories that we are to build our view of the world with, and to ignore or reject these stories as our stories is to ignore and reject the way God wants us to structure our relationship with Him and the world around us. He has given us these stories to teach us to love Him and one another, how we are to live and think, and how to fulfill our callings as kings and priests to our God. May God use our studies of these stories in our lives to fulfill His purposes in us.

Last week we looked very briefly at an overview of the book of Genesis. We saw that God's has largely revealed His relationship with us and our world in terms of a series of covenants of promise, each building upon the other. In Genesis there are three such covenants of promise made with key men. The first of these was with Adam, the second was with Noah and the third was with Abraham. Each of these covenants of promise progressively revealed that God was building His house by building the household of these faithful men. In the early chapters of Genesis there were three falls: 1) the fall of Adam, which was a failure of patience and faith (eating prematurely the forbidden fruit), 2) the fall of Cain, which was a failure of brotherly kindness/love (killing his brother Abel), 3) the fall of the sons of God (intermarrying with the unbelieving daughters of men), which the failure of holiness. Following each these three falls God judged men for their sins, finally in the destruction (de-creation) of the world in the flood. Thus, there is a theme of Creation → Fall → Re-creation that is established in Genesis that is played out over and over again in the Bible. Following the flood, we learned in Genesis 10 that there were 70 nations that developed, but once again, the faithful household of Shem sinned. But God is faithful to fulfill His covenant promises. Therefore, He raised up another new Adam, Abraham. To Abraham (and his descendants) God made three covenant promises (Gen. 12:1-3, cf. Isaac, Gen. 26:2-5, & Jacob, 28:3-4; 35:11-12): Land, Seed/Great Name/Nation, Blessing to all nations.

Abraham **patiently** waited in faith for God to fulfill the covenant to him. Jacob dealt with his brother Esau with **brotherly kindness** and love. Joseph remained lived in **holiness** in Egypt, not willing to committed adultery and remaining undefiled by the idolatry of Egypt. In these ways, the patriarchs were faithful and righteous, recovering from the falls previous revealed in Genesis. Not only so, Genesis begins in the Garden of Eden, where God commanded Adam (man) to subdue and rule over the earth.

Genesis ends with the people of God being led to an Eden/Garden: Goshen in Egypt (Gen. 18:10, 45:18; 47:6), where Joseph rules the vast empire of Egypt, as a true son of God. Joseph was a picture of what Adam was supposed to become, and used his power and authority to serve, giving bread to the world.

## **I. Exodus Stories**

In order to understand the book of Exodus, we need to see that God is not only building the household of faith in the family of Abraham, but throughout history He is also demonstrating to the nations that idols are powerless by saving His people from their enemies. The stories that tell about God rescuing His people are called *Exodus Stories*. Long before Israel goes into Egypt, God is the God of exodus, the God who delivers His people from slavery.

Genesis 12:10-20 is the first of these exodus stories, where Abram goes to Egypt because there was no food in Canaan. While he is in Egypt, Pharaoh enslaves them when he takes Sarai into his house. So Yahweh struck Pharaoh with plagues until he is willing to let His people go. Like Israel later, Abram leaves Egypt with great wealth. A similar incident happens later when Abraham goes to Philistia and encounters similar problems with Abimelech (Gen. 20; see also with Isaac in Gen. 26). This exodus theme is also significantly played out in the life of Jacob and Laban (Gen. 29-31). All of these exodus stories prefigure what would later happen in the conflict between Pharaoh and Yahweh and His people. Moreover, the exodus theme is seen later in covenant history, finally fulfilled in the Lord Jesus, whose exodus led Him to the cross where He once and for all redeemed His people from slavery to sin.

- 1) Abraham's Exodus: Abram from Mesopotamia (Babylon) – Gen. 12; Abram & Pharaoh – Gen. 12; Abraham & Abimelech (Philistia) – Gen. 20
- 2) Isaac's Exodus: Isaac & Abimelech (Philistia) – Gen. 26
- 3) Jacob's Exodus from Mesopotamia (Babylon): Jacob & Laban – Gen. 29-31
- 4) Joseph – Moses' Exodus: Exodus
- 5) The Ark from Philistia: 1 Samuel 4-6
- 6) Israel from Mesopotamia (Babylon) – after the exile
- 7) Final fulfillment in Christ

Some of the basic elements of the exodus stories include (from Jordan):

- Threat (some aspect of the curse on sin) drives the people from Eden.
- Enslavement
- Attack on Eve/Bride by the Serpent, who wishes to use her for his own seed.
- Use of deception to trick the Serpent and guard the Bride.
- Curse upon the wicked; Blessing to the redeemed.
- Miraculous intervention for deliverance, plagues.
- Humiliation of false gods.
- Departure with spoils.
- Installment in the Promised Land.

All of these stories of exodus are part of the plan of God as He builds the household of the faithful. As part of the establishment of God's covenant with Abraham in Genesis 15, Yahweh warned Abraham in Genesis 15:13-16 that his descendents would become strangers in a foreign land and would be enslaved. He promised that this would be an exodus event, and that he would judge that nation and that God's people would come out with great possessions. The text (v. 13) says that they would be afflicted 400 years. Ex. 12:40-41 and Gal. 3:17 says that it was 430 years that the people sojourned in Egypt. We know from a study of the chronology of the Bible that the exodus from Egypt happened 430 years from the time that Abraham received the covenant from the Lord. The oppression of God's people began about 100 years before the exodus.

## **II. The Corruption of the House of God**

Interestingly, one of the reasons given for God's people being gone is that the land of promise was full of sinful Amorites. Once the sin of the Amorites is complete, the people of God would return and be given the Promised Land.

This is important because as long as the people of God were in the land with the idolatrous Canaanites, there would be temptations for them to compromise their faith in Yahweh their God. We see this happening with Esau when he married two Hittite women, who were a grief to the minds of his parents, Isaac and Rebekah (Gen. 26:34-35). Esau cared so little about the Lord that he sold his birthright, and was cut out of the covenant line. Additionally, in a series of confusing and unsettling stories in the middle of Genesis, we see that the sons of Jacob were not righteous men (as Jacob and Joseph were). They murdered the inhabitants of Shechem, even though they had made a covenant with them (Gen. 34). They sold their brother Joseph into slavery and lied to their father about it (Gen. 37). In Gen. 38 we learn that Judah married a Canaanite woman, and that he was a very sinful man during this time. Clearly, the household of faith was being compromised by the Canaanites around them.

God always uses the sinfulness of men – sinlessly. Although Joseph’s brothers intended evil against Joseph, God meant it for good (Gen. 50:20). Because Joseph was able to see through the eyes of faith, he was able to explain this to his brothers (Gen. 45:5-8):

But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life. For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting. And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance. So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

And so, God delivered them, not only from starvation in Canaan, but also from being destroyed as the people of God. While in Egypt, God’s people grew to become a mighty nation. Ex. 1:7 says: “But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land (of Goshen given to them 45:18; 47:6), was filled with them.” (Note the seven words used to describe how well Israel did in Egypt. Israel is a new Adamic race, a new creation, multiplying and filling the land.) Genesis begins in the Garden of Eden, where God commanded Adam (man) to subdue and rule over the earth. Genesis ends with the people of God being led to an Eden/Garden: Goshen in Egypt (Gen. 18:10, 45:18; 47:6). Because God brought His people out of Canaan and into Egypt, they were nurtured under the leadership of one of God’s covenant men – Joseph.

We know that sometime after the death of Joseph, there was a change in Egypt’s relationship with Israel. Ex. 1:8 tells us that there arose a king in Egypt that did not know Joseph (i.e. did not retain the same kind of relationship with Israel that Egypt had under Joseph). Instead of blessing Israel and remaining thankful to God for their presence, Egypt began to oppress her (Ex. 1:13-14). (Note the seven words used to describe the burdens/labor imposed on the people by the Egyptians. These are words of judgment and curse). Why was this? Israel herself fell again into sin. She was not faithful to Yahweh her God. Joshua 24:14 tells us that the Israelites worshipped the gods of Egypt (Ezek. 20:5-8).

Joseph is a picture of the Savior that was to come – Jesus. All of these stories lead us to Christ, who would ultimately crush the head of the Serpent and redeem His people from slavery to sin and death. The exodus stories are a way for us to understand not only what God has done in history with His people, but to also help us to understand our own exodus from sin and slavery through our Savior, Jesus Christ.

Homework assignment: Read Exodus 1:1 – 4:17.

# Exodus

## Lesson Two: A Historical Introduction To Exodus – Part 2

### ❖ Review

#### I. Exodus Stories

- 1) Abraham's Exodus: Abram from Mesopotamia (Babylon) – Gen. 12; Abram & Pharaoh – Gen. 12; Abraham & Abimelech (Philistia) – Gen. 20
- 2) Isaac's Exodus: Isaac & Abimelech (Philistia) – Gen. 26
- 3) Jacob's Exodus from Mesopotamia (Babylon): Jacob & Laban – Gen. 29-31
- 4) Joseph – Moses' Exodus: Exodus
- 5) The Ark from Philistia: 1 Samuel 4-6
- 6) Israel from Mesopotamia (Babylon) – after the exile
- 7) Final fulfillment in Christ

Some of the basic elements of the exodus stories include (from Jordan):

- Threat (some aspect of the curse on sin) drives the people from Eden.
- Enslavement
- Attack on Eve/Bride by the Serpent, who wishes to use her for his own seed.
- Use of deception to trick the Serpent and guard the Bride.
- Curse upon the wicked; Blessing to the redeemed.
- Miraculous intervention for deliverance, plagues.
- Humiliation of false gods.
- Departure with spoils.
- Installment in the Promised Land.

430 years of affliction Gen. 15:13-16; Ex. 12:40-41 and Gal. 3:17

#### II. The Corruption of the House of God

Isaac's son Esau – Gen. 26:34-35

Jacob's sons – Gen. 34, 37; Judah – Gen. 38

God uses sin sinlessly – Gen. 50:20; 45:5-8

Sin in the Garden/Goshen (Gen. 18:10, 45:18; 47:6) – Idolatry in Egypt – Josh. 24:14; Ezek. 20:5-8

Homework assignment: Read Exodus 1:1 – 4:17.

# Exodus

## Lesson Three: Moses the Deliverer – Exodus 1-4

### ❖ Review

As we have seen, the book of Genesis is the story of God's establishment of the covenants of promise, each new covenant building upon the previous ones. Each of these covenants of promise were made with key men (Adam, Moses and Abraham – Isaac – Jacob). The Abrahamic promises were: Land, Seed (great nation) and Blessing to the nations. We also learned that there were exodus stories in Genesis that prefigured the great exodus from Egypt. In these stories we learn that ours is a God that rescues His people from slavery and oppression. The book of Genesis ended with God's people, Israel, in Egypt.

### I. Introduction to the book of Exodus

The book of Exodus is the second of the five books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), also known as the Pentateuch (literally in Hebrew, “the five books,” or “the five volume book”). Except for a few places in the Pentateuch, Moses wrote this entire section of scripture, although he probably used earlier records in compiling Genesis under God's direction. The Pentateuch is also known as the book of the Law or Torah, and is the foundation upon which the rest of scripture is built. The Torah or Law of Moses is more than list of commandments, but is a way of living. The laws recorded in the Pentateuch had been, for the most part, revealed earlier. But at the time of the Exodus, God saw fit to put his Word/revelation in written form as He formed His people into a holy nation. Previously, under the patriarchs (i.e. the fathers of the faith up to that point, Adam, Seth, Noah, Shem, Abraham, Isaac and Jacob), the people were organized by families and tribes. While the tribes of Israel continued to play an important role in the life of the Israel, she was for the first time organized as a *nation* in covenant with Yahweh. As such, Israel needed a written history and law code under which she could function.

The outline of the book of Exodus is on the handout. You will be expected to memorize it by the end of our study of the book of Exodus. Most of the book took place in the span of about one-year. The exodus from Egypt took place about 1400 BC, 430 years after Abram was called to Canaan, in fulfillment to the promise God made to Abraham that his descendants would be delivered from their oppression in a foreign land (Gen. 15:13-16).

#### **Outline of the Book of Exodus**

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

Because Joseph had been a blessing to Egypt and the whole world, God caused Pharaoh to bless Israel and gave them the land of Goshen (Gen. 47:1-11, 27). They were given the land of Goshen not only because the Egyptians considered shepherds to be an abomination (Gen. 46:34), but also because they were many in number. We know this because, according to Gen. 14:14, Abraham's household had 380 fighting men born in his household; and that the households of Isaac and Jacob would have been much increased in the years since Abraham. Because Exodus 1:1-5 tells us that there were 70 of the descendants of Jacob that entered Egypt, Israel replaces the 70 nations that fell at the tower of Babel (Gen. 10-11). Scholars estimate that the number of people that came with them were numbered in the thousands. By the time of the Exodus, because Yahweh had blessed them and they increased mightily in number and because of the census number given in the book of Numbers, scholars believe that there were well over 1 million people that left Egypt. This is an indication that they were fulfilling their dominion calling in the Adamic covenant to be fruitful and multiply (Gen. 1:28). Israel is a new Adamic race, multiplying and filling the land.

We know that sometime after the death of Joseph, there was a change in Egypt's relationship with Israel. Ex. 1:8 tells us that there arose a king in Egypt that did not know Joseph (i.e. did not retain the same kind of relationship with Israel that Egypt had under Joseph). Instead of blessing Israel and remaining thankful to God for their presence, Egypt began to oppress her (Ex. 1:9-14). The new king feared Israel, not because they were believers in Yahweh, but because they were becoming a threat to him politically. He was afraid that they would join the enemies of Egypt if they were invaded by another nation. Therefore, to control them, Pharaoh afflicted them with oppression and used their labor to build great cities. But the more they were oppressed, the more they multiplied and grew. Eventually, the king of Egypt tried to stop the growth of the Israelites by trying to have the Hebrew midwives kill the sons that were born to the Hebrews. But the midwives feared God and disobeyed the king and lied to Him (1:15-21) (remember that women are given deception as a means of fighting against the Serpent), and the people of Israel continued to multiply and grow very mighty.

Why all this oppression? Israel herself fell again into sin. She was not faithful to Yahweh her God. Joshua 24:14 tells us that the Israelites worshipped the gods of Egypt (cf. Ezek. 20:5-8). Israel was in bondage to Egypt because she was in religious bondage to Egypt by submitting to the gods of Egypt. Rather than let Israel settle down permanently in Egypt, God made it miserable for them, showing them what slavery to false gods is like. God used the oppression of His people to cause them to repent and to cry out to Him for deliverance.

## II. Moses the Deliverer

In Ex. 1:22 (cf. Acts 7:17-19) we see that Pharaoh commanded his people to murder every son born to the Hebrews by casting them into the Nile River. In this way, God raised up the deliverer of His people: Moses.

Moses was saved by his mother. The woman preserves the “seed of the woman” who will grow up to crush the head of the Serpent, Pharaoh. The reason given in Ex. 2:2 for saving her son is that he was a beautiful child, which reminds us of Joseph, who was handsome (Gen. 39:7). Like Joseph, Moses was a prince in Egypt and would become a deliverer of his people. Acts 7:20 refers Ex. 2:2 (“he was a beautiful child”) by saying that Moses was “pleasing to God,” meaning that the beauty of the infant was a sign that God had chosen him to be a savior. His mother placed Moses in a basket lined with pitch. This reminds us of Noah’s ark. In Hebrew, the word for basket is the same word for the ark, and is used in only these two places (Gen. 6:14). Noah’s ark, like Moses’, was lined with pitch. Moses is a new Noah. After the flood, Noah and his family come out of the ark and enter a new creation. Moses, the one who passes through the waters in an ark would bring Israel out of Egypt and into a new world, the Promised Land.

Moses was adopted into the household of Pharaoh by the Pharaoh’s daughter, where he learned in all the wisdom of the Egyptians and became mighty in words and deeds (Ex. 2:9-10; cf. Acts 7:20-22). [Teacher: You may want to read Ex. 2:11-15 & Acts 7:20-29.] When he grew to be a man of 40 years old, he knew that he was a Hebrew and that God would use him to be the deliver God’s people (Acts 7:23-25). When he went out to begin his work of deliverance, Moses “visited his brethren” in their oppression, and killed an Egyptian who was beating a Hebrew, one of his brethren (Ex. 2:11-12). When it says that Moses visited his brethren it means that he came to deliver his people, but as God says in Ex. 3:16 & 4:31 that He will do. When God “visits” His people, He saves them and punishes their enemies. This is what Moses was doing: visiting the Egyptians with punishment and visiting Israel to bring salvation (Acts 7:25). He was hoping that when he killed the Egyptian that Israel would know that God was using him to deliver them. But the Israelites didn’t want him to be ruler over them (Ex. 2:14; Acts 7:26-28). Moses sees that Israel isn’t ready to leave Egypt and flees to Midian after Pharaoh sought to kill him.

When Moses went to Midian, he was brought into the household of the priest of Midian, Jethro. The Midianites were descendants of Abraham (Gen. 25:2), and although not all the tribes of Midian remained faithful to Yahweh (Gen. 25:4; Num. 22:4; 25:6), Jethro was a worshipper of the God of Abraham (Ex. 18:12). Ex. 2:16 says that he was the priest of Midian, and we learn later in Exodus 18 that he was able to teach Moses about worship and how to rule God’s people (vv. 13-36). Moses married one of Jethro’s daughters and dwelt in the land of Midian for 40 years.

While Moses was in Midian, the Angel of the Lord (i.e. Jesus) appeared him at Mt. Horeb, the mountain of God in a burning bush (Ex. 3:1f). [Teacher: You may want to

read Ex. 3:1-10 & Acts 7:30-35.] At this important first meeting with God, Moses was told that although he had been rejected by Israel as the deliverer 40 years previously, Yahweh was sending him back to complete the work he began. God revealed Himself to Moses as the God of his fathers – the God of Abraham, Isaac and Jacob. The covenant keeping God who sees His people and their oppression and will come down to deliver them from their oppression and bring them to the Promised Land (Ex. 3:6-9). God said that He would accomplish this great salvation through Moses. Moses doubts his ability to deliver the people (Ex. 3:11; 4:10), but God assured Moses that He would be with him, and gave him signs that would enable the people of Israel and Pharaoh that God had sent him.

Moses knew that there would be a confrontation both with his Israelite brethren and with Pharaoh. The Israelites would struggle to believe that he was sent by God, and would want to know the name of God (although Yahweh's name was known to them). God told Moses that He would be known as "I AM," the God who is, who was, and who will always be. I AM is the covenant keeping God who has come to save them and bring them to the Promised Land (Ex. 3:12-18). God knew that Pharaoh would not let the people go, and told Moses that He would stretch out His hand and strike Egypt with all His wonders so that Israel would be released with plunder from the Egyptians (Ex. 4:19-22). God gave Moses 3 miraculous signs to help both the Israelites and Pharaoh know that God sent him (Ex. 4:1-9). But Moses continued to doubt his ability to be used by Yahweh to deliver the people (Moses said he was not eloquent of speech, Ex. 4:10; but Acts 7:22 says he was mighty in word). Finally, God told Moses that his brother Aaron would speak for him (Moses' prophet, cf. Ex. 7:1), and that Moses would be as God to Aaron.

Moses was a suffering savior, just as our Lord Jesus was suffering Savior. Not only so, everything that happened to Moses in the early chapters of Exodus will also happen to Israel. Moses was saved through the water when his mother placed him in the "reeds" along the river (Ex. 2:3). Israel would be brought through the "Sea of Reeds" (Ex. 13:18). Moses fled to Midian for 40 years (Ex. 7:7; Acts 7:23), just as Israel would have to spend 40 years in the wilderness because of her rebellion. While in Midian, God appeared to Moses in the burning bush on Mount Horeb (Ex. 3:1-2), just as Yahweh will appear to Israel dramatically in fire at Horeb after the exodus (Ex. 19; cf. Heb. 12:18).

Moses was a type or symbol of the Savior that was to come: Jesus. Moses was a prophet, but God would raise up Jesus to be the greatest prophet of God (Deut. 18:15, 18; Luke 24:19). Moses was rejected by his brethren (Ex. 2:14 and other places in the Pentateuch), just as Jesus was despised and rejected by Israel of His day. But God, in His great mercy and power, used Moses as the deliverer of His people, just as He would later use Jesus His Son to deliver us.

Read Exodus 4:18-7:13

# Exodus

## Lesson Three: Moses the Deliverer – Exodus 1-4

### I. Introduction to the book of Exodus

Pentateuch means \_\_\_\_\_

#### **Outline of the Book of Exodus**

I. Deliverance From Egypt (Ch. 1-18)

II. Covenant With Yahweh (Ch. 19-24)

III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### II. Moses the Deliverer

Moses a new Noah

Moses providentially prepared as Israel's deliverer – Ex. 2:11-15 & Acts 7:20-29

Moses in Midian

Moses at Mt. Horeb

Moses, the head of Israel

Read Exodus 4:18-7:13

## Exodus

### **Lesson Four: Moses & Pharaoh – Exodus 4:18-7:7**

#### ❖ Review

Ours is a covenant-keeping God. He is faithful to His promises, and is faithful to bring His judgments against those who rebel against Him. When Adam fell in the Garden of Eden, the curses of the covenant were brought against him and he was cast out. But God was faithful to save mankind and bring about a continuation of the covenant that He had brought man into. Even when the covenant-breaking sinfulness of man became so great that God judged the first creation in the flood, He was faithful to recreate the world and reestablish His covenant with Noah, and then later with Abraham, Isaac and Jacob. Now after 430 years, God remembered His covenant with the patriarchs and moves again to save His people and judge their enemies according to His covenant promises.

As we have seen, it was the gracious providence of God that brought the covenant people into Egypt, where they prospered and grew exceedingly mighty. But we also learned from Joshua 24:14 that they came to serve the gods of Egypt. As they accepted and accommodated themselves to the Egyptian culture, they also became submissive to the gods of the Egyptians, including the Pharaoh. As the Hebrews compromised with the gods of Egypt (mixing their faith in Yahweh with the religion of the Egyptians), God gave them over to the oppression of the Egyptians. God made it miserable for His people so that they would know what it is like to be unfaithful to Him. As we have said, the exodus took place about 1400 BC.

Last week we saw that God gave Moses three signs to demonstrate to the Hebrews that the Lord their God had appeared to him (4:1-17). The first sign was turning Moses' rod into a snake, and then picking it up by the tail and it becoming a rod again. The second sign was that Moses' hand became leprous when he put his hand in his bosom, and was healed again when he put his hand again in his bosom. The third sign was for Moses to take water from the Nile River in Egypt and pour it out and it would become blood. Of course, this third sign, which could only be performed in Egypt, as events unfold, becomes the first of the ten plagues. Remember, the Nile was not only an Egyptian god but the source of the country's life and prosperity. Of the three mentioned here, this one apparently was never used merely to persuade the Israelites of his authority.

The purpose of signs in the Bible is to prove to those that see the signs that the person performing the sign is exercising a God-given authority in the world. Miracles such as the ones we see in the book of Exodus are not spread throughout biblical history. Rather, these signs are associated primarily with important people and significant times to help God's people know that God is working through those important people. So we have miracles with Moses, the giver of the Law. We have miracles with Elijah and Elisha during the prophetic movement of Israel. And we have miracles with Jesus and his apostles. Otherwise we have very few and, in most cases, no miracles at all.

## **I. Moses Goes to Egypt (4:18-31)**

### **A. Israel is My Son, My firstborn (4:18-23)**

After his encounter with Yahweh at the burning bush on Mt. Sinai, Moses returned to Midian and asked his father-in-law for permission to return to his brethren in Egypt. Presumably Moses told Jethro about Yahweh appearing to him, and what God intended to do. Jethro said, “Go in peace.” Sometime later, Yahweh communicated again with Moses that it was time for him to return to Egypt, because all the men that sought his life were dead (cf. 2:15). The Pharaoh of Moses’ adulthood had died and been replaced by another (cf. 2:23). Now that he knew he need have no great fear for his personal safety, he decided to take his family with him. Only one son has been named so far (2:22) and only one son will figure later in the episode in vv. 24-26. Two sons will be mentioned in 18:2. It may be that the second son is born after they leave Midian. The staff that changed into a snake, which Yahweh commanded Moses to take (4:17) is now “the rod/staff of God” (cf. 17:9; Num. 20:8-9). It is a sign of God’s power in Moses’ hand.

In 4:21-23, Yahweh communicated with Moses again before he returned to Egypt. The Lord told Moses to be sure to do the signs and wonders that He had put into Moses’ hand (cf. 4:1-17). But now Yahweh told Moses that he would harden Pharaoh’s heart so that he would not let the people go. Moses was commanded to respond to Pharaoh’s hardness of heart by telling him that Israel is Yahweh’s son, His firstborn son. The reason this becomes important is that because the Egyptians had murdered the Hebrew babies, which demanded justice from God. To symbolize the defilement of the land by the murder of these babies, the Nile River would be turned to blood. Blood defiles the land and call up the avenger of blood (Gen. 4:10; 9:5-6). On the night of the Passover, only those who were faithful to Yahweh would be saved from loosing their firstborn children by smearing blood on the doorposts of their houses. Moses was to tell Pharaoh that if he did not let God’s son, Israel, God, He would kill Pharaoh’s son, his firstborn.

Anticipating the entire course of events to follow the Lord tells Moses that by the signs, the great proving miracles he will perform through Moses, he will demonstrate the reality of his presence and his faithfulness to his covenant with Israel. Whose firstborn will survive in this contest of power? The Lord’s or Pharaoh’s? All the evidence of sight and sense would suggest that Pharaoh would be greater than Moses; but the Lord is with Moses! At the end – the last of the ten plagues – this becomes punishingly clear. Yahweh himself will kill the firstborn, without Moses’ involvement. And that killing will be an act of justice.

### **B. The Bridegroom of Blood (4:24-26)**

What follows is a strange and difficult passage dealing with Moses’ son Gershom (cf. 2:22). The best way to understand what happens is that Moses had not circumcised Gershom in Midian. God’s wrath was going to be brought against all who dwelt in the land of Egypt, and that wrath was pointed against firstborn sons. When God joined

Moses on the way to Egypt, God tried to kill Gershom. For some reason, Moses was not able to perform the circumcision, and his wife Zipporah did it. She smeared the bloody foreskin on her son's legs (like the doorposts of the houses at Passover). God saw the blood and passed by. Zipporah said that the circumcision had made her son a "bloody bridegroom." What happened there at the encampment/lodging place (4:24) would later take place in Egypt. This incident probably happened to Moses to teach him how to explain what the Passover was about. [Jordan, *The Law of the Covenant*, pp. 243-260]

### **C. Moses and Aaron (4:27-31)**

The next thing that happens is that Moses met his brother Aaron on the mountain of God, Mt. Sinai and told him all about what Yahweh had said and the signs that were commanded of him. Because Aaron was to be Moses' spokesman, Aaron needed to fully understand all that God said and did. Then, together, they went to Egypt and gathered the elders of the children of Israel. Then Aaron spoke all the words which the Lord had spoken to Moses, and did the signs in the sight of the people. V. 31 says that the people believed, and when they heard that Yahweh had visited them and that He looked on their affliction, they bowed their heads and worshiped.

## **II. Moses Before Pharaoh (5:1-6:13)**

Moses and Aaron went before Pharaoh and declared Yahweh's demand that the children of Israel be released to go, that they may hold a feast to Him in the wilderness. Pharaoh responded by saying in 5:2, "Who is Yahweh that I should obey His voice and let Israel go? I do not know Yahweh, nor will I let Israel go." Pharaoh's response is not surprising. Every society is an expression of the religious beliefs of the people of that society. Since Pharaoh was considered a god in Egyptian religion, and the children of Israel were under his authority, for him to let them go into the wilderness to worship a different god was the same to him as saying that they should be freed from their slavery and out of his control. Pharaoh knew that a man is a slave to whatever God of gods he worships. Pharaoh knew that this request to worship Yahweh apart from Pharaoh and Egypt (three days journey into the wilderness, v. 3) carried with it a demand for political freedom. Pharaoh could not grant this request unless he also granted them freedom from slavery. The question before Pharaoh was: Who does Israel belong to? Pharaoh or Yahweh? Who is the God of Israel? Pharaoh or Yahweh?

The result of this encounter between Moses and Pharaoh is that Pharaoh tried to show Israel that they belonged to him, and that Yahweh is no God to them. Pharaoh made their work more difficult and oppressed them all the more. Pharaoh blamed Israel (through Moses) for the oppression, declaring that they were lazy/idle for asking to be let go to worship Yahweh (5:6-19). Now, instead of believing what God had said and the signs given to them by Moses (cf. 4:31), Israel blamed Moses for making their lives harder.

Moses, in 5:22-23 prayed to Yahweh about their troubles. Yahweh responded in 6:1-13 by saying that now that Pharaoh had been warned to release Israel, Moses would see

what He would do to Pharaoh. Yahweh is the covenant-keeping God, who not only revealed Himself to Abraham, Isaac and Jacob, but also had heard the groaning of His people and has remembered His covenant (6:1-5). Yahweh then promised that He would bring them out from bondage in Egypt, and bring them into the Promised land (6:6-8). Moses returned to the children of Israel and told them what God had said, but they did not believe him because of their anguish of spirit and cruel bondage (v. 9). God commanded Moses to go back to Pharaoh and demand that the children of Israel should be allowed to go out of his land. Moses responded by reminding God that he is not a good speaker, i.e. “I am of uncircumcised lips” (just as he had said in 4:10-16; cf. Jer. 1:6). In v. 13, Yahweh spoke to both Moses and Aaron, and gave them a command for both Israel and Pharaoh – Israel must be brought out of the land of Egypt. At this point it becomes clear that both Pharaoh and the children of Israel were saying the same thing: Yahweh cannot deliver Israel from Pharaoh’s hand. Neither were believing the words of God through Moses and Aaron. But Yahweh responded to their unbelief by asserting that Israel would indeed be set free. Yahweh is God, and neither the unbelief of Pharaoh nor the fear of Israel would prevent Him for delivering His people.

### **III. The heads of the fathers’ houses (6:14-27)**

6:14-27 stops the story for a genealogy of Israel, with special attention given to Aaron and Moses. You will notice that the sons of Jacob are listed in order: Reuben, Simeon, and Levi, but then the descendants of Levi are given in greater number and no other of the 12 sons of Jacob are named. The genealogy continues after Aaron, especially to Eleazar, who became high priest after the death of Aaron, and his son Phinehas. This is, in other words, the high priestly line at the beginning of Israelite history. You will see that Moses’ descendants are not mentioned. At this point in the history, Moses needs no further introduction. Not so Aaron, so he is the focus of this particular genealogy.

### **IV. Aaron, Moses’ Prophet to Pharaoh (6:28-7:7)**

6:28-7:3 repeats what was said in 6:10-13, and reminds us that Yahweh would harden Pharaoh’s heart so that He would multiply His signs and wonders in the land of Egypt. The salvation of Israel would not be the result of Moses or of Pharaoh, but Yahweh who would bring out His armies and His people by His great judgments (v. 4). In 5:2 Pharaoh said, “Who is Yahweh that I should obey His voice and let Israel go? I do not know Yahweh, nor will I let Israel go.” Now in 7:5 Yahweh said that the Egyptians will know that I am the Lord when I bring out the children of Israel. So Moses and Aaron went to Pharaoh and spoke to him as Yahweh had commanded them. Moses was 80 years old.

Salvation is always of God. We cannot save ourselves, nor will Satan give up on us easily. Salvation is a gift of God, lest we should be proud and boast. Even our faith is a gift. The events that follow will be the main example through history of God’s grace.

Read Exodus 7:8-10:29. Try to memorize in order the 10 plagues brought against Egypt.

# **Exodus**

## **Lesson Four: Moses & Pharaoh – Exodus 4:18-7:7**

### **Outline of the Book of Exodus**

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

- I. Moses Goes to Egypt (4:18-31)**
  - A. Israel is My Son, My firstborn (4:18-23)**
  
  - B. The Bridegroom of Blood (4:24-26)**
  
  - C. Moses and Aaron (4:27-31)**
  
- II. Moses Before Pharaoh 5:1-6:13**
  
  
  
  
  
  
  
  
  
  
- III. The heads of the fathers' houses (6:14-27)**
  
  
  
  
  
  
  
  
  
  
- IV. Aaron, Moses' Prophet to Pharaoh (6:28-7:7)**

Read Exodus 7:8-10:29. Try to memorize in order the 10 plagues brought against Egypt.

## Exodus

### **Lesson Five: God & Pharaoh – Exodus 7:8-10:29**

#### ❖ Review

The first section of the outline of Exodus [I. Deliverance From Egypt (Ch. 1-18)] should be seen as a contest between God and Pharaoh. The question before Pharaoh and Israel was (remember that it was both Israel and Pharaoh that did not believe Moses and Aaron in 5:1-6:13): Who does Israel belong to? Pharaoh or Yahweh? Who is the God of Israel? Pharaoh (and other Egyptian gods) or Yahweh? The 10 plagues of Exodus reveal the judgment of Yahweh against the gods of Egypt (12:12), especially Pharaoh, the Nile and Sun gods. Archaeologists studying ancient Egypt tell us that there were over 80 gods that the Egyptians worshipped. The agents (prophets/priests) of the Egyptians system were the magicians/sorcerers. All that the magicians could do in the first cycle of plagues was to imitate what Moses' and Aaron did, which only served to make the plagues worse. Their responses were failures as representatives of the gods. By the end of the second cycle of plagues, the magicians themselves were not only unable to make a counter attack against Yahweh, but also because of their own suffering from the plagues they were driven out of Egypt. Because these plagues were directed against the gods of Egypt, it is easy to imagine that, during the plagues, the Egyptians were wondering where the gods of Egypt were! Why don't they fight back? Why can't Pharaoh and the magicians and priests of the god, whom we have trusted all this time, deal with the single god of the Hebrews?

Ex. 3:30 (cf. 7:5; 9:15-16) says that Yahweh would stretch out His hand and strike Egypt with all His wonders so that Pharaoh would know that Yahweh is God and for the release of Israel. Ex. 4:17 says that Moses was to use his rod to perform the signs given to them, called the "rod of God" in 4:20. The importance of Moses' rod is explained in 10:12-13 - Rod in Moses' hand was a symbol of the hand of God being stretched out against Egypt. Thus, Aaron, as Moses' prophet, uses his own rod in the first cycle of plagues. Moses' rod is used in the third cycle, representing God more direct actions.

Gen 1 reveals the building/creation of the world in terms of three zones: Heavens above, earth beneath, and waters under the earth. These three zones describe different parts of creation, waters, land and air or atmosphere that Yahweh God created. In the judgment against Egypt, Yahweh de-creates the Egyptian world by attacking the Egyptian gods themselves. In each of the three cycles of plagues the three zones of creation in Gen. 1 are attacked by a plague. The first plague in each cycle is associated with water (corresponding to the waters under the earth of Gen. 1). The second plague in each cycle is related to the land (corresponding to the earth beneath of Gen. 1). The third plague in each cycle is in the air (corresponding to the heavens above of Gen. 1). Men positioned in the heavens, and as image-bearers of God above, rule the creation.

[Teacher: You may want to take a short time to explain how the chart on the handout. The top row on the handout explains what is characteristic about each of the three cycles of plagues. Each row below corresponds to one of the zones of creation that is attacked (waters, land and air or atmosphere) and to the plagues associated with that zone. Note the similarities given in the text between each of the plagues in the row. The students will use the chart as the teacher briefly touches on each of the plagues in the lesson.]

### **I. Plagues 1-3: Cycle 1**

- 1) Aaron's (Moses' prophet) rod used. His judgments are mild & priestly to warn the people.
- 2) Goshen included. All men are subject to judgment for sin.
- 3) Miraculous warning signs.
- 4) Judgments come from human spokesman, up from the ground (as opposed to the third cycle where the judgments come down from God).
- 6) Climax: Magicians defeated (8:18-19).

#### **A. Nile to Blood (7:14-25)**

- 1) Go to Pharaoh in the morning toward water (7:19)
- 2) Judgment against water, becomes foul (7:21)
- 3) Judgment against Nile god, one of Egypt's two main gods (Sun god, Plague 9)
- 4) Blood, from babies (1:22) calls up Avenger of Blood (Plague 10)
- 5) Magicians made it worse (7:22)

#### **B. Frogs Defile the Land (8:1-15)**

- 1) Go to Pharaoh (8:1)
- 2) Judgment against land, becomes foul (8:14)
- 3) Frogs in houses & cookware is symbol of demonic inhabitation (Rev. 16:13; Lev. 11)
- 4) Magicians made it worse (8:7)

#### **C. Dust to Gnats/Lice (8:16-19)**

- 1) No warning
- 2) Judgment against men and beasts, in the air (8:17)
- 3) Dust is cursed: living curse on men
- 4) Magicians failed and acknowledged the "finger of God" (8:18)

## **II. Plagues 4-6: Cycle 2**

- 1) Moses (God's prophet) speaks to Pharaoh, no rod. His judgments more severe than Aaron's warnings.
- 2) Goshen excluded. God's people set apart redemption anticipated.
- 3) Severer signs, still merciful
- 4) Judgments come from human spokesman.
- 5) Climax: Magicians driven out (9:11-12).

### **A. Swarms of Insects (8:20-32)**

- 1) Early morning present before Pharaoh toward water (8:20)
- 2) Judgment arises from water, lays waste to the land (8:24)

Pharaoh seems to repent, permitting them to sacrifice Yahweh in the land, while Israel was yet under his control. Moses rejected this because God's call is for Israel to be allowed to go out of Egypt. Pharaoh asks for prayer, which Moses promised to do, but also warned him not to deal dishonestly with Israel any more by not letting them go. But Pharaoh hardened his heart again.

### **B. Plague of Livestock (9:1-7)**

- 1) Go to Pharaoh (9:1)
- 2) Judgment against beasts on the land

### **C. Ash/Soot causes sores and boil (9:8-12)**

- 1) No warning
- 2) Judgment against men and beasts, in the air
- 3) Ashes from furnaces where Hebrews made bricks-Enslavement of Hebrews becomes a curse to Egyptians

The Lord hardened Pharaoh's heart.

## **III. Plagues 7-9: Cycle 3**

- 1) Moses' rod ("rod of God", 4:20) used. These are God's judgments & totally destructive.
- 2) Goshen excluded.
- 3) No longer signs – Destruction of Egypt.
- 4) Judgments come from God, falling from above.
- 5) Climax: Moses driven out (10:28). Pharaoh finally rejects repentance.

### **A. Hailstorm (9:13-35)**

- 1) Early in the morning stand before Pharaoh (9:13)
- 2) Judgment in terms of water, rain becomes hail
- 3) Judgment falls from heaven
- 4) Note the warning to hide (9:19), similar to warning before Passover (11:1-10)

At this point, Pharaoh claims that he has sinned, and that Yahweh is righteous. He said that the hail was enough, and that he would let Israel go. But when the plague was over, he sinned again (9:27-35).

### **B. Locusts (10:1-20)**

- 1) Go to Pharaoh (10:1)
- 2) Judgment in terms of land (10:5, 15)
- 3) Judgment brought by God's wind from Eastern Throne (10:13)

Before the locust plague, Moses told Pharaoh that if he did not humble himself and let Israel go to serve (worship) Yahweh, locusts would come the next day (10:1-6). In v. 7, Pharaoh's servants encouraged Pharaoh to let Israel go because Egypt was destroyed. They still associated the plagues with Moses.

### **C. Darkness (10:21-29)**

- 1) No warning
- 2) Judgment felt by men, in the air
- 3) Judgment Sun god, Egypt's other main God (Nile god, plague 1)
- 4) Three days darkness before Passover → Three hours darkness before Jesus' death

The story of the plagues is summarized in several Psalms, including Psalms 78:44-51 and 105:28-36 (the plagues are not listed in chronological order). In Psalms 135:8 and 136:10 the death of the firstborn is the only plague mentioned at all, probably because this plague made a greater impression of future generations, and reminded the of the rest (cf. Heb. 11:28).

### **Hardening of Pharaoh's heart**

In Exodus 4-14 we see God's hardening (4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8) , and Pharaoh hardening his own heart or simply that it was hard (7:13-14, 22; 8:15, 19, 32; 9:7, 34-35). The heart of Pharaoh was rebellious and stubborn, refusing to submit to Yahweh. Yahweh, in order to display His glory to His people throughout history, hardened Pharaoh's heart even further so that the wrath of God would be revealed against the hard-hearted, and that the mercy of God would be reveal to the humble/soft-hearted. God sovereignly chooses whom He will show His mercy to (Rom. 9:15-24).

# Exodus

## Lesson Five: God & Pharaoh – Exodus 7:8-10:29

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)  
 II. Covenant With Yahweh (Ch. 19-24)  
 III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### Three Cycles of Plagues

	<b>Plagues 1-3: Cycle 1</b>	<b>Plagues 4-6: Cycle 2</b>	<b>Plagues 7-9: Cycle 3</b>
<p>The plagues are a de-creation of the Egyptian creation</p> <p>Yahweh attacks the foundation of the Egyptian system of creation</p>	<ol style="list-style-type: none"> <li>1. Aaron's (Moses' prophet) rod used. His judgments are mild &amp; priestly to warn the people.</li> <li>2. Goshen included. All men are subject to judgment for sin.</li> <li>3. Miraculous warning signs.</li> <li>4. Judgments come from human spokesman.</li> <li>5. Climax: Magicians defeated (8:18).</li> </ol>	<ol style="list-style-type: none"> <li>1. Moses (God's prophet) speaks to Pharaoh, no rod. His judgments more severe than Aaron's warnings.</li> <li>2. Goshen excluded. God's people set apart redemption anticipated.</li> <li>3. Severer signs, still merciful</li> <li>4. Judgments come from human spokesman.</li> <li>5. Climax: Magicians driven out (9:11-12)</li> </ol>	<ol style="list-style-type: none"> <li>1. Moses' rod ("rod of God", 4:20) used. [ These are God's judgments &amp; totally destructive.</li> <li>2. Goshen excluded.</li> <li>3. No longer signs – Destruction of Egypt.</li> <li>4. Judgments come from God, falling from above.</li> <li>5. Climax: Moses driven out (10:28). Pharaoh finally rejects repentance.</li> </ol>
<b><u>Waters under the Earth</u></b>	<b>Plague 1: Nile to Blood (7:14-25)</b> <ol style="list-style-type: none"> <li>1) Go to Pharaoh in the morning toward water (7:19)</li> <li>2) Judgment against water, becomes foul (7:21)</li> <li>3) Judgment against Nile god, one of Egypt's two main gods (Sun god, Plague 9)</li> <li>4) Blood, from babies (1:22) calls up Avenger of Blood (Plague 10)</li> <li>5) Magicians made it worse (7:22)</li> </ol>	<b>Plague 4: Swarms of Insects In Field (8:20-32)</b> <ol style="list-style-type: none"> <li>1) Early morning present before Pharaoh toward water (8:20)</li> <li>2) Judgment arises from water, lays waste to the land (8:24)</li> </ol>	<b>Plague 7: Hailstorm (9:13-35)</b> <ol style="list-style-type: none"> <li>1) Early in the morning stand before Pharaoh (9:13)</li> <li>2) Judgment in terms of water, rain becomes hail</li> <li>3) Judgment falls from heaven</li> <li>4) Note the warning to hide (9:19), similar to warning before Passover (11:1-10)</li> </ol>
<b><u>Earth Beneath Land</u></b>	<b>Plague 2: Frogs Defile Land (8:1-15)</b> <ol style="list-style-type: none"> <li>1) Go to Pharaoh (8:1)</li> <li>2) Judgment against land, becomes foul (8:14)</li> <li>3) Frogs <u>in</u> houses &amp; cookware is symbol of demonic inhabitation (Rev. 16:13; Lev. 11)</li> <li>4) Magicians made it worse (8:7)</li> </ol>	<b>Plague 5: Plague on Livestock (9:1-7)</b> <ol style="list-style-type: none"> <li>1) Go to Pharaoh (9:1)</li> <li>2) Judgment against beasts on the land</li> </ol>	<b>Plague 8: Locusts (10:1-20)</b> <ol style="list-style-type: none"> <li>1) Go to Pharaoh (10:1)</li> <li>2) Judgment in terms of land (10:5, 15)</li> <li>3) Judgment brought by God's wind from Eastern Throne (10:13)</li> </ol>
<b><u>Heavens Above Air - Man</u></b>	<b>Plague 3: Dust to Gnats/Lice (8:16-19)</b> <ol style="list-style-type: none"> <li>1) No warning</li> <li>2) Judgment against men and beasts, in the air (8:17)</li> <li>3) Dust is cursed: living curse on men</li> <li>4) Magicians failed (8:18)</li> </ol>	<b>Plague 6: Ash/Soot cause sores &amp; boils (9:8-12)</b> <ol style="list-style-type: none"> <li>1) No warning</li> <li>2) Judgment against men and beasts, in the air</li> <li>3) Ashes from furnaces where Hebrews made bricks-Enslavement of Hebrews becomes a curse to Egyptians</li> </ol>	<b>Plague 9: Darkness (10:21-29)</b> <ol style="list-style-type: none"> <li>1) No warning</li> <li>2) Judgment felt by men, in the air</li> <li>3) Judgment Sun god, Egypt's other main God (Nile god, plague 1)</li> <li>4) Three days darkness before Passover → Three hours darkness before Jesus' death</li> </ol>

Adapted from, Jordan, James, *From Slavery to Sabbath: An Overview of Exodus*, tapes & notes

Read Exodus 11:1-13:16.

# Exodus

## Lesson Six: Passover & Exodus – Exodus 11:1-13:16

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### ❖ Review

The first section of the outline of Exodus [I. Deliverance From Egypt (Ch. 1-18)] should be seen as a contest between God and Pharaoh. The question before Pharaoh and Israel was (remember that it was both Israel and Pharaoh that did not believe Moses and Aaron in 5:1-6:13): Who does Israel belong to? Pharaoh or Yahweh? Who is the God of Israel? Pharaoh (and other Egyptian gods) or Yahweh? The 10 plagues of Exodus reveal the judgment of Yahweh against the gods of Egypt (12:12), and the Exodus in Ex. 12:31-42 reveals that Israel is Yahweh's covenant people. Can anyone name the 10 plagues in order? [Blood, Frogs, Gnats/Lice, Insects, Livestock, Boils, Hailstorm, Locusts, Darkness and Firstborn].

To understand the final plague (death of the firstborn of Egypt) and the Passover we need to first turn back to Ex. 4:21-23, where Yahweh told Moses to be sure to do the signs and wonders that He had put into Moses' hand (cf. 4:1-17). Yahweh also told Moses that he would harden Pharaoh's heart so that he would not let the people go. Moses was commanded to respond to Pharaoh's hardness of heart by telling him that *Israel is Yahweh's son, His firstborn son*. The reason this becomes important is that because the Egyptians had murdered the Hebrew babies, which demanded justice from God. Blood defiles the land and call up the avenger of blood (Gen. 4:10; 9:5-6). Moses was to tell Pharaoh that if he did not let Yahweh's firstborn son (Israel) go, He would kill Pharaoh's son, his firstborn. As we learn in today's lesson, on the night of the Passover, only those who were faithful to Yahweh would be saved from losing their firstborn children by smearing blood on the doorposts of their houses.

The Passover principle was immediately illustrated for Moses in Ex. 4:24-26, when Yahweh met Moses on the way to Egypt and sought to kill his firstborn son Gershom. Moses' wife Zipporah circumcised Gershom and smeared the bloody foreskin on her son's legs (like the doorposts of the houses at Passover). God saw the blood and passed by. This incident probably happened to Moses to teach him how to explain what the Passover was about. [Jordan, *The Law of the Covenant*, pp. 243-260]

### I. Prophecy of the last plague (11:1-10)

After the first nine plagues, Pharaoh's heart was hardened against Yahweh and His people (10:27), finally rejecting repentance by driving Moses from his presence (10:28-29).

Ex. 11:1-3 is an insertion into the narrative story of the conversation between Moses and Pharaoh. Apparently Yahweh had at some time prophesied to Moses that there would be one last plague, after which Pharaoh would finally and permanently let Israel go (11:1).

Moses was instructed to tell the people of Israel that they were to ask for articles of silver and gold before they left (11:2) because after all the plagues, Yahweh would give the people of Israel favor in the sight of the Egyptians, and Moses had become very great in Egypt for fear of Yahweh (11:3).

In 11:4-10, the conversation between Moses and Pharaoh continued by saying to Pharaoh that Yahweh Himself would go out into the midst of Egypt and kill all the firstborn of Egypt. Moses would have no part in the final plague so that it was clear to both the Egyptians and to Israel that it was the Lord that delivered His people. This killing of the firstborn would cause a terrible crying in the land in mourning. But none of the firstborn of Israel would be killed so that Israel would know that Yahweh did make a difference between the Egyptians and Israel, just as He had done since the second cycle of plagues (cf. 8:22; 9:4, 6, 26; 10:23; 11:6, 7). After Moses finished prophesying to Pharaoh he went out from Pharaoh in great anger (v. 8). In 11:9-10, Yahweh told Moses that Pharaoh's heart would continue to be hard and would continue to resist letting Israel go (Pharaoh pursued Israel and was defeated finally in the Red Sea in Ex. 15).

## **II. Passover & Exodus (12:1-13:16)**

What follows is the Passover story, which enabled Israel to leave Egypt. This section is a little confusing because it gives instructions to Israel not only for the Passover on the night of the tenth plague, but also for the ongoing celebration of Passover into the future as the feast of Unleavened Bread. This event becomes one of the most important elements of the story throughout Israel's history. The celebration of Passover is understood in later history to be the chief celebration of God's salvation of His people, and an annual covenant renewal feast. It is one of the first things they did when they entered the Promised Land (Josh. 5:10-11), and highlighted as a feast of covenant renewal before the Lord in the time of the Kings (2 Kings 23:21-23; 2 Chron. 30 & 35) and after the people returned from exile in Babylon (Ezra 6:19-20). In the New Testament we learn that Jesus becomes the Passover lamb that is sacrificed for the salvation of His people (1 Cor. 5:7; Matt. 26; Mk. 14; Lk. 22).

### **A. Rules for Passover (12:1-13)**

The importance of Passover is seen in the rules given to Moses in 12:1-13. In v. 2 we see that this Passover event will become the basis for the Jewish calendar. The Passover month became the first month of their calendar. The passing of time (i.e. history) should be viewed as the progress of God's covenant with His people, with Passover being the foundational event that demonstrated His salvation of the covenant people. Salvation comes to us by the shedding of the blood of the sacrificial lamb. John the Baptist in Jn. 1:29 calls Jesus "The lamb of God who takes away the sin of the world." The people of Israel were to eat of the Passover lamb on the 14<sup>th</sup> day of the month. When they killed the lamb they were to take some of the blood and put in on the doorposts and lintel (top of the door) of the house where they ate it. They were to eat it quickly ("in haste")

because they would be moving out of Egypt quickly after the Passover was over. This event was the definitive act whereby Yahweh demonstrated His judgment against Egypt and saved His people. “I am Yahweh” (v. 12). In v. 13 Yahweh explains that the blood was a sign for the people that He would pass over them and destroy them as it would the Egyptians. It was a sign or symbol that Yahweh would see, and He would remember His covenant promises to His people to save them.

### **B. Rules for the Feast of Unleavened Bread (12:14-20)**

In vv. 14-20 Yahweh continues His explanation to Moses about Passover by commanding that this event should become a memorial feast to the Lord throughout their generations. V. 14 says that the regular celebration of Passover was a “memorial” feast. Memorials in the Bible are symbolic actions that men do that God will see, causing Him to remember His covenant. Just as the Lord said that He would see rainbow in the sky and remember His covenant (Gen. 9:13-17), so too, the Passover was a memorial sign that would remind God of His covenant promises and graciously save His people. When Jesus celebrated the Passover with His disciples on the night in which He was betrayed, He established the Lord’s Supper as a memorial (it is the new covenant Passover meal, and is done “in remembrance” of what the Lord Jesus has done for us, Lk. 22:19; 1 Cor. 11:24-25).

The feast of Unleavened Bread that would be observed throughout the generations would be a seven day feast, beginning with Passover (Lev. 23:4-8; Num. 28:17-18; Deut. 16:8). It would be time of gathering together for worship and feasting, memorializing the great salvation of God during the exodus. V. 17 says that it memorializes the fact that Yahweh brought out the “armies” of Israel out of Egypt that would eventually conquer the Promised Land.

### **C. The Passover Warning (12:21-28)**

Following the instructions given to Moses about Passover and the feast of Unleavened bread, in vv. 21-28 Moses gathered the elders of the people to explain to them what was about to happen and what they were to do. The elders would then communicate Yahweh’s instructions to the people. The night of the Passover was explained to them, and that they were to memorialize this event by observing Passover when they enter the land promised to them. Vv. 26-27 adds that when their children in the generations to come ask why they observe the Passover feast, they were to explain all that God had done for them by rescuing them from the Egyptians. From these verses it is clear that children were to be included in the feast. It also demonstrates that children are also supposed to be included in the Lord’s Supper, the new covenant Passover feast. The section ends by saying the people worshipped Yahweh and obeyed all that was commanded of them by the Lord through Moses and Aaron.

### **D. The Passover (12:29-30)**

In 12:29-30 we see that Yahweh struck all of the firstborn of Egypt (including the household of Pharaoh, all of households of the people and even the livestock). The cry of mourning was greater than anything before or after this event. The killing of the firstborn happened at midnight, which is a time repeatedly used by God in the Bible as an unexpected time where He acts to change things (Judges 16:3; Ruth 3:8; Matt. 25:6; Mk. 13:35; Acts 16:25; 20:7; 27:27).

### **E. The Exodus (12:31-42)**

After the death of the firstborn, Pharaoh called for Moses and Aaron while it was still night and told them to go out of Egypt to serve Yahweh as they had been saying all along. Interestingly, Pharaoh asked for a blessing – though none is given. The Egyptian people also urged the people of Israel to leave quickly in fear that they would all be dead if Israel didn't leave. So Israel took their bread dough (quick food) and their clothing and prepared to leave. They also did as Yahweh commanded them and asked the Egyptians for silver and gold articles, and thus they plundered the Egyptians just as God had promised them (Ex. 3:21; 11:2; cf. Gen. 15:14). God had promised Abraham that after his descendants were slaves in a strange land, they would be delivered and that they would come out with great possessions. He also promised that they would return to the Promised Land to deal with the sin of the inhabitants of the land (Gen. 15:13-16).

Ex. 12:37-38 tells us that they left Egypt as a mixed multitude (i.e. Israelites and believing Egyptians) with about 600,000 men, not including children. Scholars estimate that there were about 2,000,000 people that went out of Egypt. Compared to the seventy people that came into Egypt (Ex. 1:1-7), it becomes clear that Israel had indeed become a great and mighty people in fulfillment to the Abrahamic promises (Gen. 12). As further demonstration that God was faithful to His promises to Abraham, Ex. 12:40 says that it was 430 years to the day that after God made His promise to Abraham (Gen. 15:13, 16; Gal. 3:17; cf. Acts 7:6; 13:17)

### **F. Rules for Passover (12:43-13:16)**

The section concludes with a repetition of the rules for Passover. What is added to what has previously been said is that no outsider will eat of it. Only those who had been circumcised were permitted to eat the Passover feast (Ex. 12:43-48). Also, because Israel is God's firstborn, God commanded that all of Israel's firstborn (children & animals) were to be sanctified (ritually dedicated to Yahweh by sacrifice or money) to the Lord (Ex. 13:1-2, 12-15). The ongoing celebrations of the Passover and the Feast of Unleavened Bread and the dedication of the firstborn demonstrated to Israel throughout her history into the future that God is faithful to His covenant promises, to bring them into the land of the Canaanites.

Read Exodus 13:17-19:2

# Exodus

## **Lesson Six: Passover & Exodus – Exodus 11:1-13:16**

### **Outline of the Book of Exodus**

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-

### **I. Prophecy of the last plague (11:1-10)**

### **II. Passover & Exodus (12:1-13:16)**

Josh. 5:10-11; 2 Kings 23:21-23; 2 Chron. 30 & 35; Ezra 6:19-20

1 Cor. 5:7; Matt. 26; Mk. 14; Lk. 22

#### **A. Rules for Passover (12:1-13)**

“Memorial” – Gen. 9:13-17; Lk. 22:19; 1 Cor. 11:24-25

#### **B. Rules for the Feast of Unleavened Bread (12:14-20)**

Lev. 23:4-8; Num. 28:17-18; Deut. 16:8

#### **C. The Passover Warning (12:21-28)**

#### **D. The Passover (12:29-30)**

“Midnight” - Judges 16:3; Ruth 3:8; Matt. 25:6; Mk. 13:35; Acts 16:25; 20:7; 27:27

#### **E. The Exodus (12:31-42)**

Plundering the Egyptians – Ex. 3:21; 11:2; cf. Gen. 15:14

430 years to the day – Gen. 15:13, 16; Gal. 3:17; cf. Acts 7:6; 13:17

#### **F. Rules for Passover (12:43-13:16)**

Read Exodus 13:17-19:2

# Exodus

## Lesson Seven: Journey to Sinai – Exodus 13:17-19:2

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

❖ **Review** [Teacher: There is much to cover in this lesson- use time carefully]

We come to the final section of the first part of the outline of Exodus [**I. Deliverance From Egypt (Ch. 1-18)**]. We have seen that the God of Abraham, Isaac and Jacob is faithful to His covenant promises, and that He had come to deliver Israel, *His firstborn son*, from slavery to the pagan and idolatrous Egyptians. The contest between Moses and Pharaoh was really a battle between Yahweh God and the gods of Egypt over who Israel belonged to. Thus, at the beginning of the conflict in Ex. 4:21-23 Moses was to perform the wonders of Yahweh and tell Pharaoh, “Thus says the LORD: “Israel *is* My son, My firstborn. So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn.” The Lord hardened Pharaoh’s heart so that His judgments would display His glory. Last week, we saw that God not only killed the firstborn of Egypt, but delivered gloriously His firstborn son, Israel, and instituted the Passover celebration as an ongoing memorial as a reminder to God that Israel is His firstborn by covenant.

Today we will look at the story of the journey from Egypt to the Mt. of God, Mt Sinai in Ch. 13-18. Turn to Exodus 13. Notice that on the handout that two outlines have been provided, one primarily is highlighting the exodus from Egypt and the journey to Sinai, and the other showing the structure chiastically. The chiasm shows the center of the section as Yahweh’s provision of life for His people with food and water. As Yahweh’s firstborn, Israel must trust Him for life and blessing. Having left Egypt, Israel is continually tempted to look back to Egypt for life and safety. But God shows them in the wilderness that He is faithful and they must faithfully trust in Him for all things.

### **I. Exodus from Egypt (13:17-22)**

#### **A. Camped at Etham (13:17-22) [Point out map on handout to students]**

After Pharaoh let the people, God led them out of Egypt. Vv. 21-22 reveal that Yahweh (“The Angel of Yahweh”, 14:19; 23:20-23; Ps. 78:14) went before them by day in a pillar of cloud, and by night in a pillar of fire to give them light. This was one pillar – cloudy in appearance by day and fiery by night – so that they could travel by day or night. This is what is known as the glory-cloud, the Shekinah glory of God (lit. Heb. “to dwell,” the Presence of God). Yahweh not only demonstrated by this glory cloud that He was among them to lead them, but also that He was making provision for their needs.

Yahweh did not lead them out of Egypt along the most direct route to Sinai, which would take them into the dangerous area of the Philistines where they may have been forced to wage war. The people were not ready for war, even though they are called the “host” or army of the Lord (12:41) and came out of Egypt in military formation (13:18). Yahweh was taking them to Sinai to train them for the warfare that would be required in order to conquer the Promised Land. Until they were trained, they would be fearful and would want to return to Egypt, the very thing we see from them in the following verses (14:11-12).

13:19 says that they took Joseph’s bones with them from Egypt, as he had made them promise to do (Gen. 50:24-25; Josh. 24:32). For hundreds of years the bones of Joseph testified to the people that Yahweh would deliver them.

### **B. Pharaoh’s Pursuit (14:1-14)**

Yahweh led the people to a place by the sea, which caused Pharaoh to think that they were wandering aimlessly in the wilderness and were now trapped by the sea. The trust was that it only looked aimless; they were going out boldly with a high hand in military formation with Yahweh ahead of them (14:8). The Lord again hardened Pharaoh’s hearts so that he determined to pursue them – which is specifically said to be for God’s glory, so that the Egyptians would know that Yahweh is God. Pharaoh came with his army, including all of his chariots and came near to the people of Israel. Israel was very afraid and cried out to the Lord, claiming that it would have been better to have stayed in Egypt (cf. 3:17). Moses told them not be afraid, but to stand still (be quiet, v. 14) and see the salvation/deliverance that Yahweh would accomplish for them. The Lord would fight for them and the Egyptians would be destroyed (14:13-14).

### **C. Crossing the Red Sea (14:15-31)**

What follows is Red Sea crossing and the destruction of the Egyptians. Yahweh told Moses to command the people to go forward and that he should lift up the rod of God and the sea would be divided. This reminds us of the creation when the waters were divided and dry land appeared (Gen. 1:9-10). Israel is going through a new creation; the Egyptians would suffer the judgment of the Lord as a de-creation event like the flood (Gen. 6-9). Yahweh moved (in the pillar of cloud and fire) behind His people to protect them from the Egyptians. The glory-cloud gave light to Israel and darkness to the Egyptians (like the ninth plague of darkness, Ex. 10:21-29). Yahweh caused the sea to be divided from the land by a strong east wind (like the eighth plague of locusts, Ex. 10:1-20), and Israel went through on dry land with walls of water on each side. This event happened at night; Israel was saved in the morning (14:20, 24). As the day was dawning (morning watch, 14:24), the Day of the Lord judgment began against the Egyptians as Yahweh looked down upon them through the glory-cloud. The “day of the Lord” in the Bible is a time of light where Yahweh judges the wicked and saves His people. Even the Egyptians began to understand that Yahweh was fighting against them (v. 25). The Egyptians were troubled and could not use their chariots. Yahweh told

Moses to stretch out his hand over the sea to cause the waters to drown the Egyptians. Surely, Pharaoh was drowned with his army in the sea, so Israel saw the great work which Yahweh had done in Egypt (in Egypt and at the sea), and they feared the Lord and believed Moses. With this judgment, God not only saved His people, but had totally destroyed Egypt (i.e. most of the crops and animals were dead, many of the people were dead, the army was gone, and Pharaoh was dead. Egypt was destroyed religiously, economically and politically).

#### **D. Moses' Song (15:1-21)**

What naturally follows from salvation is song and praise to God (Ps. 106:7-12). Ex. 15 includes the Song of Moses and the Song of his sister Miriam. In Moses' Song, there are four verses (Ex. 15:1-5; 6-10; 11-16; 17-18). At the end of the first three verses there is reference to the Egyptians sinking like stone in the waters (de-creation & flood). In vv. 17-21 we see that Israel is like a new Garden of Eden being planted in the Promised Land.

### **II. Journeying to Sinai (15:22-19:2)**

#### **A. Marah (15:22-26)**

When Adam was cast out of the garden into the wilderness land, he was removed from the Tree of Life. Israel, as the new Adamic humanity would be given new life in God. In Ex. 15:22-26 we see that the people were led into the wilderness and that there was no water. When they found water at Marah (Lit. "bitter"), they could not drink the water and the people murmured/grumbled. Yahweh showed Moses a tree (symbolizing a Tree of Life), which when he threw it into the water caused the water to become drinkable. The lesson of this event is explained in v. 26; if they remained faithful to the Lord, He would put none of the diseases He plagued the Egyptians with. This is the important lesson that Israel needed to learn: They needed to trust Yahweh for life and health. If they were faithful to trust and obey Him – He would give them life.

#### **B. Elim (15:27)**

What follows is a reminder to Israel that they were called by God for a purpose: Out of Israel should flow rivers of living water for the world. They came to Elim that had 12 springs of water and 70 palm trees. What do you think these wells and trees symbolize? [12 tribes of Israel, Gen. 49: 1-28 & 70 Nations of the world, Gen. 10] Israel was saved by God to minister to/serve the nations of the world (Gen. 12:3).

#### **C. Manna (16:1-36)**

One month after the Passover and their departure from Egypt (16:1), Israel came to the Wilderness of Sin, between Elim and Sinai. In the previous two weeks (and before with the plagues), Israel had repeatedly seen God's deliverance and provisions for them. They had every reason to trust Him, but they still trusted in themselves. Again the people murmured/grumbled against the Lord – this time because they needed food –

they accused Yahweh of killing them in the wilderness. In response, still teaching them that they needed to trust Him for life and their daily bread, Yahweh provided for them bread from heaven and meat/quail. V. 4 says that this was a test. He would miraculously rain down bread for them a portion for its day (i.e. enough for each day for 5 days, double on the 6<sup>th</sup> day, nothing on the 7<sup>th</sup> day for a Sabbath rest, v. 13-23). If the people obeyed Him they would receive their daily bread; if not they would grow hungry. Some did not obey (v. 20, 27). Yahweh gave them quail meat in the evening and bread in the morning. The bread rained down on the ground like dew, and it was white and tasted like honey, as a picture of the Promised Land that would be flowing with milk and honey. They called it Manna (lit. “what” is it?). They put some of the manna in a jar, and later put it into the Ark of the Covenant (v. 32-34), and they ate the manna for 40 years until they came to the border of Canaan. The lesson God was teaching them is that they need to trust Him for their daily bread, both now and into the future. We need to also trust the Lord in this way.

#### **D. Meribah (17:1-7)**

Yahweh led the people out of the Wilderness of Sin and camped in Rephidim [see map], but there was no water. From the lessons of Marah and the manna, the people should have known that they needed to simply trust the Lord. But once again, they murmured/grumbled against Moses (who represented Yahweh), enough that they were ready to stone him to death. This time Moses was commanded to take the rod of God that he struck/cursed the Nile river with and the elders of Israel to a rock that God showed him. Yahweh would stand on the rock (in the pillar of cloud), and Moses was to strike the rock (through the cloud) and water would come out for the people to drink. The meaning of this event is that since the people accused/tested God sinfully, the elders were to make a judicial pronouncement to the question they were really asking, “Is Yahweh among us or not?” (v. 7). Yahweh Himself was struck by the rod, taking upon Himself the judgment for Israel’s sin. He was their substitute, and took upon himself the judgment they deserved.

#### **E. Amalek (17:8-16)**

As the children of Israel were leaving Egypt, apparently the Amalekites were going down from Edom to Egypt (probably because they heard about the destruction of the Egyptians). Amalek is said to be the first of the nations in Num. 24:20, meaning that they were heirs of Cain & Nimrod (Gen. 4), and hated God (cf. Gen. 36:12, 16). They came and fought with Israel at Rephidim. Israel still did not have an army, and so Yahweh fought for them. Joshua led the warriors of Israel, while Moses (with the help of Aaron and Hur) lifted the rod of God in prayer. By God’s power, Joshua defeated the Amalekites. In vv. 14-16 God promised to utterly destroy the Amalekites. This did not happen until much later in Israel’s history (Saul, David fought the Amalekites; finally destroyed in the time of Esther).

## **F. Jethro (18:1-27)**

Now that Israel had been delivered and was about to be formed into a nation, there would be need for Israel to become more organized. Moses' father-in-law Jethro, the priest of [Yahweh] in Midian heard what God had done for Moses and the people of Israel, and brought Moses' wife and children to Sinai to rejoice with Israel. He offered sacrifice and feasted with Moses and Aaron and the elders of Israel (18:1-12). The next day Jethro saw Moses sitting as judge for the people from morning to evening. When asked by Jethro why he did this, Moses said that the people came to him to inquire of God, and he would be a judge between various people and teach them God's laws. Jethro, wisely, suggested a better way for Moses to lead the people, which Moses did. Moses was to represent the people before God ("stand before God for the people," v. 19), and teach them the word of God ("Torah"). Moses also needed to select able men, that fear God, men of truth, hating covetousness to become judges over the people. There would a series of graded courts (10's, 50's, 100's & 1000's) so that if something was too hard for a lower court judge, it should be passed up until it was resolved or finally came to Moses. This way, the people were able to more effectively learn the word of God and receive proper justice from the judges among them. This became the foundation for the biblical government of God's people. Pastors and Elders now have this responsibility in the Church.

Finally, Ex. 19:1-2 tells us that the children of Israel arrived at Mt. Sinai in the third month after they left Egypt.

Read Exodus 19:3-25 & Hebrews 12:18-29

# Exodus

## Lesson Seven: Journey to Sinai – Exodus 13:17-19:2

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### I. Exodus from Egypt (13:17-22)

#### A. Camped at Etham (13:17-22)

Yahweh led them by glory-cloud (14:19; 23:20-23; Ps. 78:14); Joseph's bones (Gen. 50:24-25; Josh. 24:32)

#### B. Pharaoh's Pursuit (14:1-14)

#### C. Crossing the Red Sea (14:15-31)

New creation for Israel (Gen. 1:9-10) & de-creation for Egypt (Gen. 6-9); "Day of the Lord"-Judgment & Salvation

#### D. Moses' Song (15:1-21)

Ps. 106:7-12; Moses' Song-Ex. 15:1-5; 6-10; 11-16; 17-18

### II. Journeying to Sinai (15:22-19:2)

#### A. Marah (15:22-26)

#### B. Elim (15:27)

Gen. 49: 1-28; Gen. 10; Gen. 12:3

#### C. Manna (16:1-36)

#### D. Meribah (17:1-7)

#### E. Amalek (17:8-16)

Gen. 36:12, 16; Num. 24:20-Gen. 4; Deut. 25:17; 2 Sam. 15:2; 30:1

#### F. Jethro (18:1-27)

#### A. Introduction: Departure from Egypt (13:17-22)

#### B. Victory over the Egyptians (14:1-15:21)

- Moses lifts his hand
- Two memorial songs

#### C. Yahweh provides Israel with water at Marah (15:22-27)

#### D. Center: Yahweh provides the Israel manna and quail (16:1-26)

#### C' Yahweh provides Israel with water at Rephidim (17:1-7)

#### B' Victory over the Amalekites (by water) at Rephidim (17:8-16)

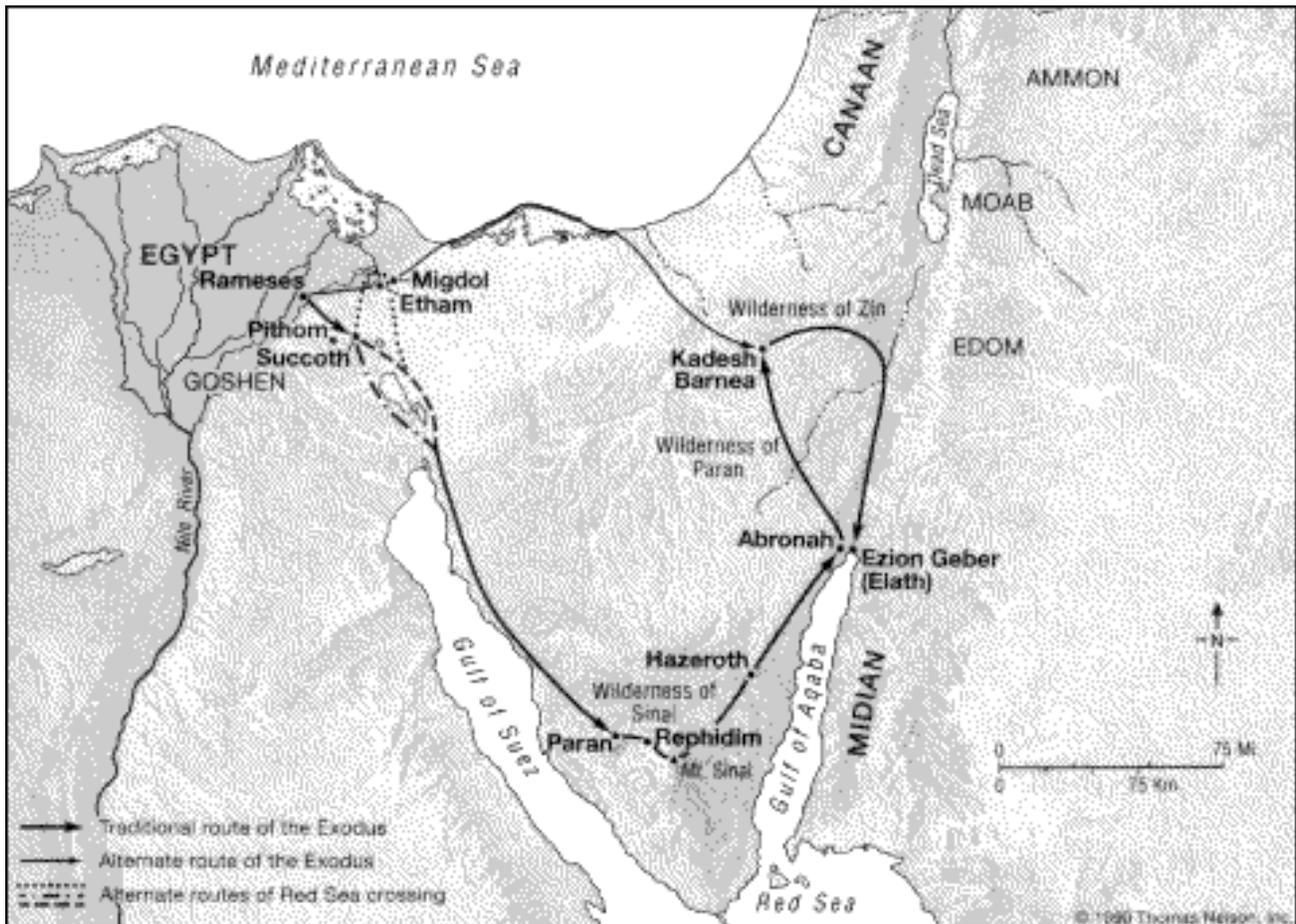
- Moses lifts his hands
- Two memorials

#### A' Conclusion: Arrival at Sinai (18:1-19:2)

Read Exodus 19:3-25 & Hebrews 12:18-29

## Typical Map of the Exodus

Most Bible scholars today do not believe that Israel passed through the Red Sea on dry land because: 1) they generally do not believe that this was a miraculous event, 2) the words “Red Sea” is literally, “Sea of Reeds” and could refer to a shallow watery place. We do not know exactly where they crossed, but because the book of Exodus tells us clearly that they passed through the water on dry ground and the water piled up on both sides above them high enough to later drown the Egyptians, this was a miraculous event. Further, we do not know where Mt. Sinai is. This map is provided to generally show the geography of the Exodus and journey to Sinai.



# Exodus

## Lesson Eight: Covenant With Yahweh – Exodus 19:2-25

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### ❖ Review

Often, when we think of the book of Exodus, we simply remember the birth and call of Moses, the confrontation with Pharaoh and the plagues, the Passover and the exodus through the Red Sea. While these were important events for the children of Israel, what follows in the rest of the book of Exodus forms Israel into the covenant nation. What happens at Mt. Sinai (in Ex. 19-40) are the most significant events in the history of Israel. We come now in our study of Exodus to the second section of the outline [**I. Deliverance From Egypt (Ch. 1-18) & II. Covenant With Yahweh (Ch. 19-24)**]. It builds upon the covenant-making that God did in Genesis with Adam, Noah and Abraham – forming the new covenant people into a kingdom of priests, a holy nation (19:6), in route to the Promised Land, with the Abrahamic commission to be a blessing to the nations. On the chart on the handout [the bolded verses represent texts with time markers] we see that God established that the new creation people of Israel should use a new way of marking time, with Passover being in the first month. The exodus took place the next day, the 15<sup>th</sup> day of the 1<sup>st</sup> month. All of the events we looked at last week took place in a month and a half. Yahweh brought Israel to Mt. Sinai on the 1<sup>st</sup> day of the 3<sup>rd</sup> month. What happens in the next several days is that Yahweh made a covenant with His people. Throughout the rest of the Bible, this covenant at Mt. Sinai defines Israel as Yahweh’s special people, His Bride.

### I. Marriage Covenant between Yahweh & Israel through history

[Much of the following is taken from Leithart, *A House For My Name*, pp. 78-79]

To understand what God’s covenant with His people is, it is helpful to think of a wedding. Through a wedding, a man and a woman are bound together as husband and wife. Each of them takes a vow to do certain things: The man promises to love and care for his wife, and the woman vows to obey and support her husband. If they don’t remain faithful to their promises, the marriage may come to an end in divorce. What the man and woman are doing is making a covenant. It is a relationship of love and commitment.

The Bible clearly tells us that Israel is Yahweh’s bride, and at Mt. Sinai He married her. Jer. 31:32 says that the new covenant Yahweh will make with His people is “not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt [in Ex. 19-24], My covenant which they broke, though ***I was a husband to them***, says the LORD.”

Referring to the covenant made at Sinai, Ezekiel 16:8 says:

“When I passed by you again and looked upon you, indeed your time *was the time of love*; so I spread My wing over you and covered your nakedness. Yes, *I swore an oath to you and entered into a covenant with you, and you became Mine*,” says the Lord GOD.

Later in the same chapter, Israel is referred to as an adulterous wife that was unfaithful to her husband (Ezek. 16:32). Yahweh is also referred to as a husband, and Israel as His bride in Is. 54:5 & Jer. 3:20.

Is. 54:5 – “For your Maker *is your husband, The LORD of hosts is His name*; And your Redeemer *is the Holy One of Israel*; He is called the God of the whole earth.”

Jer. 3:20 – “Surely, *as a wife* treacherously departs from her *husband*, So have you dealt *treacherously with Me, O house of Israel*,” says the LORD.”

Hosea 2:2-3 tells us that because Israel was an unfaithful and adulterous wife, it will be declared that she is not Yahweh’s wife, nor is He her husband; but Hosea 2:18-20 says that because of His mercy, Yahweh would again be betrothed to Israel and the relationship would be restored. Because of her unfaithfulness as His bride, we are told in Is. 50:1 and Jer. 3:8 that Yahweh divorced Israel.

Is. 50:1 – “Thus says the LORD: “Where *is the certificate of your mother’s divorce, Whom I have put away*? Or which of My creditors *is it* to whom I have sold you? For your iniquities you have sold yourselves, And for your transgressions your mother has been put away. “

Jer. 3:8 – “Then I saw that for all the causes for which backsliding *Israel had committed adultery*, I had *put her away and given her a certificate of divorce*; yet her treacherous sister Judah did not fear, but went and played the harlot also.”

The wedding ceremony is recorded for us in Exodus 19-24 (although the text of Exodus does not call it a wedding ceremony).

## II. Wedding Ceremony at Mt. Sinai

After Yahweh brought the children of Israel to Mt. Sinai on the 1st day of the 3<sup>rd</sup> month, Moses was called by the Lord up on the mountain (presumably on the 2<sup>nd</sup> day) [see chart on handout]. Moses was the minister that conducted the service. He is the mediator of the covenant (the go-between), who speaks to God for the people, and speaks to the people for Yahweh. He ascended the mountain to receive the word of Yahweh concerning the covenant that would be made (19:3-8a). If Israel remained faithful to her husband, Yahweh, she would be a special treasure to Him above all other peoples of the world. All of the earth is the Lord’s, and He brought Israel into covenant relationship with Himself so that she would become a “kingdom of priests and a holy nation.” This was a reminder to Israel of what they learned at Elam, that the twelve tribes of Israel were to minister to the nations (Ex. 15:27; Gen. 12:3). When Moses went back down the mountain and talked to the elders of the people about the covenant, they responded that they would do all that Yahweh had said. They agreed to become Yahweh’s wife.

## **Holiness of God & Consecration of the people (19:1-15)**

Moses again went up on the mountain to tell Yahweh that Israel had accepted His marriage proposal (19:8b-9). In 19:10-15 Yahweh announced that the wedding ceremony would take place in the three days (which would be the 6<sup>th</sup> day of the 3<sup>rd</sup> month). Israel was commanded to consecrate themselves by cleaning themselves up for the wedding service. And the men were not to have sexual relations with their wives, as a symbol that Israel was being wed to the Lord. Yahweh would come down upon the mountain in a way that everyone would see (glory-cloud). Because the Lord is holy, there needs to be a distance between Himself and the people. A boundary was to be setup around the mountain so that no one would come near the mountain. The reason for this is that sinful men can not be admitted into the presence of the Lord. Only by way of sacrifice can sinful men be united to God, and in the old covenant there were clearly defined boundaries that separated the people from God. Not that God can be contaminated by sin, but because sinful men cannot live in the presence of the holy God. Thus, as we will see, the tabernacle is set up in such a way that there is a distance place between God in His glory and the people.

### **The Ceremony (19:16-25; 20:1-24:18)**

What follows in vv. 16-25 is the arrival of the bridegroom. In the morning of the 3<sup>rd</sup> day, Yahweh came upon the mountain in the Shekinah glory-cloud with thunderings, lightnings, and thick cloud and the very loud sound of the trumpet. The mountain was covered with smoke and fire because the Lord descended upon it, and there was a great earthquake. Not surprisingly, the people trembled with fear of the Lord. And when the sound of the trumpet got louder and louder, Moses spoke to the Lord, and Yahweh answered him by calling him up onto the mountain. Ex. 19:9 says that one of the reasons that God came down upon the mountain to speak to Moses was so that the people would hear the Lord speaking to Him and they would believe that Moses spoke for Yahweh to the people. Yahweh told him to go back down and warn the people not to break through the boundary to gaze upon Him. After Moses warned the people he was to return to the mountain with Aaron.

The husband's part of the wedding service begins with the Lord reminding His bride of what He had done for her. Ex. 20:1-2 says:

And God spoke all these words, saying: "I *am* the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

They Yahweh told Israel how they were to live as His holy people (giving of the Law of the Covenant in Ex. 21-23). This is the same as what we see in a typical wedding service when the minister asks the couple to say their vows to each other. When Moses brought the covenant to the people, they responded by saying, "I do." Ex. 24:3 says:

So Moses came and told the people all the words of the LORD and all the judgments. And all the people answered with one voice and said, "All the words which the LORD has said we will do."

He wedding ceremony ended with a wedding reception, a feast in the Lord's presence (Ex. 24:9-11). And what follows in the book of Exodus is Yahweh's building a house with His bride for Him to live with her in, the tabernacle (Ex. 25-40).

### **The New Covenant Bride of Christ – Hebrews 12:18-29**

As we saw earlier, this marriage covenant at Mt. Sinai is an important theme in the Bible. From this point forward, Israel was to relate to Yahweh as a wife relates to her husband. She is to love Him, serve Him and remain faithful to Him as her only husband. To be present at this wedding ceremony was terrifying to the people, which served as a reminder to Israel to remain faithful to Him forever. We know that they did not. Before long, Israel committed adultery by worshipping the golden calf (Ex. 32). They sinned again in the wilderness and were condemned to wander for 40 years before they entered the land. After the land was conquered, within one generation, Israel forsook the Lord and worshipped the gods of the inhabitants of the land and suffered the curses of the covenant. Instead of returning to her husband in faithfulness, Israel called out for a human king to solve their problems. So, during the kingdom period, there was one king after another that led them astray in to the spiritual adultery of idolatry. Eventually, Yahweh judged Israel and sent them into exile.

When the Lord Jesus came four hundred years later, Israel was still waiting to be fully restored to Yahweh in a new covenant. Turn to Hebrew 12:18-29. Here we see that the covenant Yahweh made with Israel in Exodus 19-24 is used as the foundation for understanding God covenant relationship with His people. But in the new covenant, we have not been brought into covenant at the frightening mountain of the Lord, but through Jesus we have come to a new mountain:

But you have come to *Mount Zion* and to the *city of the living God*, the *heavenly Jerusalem*, to an innumerable company of angels, to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to *Jesus the Mediator of the new covenant*, and to the blood of sprinkling that speaks better things than *that of Abel*.

Through Jesus, the mediator of the new covenant, we have been brought into the presence of God without the boundaries and terrifying display of holiness. All those who put their trust in Jesus for salvation and made member of a new kingdom that cannot be shaken. We are the renewed people of Israel, the new bride of Christ (Eph. 2:22-32; Rev. 19-20).

He laid hold of the dragon, that serpent of old, who is *the Devil* and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while" (Rev. 20:2-3)

Read Exodus 20 & Matthew 22:35-40. Each of the 10 commandments must be memorized in order.

# Exodus

## Lesson Eight: Covenant With Yahweh – Exodus 19:2-25

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### I. Marriage Covenant between Yahweh & Israel through history

Jer. 31:32; Ezek. 16:8, 32; Is. 54:5 & Jer. 3:20; Hos. 2:2-3, 18-20; Is. 50:1 and Jer. 3:8

### II. Wedding Ceremony at Mt. Sinai

Holiness of God & Consecration of the people (19:1-15)

The Ceremony (19:16-25; 20:1-24:18)

The New Covenant Bride of Christ – Hebrews 12:18-29; Eph. 2:22-32; Rev. 19-20

Month 1	Day 14	Passover, <b>Ex. 12:2-3, 6, 18</b>
	Day 15	Exodus, <b>Ex. 13:4</b>
	Day 16ff	Pharaoh's pursuit & Red Sea crossing, Ex. 14 Marah incident, Ex. <b>15:22</b> Elim encampment, Ex. 15:27
Month 2	Day 15	Wilderness of Sin; Manna begins, <b>Ex. 16:1</b>
	Day 23ff	Rephidim encampment Meribah incident, Ex. 17:1 Amalek's attack, Ex. 17:8 Jethro's arrival, Ex. 18:1
Month 3	Day 1	Arrival at Sinai, <b>Ex. 19:1</b>
	Day 2	Moses ascended/descended Mt., Ex. 19:3-8a
	Day 3	Moses ascended/descended again, Ex. 19:8b-9
	Day 4	Moses ascended/descended again, Ex. 19:10-15
	Day 6	Yahweh on the Mt, (3 <sup>rd</sup> day), <b>Ex. 19:16; 24:16</b>
Day 13	Moses ascended for 40 days, <b>Ex. 24:18</b>	
Month 4	Day 20	Golden Calf incident, Ex. 32:5-6
	Day 22	Moses descended after 40 days, <b>Ex. 24:18; 32:15</b>
	Day 23	Moses intercedes, Ex. 32:30
Month 6	Day 5	Moses returns after another 40 days, <b>Ex. 34:1-2, 28</b>
Months 6-12		Construction of the Tabernacle, Ex. 36:2-39:43
Month 1	Day 1	Tabernacle erected and filled, <b>Ex. 40:2, 17, 34-35</b>

Read Exodus 20 & Matthew 22:35-40. Each of the 10 commandments must be memorized in order.

# Exodus

## Lesson Nine: Yahweh's Covenant Law – Torah

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### ❖ Review

Ours is a loving and gracious God. He saved Israel, and brought them out of Egypt by a mighty hand, not because they deserved it, but because He loved them and determined to show His grace through them. Deut. 7:7-9, 13 says:

The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; but *because the LORD loves you, and because He would keep the oath which He swore to your fathers*, the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt. “Therefore know that the LORD your God, He *is* God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments... And He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.

Because Yahweh loved His people before the foundation of the world, He chose them by His grace. He set His love upon them, and kept the covenant promises made to their fathers. As we see in the book of Exodus, Israel was not that lovely. She complained against the Lord repeatedly, and even committed idolatry within just four months of being rescued by Him from Egypt. Yet, even though Yahweh knew this about His people, He renewed His covenant with her at Sinai. As we saw last week, the Bible clearly describes what happened at Sinai as a covenant of marriage. God initiated the relationship by asking His bride to marry Him. After she consented, she prepared herself for the service. When He arrived at the ceremony, He came gloriously in His glory-cloud and spoke to the people the terms of the covenant. As with all wedding ceremonies, the vows include specific promises that must be kept by both the bride and the groom. So too, at Sinai, the loving relationship between Yahweh and Israel was clearly defined (i.e. Ex. 19:4-6) in terms of the promises made to Israel by Yahweh, and her responsibility to love Him by keeping His commandments to her. What follows is the Law of the Covenant (Ex. 20-23). The final section in the second part of the outline of Exodus [**II. Covenant With Yahweh (Ch. 19-24)**] is the conclusion of the wedding service, the marriage supper.

## The Purposes of the Law of the Covenant

When Moses was speaking with Yahweh during the wedding service he wrote down the words of the Lord, which is called the Book of the Covenant. Ex. 24:7 says that Moses “took the Book of the Covenant and read it in the hearing of the people.” This book of the covenant is probably all the laws in Exodus 20-23 (both the Ten Words or Commandments and the case laws).

It is important to understand that the law of God was in operation before Sinai. Rom. 5:13-14 says: “(For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses...)” Before the law “came,” the law was already in operation, for it was clearly condemning sinners in terms of the law. It is often thought that before the law was given at Sinai, people did not know what His commandments were. But we can turn to passages in Genesis and Exodus before the law was given and see that people knew the law before it was written down by Moses. *First*, the laws of slavery were known and functioned in the life of Jacob and in the interactions between Moses and Pharaoh. *Second*, the “judgments” spoken of in Ex. 21:1 & 24:3 are said to have been known by Abraham in Gen. 18:19 & 26:5 – kept God’s charge, commandments, statutes and laws. *Third*, the laws of sacrifice were known. Noah knew the difference between clean and unclean animals (Gen. 7:2), and yet these rules were not given in written form until Leviticus 11. Clearly, although we do not know when or how God did so, He had been telling His people all along what He wanted them to do. Now at Sinai, God puts His laws in a more permanent and written form for His people. This was done in the context of His redemption and salvation of His people.

This was important for Israel because when you are establishing government for over two million people, you need written laws. This is why the event with Jethro, Moses’ father-in-law, in Exodus 18 was so important. As you recall, Moses was sitting all day in judgment over the people, making “known the statutes of God and His laws” as they came to him to inquire of God (Ex. 18:15-16). Jethro taught Moses to appoint wise men to be judges over the people and he was to teach both the people and the judges them the statutes of God and His laws. Moses would only decide the cases that were too hard for them to judge. Deut. 1:15 says that Moses “took the heads of your tribes, wise and knowledgeable men, and made them heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, leaders of tens, and officers for your tribes.” The “officers” were a kind of scribe, whose main duty was to record the court decisions and to maintain the genealogies. There were already elders or heads in each tribe, and that Moses simply appointed these men as judges. Elders were already functioning in Israel (Ex. 3:16; 4:29; 12:21; 17:5; 18:12; 19:6). Numbers 11:16ff tells us that God appointed 70 elders to form a supreme council to assist in governing the people. These 70 elders were like a supreme court, so that along with the lower court judges, they would be able to make judgments for the people. Only the cases too hard for them would be taken to

Moses so that he could consult Yahweh (Num. 27:1-5). Thus, before the exodus, there was some organization and government in Israel. But Moses further organized the nation, now over two million in size, to operate effectively. Therefore, Israel needed a book of written law for use by the many judges now present in Israel.

The major change instituted at Sinai was not in the area of civil government but in the area of the Church. Before Sinai, it seems apparent that the head of the house served as priest and teacher in his household, and that his right-hand man (his successor) was his firstborn son. This is implied by the fact that the Levites were substituted for the firstborn of all Israel, and were now called to be the primary teachers and priests (Num. 3:12; 8:16ff). At Sinai the prophetic and priestly tasks were removed from the family and given to the Levites and priests. The older patriarchal arrangement was replaced by a system of local synagogues (Lev. 23:3) for prophetic (teaching) purposes, and a central sanctuary for priestly (sacrificial) purposes. After the book of the covenant is given in Exodus 20-23, the Tabernacle becomes the focus of the book of Exodus. Thus, in addition to the importance of organizing the people into a nation under the oversight of elders and judges, she would be a specifically a Christian nation under God, worshipping Him under the oversight of the priests and Levites.

### **The Law of the Covenant**

Although God wrote the Ten Words or Commandments into stone later on (Ex. 24:12), Moses wrote them down for the covenant-making ceremony. The actual covenant God made with Israel in Exodus 20-23 consisted of two parts, the Ten Words and the Ordinances or Judgments (Ex. 24:3). This section consists of:

- 1) The Ten Words or Commandments (Ex. 20:2-17)
- 2) The response of the people (Ex. 20:18-21)
- 3) A brief warning against false worship (Ex. 20:22-26)
- 4) The judgments or case laws (Ex. 21:1-23:14 or 23:33)

Interestingly, following the giving of the Ten Words in Ex. 20:1-17, and the apparent fear of the people at the presence of God, we see instructions in Ex. 20:22-26 about worship [read this passage]. This section can be understood by remembering that Moses was about to go up on the mountain and receive detailed instructions regarding worship, sacrifice and the Tabernacle. While the people were waiting for him to return, they would need to know how they should worship. The importance of these rules being placed here in the text can be seen from the fact that only a few days later, while Moses was on the mountain, the people broke all of them. In violation of v. 23, they made a false god of gold (32:2-4). In violation of v. 24, they offered burnt sacrifices and peace offerings in a place other than God had ordered, and did not remember His name. In violation of v. 26, they exposed their own nakedness in the “play” they engaged in before their false god (32:6). Israel committed spiritual adultery immediately after the wedding ceremony.

As we will see when we study the case law judgments of Ex. 21-23, it is possible to relate them to the Ten Words. Just as the Ten Commandments can be summarized in the commandments to love the Lord your God and to love your neighbor as your self (Matt. 22:35-40), so too, the case laws are summarized by the Ten Commandments. Thus, the law of God is the way of love: Love between God and His people, and one another.

### **Torah/Law – The Way of Life**

The law of God is much more than a list of rules: The law is a way of life. The word Torah means “law” or “teaching” but refers not only to the laws given by Moses, but also refers to a way of life, requiring faithfulness to God generally. Sadly, Torah has come to be divided in people’s minds between moral law, civil and judicial law and ceremonial law. But as you read the laws of Moses, Torah, there are no such divisions. The various “kinds” of laws are all mixed up together. God gives His law, which applies to all of life. Included in the law are rules which show how the law is to be applied in various aspects of life. Thus, there are no judicial laws that are listed apart from ceremonial laws. Although we can apply these laws to legal situations, they are often expressed in ceremonial language, so that parts of the laws are only applicable to Israel.

It is important to remember that the law was given by God to His people. It was not something that Moses or the people made up. This is important because, unlike the nations around them, God gives direct instruction to His people. Deut. 4:6-9 says:

Therefore be careful to observe them; for this is your wisdom and your understanding in the *sight of the peoples who will hear all these statutes, and say, ‘Surely this great nation is a wise and understanding people.’ “For what great nation is there that has God so near to it, as the Lord our God is to us*, for whatever reason we may call upon Him? And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day? Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren,

The law of God was a means by which the nations will see who God is and how He relates to His people. Therefore, they needed to be faithful to Him and His law if they were to be good witnesses to the nations around them.

Faithfulness to Yahweh meant submission to and obedience to Him as described in Torah. It is no less important for us, as Christians, to love and obey the Lord Jesus and His word. John 15:9-14 says:

“As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love. “These things I have spoken to you, that My joy may remain in you, and that your joy may be full. This is My commandment, that you love one another as I have loved you. Greater love has no one than this, than to lay down one’s life for his friends. You are My friends if you do whatever I command you.

Read Exodus 20-24. Each of the 10 commandments must be memorized in order.

# **Exodus**

## **Lesson Nine: Yahweh's Covenant Law – Torah**

### **Outline of the Book of Exodus**

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### **The Purposes of the Law of the Covenant**

The law of God was in operation before Sinai

Rom. 5:13-14; Ex. 21:1 & 24:3; Gen. 18:19 & 26:5; Gen. 7:2

Israel needed written laws

Ex. 18:15-16

Elders – Judges: Ex. 3:16; 4:29; 12:21; 17:5; 18:12; 19:6; Num. 11:16ff; 27:1-5

The prophetic and sacrificial ministry given to Levites and priests

Num. 3:12; 8:16ff; Lev. 23:3

### **The Law of the Covenant**

- 1) The Ten Words or Commandments (Ex. 20:2-17)
- 2) The response of the people (Ex. 20:18-21)
- 3) A brief warning against false worship (Ex. 20:22-26)
- 4) The judgments or case laws (Ex. 21:1-23:14 or 23:33)

Instructions about worship in Ex. 20:22-26 immediately broken, Ex. 32

### **Torah/Law – The Way of Life**

Read Exodus 20-24. Each of the 10 commandments must be memorized in order.

# Exodus

## Lesson Ten: The Ten Words – Part 1, Exodus 20:1-11

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### ❖ Review

[Teacher: Use the chart on the handout to illustrate the following review]

God commanded man, through Adam, to have dominion over all the world. But in the early chapters of Genesis we learn that there were three falls of men. What were these three falls? [Fall of Adam in the Garden-sin of theft/ impatience with the Tree; Fall of Cain in the land-failure of brotherly love by murdering his brother; Fall of the Sons of God in the world-failure of holiness by intermarriage with unbelievers.] The entire world (70 nations) was under the judgments of God. But God, because He loved the world, made covenant with Abraham, Isaac & Jacob, using them to demonstrate how to recover from these falls by being patient/faithful, showing brotherly love and remaining holy.

While in Egypt, Israel was unfaithful to Yahweh their God. They worshipped the gods of the Egyptians, and were brought into slavery. When Moses was raised up as a new Adam and a new Abraham, God revealed Himself as Yahweh, the covenant keeping God. Moses was to declare that Israel would know His name, and that He was faithful to keep His covenant. What followed was the exodus from Egypt by the ten plagues, whereby, Yahweh demonstrated that He alone is God, and He brought them out of their slavery with a mighty hand. Yahweh is not a god that is distant and needs to be sought by idols, but is the God who loves Israel enough to make her His bride. At Mt. Sinai, Yahweh renewed covenant with His people, and gave them His covenant law, the Torah. The word *Torah* means both “law” and “teaching,” and is more than just a list of rules or commandments – it is a way of life. Torah is the whole of the law of Moses (Genesis – Deuteronomy), and includes historical facts, instruction about who God is, promises, explanations and the commandments themselves (also known as the ordinances or judgments). When Yahweh brought His covenant people into the Promised Land, they would enter His Sabbath rest and have dominion over the land if they kept His Torah.

Exodus 20:1 tells us that God spoke from the glory-cloud on Mt. Sinai “these **words**”. What followed are the *Ten Words*, also known as the *Ten Commandments*. The Bible never calls them the Ten Commandments (Ex. 34:28; Dt. 4:13; 10:4). The New Testament uses the word “commandment” to refer to various parts of the Torah given at Sinai, but never directly calls them the Ten Commandments. We will use the two

phrases interchangeably to remember that God's Torah is a law-word to us. This is also known as the Decalogue, which means "Ten Words."

### **I. The First Word – No Other gods (Ex. 20:1-3)**

The first word highlights that fact that Torah comes to God's people in the context of salvation and redemption. It begins in v. 2, "I am Yahweh, your God, who brought you out of the land of Egypt, out of the house of slavery." He was primarily known to the patriarchs in Genesis as God Almighty, but now God declares His close relationship to them by using His covenant-keeping name, Yahweh (Ex. 6:2-8). He demonstrated that He is faithful to His covenant promises by bringing them out of the land of Egypt and the house of slavery. He is the creator of heaven and earth. He is the supreme God – unlike the other gods they had known and served while in Egypt. Only Yahweh has the power to save His people from physical bondage and slavery to sin. He is Israel's God, which demonstrates that He has brought them into a special relationship with Himself. They are no longer alienated from Him. It must be remembered that these words were spoken in the context of the marriage ceremony, so that in the second word, we learn that Yahweh is a jealous God, who so loves His bride that He will not tolerate her giving her affections to any other gods or to substitute gods made by human beings.

Yahweh is the one who brought them out of the land of Egypt. As we have seen, Egypt was a garden land, a portion of which was given to Israel. But when the Hebrews fell into idolatry, God raised up bad Pharaohs that turned the garden land into a land of slavery. Yahweh delivered them from the land of slavery to bring them into the Promised Land flowing with milk and honey. They were also coming out of the "house of slavery" to build the house of Yahweh, their God. What follows the covenant-making ceremony is the construction of the Tabernacle, the house of Yahweh. They would move from slavery to Pharaoh (whose name means "great house") to service to Yahweh, and would worship Him at the Tabernacle.

The first word is given to us in Ex. 20:3: "You shall have no other gods before me." The first word does *not* say, "You shall have no other gods." Literally, it says that "you shall not have any other gods *before my face*," meaning, equal to me. The word "god" in Hebrew is *el*. This word is used repeatedly of angels and human beings, generally of those who have authority or power to rule (Angels – Job 1:6; 2:1; 38:7; Acts 7:53; Gal. 3:19; Heb. 2:2; Men – Ps. 58:1; 82:1-7; Ex. 21:6; 22:8-9, 28). Biblically, men that are given positions of authority and rule are called gods and are to receive honor as Yahweh's representatives (bearing His image in rule). But such gods are never to be confused with the Creator God, Yahweh. They are never to be given the honor due to God alone. The first word forbids equating Yahweh our God with any created thing, either in nature or by the imagination of our minds. Throughout history, people have substituted other gods for Yahweh our God because they do not want to obey Him and serve Him alone. They want to serve their own gods by obeying laws that are acceptable to them. Thus, Baal and Moloch were gods that were served by obeying the laws of the

kings of the people who worshipped them. People are tempted to have other gods before Yahweh's face by submitting to men in authority who will give them what they want. Such violation of the first word always produces slavery and bondage. The first word forbids covenant idolatry, treating anything other than Yahweh God as God. God is our Father, and He alone is to be worshipped and served as our Law-giver and Ruler.

## **II. The Second Word – No Images (Ex. 20:4-6)**

The second word forbids using man-made means of worshipping Yahweh our God. The second word deals with *how* we worship, *not who* we worship (i.e. the first word). The second word assumes that who is being worshipped is Yahweh, not a false God. Throughout Israel's history, we see that she tried to worship Yahweh by using idols to help them. In Ex. 32 we see that Israel made the golden calf, and said, "This is your god, O Israel, that brought you out of Egypt!" (Ex. 32:4). They used the idol to *see* Yahweh their God.

Biblical worship is the response we have to God's word by faith. Jesus, the Son of God, is the Word of God. We have a relationship with God our Father not by what we see, but hearing Him through His word, the Son. Jesus is the mediator between God and us. We understand who God is and how we are to relate to Him by His word – not by some physical image of God. All true worship is with words, not something we see. False worship of Yahweh is image-type worship. Image worship is silent and does not have a relationship with us. The idol/image does not speak to us, as God does from His Word. Men set up idols or images so that they can control God. But God controls us through His Word. Pagan religion is shrine religion. People go individually to a shrine or temple and bow before the image, knowing that the images can not speak; they can never condemn men for their sin, nor call them to repentance. Images do not call men into community with one another, and makes worship into a private matter. Our God does all of these things through His word.

The second word says that no image of anything can be set up as *a means* of worshipping God. It forbids *bowing* and *servicing* man made images as if doing so will somehow help us to have a better relationship with our God. It does not forbid making images of created things in general, for we know that the Tabernacle and Temple were full of images. The focus of the command is on bowing and serving images. God is said to have carved "cut" His law-word into tablets of stone. The idea is that you shall not make for yourself a carved image that you will bow to or serve as opposed to worshipping God alone *according to His word*. It is by His word that He relates to us and we relate to Him. But when men make images, they reject the word of God (the Son), and prefer to relate to God on their own terms. Thus, any time men try to worship God apart from the Son, the Word of God, they are violating the second word. This happens in the Roman Catholic and Orthodox churches by bowing and praying to images of Jesus and various saints. When a pagan or semi-Christian makes an idol or icon, he knows that he has not created a god. Rather, he believes that his image somehow

connects him to God in a way that worshipping with out the image cannot. All such worship is self-deception that tries to control God, rather than being controlled by Him.

God is a jealous husband to His people. He will most certainly judge those who worship Him by means of images. Only Christ can unite us to God our Father through the Holy Spirit. Any attempt to be united to God through false worship with images will result in terrible cursing and judgments from God to cut off such unfaithfulness. Yahweh loves His faithful bride and will bless her by His mercy, moving history forward to a thousand generations of dominion and blessing.

### **III. The Third Word – Don't take Yahweh's Name in Vain (Ex. 20:7)**

Since God has declared that He is Yahweh, the covenant-keeping God of Israel, they are known to the world as Yahweh's people. The third word teaches that Yahweh's people must, by their speech and their lives, properly witness to the world who Yahweh is. Yahweh's name, throughout the Bible, represents all of who He reveals Himself to be. To speak or to act in such a way that it is inconsistent with who God is, is to take upon oneself the name of Yahweh in vain. To call yourself a Christian and then speak or act in a way that dishonors Christ is to take the name of the Lord in vain?

While it is true that we should not use the name of God as a swear word, the third word is not primarily a commandments about profanity. Throughout the Bible, taking the Lord's name in vain very often refers to taking an oath or swearing in God's name and then not keeping your word (Lev. 19:12; 24:11-16; Ps. 50:14-16; Mt. 5:33-37; 23:16-22; 26:63-64; Heb. 6:16-17). If you promise to do something before the Lord, you must keep your word. God will not hold the person without guilt who vainly or falsely swears by His name.

As Spirit-empowered Christians, our witness to the world must be faithful to who God is. All of what we say and do must be consistent with who God has revealed Himself to be. To call ourselves Christians and then to speak and act like non-Christians is to take upon ourselves the name of Christ in vain. He will judge those who take His name in vain.

### **IV. The Fourth Word – Remember the Sabbath Day to Keep it Holy (Ex. 20:8-11)**

The fourth word has to do with rest, festivity and release from bondage. The whole book of Exodus has to do with release from bondage in Egypt and preparation for rest in the Promised Land. The fourth word says that Israel was to do two things: 1) Remember the Sabbath day, 2) Keep it holy (special). The Sabbath in the law is more than just the seventh day of the week, but Sabbath laws were scattered throughout the Jewish year, and was associated with being in the land of Promise. The case laws of Ex. 21-23 begin and end with laws related to the fourth word. Ezek. 20:11-20 tells us that remembering and keeping the Sabbath holy was a sign of faithfulness to Yahweh in all of His commandments. Failure to keep the Sabbath laws was what led to the exile of God's people into Babylon, so that the land would be given the rest that God had commanded.

The Sabbath is part of God's law-word to us as well. Ex. 20:11 tells us that it was based on the creation pattern in Genesis 1-2, and applies to all people throughout history.

Read Exodus 20-24. Each of the 10 commandments must be memorized in order.

# **Exodus**

## **Lesson Ten: The Ten Words – Part 1**

### **Outline of the Book of Exodus**

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

The Ten *Words* – Ex. 34:28; Dt. 4:13; 10:4

### **I. The First Word – No Other gods (Ex. 20:1-3)**

God Almighty/Yahweh – Ex. 6:2-8

Angelic/Human gods: Angels – Job 1:6; 2:1; 38:7; Acts 7:53; Gal. 3:19; Heb. 2:2; Men – Ps. 58:1; 82:1-7; Ex. 21:6; 22:8-9, 28

### **II. The Second Word – No Images (Ex. 20:4-6)**

Ex. 32:4

### **III. The Third Word – Don't take Yahweh's Name in Vain (Ex. 20:7)**

Lev. 19:12; 24:11-16; Ps. 50:14-16; Mt. 5:33-37; 23:16-22; 26:63-64; Heb. 6:16-17

### **IV. The Fourth Word – Remember the Sabbath Day to Keep it Holy (Ex. 20:8-11)**

Read Exodus 20-24. Each of the 10 commandments must be memorized in order.

## The Trinity, the Ten Words, and the Three “Falls and Recoveries”

	<b>FATHER</b>	<b>SON</b>	<b>HOLY SPIRIT</b>	<b>BLESSINGS</b>
<b>Commandments 1-4</b>	<b>1. No other gods</b>	<b>2. No Images</b> (No other mediator besides Jesus the Son, our Brother)	<b>3. Don't take Yahweh's name in vain</b> (No empty witness – Holy Spirit empowers as true representatives of Jesus)	<b>4. Remember the Sabbath Day to keep it holy</b> (Sabbath rest and enthronement)
<b>Commandments 5-7</b>	<b>5. Honor parents</b> (They are God's representatives)	<b>6. No murder</b> (Of your brother)	<b>7. No adultery</b> (Holy Spirit unifies Jesus, the bridegroom, and His bride the Church)	
<b>Commandments 8-10</b>	<b>8. No stealing</b> (Adam stole from God)	<b>9. No false witness Against your neighbor</b> (Don't lie against your brother in court)	<b>10. No coveting</b> (Another man's bride)	
<b>Three Falls</b>	<b>Adam</b>	<b>Cain</b>	<b>Sons of God</b> (Sethites)	
<b>Sins</b>	<b>Theft/Impatience</b> (Tree of the Knowledge of Good and Evil)	<b>Murder</b> (Of Abel, his brother)	<b>Sexual Sin</b> (Intermarriage with unbelievers)	
<b>Three Recoveries</b>	<b>Abraham</b>	<b>Jacob</b>	<b>Joseph</b>	
<b>Obedience</b>	<b>Patience/Faith</b> (Waiting for Isaac to be born)	<b>Brotherly Kindness</b> (Toward Esau, his brother)	<b>Holiness</b> (In regard to Potiphar's wife)	

Produced by Dennis Tuuri

# Exodus

## Lesson Eleven: The Ten Words – Part 2

<b>Outline of the Book of Exodus</b>
--------------------------------------

- |  |
|--|
| I. Deliverance From Egypt (Ch. 1-18)             |
| II. Covenant With Yahweh (Ch. 19-24)             |
| III. Worship: Drawing Near to Yahweh (Ch. 25-40) |

❖ **Review** [Teacher: Use the chart on the handout from the last less to illustrate the theology]

As we have seen, at Mt. Sinai, Yahweh renewed covenant with His people in Ex. 19-24, in what can be understood as a marriage ceremony. There, He gave His bride His covenant law, the Torah. The word *Torah* means both “law” and “teaching,” and is more than just a list of rules or commandments – it is a way of life. Torah is the whole of the law of Moses (Genesis – Deuteronomy), and includes historical facts, instruction about who God is, promises, explanations about how we are to live and the commandments themselves (also known as the ordinances or judgments). When Yahweh brought His covenant people into the Promised Land, they would enter His Sabbath rest and have dominion over the land *if* they kept His Torah.

Exodus 20:1 tells us that God spoke from the glory-cloud on Mt. Sinai “these *words*”. What followed are the Ten Commandments, also known as the Decalogue or the Ten Words in Ex. 20 (republished in Deut. 5). Last week we briefly looked at the first four words in the Ten Commandments. What is the first word? [You shall not have any other gods before me – The first word forbids covenant idolatry, treating anyone or anything other than Yahweh as God. God is our Father, and He alone is to be worshipped and served as our Law-giver and Ruler.] What is the second word? [You shall not bow down to nor serve idols/images to worship our God – No use of images to worship. Only the Son, the Word of God, can unite us to God.] What is the third word? [Do not take Yahweh’s name in vain – The Lord’s Spirit filled people must, by their speech and their lives, properly witness to the world who Yahweh is.] What is the fourth word? [Remember the Sabbath Day to keep it holy – God gives His people rest from sin and bondage, which is remembered and enjoyed on the Sabbath; it is a sign of the covenant to the world of our submission to all of God’s Torah.]

The Ten Commandments can be summarized in the greatest commandments: to love the Lord your *God* and to love your *neighbor* as your self (Matt. 22:35-40). The Ten Commandments have often been thought of in two parts, and said to be divided between two tablets (not the two tablets of stone they were written on, which were two copies of the Ten Words): The first tablet refers to the first four words, highlighting our duty to God, and the second tablet of the law refers to the fifth through tenth words, highlighting our duty toward man. Loving God involves keeping all of His commandments, expressed in both tablets of the law. 1 John. 4:21 says, “And this commandment we have from Him: that he who loves God *must* love his brother also.”

## **V. The Fifth Word – Honor God’s Representatives (Ex. 20:12)**

The fifth commandment requires submission to God in the form of submission to His earthly authorities. These include not only our natural parents (Prov. 23:22, 25; Eph. 6:1-2), but all those who are given authority by God over us. These, biblically, include: the leaders of the church (1 Tim. 5:1-2), civil/government rulers like kings or judges (Is. 49:23, Deborah as judge is referred to as a mother in Israel, Jud. 5:7), and all those, who by virtue of calling (Gen. 45:8), age (Lev. 19:32) or giftings (Gen. 4:20-21) by God are worthy of respect. This commandment requires proper relationships to exist between, what has been called, superiors and inferiors. We tend to think of these words as referring to lesser or greater, better or worse; but also have the meaning of rank or position in relationship to us. All of their lawful commands are to be obey. But they must not be obey if they command us to disobey God according to His word.

These relationships are a reflection of our relationship with God. To disobey those earthly authorities God has placed over us is seen in scripture as rebellion against God Himself. To rebel against God in this way will result in covenant cursing, and even death (Deut. 17:12-13). This is why God attached the promise that if you obey all earthly authorities according to God’s word, Israel could expect to live long in the land God was going to give them. This promise was extended by the apostle Paul in Eph. 6:1-2 to say that we will live long on the earth, because God’s people have now been given the whole earth as our scope of dominion because Jesus sits at the right hand of the Father in heaven ruling all things for His people.

## **VI. The Sixth Word – No Murder (Ex. 20:13)**

Because man is made in the image of God (Gen. 1:28; 9:5-7), any taking of life apart for God’s direction in His Word is violence against God Himself. God is the giver of life, and only He can determine when and how life is to be taken by other men. The sixth word commands that we preserve life from violence. This not only includes the act of murdering someone, but also from failing to protect our neighbor/brother from harm. There are several laws (as we will see in the next section) that deal with accidental harm. We are not to allow unsafe conditions to exist if we can prevent people from getting hurt or killed. Jesus in the sermon on the Mount said that this commandment goes further than merely killing someone (Matt. 5:21-26). Sinful anger, which leads to hatred, is also considered by our Lord to be a form of murder. The sin of murder begins with an inward hatred toward someone; and because all men are made in the image of God, murder is hatred towards God that manifests itself in violence against other men. Jesus said that such violence includes using hateful speech.

God commands killing in the law for various sins (murder, adultery, kidnapping, rebellion to authority, etc.). But all such killing must be done through a court and the ruling of judges. We are never to take justice into our own hands; rather we are to trust God to use the judges He has given to us to give us justice.

## **VII. The Seventh Word – No Adultery (Ex. 20:14)**

The seventh word prohibits all sexual sins, and promotes faithfulness in marriage.

God established marriage as a relationship between a man and a woman (Gen. 2:2-25). Adam and Eve were naked and unashamed. Being naked with your husband or wife is a good gift from God, and the sexual relationship in marriage must be kept pure and holy (Heb. 13:4). The only thing that brings sexual relations shame is to do so apart from marriage according to God's Word. This relationship is to be guarded and nurtured, not allowing anything before or after the marriage to diminish the purity of the relationship. In the Sermon on the Mount, Jesus taught that this commandment teaches more than simply being sexually unfaithful to our husband or wife (Matt. 5:27-32). It commands us to be faithful in our hearts, i.e. we are not even to allow ourselves to sexually lust after someone. This means that we need to have self-control not only in terms of what we do, but also in terms of our thoughts and emotions. He goes on to say that marriage is so important that it should only be dissolved in divorce under the condition of sexual impurity (and desertion). Great care must be taken to preserve marriage, especially in the area of sexual relations.

One of the reasons that faithfulness in marriage is so important is that God has chosen to use the marriage relationship to illustrate His relationship with His people. Eph. 5:22-32 teaches us that the relationship between a man and his wife is a mysterious illustration of how Christ is related to His bride the Church. Remember too, that, the law was given in the context of the covenant making ceremony in which Yahweh is married to His bride, Israel. Throughout the Old Testament unfaithfulness to Yahweh is described in terms of adultery (Jer. 31:32; Ezek. 16:8, 32; Is. 54:5 & Jer. 3:20; Hos. 2:2-3, 18-20; Is. 50:1 and Jer. 3:8). Frequently, when Israel is unfaithful to Yahweh by worshipping other gods, it is described in sexual terms. Thus, preserving chastity and purity in the bride of Christ and in the earthly marriage is very important.

What is forbidden in the seventh word is sexual impurity and unfaithfulness. What it requires is not only faithfulness in marriage, but also faithfulness to God before marriage. Thus, you need to guard your hearts and minds from lust, and improper activities before you are married. Young men need to be careful about what they see, and what they do and say. They need to be holy and serve the Lord with their minds and bodies. Young women need to guard themselves from being a temptation to young men by what they say and how they dress.

## **IIIX. The Eighth Word – No Stealing (Ex. 20:15)**

What we own is a gift from God. The earth is the Lord's, and it is He who gives to men what they have according to His wisdom and providence. We need to be mindful that although we may have worked hard to acquire something, it is the gift of God that we have it. Thus, we need to always be grateful to God for what we have. We need to be careful not to forget the Lord Himself who gives us all that we have, which all men

everywhere are tempted to do (Deut. 6:11-12). The tithe (giving 10% of our income to God) is a mean for us to remember that all that we have has been given to us by God.

The eighth word prohibits taking what belongs to someone else. If God has given something to your neighbor, it is not yours to take. This commandment clearly tells us that we are given property that belongs only to us – **private property**. Neither we individually, or with the help of others (including the government) can take someone else's property. This includes theft (stealing directly from someone), cheating (honest weights and standards), and harming property or destroying its value. God's law does not allow stealing by justifying it with necessity (e.g. hunger) or a more noble purpose ('I would use your property better than you'). The eighth word is a preservation of private propriety without excuse.

The means that God says we are to gain wealth is thought work (Prov. 13:11; Eph. 4:28). Throughout the Bible, stealing is contrasting with working. One of the most important things that young people can do is to learn to work well. It is through work that God gives us dominion in the world. Men are to labor to gain wealth and influence in the world and to provide for their families. Women are to support their husbands and families by working hard both in the home and abroad as God gives them ability. In this way, God gives His people dominion over the world.

The law prescribes how stealing should be dealt with. The primary punishment for stealing is restitution (Ex. 22:1-17), which refers to not only giving back what was stolen, but more as well. It is a means of punishing the thief by making him work hard to pay back not only that which was stolen, but also the penalty for theft.

### **IX. The Ninth Word – No False Witness (Ex. 20:16)**

The ninth word presupposes that justice in human courts is possible. The only way for justice to be determined by judges is for truth to be manifested. The way that the truth of a case is understood is by multiple witnesses testifying honestly to the truth. The ninth word deals with honesty in court. Throughout the Bible, the truth of a matter is determined by the testimony of at least two or three witnesses (Deut. 17:6-7; 19:15-20; Matt. 18:16; 26:60-61; 2 Cor. 13:1; Jn. 8:17). The fact of multiple witnesses keeps everyone honest, including the judges, witnesses accusers and the accused. A false witness destroys justice in court, causing people to be wrongly convicted or declared innocent. No society can last long when false witnesses are allowed to pervert justice. Thus, a false witness must be convicted of the same crime he accused someone else of (Deut. 19:19). The third word relates to this in that whenever someone takes an oath to tell the truth in court, they need to tell the truth because God will judge those who take His name in vain.

### **X. The Tenth Word – No Coveting (Ex. 20:17)**

The tenth word prohibits coveting of the neighbor's wife and house. Coveting is desiring something someone else has, which often leads to sinful/unlawful actions

toward that person. This commandment forbids any attempt to obtain something to which one has no right, even if one avoids violating the letter of the law. Obedience to God is never reducible to a mere external keeping of commands. Submission to Yahweh is also a matter of motivation and faith. Faithfulness to the Lord requires that we *love* the Lord our God with all our heart, mind and strength, not just heartlessly and mindlessly keeping the law. We obey what God commands on the Sabbath when we *remember* to give rest to others. To honor parents is more than just obeying them. The commandments not to murder, commit adultery and steal are only properly obeyed when we do not hate, lust and covet. Thus, the 10<sup>th</sup> Word is given not only to summarize the other commandments, but also to intensify and internalize them. We are to have hearts of love towards both God and one another. The 10<sup>th</sup> Word implies that we are to keep the law of God in terms of both what we do and the motivations of our hearts and minds.

The opposite of coveting is contentment. Failure to be content with what God has provided is a lack of faith, love and trust in God, which motivates us to sin in other areas of the Decalogue.

Read Exodus 20-24. Each of the 10 commandments must be memorized in order.

# Exodus

## Lesson Eleven: The Ten Words – Part 2

<b>Outline of the Book of Exodus</b>
--------------------------------------

- |  |
|--|
| I. Deliverance From Egypt (Ch. 1-18)<br>II. Covenant With Yahweh (Ch. 19-24)<br>III. Worship: Drawing Near to Yahweh (Ch. 25-40) |
|--|

### V. **The Fifth Word – Honor God’s Representatives (Ex. 20:12)**

Submission to God in the form of submission to His earthly authorities

**Parents** (Prov. 23:22, 25; Eph. 6:1-2), Leaders in the **church** (1 Tim. 5:1-2), **Civil/government** rulers like kings or judges (Is. 49:23, Deborah as judge is a mother in Israel, Jud. 5:7), and all those, who by virtue of **calling** (Gen. 45:8), **age** (Lev. 19:32) or **giftings** (Gen. 4:20-21) are worthy of respect

### VI. **The Sixth Word – No Murder (Ex. 20:13)**

Preserving Life from violence

Because man is made in the image of God (Gen. 1:28; 9:5-7), murder is violence against God

Matt. 5:21-26 – Murder begins in the heart with hatred and leads to violent speech and actions

### VII. **The Seventh Word – No Adultery (Ex. 20:14)**

God established marriage man (Gen. 2:2-25).

Matt. 5:27-32 – Adultery begins in the heart with lust

Chastity and purity in the bride of Christ and in the earthly marriage (Eh. 5:22-32; Jer. 31:32; Ezek. 16:8, 32; Is. 54:5 & Jer. 3:20; Hos. 2:2-3, 18-20; Is. 50:1 and Jer. 3:8)

### III. **The Eighth Word – No Stealing (Ex. 20:15)**

What we own is a gift from God (Deut. 6:11-12)

Preservation of private propriety

Restitution (Ex. 22:1-17)

### IX. **The Ninth Word – No False Witness (Ex. 20:16)**

Justice, impartiality and false witness

Multiple witnesses (Deut. 17:6-7; 19:15-20; Matt. 18:16; 26:60-61; 2 Cor. 13:1; Jn. 8:17)

### X. **The Tenth Word – No Coveting (Ex. 20:17)**

Prohibits desiring anything that God has not given to us, and any attempt to obtain something to which one has no right, even if one avoids violating the letter of the law.

Read Exodus 20-24. Try to see how each of the case laws are related to each of the Ten Words.

## Exodus

### Lesson Twelve: The Judgments (Case Laws) – Part 1

#### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

#### ❖ Review

What are the first five books of the Bible often called? [The **Pentateuch**, which literally means, “a five part book;” also called **Torah**, which means “law” or “teaching,” which is not only understood to mean *law*, but also a way of life] Who wrote the Pentateuch? [**Moses**] The first section of the book of Exodus dealt with Yahweh’s gracious deliverance from His covenant people from bondage in Egypt (Ch. 1-18) – from slavery to Sabbath rest. Following this great historical event, whereby God delivered Israel from Pharaoh with a mighty hand, Yahweh made covenant with His bride (Ch. 19-24). As with all marriage ceremonies, there are not only promises or oaths made by both the groom and the bride (Ex. 19:3-9; 24:1-11), but laws that govern the relationship (Ex. 20-23). These laws in Exodus are called **the Book/Law of the Covenant** (24:7), which included (probably) both the Ten Words (or Decalogue) and the Ordinances/Judgments (i.e. the case laws, Ex. 21-23). Although God wrote/engraved the Ten Commandments into stone later on (24:12; 34:1), Moses wrote them down for the covenant-making ceremony, along with the ordinances/judgments (20:21-22; 24:34). The Book of the Covenant includes the whole section in Ex. 20-23.

Today we will begin our study of the ordinances/judgment section of the Book of the Covenant in Ex. 21-23. [Teacher: Use the second page of the handout, “Outlines of the Ordinances/Judgments” to show the structure of this section. This will be referred to for four lessons.] Before and after these laws, we find instructions that deal with Yahweh’s relationship with His bride. In the 20:22-26 we see that Yahweh instructs Israel about making an altar for the covenant-making ceremony. He reminded them that they are to have no idols because of what they had just experienced at Mt. Sinai. “You have **seen** that I have **talked** with you from heaven” (20:22). They have no need for idols in worship because they saw (20:18-21) a frightening display of God’s power and that God **spoke** to them from heaven. This is matched by the narrative account of the covenant ceremony at the conclusion of this section in 24:1-11, where the altar referred to in 20:22-26 plays an important role. In 24:9-11 we see that the leaders of Israel “**saw**” God, under whose feet is something that looks like the pavement of heaven. When they saw God, they ate and drank the covenant meal with Him at His table. God reveals Himself as one who is near His people, so that they are able to see His power and

goodness, and have fellowship with Him through sacrifice and covenant worship. God's people do not need, nor should they ever use idols for worship.

Between these two narrative instructions, we have the ordinances/judgments (Ex. 21-23). These laws are not just case laws (21:2-22:27, "if this then that"), but include general instructions/commandments (22:28-23:23. "you shall do this and that") about how to live before God and with one another, i.e. how to love God and one another [See second page of handout, second outline]. Just as the Ten Commandments are summarized by the two great commands to love God and to love your neighbor, so too, the ordinances are summarized by the Ten Words. As we go through this section, we should try to see how each of them relates to the Ten Commandments [Note: some relate to more than one of the Ten Words.]

These laws are given as Torah, a way of life. They do not give us answers to every possible ethical question or situation. Biblical law selects certain important cases, and by showing how Divine wisdom deals with these cases, gives us insight into how to deal with other similar cases. The Ordinances are designed to provide direction in very difficult cases, showing us what to do in less difficult cases. The Bible gives us legal instruction, not a fully defined legal code that provides specific answers for all possible cases. We must apply ourselves to understand what God is teaching us, and then apply His word wisely to our issues. They apply to us in modern times, every bit as much as they did to them. We must wisely apply these laws to our current situations.

### **I. Laws concerning slavery – Sabbath (Ex. 21:2-11) – 4<sup>th</sup> Word**

Laws concerning slavery are very important to the ordinances, both beginning and ending the ordinances section (21:2-22 and 23:10-19). This is significant because: 1) Since Israel had just been delivered from slavery/bondage in Egypt, it is fitting that they would be instructed about the God laws *regulating* slavery. 2) The whole book of Exodus is a movement from bondage to Sabbath rest. Israel had been delivered from slavery to Pharaoh (whose name means "Great house"), to being incorporated into God's house through covenant. The instructions for the design of the Tabernacle end with Sabbath rules (31:12-17), connecting Sabbath rest with worshipping Yahweh. Exodus ends with the filling of the Tabernacle with the glory of Yahweh, who dwelt in the midst of His people, giving them rest for their bondage to both Pharaoh and sin. Thus, the laws concerning slavery are related to the 4<sup>th</sup> Word.

The Bible has very little to say about how a person becomes a slave. Rather, the Bible is primarily interested in regulating slavery as a practice that existed in the ancient world. Instruction about slavery is found in both the Old and New Testaments (Ex. 21:1-11; Lev. 25; Deut. 15; Gal. 3:28; Eph. 6:5-9; Col. 3:11, 22; Philemon), with emphasis on how to behave as a godly master or slave, and how to go free (rest). As we will see, kidnapping and the slave trade are sins worthy of death.

The issue of slavery in the Bible is hard for us to relate to in the modern world. We must avoid two errors: 1) We must be careful to know what God is saying (and not saying) in

His word, avoiding the error reading our modern thinking back into the Bible. 2) Since God's word is our standard for how we are to think and live, and His law is a word of love, *we must not reject what He tells us in the Bible*. To reject any part of God's word is to reject God Himself.

#### **A. Five laws concerning the freeing of male slaves (21:2-6)**

Biblical slavery may seem cruel, but it is a means of sanctification that God gives to His people. The only conditions in which a Hebrew would be sold into slavery are to pay a debt (for poverty) or for committing a crime for which restitution must be made (which is considerably more merciful and productive than our modern prison system). The purpose of slavery is to train irresponsible men to become productive covenant members of society. The Bible makes a distinction between Hebrew slaves and slaves who had not previously been members of the covenant (foreigners). The Hebrew slave may only be kept for six years, and then is to be set free with gifts in the seventh Sabbatical year (Ex. 21:2; Deut. 15:12-15), unless his slavery is a result of a crime (Matt. 5:26; 18:23ff). Since all debts were cancelled at the beginning of the seventh year, that was also the time when Hebrew slaves were set free. Thus, the seventh year of Ex. 21:2 is not the seventh year of service, but from the last Sabbatical year. [Pagan people (from the nations) purchased as slaves were not released after six years, but the law did guarantee them the right to save money and buy their freedom (Lev. 25:44-46; 49, 26).]

Ex. 21:3-4 says that the man takes with him what he brought into the condition of slavery (i.e. if single, he goes out alone; if married at the time of slavery, his wife goes with him). If the master gives him a wife, the wife and children remain with the master, for they are his property. The freed husband can earn money and buy the freedom of his wife and children.

Ex. 21:5-6 says teaches that if a man has found true freedom in the service of his master, he may choose to stay as an adopted son in the household of his master. If this is the case, he must plainly testify before the judge that he loves his master and wishes to remain in his household. This is enacted by a ritual called the circumcision of the ear, whereby the slave's ear is pierced on the doorpost of the master's house, and he will remain in his house permanently. This means that the slaves' ear is open to receive the word of the master and is willing to obey him.

These laws have application to us today for those who are in debt or are criminals.

#### **B. Five laws concerning the freeing of female slaves (21:7-11)**

Deut. 15:12 deals with both male and female slaves in the same terms described in Ex. 21:2-6, "If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you." But Ex. 21:7-11 deals with a different situation; If a woman is sold by her father (because of poverty) to become the wife of the master or his son, she is not set free in the seventh

year because marriage is permanent. A bride price was paid to a woman before marriage. But if the family is poor, the daughter could allow herself to be sold as a slave wife, and have the bride price given to her father. Thus, she was a wife without the benefit of the bride price. These five laws protect both the master or his son and her.

Ex. 21:8 says that if she is not pleasing (literally, “wicked in his sight”) to her master, and she is not married after all, the master may sell her to someone else (but not to someone outside of the covenant nation). Her own family may redeem her (buy her back). V. 9 says that if she has been purchased for a son, she must be treated as a daughter. Vv. 10-11 says that even if the son takes another wife, she must be treated as a proper wife, and provided with all the benefits of a wife (including food, shelter/clothing and sexual relations). If her husband fails to properly provide for her, she is to be allowed to go free without paying money. Failure to provide for her is grounds for biblical divorce. This applies to us today, in that failure to fulfill the marriage vows is grounds for godly divorce. Failure to understand this principle means that people are forced to remain in marriages that are not only unhappy, but in some cases dangerous.

The goal of God’s law is to provide freedom under God. As a creature of God, man was created to be bound to God as his Master. In rebellion against God, man chooses to be slaves to sin and other men rather than submit to Him. Generally speaking, when men reject God as their master, they end up being slaves to other men. Slavery in the Bible is a product of sin, and was given by God as a means of dealing with sin (just as divorce, disinheritance and the death penalty are). Slavery, thus, can be administered properly as a restraint on sin (restraining crime and debt). Since God approves and regulates the institution of household slavery for fallen men, it clearly is in some ways a blessing. It restrains laziness, forcing people to work. Slavery is not easy, and is a motivation to move toward freedom. Biblically, slaves may be beaten to make them work harder. For those who have not learned wisdom and become mature, biblical slavery trains men to work, and does so in the best possible context, the family or household. Biblical slavery is also a healing institution. Household slavery restores order by forcing the unbeliever under the rule of God and the influence of the godly. And household slavery is a merciful means of dealing with criminals, whereby they learn to work and become responsible members of society, rather than being sent off to dehumanizing prisons to become worse criminals than they were before. Moreover, biblical slavery is a means of restoring to the victims of crime what was lost to them by forcing the criminal to pay restitution through work as a slave. Thus, biblical slavery, though occasioned by sin, is a blessing given by God as a means of dealing with sin.

Read Exodus 20-24. Try to see how each of the case laws are related to each of the Ten Words.



# **Exodus**

## **Lesson Twelve: The Judgments (Case Laws) – Part 1**

### **Outline of the Book of Exodus**

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

The Book/Law of the Covenant – Ex. 20-23

Instructions dealing with Yahweh's relationship with His Bride – Ex. 20:22-26; 24:1-11

### **I. Laws concerning slavery – Sabbath (Ex. 21:2-11) – 4<sup>th</sup> Word**

Sabbath, Slavery and the 4<sup>th</sup> Word

Ex. 21:1-11; Lev. 25; Deut. 15; Gal. 3:28; Eph. 6:5-9 ; Col. 3:11, 22; Philemon

#### **A. Five laws concerning the freeing of male slaves (21:2-6)**

#### **B. Five laws concerning the freeing of female slaves (21:7-11)**

Read Exodus 20-24. Try to see how each of the case laws are related to each of the Ten Words.

## Outlines of the Ordinances/Judgments

Introduction (Ex. 20:22-26)

- I. Laws concerning slavery – Sabbath (Ex. 21:2-11)
- II. Laws concerning violence (Ex. 21:12-36)
- III. Laws concerning property & stewardship (Ex. 22:1-15)
- IV. Laws concerning marriage & faithfulness (Ex. 22:16-31)
- V. Laws concerning justice & witness-bearing (Ex. 23:1-9)
- VI. Laws regulating Sabbaths & festivals (Ex. 23:10-19)

Conclusion (Ex. 23:20-33 & 24:1-11)

[Jordan, James, *The Law of the Covenant: An Exposition of Exodus 21-23*]

### Section 1 – Case Laws (e.g. “if” “then”)

- A. Kindness to servants (Ex. 21:2-11)
- B. Capital offenses (Ex. 21:12-17)
  - C. Non-capital bodily assaults (21:18-27)
    - D. Death or injury of person by animal (21:28-32)
    - E. Loss of property due to accident (21:33-36)
    - E. Loss of property due to theft (22:1-9)
  - D’ Death or injury, or loss of animal by person (22:10-15)
  - C’ Non-capital bodily offense: seduction of a virgin (22:6-17)
- B’ Capital offenses (22:18-20)
- A’ Kindness to aliens, widows, orphans, poor (22:21-27)

### Section 2 – Imperative Laws or Commands (e.g. “you are not to...”)

- A. Responsibilities to God (22:28-30)
- B. Do not eat meat torn by wild animals (22:31)
  - C. Justice, especially for the poor (23:1-3)
  - D. Kindness to personal enemies (23:4-5)
- C’ Justice, especially for the poor (23:6-9)
- B’ Do not eat Sabbatical year produce (23:10-12)
- A. Responsibilities to God (23:13-19)

[Dorsey, David, *The Literary Structure of the Old Testament*, pp. 73-74]

# Exodus

## Lesson Thirteen: The Judgments (Case Laws) – Part 2

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### ❖ Review

The Book of the Covenant is in what chapters in Exodus? [Ex. 20-23] The Book of the Law most likely contains both the 10 Words (Ex. 20) and the Ordinances/Judgments (Ex. 21-23). The first section of the judgments (21:2-22:27) is sometimes called the case laws, and provide specific examples about what to do in certain case. These are illustrations of difficult case to provide wisdom about what to do in less difficult cases. The second section of the judgments (22:28-23:19) are commands, similar to the 10 Words. Last week began to study the Judgments section of the Book of the Covenant, focusing on the laws concerning slavery. Two things are very important to remember about these laws: 1) Laws concerning slavery are related to the Sabbath and the 4<sup>th</sup> Word; 2) These case laws were primarily concerned about *Hebrew* men and women who were slaves due to poverty and debt or crime.

### II. Laws concerning violence (Ex. 21:12-36) – 5<sup>th</sup> & 6<sup>th</sup> & 8<sup>th</sup> Words

The laws concerning violence are related primarily to the 6<sup>th</sup> word, “You shall not kill.” Literally, kill means to “slay” (not just to murder or kill), and is only used of human beings for both intentional slaying (murder) and accidental killing (manslaughter, see Number 35:25). Slaying a man through carelessness is a violation of the 6<sup>th</sup> commandment, although less serious than murder. The ordinances of Ex. 21:12-36 are designed to restrain and minimize violence.

Since man is made in the image of God, violence against man is an assault against God. The blood of a murdered person cries out to God for vengeance. God alone is the avenger of blood, though He carefully delegates His vengeance to proper human authorities (Gen. 9:5-7; Rom. 12:19; 13:4).

General Principle: Death penalty (capital punishment) for slaying.

#### A. Five cases concerning capital crimes resulting in death (21:12-17)

1. Premeditated (intentionally planned) murder (vv. 12, 14). The penalty is death, without the possibility of ransom (payment), regardless of what the circumstances are (cf. Num. 35:16-34).

2. Accidental manslaughter (vv. 13-14). The person who kills another by accident can flee to a *city of refuge* to avoid being caught before trial by the avenger of blood, who was generally a family member or elders of the city (Deut. 19:1-13; Num. 35:10-34). If

the manslayer was found guilty he would be removed from even the altar and put to death by the avenger of blood; if found innocent, he could remain in the city as protection.

3. Striking parents (v. 15). The word strike means to “attack with great force.” Ordinarily, assault does not result in death, but this law combines the 5<sup>th</sup> and 6<sup>th</sup> commandments, so that striking one’s parents is special provision to protect god-given authorities (which would include other authorities in the church, government, etc).

4. Kidnapping and slave trading (v. 16). This ordinance punishes all kidnapping or slave trading with the death penalty. Much of the slavery of early American history (and the rest of the world) was a terrible sin, and unrelated to the ordinances in Ex. 21:2-11, having to do with debt and crime in Israel. The Hebrews were free to purchase slaves that had been kidnapped (Lev. 25:44), but the goal of God’s laws is freedom and rest by saving and purchasing freedom.

5. Cursing parents by an older child (v. 17), relates to the 5<sup>th</sup> Commandment. The word use here for curse literally means “to make light of, or reject,” and refers to extreme rebellion. Deut. 21:18-21 deals with an older child that rejects his parents instruction and is continually rebellious being taken by his parents to the elders who judge and put him to death. In Mk. 7:9-13 Jesus applies this ordinance to those who dishonor their parents by taking a religious oath that frees him from carrying for them financially. Thus, cursing parents is publicly manifested rebellion and dishonoring of parents that rejects God through His human authorities.

#### **B. Four cases concerning violence not resulting in death (21:18-27)**

The Bible does not permit people to use force to resolve disagreements (except by civil magistrates/police), or taking vengeance on someone apart from the rule of the courts and judges. The principle is that fighting should be avoided.

1. Fighting (vv. 18-19). If people do fight and someone dies, it is considered murder and is punishable by death (as in v. 12). But if someone is merely injured in the fight, the one guilty of starting the fight is required to pay the medical expenses and the lost wages during the time of recovery (maybe even paying the employer for lost productivity). These penalties would not apply if there is evidence of self-defense. (cf. Deut. 25:11-12)

2. Slave beating (20-21). Murder is murder (death penalty), even in the case of a slave. If the slave did not die immediately it is not murder because the owner did not intend to kill. If the slave eventually dies, the master has lost the labor of the slave, which is punishment enough. This is a significant motivation to avoid being a slave and subject to beatings; it also teaches masters not to use excessive force when dealing with slaves.

3. Bystanders (22). There are two possible situations described in these verses: 1) two men fighting and a woman just happens to be near; or 2) The woman referred to is the wife of one of the men, and her husband’s opponent deliberately strikes at the woman or the unborn child. In either case, the life of the baby is in view. If there is no harm done to the woman and the baby is born safely, the husband determines the penalty under the

oversight of the judge (who enforces the decision). If harm is done to either the woman or the baby, the penalty is more severe. If either dies, the death penalty applies. These laws teach that fighting should be avoided, and there are no excuses for assaulting someone (provoking and prolonging a fight) except in self-defense. Additionally, we see that unborn children are persons and their life should be protected and avenged. Because abortion is murder the penalty is death (for the doctor, as well as those who conspire to murder, such as the mother, nurses, etc.).

4. Lex Talionis (Law of retaliation)/Principle of Equivalence (23-25). The ordinance teaches the principle of life for life, eye for an eye, etc., which is sometimes call the Lex Talionis (Law of retaliation). Although a just penalty can include physical enforcement of this ordinance as a retaliation, Num. 35:31 teaches that a ransom or monetary compensation can be used that the penalty for crimes other than murder. Thus, these laws primarily teach a Principle of Equivalence: the penalty must be equal to the crime. This is a summary of all the previous laws in this section relating to murder and assault (21:12-22), and is the foundational principle of justice that determines how crimes should be dealt with generally.

5. Equivalence for slaves (26-27). The principle of equivalence is immediately illustrated in the difficult case of beating a slave. A master has a right to beat a slave (cf. 21:20-21), but not to permanently injure him. If a slave is beaten badly enough to be permanently injured, he or she is to be allowed to go free. Equivalence does not require the master to be beaten, because the slave would receive no benefit. The master pays the ransom or penalty in the form of the remaining labor owed by the slave.

### **C. Five cases concerning violence done to men by animals (21:28-32)**

The next section deals with dangerous property that can cause harm to people. These laws primarily deal with animals, but must be applied to other dangerous property. These ordinances teach that we have a duty to maintain safe conditions with things that are under our control.

1. The rebellious animal (v. 28), an example of which is an ox that gores a person to death. The owner is not at fault because the ox did not have a history of goring. However, the owner is responsible for maintaining safety around the dangerous animal, and the ox is to be stoned, the owner loosing the value of the animal. If the ox gores but does not kill, and the animal has no history of goring, the owner would not be responsible.

2. The incorrigible animal (v. 29). If an ox has a history of goring and the owner did nothing, both the animal and the owner would be put to death. If the ox has a history of goring, but does not kill, the owner is responsible to pay medical expenses and for lost time during healing (like 21:19).

3. Ransom (v. 30). Because an owner is not directly at fault (although his responsibility), this law provides the possibility of money being paid (ransom) in

exchange for his life. The text indicates that the family of the victim decides whether they want the owner killed or not; or whatever monetary penalty they want. Safety is so important that a man that does not keep his vicious animal restrained faces the possibility of death or poverty or being sold into slavery.

4. Biblical law requires not only a principle of equivalence, but that the penalty be appropriate punishment (v. 31). If the ox killed a son or daughter, justice would not be served by killing the son or daughter of the owner. Rather, Deut. 24:16 teaches that a person shall be punished for his own sin.

5. The price of a slave (v. 32). Lev. 27:1-7 teaches that persons were valued at between 3 to 50 shekels of silver (30 being an average), based on age and sex. If an ox kills a slave, the owner had to pay the master 30 shekels, and the ox was killed.

#### **D. Three cases concerning violence done to animals (21:33-36)**

The last three laws in this section concerning violence make a connection with the next section dealing with the protection of property.

1. The open pit (vv. 33-34) refers to a well or some hole in the ground, which should not be left uncovered because of the danger. Even if someone else's animal wanders onto the property of one with an uncovered pit, the owner of the property is responsible for the safety of his land. He is to make the situation whole or right by paying the value of the animal. If a *person* were to fall into the pit and die, the owner would be subject to the death penalty (as with the incorrigible ox in Ex. 21:29). Since it was not murder, the family of the victim may allow a ransom for the death.

2. Ox gores ox (v. 35). Although the owner of an ox is not at fault if his ox kills another ox (because there was no history of goring), he is only responsible for selling the ox that killed and giving half the money to the owner of the dead ox.

3. But if the ox is known for goring, the owner has to pay the full value of the ox to the owner of the dead animal (v. 36).

### **III. Laws concerning property & stewardship (Ex. 22:1-15)**

#### **A. Theft (22:1-4)**

Theft is never punishable with death. That would violate the principle of equivalence. Laws concerning property are very important because God has given us control or dominion over the part of the world He has given to us. All property is a gift of God, and subject to God's law. For us to have lawful dominion, private property must be protected. These case law judgments are to be applied more broadly than the specific cases, which are given as examples to teach wisdom concerning the 8<sup>th</sup> Word.

1. Restitution (v. 1) for theft is the means God uses to make a criminal situation "whole." To restore is literally to "make whole." Restitution is not made to the government, but to the person who is the victim of the crime. Restitution involves both compensation (paying for) and punishment. In the case of a thief turning himself in,

restitution is 1/5 or 20% of the value of what was stolen. Double restitution is the normal rule. If the stolen item is found, the thief returns the property and pays an amount equal to the stolen item. Special restitution is required in certain biblical laws, requiring four or five fold restitution. If a thief cannot pay, he is sold into slavery to pay for his crime, and is not released in the Sabbath year or year of Jubilee (Matt. 5:26; 18:23ff). The slave contract for the thief would be for as many years as were necessary to pay his debt.

2. Self defense (vv. 2-4). If a thief is caught trying to steal from someone at night, the owner is not guilty if he kills him. Because he does not know who the person is or why he is there, the owner can safely assume the worst and protect himself and his family. But if the thief comes during day light, he may not kill him. If you know the thief and can identify him, you can turn him over to the authorities. In the day light you are more likely to be able to defend yourself without killing the intruder, and you can more readily flee if necessary.

### **B. Pollution (22:5-6)**

The laws in 22:5-6 can be thought of as pollution because the value of someone else's property is diminished by the activity of another, with purposely or accidentally. The punishment in both cases is simple compensation for the value of the damage, not double restitution. But the compensation must be of the highest quality, thus, there is some additional penalty in the case of deliberate damage or theft.

### **C. Safekeeping (22:7-12)**

There are times when someone may want to trust another to keep his property safe (e.g. going away). In the first case (v. 7), if the property is stolen, it is the thief that owes double restitution, not the caretaker of the goods. This assumes that the thief is caught. In the second case (vv. 8-9), we learn that if the owner of the property suspects that the caretaker has stolen the goods, the matter is to be decided by God's appointed judges, and their decision is binding (Deut. 17:12). In the third case (vv. 10-11), when the caretaker has no control over the loss of the property (animal wanders off, killed by wild animals, etc.), the caretaker is not guilty, and his oath before the Lord was to be acceptable to the owner, because God will curse the man who swore falsely (Num. 5). In the fourth case (v. 12), the caretaker is given an incentive to catch the thief, because he would receive half of the restitution and the owner gets the property back.

### **D. Borrowing and Rent (22:14-15)**

The final ordinances in this section deal with property that is borrowed or rented. If someone borrows something and damages it, he is to replace it if the owner is not there. If the owner is there, he remains in control and the damage is not made whole. If money is paid for borrowing (rent) the property, and it is damaged, nothing more is owed by the borrower. These ordinances ensure that the borrower takes care of the other's property. This is a means of loving your neighbor.

Read Exodus 20-24. Try to see how each of the case laws are related to each of the Ten Words.

# Exodus

## Lesson Thirteen: The Judgments (Case Laws) – Part 2

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

## II. Laws concerning violence (Ex. 21:12-36) – 5<sup>th</sup> & 6<sup>th</sup> Word

Slaying = Murder & Manslaughter (Num. 35:25). Image of God in man & The Avenger of Blood (Gen. 9:5-7; Rom. 12:19; 13:4).

### A. Five cases concerning capital crimes resulting in death (21:12-17)

Death penalty for murder – no payment of ransom (Num. 35:16-34)

1. Premeditated (intentionally planned) murder (vv. 12, 14)
2. Accidental manslaughter (vv. 13-14) (Deut. 19:1-13; Num. 35:10-34)
3. Striking parents (v. 15) 5<sup>th</sup> & 6<sup>th</sup> Word
4. Kidnapping and slave trading (v. 16)
5. Cursing parents by an older child (v. 17) (Deut. 21:18-21; Mk. 7:9-13)

### B. Four cases concerning violence not resulting in death (21:18-27)

1. Fighting (vv. 18-19) (Deut. 25:11-12)
2. Slave beating (20-21)
3. Bystanders (22)
4. Lex Talionis (Law of retaliation)/Principle of Equivalence (23-25) (Num. 35:31)
5. Equivalence for slaves (26-27)

### C. Five cases concerning violence done to men by animals (21:28-32)

1. The rebellious animal (v. 28)
2. The incorrigible animal (v. 29)
3. Ransom (v. 30)
4. Appropriate punishment (v. 31) (Deut. 24:16)
5. The price of a slave (v. 32)

### D. Three cases concerning violence done to animals (21:33-36)

1. The open pit (vv. 33-34)
2. Ox gores ox (v. 35)
3. Ox known for goring (v. 36)

## III. Laws concerning property & stewardship (Ex. 22:1-15) – 8<sup>th</sup> Word

### A. Theft (22:1-4)

1. Restitution (v. 1)
2. Self defense (vv. 2-4)

### B. Pollution (22:5-6)

### C. Safekeeping (22:7-12)

Deut. 17:12; Num. 5

### D. Borrowing and Rent (22:14-15)

Read Exodus 20-24. Try to see how each of the case laws are related to each of the Ten Words.

# Exodus

## **Lesson Fourteen: The Judgments (Case Laws) – Part 3**

### **Outline of the Book of Exodus**

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### ❖ Review

After God delivered His people from their bondage and oppression in Egypt [I. Deliverance From Egypt (Ch. 1-18)], we see that He brought them into the wilderness at Mt. Sinai and confirmed His covenant with them [II. Covenant With Yahweh (Ch. 19-24)]. At Sinai Yahweh God met with His people from heaven, and appeared to them in a dramatic and terrifying manner. This coming was that of a Groom coming to His Bride at their wedding ceremony, where Yahweh is throughout the Bible said to have marriage Israel. In this ceremony, Yahweh reminded them that He had delivered them from the Egyptians, and that they must keep His covenant with Him. The Bride, Israel, promised to obey all the words of Yahweh. What follows in this section is The Book of the Covenant, which is found in what chapters in Exodus? [Ex. 20-23] The Book of the Law most likely contains both the 10 Words (Ex. 20) and the Ordinances/Judgments (Ex. 21-23). The first section of the judgments (21:2-22:27) is sometimes called the case laws, and provide specific examples about what to do in certain case. These are illustrations of difficult case to provide wisdom about what to do in less difficult cases. The second section of the judgments (22:28-23:19) are commands, similar to the 10 Words, and often do not have specific penalties that can be imposed by judges, and will be dealt with directly by Yahweh Himself.

We have already looked at the case laws concerning slavery, violence, property & good stewardship. All of these laws can be related to one or more of the 10 Commandments.

### **IV. Laws concerning marriage & faithfulness (Ex. 22:16-31) – 2<sup>nd</sup> & 7<sup>th</sup> Word**

The last section (Ex. 22:16-31) appears to be a group of laws that are thrown together without of general theme. But if we keep in mind that these laws were given in the context of a marriage ceremony between Yahweh and Israel, it helps us to understand that these laws related to faithfulness to Yahweh and His covenant family. Thus, they relate to how Yahweh is to be related to in worship (2<sup>nd</sup> commandment & spiritual adultery) and the relationships that we are to have with one another, especially in marriage and family (7<sup>th</sup> commandment).

#### **A. Two laws concerning seduction (22:16-17)**

The first two laws of this section deal with what happens when a man seduces a virgin (an unmarried girl), and deals with the financial implications of seduction. The Old Testament recognizes and regulates the financial necessities and obligations in marriage.

A woman remained under the authority and protection (physical and financial) of her father and brothers until she is married. When she was married, that responsibility is transferred to her husband. She was provided a dowry (also known as the “wedding money,” or the “bride price of virgins”), which she could use however she wanted, and would provide as safeguard for her in the event that her husband was unfaithful or died (Gen. 34:12; 24:53; 1 Sam. 18:25-27; Josh. 15:16, 18-20). It was of great importance that she remained a virgin (i.e. she had not slept with a man) until she was married because it demonstrated that she was a faithful woman. Properly, it was thought that if she was not a faithful virgin, she would be less likely to be a faithful wife, and that she would have difficulty finding a husband that would be willing to pay the bride price to be able to marry her (which was probably a considerable amount of money, 50 shekels of silver, Deut. 22:28-29). Thus, it was important for a woman to avoid being seduced, or for her to be a seducer of men (the Bible often warns men against the seductions of an unfaithful & unholy woman).

With regard to these laws (Ex. 22:16-17), the punishment for seducing a virgin is that he must marry her (without the possibility of divorce, Deut. 22:29), unless her father objects (but the man still had to provide her with the dowry). According to Deut. 22:25-27, if the girl was engaged to be married, both the man and girl would be committing adultery and could be put to death for their unfaithfulness (although Matt. 1:19 says that righteous Joseph sought only to divorce marry for this offense, demonstrating that death was the maximum penalty). What is important to see in these two laws is that: 1) God requires sexual purity before marriage, and that seduction produces great consequences in life (e.g. marrying someone you would rather not, financial loss); 2) Fathers have a great responsibility to guard their daughters and to make important decisions about who they will and will not marry. The approval of the woman’s father is vitally important.

### **B. Three laws concerning punishment for spiritual adultery (22:18-20)**

The next three laws deal with violations of the 2<sup>nd</sup> Commandment and spiritual adultery. Since Israel is the Bride of Yahweh, any unfaithfulness to Him in worship is considered spiritual adultery. Sorcery is punishable by death (Lev. 19:26, 31; 20:6, 27; Deut. 18:10-12), and constitutes a kind seduction of God’s bride by turning His people away from Yahweh by someone who tries to use forbidden practices to seek knowledge or power that should only be sought for from Him.

The second law deals with having sexual relations with an animal (cf. Lev. 18:23; 20:15-16; Deut. 27:21). Sexual adultery/impurity is often related to spiritual adultery in the Bible, and is punishable by death. Spiritual adultery is likened to bestiality since pagan idols worshippers are like beasts (Ezek. 23:20).

The third law says that those offering public sacrificing to any god except Yahweh are to be put to death. This is another form of spiritual adultery. In Deut. 13:12-18, when a whole city commits this sin, the city and its inhabitants are to be destroyed and burned. This does not deal with private idolatry, but public unfaithfulness and spiritual adultery.

### **C. Four laws concerning the poor & defenseless members of God's bride (22:21-27)**

There is a transition from v. 20 to v. 21, in that although foreign pagan practices were forbidden (i.e. publicly offering pagan sacrifice), foreign people were not to be oppressed (these would include pagans living in the land permanently or temporarily, and Israelites in the area of a different tribe). Kindness was to be shown to foreigners/strangers in the land of Israel so that they could be evangelized and brought to true faith in Yahweh. The motivation for Israel to treat strangers with kindness is that they had experienced oppression in Egypt. In Ex. 23:9 we see that the stranger was not only to be treated kindly, but also was to receive full protection in Israel's law courts, and 23:12 says that strangers were also to be given rest on the Sabbath day.

Second, widows and fatherless children are generally helpless and have significant needs. Because of their difficult situation, the wicked often afflict and oppress them because they do not have families that are easily able to help them. To mistreat the widow or fatherless children would cause God's wrath to be kindled against them (literally, God's "nostrils will be kindled against" those who oppress them), and He will punish them directly by making their wives widows and their children fatherless.

Third, interest may be charged on business loans or investments, but not when money is loaned to a fellow believer (Deut. 23:19). Interest may be charged for loans to unbelievers (Deut. 23:20), because the Bible sees unbelievers as slaves by nature. The loans dealt with in this law are said to be for the poor. Generally, the only reason that a believer should be in debt is if they have a great need, and not just for luxury and pleasure. Thus, while debt is not sinful, it should be avoided. Again, in this case law, no penalty is specified, meaning that God will punish the one who oppresses the poor by charging interest on a poor loan.

Fourth, related to the law concerning poor loans is the necessity to pay the loan back. Thus, when someone borrows money they will often promise to pay the loan back by providing a pledge or something that he owns that can be sold so that the lender will certainly be repaid. Remembering that this is referring to poor loans (small loans for emergency purposes), this pledge is not likely to be something large (e.g. a house), and would often be something that is needed. Thus, if the pledge is needed on a daily basis, it is to be returned on a daily basis. God will avenge any poor person that is oppressed by a wicked lender. But God also makes provision for the lender in the case that the borrower is wicked and refuses to repay the loan.

### **D. Five laws concerning loyalty to the bride of God (22:28-31)**

First, God is not to be cursed. The word for curse is the same word used in 21:17 for cursing parents, and refers to make light of, or dishonoring, or refusing to pay what is due. There is no penalty attached to this commandment, and He will avenge His own honor. This does not refer to blasphemy, which is publicly cursing God with the tongue

or publicly rejecting God and His covenant, which is punishable by death (Deut. 13:17; Lev. 24:10-23). It probably refers to someone that does not pay his tithe, or failed to consecrate his firstborn (v. 29).

Second, cursing rulers is related to cursing God. The word used for cursing rulers is different than the one used previously, and refers to speaking evil of someone. All authority is from God, and must be respected. In this context, the rulers are those who officially represent the Groom to the Bride, and are to be honored and spoken well of (i.e. to be blessed). To speak evil of them is to speak evil of God whom they represent. This is a form of rebellion. Once again, God will avenge His representatives directly because there are not penalties attached to this law.

Third, tithes are to be paid to Yahweh at the end of the harvest at the Feast of Tabernacles. No penalties are attached to this law, meaning God keeps track of who is faithful to Him and will judge them according to His justice.

Fourth, since God is the husband of all His people, the Firstborn always belong to Him. The first born son represented the family line (Deut. 21:17), and the firstborn animal represented the family property. By claiming these, God claimed ownership and authority over everything. Unclean animals were to be redeemed (i.e. paid money for) or killed, since they could not be given to God on the altar (Ex. 13:13). Clean animals were given to God directly (Ex. 13:12). Since men are unclean because of sin, they cannot be given to God and must be redeemed with money. The Levites were substituted for all the firstborn sons of Israel (Num. 3), but the requirement to give redemption to Yahweh remained (Num. 18:15). Jesus Christ is God's firstborn, and all who are united to Him have had the price paid for them. We are redeemed and made clean by Christ, and the laws concerning the firstborn no longer apply.

Fifth, because God is holy, we are to be holy as well (Lev. 11:45; 19:2; 1 Pet. 1:15-16). Holiness is associated with the life of God. In the Old Testament, much attention was paid to death and the curse, especially as it related to eating food. Israel was to avoid death and the curse, and certain symbolic laws were given to help them understand this. They were not to eat any animal that was unclean or that had not been properly slaughtered. Dead meat found on the ground was "dirt," returning to the dust, and thus was a sign of the curse and death (Gen. 3:19). It could be sold to "dogs" (i.e. unbelievers, Deut. 14:21). James Jordan says that this law could be paraphrased in this way: "Do not eat what stands for the wicked, cursed way of life. Do not eat animals which resemble Satan in their lifestyles. Do not eat "dirt" (meaning the meat of unclean animals). Let the dogs (unbelievers) eat such stuff, for it is like them. You avoid it" [*The Law of the Covenant*, p. 165]. Be holy unto Me! Come to the Lord's Table and receive life from Christ, and go forth in newness of life in all that you say and do.

Jordan also summarizes vv. 29-31 in this way [*The Law of the Covenant*, p. 166]:

29a. Pay your tithes right away, laying up your vows on the first day of the week (1 Cor. 16:2).

29b. Live in union with Jesus Christ, God's firstborn, thus dedicating yourself and your family to Him in all you do.

30. Likewise, dedicate all your property to Him, for it all comes from Him.

31. Give visible testimony of your holiness and marriage to God by regularly eating as the Lord's Table.

Read Exodus 20-24. Try to see how each of the case laws are related to each of the Ten Words.

# Exodus

## Lesson Fourteen: The Judgments (Case Laws) – Part 3

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

#### **IV. Laws concerning marriage & faithfulness (Ex. 22:16-31) – 2nd & 7th Word**

##### **A. Two laws concerning seduction (22:16-17)**

Wedding money – Bride price of virgins (Gen. 34:12; 24:53; 1 Sam. 18:25-27; Josh. 15:16, 18-20; Deut. 22:28-29)

Deut. 22:29; 22:25-27; Matt. 1:19

##### **B. Three laws concerning punishment for spiritual adultery (22:18-20)**

Sorcery is punishable by death (Lev. 19:26, 31; 20:6, 27; Deut. 18:10-12)

Bestiality is punishable by death (Lev. 18:23; 20:15-16; Deut. 27:21)

Public sacrifice to gods other than Yahweh

##### **C. Four laws concerning the poor & defenseless members of God's bride (22:21-27)**

No oppression of foreigners

No affliction of widows and fatherless children

No interest charged for money loaned to Christians in need (Deut. 23:19-20)

Pledges for money loaned

##### **D. Five laws concerning loyalty to the bride of God (22:28-31)**

Cursing God (Deut. 13:17; Lev. 24:10-23)

Cursing rulers

Tithes

The Firstborn (Ex. 13:12-13; Num. 3; 18:15)

Holiness (Lev. 11:45; 19:2; 1 Pet. 1:15-16; Gen. 3:19)

Read Exodus 20-24. Try to see how each of the case laws are related to each of the Ten Words.

# **Exodus**

## **Lesson Fifteen: The Judgments (Case Laws) – Part 4**

### **Outline of the Book of Exodus**

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### **❖ Review**

Who wrote the book of Exodus? [Moses] Which are the five books of Moses, and what name is used to refer to this group of books [Gen. – Deut.; the Pentateuch] [Review the first two lines of the outline: **I. Deliverance From Egypt (Ch. 1-18)**; ], **II. Covenant With Yahweh (Ch. 19-24)**]. At Sinai Yahweh God met with His people from heaven, and appeared to them in a dramatic and terrifying manner. This coming was that of a Groom coming to His Bride at their wedding ceremony, where Yahweh is throughout the Bible said to have married Israel. In this ceremony, Yahweh reminded them that He had delivered them from the Egyptians, and that they must keep His covenant with Him. The Bride, Israel, promised to obey all the words of Yahweh. What follows in this section is The Book of the Covenant, which is found in what chapters in Exodus? [Ex. 20-23] The Book of the Law most likely contains both the 10 Words (Ex. 20) and the Ordinances/Judgments (Ex. 21-23). The first section of the judgments (21:2-22:27) is sometimes called the case laws, and provide specific examples about what to do in certain cases. These are illustrations of difficult cases to provide wisdom about what to do in less difficult cases. The second section of the judgments (22:28-23:19) are commands, similar to the 10 Words, and often do not have specific penalties that can be imposed by judges, and will be dealt with directly by Yahweh Himself.

### **V. Laws concerning justice & witness-bearing (Ex. 23:1-9) – 3<sup>rd</sup> & 9<sup>th</sup> Word**

In order for any society (family, Church, businesses & the wider community) to function properly, in addition to a common language to communicate effectively, there also has to be the common assurance of the truth of what is spoken. Sins of the tongue are a very serious matter, especially in courts of law. If the truth of a matter cannot be established, justice and order cannot prevail in society. Not only so, courts must provide impartial justice. God's law is impartial, not favoring one person above the other. If unjust (showing favor to one group over another, partiality) laws are established, or if courts are unjust in their ruling, the society will be characterized by strife and division, and injustices will prevail. The laws given to us in Exodus 23:1-9 primarily deal with the 9<sup>th</sup> Commandment (with some reference to the 3<sup>rd</sup> Commandment to not take Yahweh's name in vain). Each of the two sections move from the courtroom to all of life.

**A. Seven laws concerning individuals testifying in court & live in community (23:1-5)**

The two laws in v. 1 deal with being a false witness in general and how that is accomplished. (v. 1a) No false reports or rumors – Lying in general. The spread of false rumors and gossip is a very serious sin, and can devastate not only individuals spoken about, but also destroys the unity of the community. Once a false report has been circulated it is almost impossible to undo the damage that is done. This law applies not only to individuals, but also implies that false reports are not to be given in court. (See also Lev. 19:16; Ps. 15:3; 101:5; 120:3; Pr. 10:18; 17:4; 25:23; Mt. 19:18; Acts 6:11-13; Eph. 4:25; 2 Tim. 3:3; 1 Pt. 3:16)

(v. 1b) Conspiring to give false testimony in court – The “wicked” man in this law is the guilty person that is seeking to hide his guilt in court. Since the law requires that a matter of guilt be proved by the mouth (witness) of two or three witnesses (Num. 35:30; Dt. 17:6; 19:15; Mt. 18:16), this law forbids multiple witnesses conspiring together to convict the innocent or to acquit the guilty. Deut. 19:15-21 requires that a false witness be given the same punishment as he intended for the person he hoped to convict. (Deut. 19:15-21; Ps. 27:12; Pr. 6:19; 12:17; 19:5, 9; 28; 21:28; 24:28; 25:18)

The two laws in v. 2 deal with what motivates someone to be a false witness. (v. 2a) Mob rule – Justice must be based on the truth, not on the wishes of a group in society. Justice has often been thwarted by the force or influence of prominent people in a group, so that when a whole group of people come to believe something about someone, the truth no longer is heard. People that would otherwise be careful and restrained by themselves, they often find it easy to agree with and act together with a crowd to do evil. Examples of this include: lynch mobs killing black people for no good cause and riots.

(v. 2b) This law forbids falsely testifying in court under the influence of social pressure. Examples of this include people who give false testimonies about global warming to produce legislation or court rulings against businesses because a majority believes in the danger warned of by “scientists”; testimony given for the legalization of abortion or homosexual marriage (which is considered right by popular opinion).

(v. 3) Impartiality – This law forbids injustice against the rich in favor of the poor. Lev. 19:15 commands that partiality must not be given to anyone (either to the poor and weak, nor the rich and mighty). The poor can arouse sympathy, but emotion is not to influence truth and justice. Increasing pressures in our legal system are being manifested to be partial to the poor, as exemplified in the recent congressional hearings to confirm Supreme Court justices. Nominees were asked by Senators if they were on the side of the rich or the poor when they passed judgment in their courts.

In vv. 4-5 we are reminded that people have enemies, and that they are to treat them lawfully (justly). These two laws may have implications for courts of law, but may also

just deal with how to treat other people generally in society. These laws show us how to love our enemies, as Christ commanded us (Matt. 5:43-48), and forbid us to let disagreements or hard feelings to motivate our actions toward each other. We are not commanded to like someone, but we are to biblically act lovingly toward them. The law in v. 4 commands us to return the animal of an enemy if it has gone astray (gotten loose and is lost by its owner). The law in v. 5 commands us to help our enemy by helping his animal that is overburdened. We are to be characterized by works of mercy as an expression of justice.

#### **B. Four laws concerning magistrates as they rule in court & govern society (23:6-9)**

The next four laws deal with justice from the perspective of the judges. Just as witnesses in a court may bear false witness against someone, judges can pervert justice in their rulings. This is very important because the ruling of the judge is binding upon all parties (Deut. 16:18-17:13). V. 6 commands judges to be impartial, and not to show favor to the poor (cf. v. 3); which implies that they are not to favor the rich. They are to guard themselves from being influenced by false witnesses or by groups. V. 7 says that judges must not rule against (death penalty) the innocent or righteous, for Yahweh will not justify or ignore the wicked judge. One of the ways that judges pervert justice is to take bribes to rule against the innocent (v. 8). Moreover, there is to be one law system for both believers and unbelievers, the permanent resident and the stranger (v. 9; cf. 22:21). Thus, there is to be no partiality shown in courts or in the society in general.

### **VI. Laws regulating Sabbaths & festivals (Ex. 23:10-19) – 4<sup>th</sup> Word**

Man was made a creature that needs cycles of rest and festivity. We bear the image of God who created all things in six days and rest (ceased working) on the seventh (Ex. 20:11), and thus, the fourth commandment requires a Sabbath keeping. The law prescribes various Sabbath laws for Israel, which include not only days of rest, but also a regular pattern of feasts and celebrations. In the New Covenant, the Old Covenant Sabbatical system has been done away with (Col. 2:16; Rom. 14:5; Gal. 4:9-10). In the New Covenant, we are in a perpetual Sabbath with a weekly feast, which will finally be manifested at the resurrection and the Marriage Supper of the Lamb. But as long we remain in the Old Creation, there remains a necessity for us to rest on the Lord's Day and to live festively with the people of God. Thus, the Christian Lord's Day (Sunday) has replaced the Old Covenant Sabbath (Saturday).

#### **A. Sabbath Laws**

In the laws of Ex. 23:10-13, Sabbath laws reflect upon the deliverance of God's people from slavery, and so the emphasis is on rest, and giving rest to those under your authority (particularly slaves).

The laws in 23:10-11 command the land to be given rest after six years of labor on it. In the seventh year Israel was not to labor to produce fruit from the land, but the poor and

wild beasts we allowed to eat the fruits of the land. This required Israel to trust God for their lives and wellbeing (God promised a triple harvest in the sixth year, Lev. 25:20-22), which they failed to do and was one of the reasons Israel was exiled in Babylon (Lev. 26:34, 43; 2 Chron. 36:21).

In the laws of vv. 12-13 everyone (even slaves and everyone under authority) are to be given rest on the seventh day. Lev. 23:3 says that the Sabbath day was not only for rest, but also for worship in the local synagogue.

### **B. Festival Laws (23:14-19)**

There were to be three festivals/feasts, and people were to attend all three. In Ex. 34:24, God promised that their lands would not be plundered while they were away at the feasts. In Ex. 23:17 it says that the men were required to attend, but Deut. 16:11 commands everyone to attend that is able. Gifts were to be brought to Yahweh at each feast, but the tithes were presented at the feast of Ingathering or Tabernacles at the end of the year. These three feasts are the Feast of Unleavened Bread (23:15, 18), the Feast of Harvest (also known as Weeks or Pentecost)(23:16, 19), and the Feast of Ingathering (also known as Booths or Tabernacles)(23:16). [v. 19b summarizes the meaning of the feast of Ingathering by saying that a kid (baby goat) should not be boiled in *its own* mother's milk. The reason is that life and death must not be mixed. The milk which had been a source of life to the kid may not be used in its death. Any other milk might be used, but not its mother's. cf. Ex. 34:26; Deut. 14:21]. These three festivals are transformed and kept in the Lord's Supper for Christians today.

### **Conclusion (Ex. 23:20-33 & 24:1-11)**

**Angel of Yahweh** (23:20-33) – As with other places when the law of God is presented, the Book of the Covenant ends with a blessings and curses (Lev. 26; Deut. 28). Yahweh appeared to Moses at Sinai to commission him to lead the people out of Egypt as the Angel of Yahweh (Jesus) in the burning bush (3:2-6). When Yahweh brought Israel out of Egypt, He went before them in a pillar of cloud by day and fire by night (13:21-22; 14:19), and Yahweh was speaking to them from the Glory-cloud on the mountain. The Lord is not merely some distant God commanding His people to live for Him and to conquer the Promised Land on their own. He is with His people, and leads us to take dominion in the world. Ex. 23:20-33 says that God will send His Angel (Jesus) before Israel and give them the land of promise (cf. 32:34; 33:2, 4). It also warns them that to beware of Him and to obey His voice and not to provoke Him because He will certainly judge their sin. In Joshua 5:13-15, we see that this Angel appeared to Moses before the destroyed Jericho as the commander of the army of Yahweh to conquer their enemies.

When we began our study of the ordinances/judgment section of the Book of the Covenant in Ex. 21-23 weeks ago, we saw that before and after these laws there are instructions that deal with Yahweh's relationship with His bride. [Teacher: Use the handout (p. 70 above), "Outlines of the Ordinances/Judgments" to show the structure of this section.] In the 20:22-26 we see that Yahweh instructs Israel about making an altar

for the **Covenant-making Ceremony** (in 24:1-11). He reminded them that they are to have no idols because of what they had just experienced at Mt. Sinai. “You have **seen** that I have **talked** with you from heaven” (20:22). They have no need for idols in worship because they **saw** (20:18-21) a frightening display of God’s power and that God **spoke** to them from heaven. This is matched by the narrative account of the covenant ceremony at the conclusion of this section in 24:1-11, where the altar referred to in 20:22-26 plays an important role. Here, Moses told all the words of the Lord to the people, and they promised to do all that Yahweh had commanded in His law and Moses sprinkled the blood of the covenant on them, implying that the curses of the covenant will be brought against them if they disobey Yahweh (24:3, 7-8). In 24:9-11 we see that the leaders of Israel “**saw**” God, under whose feet is something that looks like the pavement of heaven. When they saw God, they ate and drank the covenant meal with Him at His table. God reveals Himself as one who is near His people, so that they are able to see His power and goodness, and have fellowship with Him through sacrifice and covenant worship. God’s people do not need, nor should they ever use idols for worship.

Read Exodus 24:12-31:18 and observe the various parts of the Tabernacle, the furniture and the people involved in Tabernacle worship.

# Exodus

## Lesson Fifteen: The Judgments (Case Laws) – Part 4

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

#### V. Laws concerning justice & witness-bearing (Ex. 23:1-9) – 9th Word

##### A. Seven laws concerning individuals testifying in court & live in community (23:1-5)

False reports, rumors & gossip (Lev. 19:16; Ps. 15:3; 101:5; 120:3; Pr. 10:18; 17:4; 25:23; Mt. 19:18; Acts 6:11-13; Eph. 4:25; 2 Tim. 3:3; 1 Pt. 3:16)

Conspiring to give false testimony in court (Num. 35:30; Dt. 17:6; 19:15; Mt. 18:16) (Deut. 19:15-21; Ps. 27:12; Pr. 6:19; 12:17; 19:5, 9; 28; 21:28; 24:28; 25:18)

Mob rule

Testifying in court under the influence of social pressure

Impartiality (Lev. 19:15)

Enemies (Matt. 5:43-48).

##### B. Four laws concerning magistrates as they rule in court & govern society (23:6-9)

Impartiality of judges

Judges must not convict the innocent, take bribes or oppress the stranger

#### VI. Laws regulating Sabbaths & festivals (Ex. 23:10-19) – 4th Word

In the New Covenant, the Old Covenant Sabbatical system has been done away with (Col. 2:16; Rom. 14:5; Gal. 4:9-10). The Christian Lord's Day (Sunday) has replaced the Old Covenant Sabbath (Saturday).

##### A. Sabbath Laws (23:10-13)

Sabbath laws reflect upon the deliverance of God's people from slavery, and so the emphasis is on rest, and giving rest to those under your authority (particularly slaves).

Land to be given rest (Lev. 25:2-7; Lev. 26:34, 43; 2 Chron. 36:21)

Men are to be given rest (Lev. 23:3)

##### B. Festival Laws (23:14-19)

Ex. 34:24; Deut. 16:11

#### Conclusion (Ex. 23:20-33 & 24:1-11)

Angel of Yahweh (Ex. 3:2-6; 13:21-22; 14:19; cf. 32:34; 33:2, 4; Josh. 5:13-15)

Covenant-Making Ceremony (20:22-26)

Read Exodus 25-31 and observe the various parts of the Tabernacle, the furniture and the people involved in Tabernacle worship.

# Exodus

## Lesson Sixteen: The Tabernacle – Part 1

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### ❖ Review

The book of Exodus is the 2<sup>nd</sup> of the five books of Moses, also known as what? [The Pentateuch = “the five books” or “five part book”]. Most of the book took place in the span of about one-year. The exodus from Egypt took place about 1400 BC, 430 years after Abram was called to Canaan, in fulfillment to the promise God made to Abraham that his descendants would be delivered from their oppression in a foreign land (Gen. 15:13-16). With the Passover and deliverance from Egypt, God gave Israel a new calendar. The Passover happened on the fourteenth day of the first month (Ex. 12:18), and Israel arrived at Sinai on the first day of the third month (Ex. 19:1). On the sixth day, God came down on the mountain and took Israel to be His bride, and gave her His covenant law, the Torah. The Law of the Covenant consisted of not only the 10 Commandments (Ch. 20), but also the ordinances/judgments (Ch. 21-23). This covenant-making ceremony was completed in Ch. 24 with Moses and the Elders of Israel together on the mountain sharing the covenant meal before the Lord.

### A. Narrative Introduction (24:12-18)

Today we begin to study the final section of the outline of Exodus [**III. Worship: Drawing Near to Yahweh (Ch. 25-40)**]. Since Yahweh has taken Israel to be His bride by covenant following her deliverance from Egypt, the ongoing relationship He has with her is first and foremost expressed through worship. He would dwell in the midst of Israel in the Tabernacle, and would instruct her how to draw near to Him.

For six days the glory-cloud covered the mountain, and on the seventh day God told Moses to come up onto the mountain to Him, and that he would be given tablets of stone upon which God had engraved the law and the commandments to teach the people with. Moses took with him his assistant, Joshua, and told the elders that they were to wait for them until he returned, and that Aaron and Hur (the one who held up Moses’ arms in the battle with the Amalekites, Ex. 17:10, 12) were in charge in his absence. Moses and Joshua were on the mountain for forty days and nights (Ex. 24:12-18). These details are important to the story because, as you can see on the outline on the handout, this section is matched with A’ Narrative Conclusion, where Moses does receive the tablets, but after forty days on the mountain, Aaron and people became impatient and sinned in the golden calf incident.

## **B. Instructions for building the tabernacle (25:1-27:19)**

What follows in Ex. 25-31 are instructions for building the tabernacle. Key to understanding this section is Ex. 25:8-9: “And let them make Me a sanctuary, that **I may dwell among them**. According to all that I show you, *that is*, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make *it*.”

The Tabernacle was made for the purpose of God dwelling among them. Our God is not a distant God who has little care or involvement with His people; rather, He is our covenant God who loves us and is near us to graciously keep us in relationship with Himself. Ex. 25:9 says that the Tabernacle was to be made according to the pattern that God showed Moses, which, according to Heb. 9:23, are “copies of the things in heaven” (cf. Heb. 8:5). Thus, the earthly Tabernacle was a portable image of the heavenly sanctuary, so that in building the Tabernacle, Israel was doing God’s will on earth as it is done in heaven (Lord’s Prayer).

Because of the Holiness of God and the sinfulness of men, there were degrees of separation in the Tabernacle to demonstrate to His people that they could only come into His presence on His terms. Because the Old Covenant was a ministry of curse and death (2 Cor. 3:7; Heb. 9:8-10), the Tabernacle was a way to keep God’s people at a distance from Him while He dwelt among them. With the coming of Christ, who “tabernacled” or dwelt amongst us in the flesh, we now have free access to God in worship by the Holy Spirit (Jn. 1:14-18). There is no need anymore for a Tabernacle or Temple because God is no longer keeping us at a distance from Himself. Because Jesus was Himself the perfect sacrifice for our sins and tore the veil that separated Israel from God, we may boldly enter the Most Holy Place in worship (Heb. 10:19-25).

On the handout the illustration of the tabernacle we see that there were four zones that separated the people from God (who was to dwell in their midst) – but at the same time demonstrated that they had access to Him. The structure of the Tabernacle illustrated to Israel a *return* to the Garden of Eden. Like the Garden, it had a doorway on the east side (entering back into the presence of God from the east to west). The cherubim embroidered into the inside of the Tabernacle curtains and built above the ark remind us of the Garden (Ex. 26:31-37; cf. Gen. 3:24), so that when the priest would enter the Holy Place and looks at the cherubim on the veil inside, he would have been reminded of the cherubim that guarded the Garden in Gen. 3. Like the Garden and land of Eden, the Tabernacle is mostly off-limits. From the time of Adam to Jesus no one was allow to go back into the Garden, past the cherubim, to eat of the Tree of Life and to enjoy God’s presence. But with the Tabernacle under Moses, God’s people had a symbolic promise that they would one day be given full access to God (return to the Garden) through Jesus. Today, we may go back into the Garden and eat from Jesus, the Tree of Life, who through His death, made a new and living way to draw near to God (Heb. 10:19-22).

<b>Creation</b>	<b>Earth</b>	<b>Tabernacle Area</b>	<b>People</b>
Heaven	Highest Heavens where God dwells	Most Holy Place/ Holy of Holies	Only High Priest – Only Once /yr
Firmament	Garden of Eden Earthly Sanctuary	Holy Place	Only Priests – Daily
Land	Eden	Courtyard Promised Land	Priests/Israel & believing Gentiles Cannot touch Altar
Sea	World	Outside the courtyard Other Lands	Nations to be brought into the Covenant

In this section (Ch. 25-31) we see the instructions given to Moses for building the tabernacle. In this section there are no detailed instructions for using items, but are primarily descriptions about how they are to be made and what their general use was. The items are listed in order from most holy to least holy. The Tabernacle consisted of a tent with two rooms: The Most Holy Place or Holy of Holies (with only the Ark of the Covenant inside), and the Holy Place (with the golden Table of Showbread, the golden Lampstand, and golden Art of Incense inside). Outside was the courtyard (with the Bronze Laver and Bronze Altar). [Teacher: Point out the descriptions and illustrations of these on the handouts.] Notice that the items inside the tent are all made of gold, and the items in the courtyard are made of bronze, demonstrating their greater and lesser values and holiness as placed nearer to God’s presence in the Holiest Place.

1. Materials (25:1-9) – Yahweh instructed Moses to receive from the people offerings willingly given of the materials necessary for the construction of the Tabernacle. Much of these materials would have been received from the Egyptians (Ex. 12:35-36).

2. Ark (25:10-22) – The Ark of the Covenant or Ark of the Testimony was a chest made of wood, overlaid with gold inside and out. On the top of the chest was the mercy seat of pure gold, with two cherubim on top facing each other with their wings stretched out over the mercy seat. This is the footstool of God as He sat enthroned in the Tabernacle in the midst of Israel. Inside of the Ark was to be placed the 2 tablets of stone with the 10 words engraved by God on them (and later was to be added a gold pot filled with manna (Ex. 16:33, 34), and Aaron’s rod that budded (Num. 17:10). The Ark had rings put on the four corners so that poles could be inserted for carrying it. V. 22 says that it is before the Ark that Yahweh will meet with Moses (cf. 30:6, 36; 31:18; Lev. 1:1; 16:2; Num. 7:89).

3. Table of Showbread (25:23-30) – In the Holy Place, the next most holy item was found nearest to the entrance of the Holy of Holies, was the Table of Showbread. Like the Ark, the table had rings put on the four corners so that poles could be inserted for carrying it. On the table were to be placed 12 loaves of bread, also known as “bread of presence” or “face bread” because it was set on the table before the face of God or in the presence of God. It was set in two rows of six with frankincense on each row. The twelve loaves represented the twelve tribes of Israel, whom God looked upon from His throne above the Ark, through the veil between the two rooms. On the table were also

dishes, pans and pitchers, presumably to place the bread upon each Sabbath day. The priests were allowed to eat the bread in the Holy Place (cf. Lev. 24:5-9).

4. Lamp Stand (25:31-40) – Also in the Holy Place was the golden Lampstand, opposite from the Table of Showbread. This was an oil lamp with seven branches that were to give light for God to see His people as represented by the “face bread.” Notice that the text does not say anything about the Altar of Incense in the Holy Place before moving on to the description of the Tabernacle itself.

5. Tabernacle (26:1-37) – The Tabernacle was a tent that was made of wooden boards overlaid with gold, fastened by metal sockets at the bottom and held at the top by rings attaching them to bars. The boards were connected together to form the walls. Ten curtains made of various materials were made to go over the top and down the sides. The Holy Place was divided from the Most Holy Place by a veil with artistically designed images of cherubim woven into it and hung on four pillars of wood. The various metal pieces holding things together were made of gold. The various pieces of furniture were to be put in their places in the Holy Place, and the Ark placed in the Most Holy Place. There was a screen for the door of the Tabernacle, with five wooden pillars overlaid with gold at the entrance of the Tabernacle.

6. Bronze Altar (27:1-8) – In the courtyard was the Bronze Altar for burning the sacrifices offered by the people to Yahweh. It was made of wood and overlaid with bronze, with horns on each of the four corners. There was a grate attached to the bottom of this box (presumably so that the ashes could fall through). All of the utensils used by the Priests in the process of burning were made of bronze. Rings were to be placed on the sides so that wooden poles could be used to carry the altar.

7. Courtyard (27:9-19) – The courtyard was surrounded by hangings of cloth, hung on 20 pillars made of bronze and the hooks attaching the hanging were made of silver. At the east entrance to the courtyard was an opening, with a screen in front of it made of fine cloth.

As can be clearly seen from the outline, the structure indicates that the center of this section is the instructions related to the priests, particularly their garments and the way they were set apart for their work in the Tabernacle. The reason for this is that sinful people cannot come directly into the presence of God and need mediators to represent God to them, and them to God. Thus, there is a transition from instructions about the Tabernacle to the subject of the priesthood (Ex. 28:1-29:37) with brief instructions related to their regular work in the Tabernacle (morning & evening maintenance of the Lampstand; 27:20-21) and the morning and evening offerings on the altar in the courtyard (29:38-46). Jesus is now the mediator of the New Covenant, and perfectly discharges the office of High Priest, which we will study more about next week.

Read Exodus 25-32 – Learn each of the three parts of the Tabernacle and the items in each area. Also, pay close attention to the garments and rituals connected with the priests.

# Exodus

## Lesson Sixteen: The Tabernacle – Part 1

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

#### A. Narrative Introduction (24:12-18)

- Moses goes up to receive tablets of stone
- Accompanied by Joshua, Moses instructs other to wait
- Aaron in charge
- Moses stays 40 days

#### B. Instructions for building the tabernacle (25:1-27:19)

- No detailed instructions for using items
- Items in order from most holy to least holy
- 1. Materials (25:1-9; cf. 12:35-36)
- 2. Ark (25:10-22; cf. 30:6, 36; 31:18; Lev. 1:1; 16:2; Num. 7:89)
- 3. Table of Showbread (25:23-30; cf. Lev. 24:5-9)
- 4. Lamp Stand (25:31-40)
- 5. Tabernacle (26:1-37)
- 6. Bronze Altar (27:1-8)
- 7. Courtyard (27:9-19)

#### C. Regular Maintenance of the lamps (27:20-21)

- Before Yahweh
- From Evening to Morning

#### D. Center: Priestly Garments and Dedication (28:1-29:37)

#### C' Regular Maintenance of Daily Sacrifices (29:38-46)

- Before Yahweh
- From Evening to Morning

#### B' Additional Instructions for Building and Maintaining Tabernacle (30:1-31:17)

- Instructions involve warnings
- Regulations for Priests and people
- 1. Altar of Incense (30:1-10)
- 2. Atonement Money (30:11-16)
- 3. Bronze Laver (wash basin) ( 30:17-21)
- 4. Anointing Oil (30:22-33)
- 5. Incense of Altar of Incense (30:34-38)
- 6. Bezalel and Oholiab (31:1-11)
- 7. No work on the Sabbath (31:12-17)

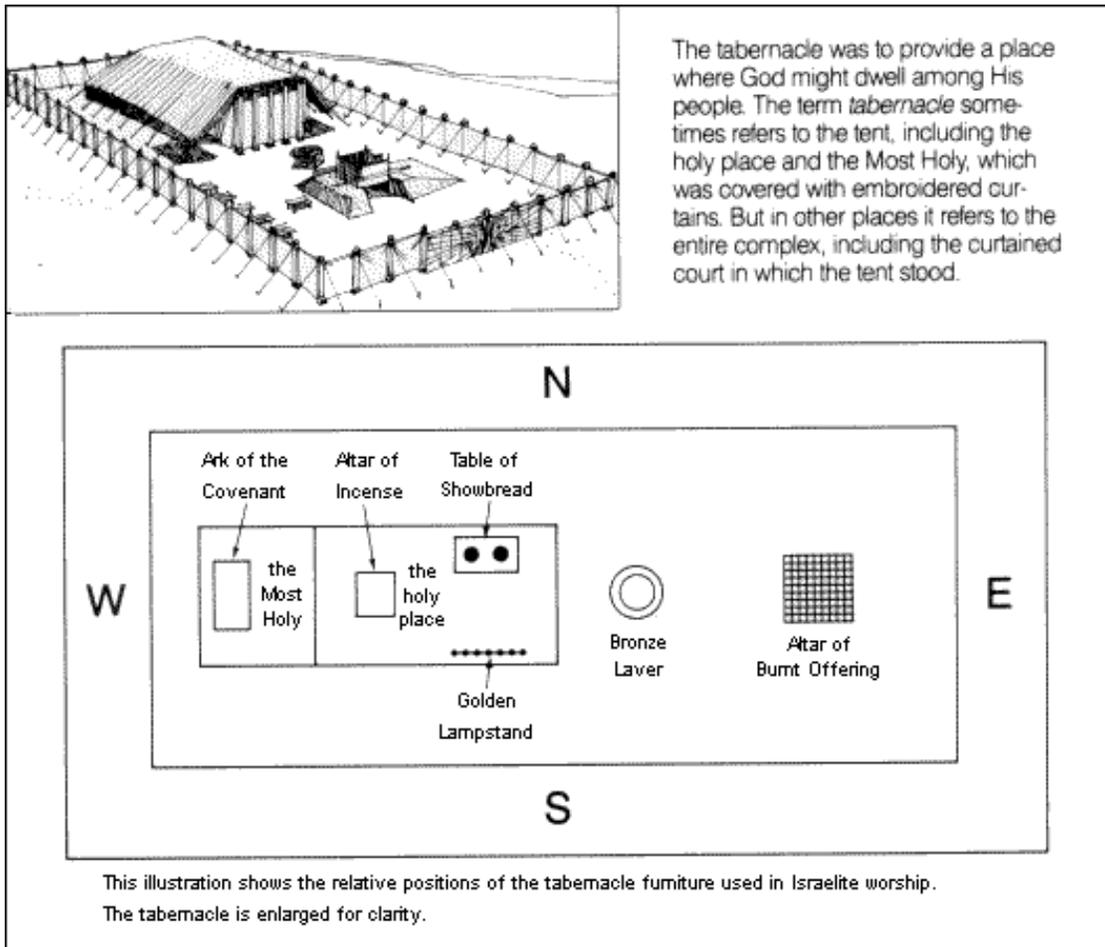
#### A' Narrative Conclusion (31:18-34:28)

- Moses received tablets of stone
- While Moses stayed 40 days with Joshua, the people became tired of waiting
- Aaron, whom Moses left in charge, leads the people into sin with the Golden Calf

[Dorsey, David, *The Literary Structure of the Old Testament*, pp. 75]

Read Exodus 25-32 – Learn each of the three parts of the Tabernacle and the items in each area. Also, pay close attention to the garments and rituals connected with the priests.

## The Tabernacle – The House of Yahweh



The outer courtyard of the tabernacle was a fenced rectangle about 150 feet long by 75 feet wide (27:9–19). The courtyard contained a bronze altar for animal sacrifices (27:1–8) and the bronze laver where the priests washed before entering the tent (30:17–21).

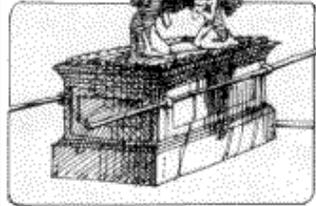
The tabernacle itself, measuring 15 by 45 feet had two main sections: the outer room known as the Holy Place, and the inner room called the Holy of Holies, or Most Holy Place (26:33).

The outer room (the Holy Place) contained the altar of incense (30:1–10); the seven-branched gold lamp stand (25:31–40); and a table for showbread, signifying God’s presence (25:23–30). Only the Priests were allowed into this area.

The inner room (Holy of Holies) was separated from the outer area by a veil, or curtain (26:31–37). This sacred part of the tabernacle was entered only once a year by the high priest on the Day of Atonement. In a special ceremony on this day, he made atonement for his own sins and then offered sacrifice to atone for the sins of the people. This most sacred enclosure had only one item of furniture, the Ark of the Covenant. The lid of the ark was called the mercy seat. Upon it were two gold cherubim that faced each other. The ark contained the stone tablets with the Ten Commandments (Deut. 10:4, 5), a gold pot filled with manna (Ex. 16:33, 34), and Aaron’s rod that budded (Num. 17:10).



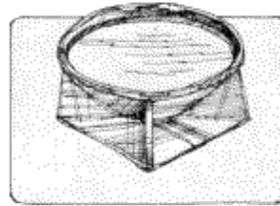
## The High Priest



### Ark of the Covenant

(Ex. 25:10–22)

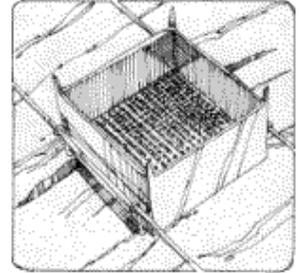
The ark was most sacred of all the furniture in the tabernacle. Here the Hebrews kept a copy of the Ten Commandments, which summarized the whole covenant.



### Bronze Laver

(Ex. 30:17–21)

It was to the laver of bronze that the priests would come for cleansing. They must be pure to enter the presence of God.



### Altar of Burnt Offering

(Ex. 27:1–8)

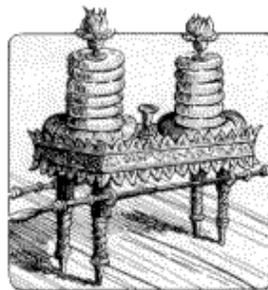
Animal sacrifices were offered on this altar, located in the court in front of the tabernacle. The blood of the sacrifice was sprinkled on the four horns of the altar.



### Golden Lampstand

(Ex. 25:31–40)

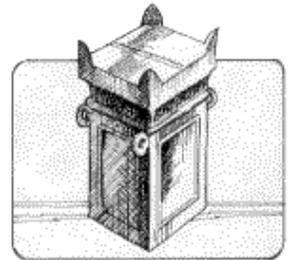
The gold lampstand stood in the holy place, opposite the table of showbread. It held seven lamps, flat bowls in which a wick lay with one end in the oil of the bowl and the lighted end hanging out.



### Table of Showbread

(Ex. 25:23–30)

The table of showbread was a stand on which the offerings were placed. Always in God's presence on the table were the 12 loaves of bread representing the 12 tribes.



### Altar of Incense

(Ex. 30:1–10)

The altar of incense inside the tabernacle was much smaller than the altar of burnt offering outside. The incense burned on the altar was a perfume of sweet-smelling aroma.

## Tabernacle Furniture

The above illustrations from:

*Nelson's Complete Book of Bible Maps and Charts*, copyright 1996, 1993, by Thomas Nelson, Inc.

Creation	Earth	Tabernacle Area	People
Heaven	Highest Heavens where God dwells	Most Holy Place/ Holy of Holies	Only High Priest Only Once /yr
Firmament	Garden of Eden Earthly Sanctuary	Holy Place	Only Priests
Land	Eden	Courtyard Promised Land	Priests/Israel & believing Gentiles Cannot touch Altar
Sea	World	Outside the courtyard Other Lands	Nations to be brought into the Covenant

# Exodus

## Lesson Seventeen: The Tabernacle – Part 2

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

- A. **Narrative Introduction (24:12-18)**
  - Moses goes up to receive tablets of stone
  - Accompanied by Joshua, Moses instructs other to wait
  - Aaron in charge
  - Moses stays 40 days
- B. **Instructions for building the tabernacle (25:1-27:19)**
  - No detailed instructions for using items
  - Items in order from most holy to least holy
    1. Materials (25:1-9; cf. 12:35-36)
    2. Ark (25:10-22; cf. 30:6, 36; 31:18; Lev. 1:1; 16:2; Num. 7:89)
    3. Table of Showbread (25:23-30; cf. Lev. 24:5-9)
    4. Lamp Stand (25:31-40)
    5. Tabernacle (26:1-37)
    6. Bronze Altar (27:1-8)
    7. Courtyard (27:9-19)

### ❖ Review

Today we continue to study the final section of the outline of Exodus [**III. Worship: Drawing Near to Yahweh (Ch. 25-40) – Teacher: Review the outline**]. Since Yahweh has taken Israel to be His bride by covenant following her deliverance from Egypt, the ongoing relationship He has with her is first and foremost expressed through worship. He would dwell in the midst of Israel in the Tabernacle, and would instruct her how to draw near to Him (Ex. 25:8). The Tabernacle was to be built exactly according to the pattern shown to Moses (Ex. 25:9, 4), which was a copy of things in heaven (Heb. 9:23; 8:5). Ex. 25:22 tells us that it was from the Tabernacle that Yahweh would speak to Moses the commandments for the children of Israel.

As can be clearly seen from the outline, the structure indicates that the center of this section is the instructions related to the priests, particularly their garments and the way they were set apart for their work in the Tabernacle. The reason for this is that sinful people cannot come directly into the presence of God and need mediators to represent God to them, and them to God.

### C. Regular Maintenance of the lamps (27:20-21)

There is a transition from instructions about the Tabernacle to the subject of the priesthood (Ex. 28:1-29:37) with brief instructions related to their regular work in the Tabernacle (morning & evening maintenance of the Lampstand; 27:20-21) and the morning and evening offerings on the altar in the courtyard (29:38-46). In 27:20-21 we see that the Lampstand, which represents the life and light of God for His people is to remain burning continually. Morning and evening the priests were to tend the

Lampstand before Yahweh. Jesus is now the mediator of the New Covenant, and perfectly discharges the office of High Priest.

#### **D. Center: Priestly Garments and Dedication (28:1-29:37)**

The central and largest section deals with the priesthood, the priests garments and their ordination to the ministry. Ex. 28:1 tells us that Aaron and his sons were to be set apart from the children of Israel as priests to Yahweh. The word priest means “to assist someone,” making the Levitical priests (Deut. 10:8; 18:7) household or palace servants in the house of Yahweh.

In Ex. 28:2, Moses was instructed to make holy garments for Aaron, who would become the High Priest (vv. 2-39). The garments for the other priests are discussed later (vv. 40-43). The word “holy” means “set apart” as special, set apart for Yahweh’s service. These garments demonstrated that they were set apart from ordinary Israelites, and set apart for special service and work. The text says that they were garments for “glory and beauty.” The servants of the Lord were to represent the beauty and glory of Yahweh to the people, as well as indicating the special status for the priests in their service. For this reason, only the most skilled craftsmen were to make Aaron’s garments, those who were filled with the Holy Spirit and given wisdom for this work (Ex. 28:3, cf. Ex. 31:2-6). [See the picture on the handout previously given.]

Ex. 28:4 lists the various garments that were to be made for Aaron: a breast plate, an ephod, a robe, a tunic, a turban and a sash. With these garments Aaron was set apart as holy to service as priest before Yahweh.

**The Ephod** (Ex. 28:5-14) – The Ephod outer garment made of fine linen with multi-colored threads. On the shoulders of the garment were to be placed onyx stones with the names of the 12 tribes of Israel engraved on them in the order of their birth. V. 12 says that in this way, the High Priest would bear the names of Yahweh’s people as a memorial before the Lord. His service before the Lord included reminding God to be gracious to His people of Israel. Thus, one of the most important ministries of the High Priest was to bring the names of God’s people before the Lord in prayer. This remains one of the primary ministries of pastors in the Church (Acts 6:4). Christ, our great High Priest lives forever to pray for us (Heb. 7:25-28).

**The Breastplate** (Ex. 28:15-30) – The breastplate was made of cloth like the Ephod, and was like a pocket in which the Urim and the Thummim were placed (Ex. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8). We do not know exactly what the Urim and the Thummim were, but they were used somehow to help the people make decisions by getting revelation from Yahweh. The breastplate had 12 beautiful stones set into it, each stone with one of the names of the 12 tribes of Israel engraved upon it. Thus, the High Priest bore the children of Israel upon his shoulders (on the Ephod) and near his heart. His service before Yahweh was for the people, holding them up before the Lord in

prayer and loved them from his heart. He would go before the Lord for direction for Israel, and receive instruction from Yahweh by the Urim and the Thummim.

**The Robe** (Ex. 28:31-35) – The robe was worn under the ephod (Lev. 8:7). In addition to the decorative artwork, there were bells of gold attached to the hem of the robe so that when the High Priest served in the Most Holy Place of the Tabernacle, the sound of the bells would be heard when he came in and out (Lev. 16:2; Heb. 9:12).

**The Turban** (Ex. 28: 36-38) – The turban had golden plate attached to it that had engraved upon it the words “Holiness to Yahweh.” This plate was on the High Priest’s forehead. It was a reminder to Yahweh and the priest that he had been set apart as holy in his work, and that the offerings given by the people were to be accepted as holy gifts to Yahweh. When the children of Israel brought their holy offerings/gifts before Yahweh, they will be received by the Lord. The holy gifts/offering given represented the people, who were sinful and in need of forgiveness. Thus, by wearing the turban with the words “Holiness to Yahweh,” the priest was enabled to bear the sins of the people as he received the offerings.

**The Tunic** (Ex. 28:39) – The tunic was worn as an undergarment next to the skin.

**The priest’s garments** (Ex. 28:40-43) – Just as the High Priest’s garments were for glory and beauty, so to, the garments of the other priests were said to be for glory and beauty, setting them apart from the people of Israel. The priests wore tunics with a sash, a hat and linen trousers/pants. The pants are said to be necessary so that their nakedness was covered when they went up to offer sacrifice (cf. 20:26) They all (High Priest and Priests) were to be anointed with oil to set them apart for the work God was ordaining them to. This ordination by anointing is literally in the Hebrew a “filling of the hand.” Their hands are filled in the sense that they are given all that is necessary for fulfilling their duty as priests.

**Consecration of priests** (Ex. 29:1-37) – What follows the description of the priest garments (Ex. 28) is instructions about the dedication of the priests to the ministry, which is a further description of what was said in 28:41 (cf. Lev. 8). In 29:1-3 Moses is told to bring offerings of a bull, two rams and unleavened bread. In vv. 4-9 these are to be brought with Aaron and his sons to the entrance of the Tent of Meeting (Tabernacle). There, Aaron and his sons are to be washed (from the Bronze Laver in the courtyard). The garments are to be put on them, and they were anointed with oil. The priests were to put their hands on the bull and the rams before they were to be killed. There are very specific directions about how the animals were to be offered as sacrifices and what was to be done with the blood. These were offered as both sin offerings and burnt (ascension) offerings. After the second ram was killed, some of the blood was put on the right ear, the right thumb and the right big toe of each of the priests, and blood was sprinkled around the altar. This consecrated the hearing, the actions and the walking of the priests to Yahweh as they served Him. Some of the blood on the altar was mixed with anointing oil and sprinkled on the priests. In this way, Aaron and his sons were

accepted as Yahweh's priests. Vv. 22-24 describes the wave offering that the priests had to bring. Their hands were filled with the choicest parts of the ram and the bread offerings, so that they did not appear empty-handed before the Lord at their ordination. Moses was then to wave them (probably moving the items around in the air) before the Lord and then give them to the priests. Then these items were burnt on the altar, except the part that was given as Moses' portion. Vv. 27-28 describes what part of the offerings received from the people belonged to the priests. For seven days there was to be a series of sacrifices in which the priest were allowed to eat. Through this process of ordination, not only were the priest sanctified to the priesthood, but the altar was purified (vv. 35-37).

### **C'      Regular Maintenance of Daily Sacrifices (29:38-46)**

The section on the dedication of the priests is concluded with instructions about the regular daily sacrifices before Yahweh. These offerings, morning and evening, were to be continually offered throughout their generations.

Read Exodus 30-34 and 1 Corinthians 10

# Exodus

## Lesson Seventeen: The Tabernacle – Part 2

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

#### A. **Narrative Introduction (24:12-18)**

- Moses goes up to receive tablets of stone
- Accompanied by Joshua, Moses instructs other to wait
- Aaron in charge
- Moses stays 40 days

#### B. **Instructions for building the tabernacle (25:1-27:19)**

- No detailed instructions for using items
- Items in order from most holy to least holy
  1. Materials (25:1-9; cf. 12:35-36)
  2. Ark (25:10-22; cf. 30:6, 36; 31:18; Lev. 1:1; 16:2; Num. 7:89)
  3. Table of Showbread (25:23-30; cf. Lev. 24:5-9)
  4. Lamp Stand (25:31-40)
  5. Tabernacle (26:1-37)
  6. Bronze Altar (27:1-8)
  7. Courtyard (27:9-19)

#### C. **Regular Maintenance of the lamps (27:20-21)**

- Before Yahweh
- From Evening to Morning

#### D. **Center: Priestly Garments and Dedication (28:1-29:37)**

The Ephod (Ex. 28:5-14)

The Breastplate (Ex. 28:15-30)

The Robe (Ex. 28:31-35)

The Turban (Ex. 28: 36-38)

The Tunic (Ex. 28:39)

The other priest's garments (Ex. 28:40-43).

Consecration of priests (Ex. 29:1-37)

#### C' **Regular Maintenance of Daily Sacrifices (29:38-46)**

- Before Yahweh
- From Evening to Morning

Read Exodus 30-34 and 1 Corinthians 10

# Exodus

## Lesson Eighteen: The Tabernacle – Part 3

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

- A. **Narrative Introduction (24:12-18)**
  - Moses goes up to receive tablets of stone
  - Accompanied by Joshua, Moses instructs other to wait
  - Aaron in charge
  - Moses stays 40 days
- B. **Instructions for building the tabernacle (25:1-27:19)**
  - No detailed instructions for using items
  - Items in order from most holy to least holy
    1. Materials (25:1-9; cf. 12:35-36)
    2. Ark (25:10-22; cf. 30:6, 36; 31:18; Lev. 1:1; 16:2; Num. 7:89)
    3. Table of Showbread (25:23-30; cf. Lev. 24:5-9)
    4. Lamp Stand (25:31-40)
    5. Tabernacle (26:1-37)
    6. Bronze Altar (27:1-8)
    7. Courtyard (27:9-19)
- C. **Regular Maintenance of the lamps (27:20-21)**
  - Before Yahweh
  - From Evening to Morning
- D. **Center: Priestly Garments and Dedication (28:1-29:37)**
- C' **Regular Maintenance of Daily Sacrifices (29:38-46)**
  - Before Yahweh
  - From Evening to Morning

### ❖ Review

The Tabernacle was made for the purpose of God dwelling among them (Ex. 25:8). Ex. 25:9 says that the Tabernacle was to be made according to the pattern that God showed Moses, which, according to Heb. 9:23, are “copies of the things in heaven” (cf. Heb. 8:5). Thus, the earthly Tabernacle was a portable image of the heavenly sanctuary, so that in building the Tabernacle, Israel was doing God’s will on earth as it is done in heaven (Lord’s Prayer). Because of the Holiness of God and the sinfulness of men, there were degrees of separation in the Tabernacle to demonstrate to His people that they could only come into His presence on His terms. With the coming of Christ, who “tabernacled” or dwelt amongst us in the flesh, we now have free access to God in worship by the Holy Spirit (Jn. 1:14-18). There is no need anymore for a Tabernacle or Temple because God is no longer keeping us at a distance from Himself. Because Jesus was Himself the perfect sacrifice for our sins and tore the veil that separated Israel from God, we may boldly enter the Most Holy Place in worship (Heb. 10:19-25).

The instructions for building the Tabernacle were given to Moses (with Joshua present) when Yahweh commanded him to go up on Mt. Sinai to receive the tablets of stone with the law engraved on it. Moses left Aaron and Hur in charge over leading the people while he was gone for the forty days. In the first set of instructions about the Tabernacle, very little teaching was given about how things were to be used. The central

and most significant part of these instructions concerned the garments and ordination of the priests. The priesthood was essential to the sacrificial system because they served as mediators between God and His people.

## **B' Additional Instructions for Building and Maintaining Tabernacle (30:1-31:17)**

Today we will complete our survey of the instructions given to Moses concerning the building of the Tabernacle (30:1-31:17). In this section (as compared to section B, 25:1-27:19 of the outline) the instructions given to Moses include warnings the priests and the people.

### **1. Altar of Incense (30:1-10)**

The only piece of furniture left out of the instructions earlier (25:1-27:19) in the Holy Place was the Altar of Incense. This altar was a wooden table overlaid with gold, and like the Ark of the Covenant and the Table of Showbread, it had rings put on the four corners so that poles could be inserted for carrying it. In the Holy Place, the Altar of Incense was placed nearest to the entrance of the Holy of Holies – “And you shall put it *before the veil* that is before the ark of the Testimony, before the mercy seat that is over the Testimony, where I will meet with you” (v. 6). The nearness of the Altar of Incense to the Ark emphasized the nearness of Yahweh to His people through the ministry of the priests. The incense burnt upon it represented the prayers of the priests before Yahweh for the people and symbolized the peaceful relationship Yahweh has them. Jesus, our Great High Priest, ever lives to make intercession (praying) for us (Heb. 7:25).

### **2. Atonement Money (30:11-16)**

When there was a census taken (counting of the people), every man, twenty years old and above was to make an offering of money to the Lord (Ex. 38:25-26; Num. 1:2-5; 26:2-4). This money was ransom (the price of a life) or atonement money that was to be paid to make atonement. This money did not take away the sins of the man or his family (bloody offerings were required to forgive sins), but as a means to consecrating him and his family to Yahweh. The rich and poor alike were to pay the same amount, for before the Lord, all men have equal value. It is a memorial reminder to Yahweh that Israel is His people.

### **3. Bronze Laver (wash basin) ( 30:17-21)**

In the instructions given for the courtyard in 25:1-27:19, the Bronze Laver was not mentioned. Here in 30:17-21 instructions for the construction and use of the laver is given. Like the Altar in the courtyard, it is made of bronze. It stood in front of the door to the Tabernacle, and was used by the priests to wash their hands and feet before they entered the Tabernacle or came near the Altar. If they failed to wash themselves before they ministered before Yahweh they would die. This symbolized the necessity to be clean and holy before the Lord.

#### **4. Anointing Oil (30:22-33)**

Once the Tabernacle and all its various articles of furniture and utensils were completed, they were all to be anointed with a special anointing oil. Ex. 30:29 says that in this way they are sanctified/consecrated (set apart as holy) for service. Whatever touches them must be holy. Thus, the only ones that could touch these various parts of the tabernacle were the priests that were also anointed and sanctified. The oil used for this anointing was uniquely made with spices, and could not be used for any other purpose, nor could it be put upon an outsider (i.e. someone not among the covenant people of Israel).

#### **5. Incense of Altar of Incense (30:34-38)**

Similar to the anointing oil, special incense was to be made for the Altar of Incense, which could only be used for that purpose. It was to be considered most holy to the people, and not used for common purposes.

#### **6. Bezalel and Oholiab (31:1-11)**

Following the instructions for building the Tabernacle and all its various articles, Yahweh told Moses that two men had been called by the Lord for the purpose of directing all of the work on the Tabernacle: Bezalel and Oholiab. They were filled with the Holy Spirit in wisdom, understanding, knowledge and skilled workmanship. They were lead all those who were gifted workers/artisans to complete the work of building the Tabernacle and all the prescribed articles.

#### **7. No work on the Sabbath (31:12-17)**

After prescribing who would lead in the work of building the Tabernacle and its furnishing, Yahweh reminded Moses that no work was to be done on the Sabbath day. The Sabbath is said to be a sign between Yahweh and His people that they are sanctified/set apart for His service (cf. Ex. 20:8-11; Deut. 5:12-15; Lev. 19:3, 30; 23:3; 25:2; 26:2). He sanctifies His people and those who refuse the honor the Holy Lord by resting on the Sabbath day were to be put to death. Ezek. 20:12, 20 says that the Sabbath is a sign to the nations that Yahweh is the God of Israel.

#### **A' Narrative Conclusion (31:18-34:28)**

Ex. 31:18 says that Yahweh gave Moses two tablets of stone upon which was written/engraved with the "Testimony" by the finger of Yahweh. This Testimony was the 10 Word/ Commandments, and was the testimony that Yahweh had made covenant with His people.

Before Moses went upon on the mountain, Yahweh commanded Israel from the mountain to be careful not to make for themselves any idols to be with Yahweh of gold or silver (Ex. 20:22-23). In Ex. 32, we learn that while Moses stayed 40 days with Joshua, the people became tired of waiting (Ex. 24:18). They said to Aaron that he should make a god for them to go before them because they did not know what had become of Moses. Interestingly, they said that it was Moses ("this man," Ex. 32:1) that

had brought them out of Egypt. They had already forgotten that it was Yahweh who brought them out of Egypt with a mighty hand, had provided for them along the way, and had appeared to them on the mountain and given them His law in a most terrifying manner. Aaron did as they asked and received offering of gold from them and made the golden calf. He declared to them, “This is your god that brought you out of Egypt,” and he built an altar before it and proclaimed a feast to Yahweh (Ex. 32:4-5). The people rose up early (in eagerness) and made sacrifices and offerings, and the people “sat down to eat and drink, and rose up to play” (v. 6). The word “play” is used in Gen. 26:8 for sexual play, which connects idolatry with spiritual adultery (cf. Acts 7:41-42; 1 Cor. 10:7).

In Ex. 32:7-14 we see a discussion between Yahweh and Moses about what was happening with the people. Yahweh told Moses that the people had corrupted themselves by worshipping and sacrificing to the golden calf, and that he was to go down to them as His prophet to declare the wrath and judgment of Yahweh to consume them. Yahweh said that He would make a great nation from Moses. But Moses pleaded with the Lord not to destroy Israel so that the nations would know that Yahweh was a gracious covenant keeping God. So Yahweh relented from the harm He intended against the people. Moses served as the mediator between Yahweh and the people.

Moses went down the mountain with the two tablets of the Testimony engraved by God, and when he came near the people dancing before the calf, he became hot with anger and broke the tablets at the foot of the mountain. He destroyed the calf by fire and ground it to powder and mixed it with water and made the people drink it. This drinking of the water mixed with the ashes is the rite of jealousy spoken of in Num. 5, where a man that suspected his wife of unfaithfulness brought her to the Tabernacle of meeting where she would be made to drink water mixed with dust from the Tabernacle as a test. If she was innocent of the charge she would be blessed with children; but if she was guilty, she would be cursed and she would swell up in a mock pregnancy. Yahweh put Israel, His unfaithful bride, through this rite of jealousy.

Aaron, when confronted by Moses, lied and blamed the people, and claimed that it was a miracle that when he cast the gold into the fire the calf came out (Ex. 32:21-24). The reality was that Aaron failed as the leader of the people to restrain them from sin (v. 25). Moses then stood before the people and declared that whoever was on Yahweh’s side come to him, and the Levites gathered to him. The priests were to be guardians of the holiness of Yahweh, and here they took up swords as faithful priests and killed 3000 people (probably who were sick because of the rite of jealousy). Moses then confessed the sins of the people before Yahweh, and prayed for forgiveness. God forgave the people following the plague He sent (by the rite of jealousy) and said that they would be led by the Angel of Yahweh to the Promised Land (Ex. 32:34-33:6). But Yahweh said that He would not go up to the land in their midst because they were a stiff-necked people and would be consumed by his anger.

Because there was no Tabernacle at this time, Moses set up his tent outside of the camp and called it the tabernacle of meeting. Yahweh spoke with Moses as a man speaks with his friend, and those who sought the Lord would come to Moses so that He would speak to Yahweh for them. When Yahweh talked with Moses in the tabernacle of meeting, the glory-cloud would descend and stand at the door (33:7-11).

In Ex. 33:12-16, Moses prayed for restoration of Israel, and that Yahweh would go with them (in their midst) to the Promised Land. Yahweh promised to go with them and be in their midst, showing His favor to them before the nations. In vv. 17-23 Moses asked to be shown the glory of the Lord. Yahweh said that Moses could not see His face, but that He would make His goodness pass before him and would proclaim the name of Yahweh to him, which meant “I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.” In the following verses we see that Moses was commanded to return again to the top of the mountain with two stone tablets and Yahweh descended on the mountain and proclaimed His name to Moses, which was a description of the goodness and mercy of God to His people (34:1-9). In vv. 10-28, Yahweh renewed covenant with Israel, promising again to bring His people into the Promised Land. While on the mountain for 40 days and nights, Moses fasted. The law of the covenant was summarized again by Yahweh (which Moses was to write down), and He again wrote on the tablets of stone the 10 Commandments, the covenant renewed.

Our God is gracious and merciful to His people, even after they sin against Him. Just as Moses was the mediator of the Old Covenant, Jesus, the mediator of the New Covenant constantly makes intercession for us. He is the one who would go before Israel to conquer the Promised Land; and it is now He that is ruling all things and leading us to take dominion over the whole world.

Read Exodus 35-40

# Exodus

## Lesson Eighteen: The Tabernacle – Part 3

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

#### A. Narrative Introduction (24:12-18)

- Moses goes up to receive tablets of stone
- Accompanied by Joshua, Moses instructs other to wait
- Aaron in charge
- Moses stays 40 days

#### B. Instructions for building the tabernacle (25:1-27:19)

- No detailed instructions for using items
- Items in order from most holy to least holy
  1. Materials (25:1-9; cf. 12:35-36)
  2. Ark (25:10-22; cf. 30:6, 36; 31:18; Lev. 1:1; 16:2; Num. 7:89)
  3. Table of Showbread (25:23-30; cf. Lev. 24:5-9)
  4. Lamp Stand (25:31-40)
  5. Tabernacle (26:1-37)
  6. Bronze Altar (27:1-8)
  7. Courtyard (27:9-19)

#### C. Regular Maintenance of the lamps (27:20-21)

- Before Yahweh
- From Evening to Morning

#### D. Center: Priestly Garments and Dedication (28:1-29:37)

#### C' Regular Maintenance of Daily Sacrifices (29:38-46)

- Before Yahweh
- From Evening to Morning

### B' Additional Instructions for Building and Maintaining Tabernacle (30:1-31:17)

- Instructions involve warnings
- Regulations for Priests and people
- 1. Altar of Incense (30:1-10)
  2. Atonement Money (30:11-16)
  3. Bronze Laver (wash basin) ( 30:17-21)
  4. Anointing Oil (30:22-33)
  5. Incense of Altar of Incense (30:34-38)
  6. Bezalel and Oholiab (31:1-11)
  7. No work on the Sabbath (31:12-17)

#### A' Narrative Conclusion (31:18-34:28)

- Moses received tablets of stone
- While Moses stayed 40 days with Joshua, the people became tired of waiting
- Aaron, whom Moses left in charge, leads the people into sin with the Golden Calf
- Rite of Jealousy and the judgment of Yahweh
- Covenant renewed

Read Exodus 35-40

# Exodus

## Lesson Nineteen: Building The Tabernacle

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### ❖ Review

Who heard the cries of the Hebrews in Egypt and remembered the covenant with their fathers? [Yahweh] Who delivered them from Pharaoh with a mighty hand, Moses or Yahweh? [Yahweh] Who led them out of Egypt, Moses or Yahweh? [Yahweh in the pillar of cloud and fire] Who gave them food and water to drink, Moses or Yahweh? [Yahweh] Who defeated the Amalekites, Moses or Yahweh? [Yahweh] Who gave Israel the law of God, Moses or Yahweh [Yahweh] Who designed the Tabernacle and established the priesthood in Israel, Moses or Yahweh? [Yahweh] Who should get the glory for all that was done for Israel, Moses or Yahweh? [Yahweh]

Yet, who was blamed when Pharaoh increased the labors of Israel when it was announced that Yahweh would save them, Moses or Yahweh? [Moses, 5:20-21] Who was blamed by Pharaoh for most of disasters that came upon Egypt, Moses or Yahweh? [Moses] Who was blamed for Pharaoh's pursuit of Israel by the Red Sea, Moses or Yahweh? [Moses, 14:11] Who was blamed by Israel for their hunger before the manna was given, Moses or Pharaoh? [Moses, 16:2] Who was blamed when the people were thirsty, Moses or Yahweh? [Moses, 17:2-4] Who was blamed for bringing Israel out of Egypt and leaving them at Sinai, Moses or Pharaoh, Moses or Yahweh [Moses, 32:1]

The continual temptation of people is to fail to trust and submit to God and give Him the glory for our savior. Men tend to put their attention on and trust in men, and to blame murmur against God's appointed leaders when things are difficult. Throughout the book of Exodus we see Yahweh training His people to put their trust in Him and to obey Him. To put our trust in men will always lead to disappointment and frustration; but remaining faithful to Yahweh will always result in blessing. It is always God who saves His people from their sin and bondage. It is Yahweh who brings His people into relationship with Himself. It is Yahweh, our God, who shows us how He is to be worshipped and obeyed. This section of Exodus describing the Tabernacle shows that God will be in the midst of His people as they faithfully worship Him alone, according to all that He has revealed to them through their mediator, Moses. At the center of this was the story of the golden calf, where Israel and her priests (Aaron) are shown to be unfaithful, not Yahweh. Israel's system of worship was not the invention of Israel's priests or Moses. Rather, Israel and her priests were engaged in foolish idolatry at the very time Yahweh was giving instructions for how He wanted to be worshipped. Despite her unworthiness, Yahweh provided the means for Israel to have a relationship

with Him. The story, in the end, demonstrated that God knows our weaknesses, and graciously forgave them and promised again to dwell among them and to go before them into the Promised Land.

**A. Introduction: Moses' shines from God's glory on Mt Sinai (Ex. 34:29-35)**

In Ex. 34:29-35 we see although the people were foolish and stubborn of heart, God renewed covenant with Israel, and after another forty days and nights, Yahweh sent Moses back down the mountain with a second set of tablets with the Ten Commandments engraved on them. Moses did not know it, but the skin of his face shone with the glory of God. While spending time Yahweh face to face (Ex. 33:11, 16; 20; 23) on the mountain, Moses became more glorious. When Aaron and all Israel saw Moses, they were afraid to come near him. But Moses gathered Israel to him and told them all that Yahweh had spoken to him on Mt. Sinai. When he finished speaking to them, he put a veil on his face. Just as the glory of Yahweh above the Ark of the Covenant in the Holy of Holies was veiled from the people, too Yahweh's glory reflected on Moses' face was veiled so that they did not need to fear Moses when he spoke with them.

Remember, before the Tabernacle was built, Moses set up the tent of meeting outside of the camp where he would meet with Yahweh face to face (Ex. 33:7-11). Turn to 2 Cor. 3:7-18, where we learn that even though the law of God ("written and engraved on stones") was glorious, it was a ministry of death. It revealed that the wages of sin is death, and that dead sinners cannot live in the presence of God. The glory of God was reflected on the face of Moses, as his ministry was to reveal the holiness of God and the sinfulness of sinners. But the glory reflected on his face faded because the Old Covenant glory was not enduring. But with the coming of Jesus, who tabernacled among us (Jn. 1:14-18) we have hope the hope of an enduring glory that is reflected on our faces. The New Covenant is more glorious than the old because Jesus has taken away the veil, so that by the Holy Spirit, we can not only see the glory of God, but reflect that glory to the world. By our nearness to God through Jesus Christ, we are being transformed from glory to glory. Just as Moses was made more glorious by being in the presence of God, so too, we are transformed by the Spirit of the Lord through worship and prayer, speaking to God.

**B. Israel gathered for instruction to bring the materials for construction of the Tabernacle (Ex. 35:1-36:7)**

In Ex. 35:1-36:7 see that Moses gathered the children of Israel together to instruct them about the Tabernacle. The section begins by reminding them again that they are to keep the Sabbath as holy, and to rest in the Lord. [Ex. 35:3 says that they were not to build up the fires in their dwellings on the Sabbath. What this probably means is that on the Lord's Day, only the fire on the Altar was to be built up (intensified by the extra sacrifices on that day), as opposed to some form of private worship of false gods. Only

God's judgment was to exercised on the Sabbath. Any other worship was punishable by death).

What follows is the instruction to bring freewill offerings of materials that would be used for the construction of the Tabernacle, and how these materials were to be used (35:4-19, cf. 25:1-9; 25:10-31:11). In Ex. 35:20-36:7, the people brought their offerings to Yahweh, and were told that God had called certain men to lead in the building of the Tabernacle, and had filled them with wisdom, understanding and knowledge to do the work. The offerings were received by Moses, and indeed so much was given that it was more than enough.

### **C. People carry out the work of building the Tabernacle (Ex. 36:8-38:20)**

Then, in Ex. 36:8-38:20 (cf. 25:10-27:21), we see that all of the gifted artisans among the children of Israel, led by Bezaleel and Aholiab made all of the various parts of the Tabernacle as prescribed by Yahweh. They began with the Tabernacle itself (Ex. 36:8-38). Then they made the Ark of the Testimony (37:1-9), the Table of Showbread (37:10-16), the Golden Lampstand (37:17-24), the Altar of Incense (37:25-28) and the anointing oil and incense (37:29). The Bronze altar (38:1-7) and the Bronze Laver (38:8) and the courtyard of the Tabernacle (38:9-20) were made.

### **D. Center: Materials used (Ex. 38:21-31)**

In Ex. 38:21-31 we see that Moses commanded the Levites to take an inventory of all the materials used for the building of the Tabernacle. The Levites were given responsibility over the Tabernacle generally, and would need to keep track of everything associated with it.

### **C' People carry out the work of making the priestly garments (39:1-31)**

In Ex. 39:1-31 the people made the garments for the priests as they performed their ministry in the Tabernacle as Yahweh commanded Moses (cf. 28:1-43).

### **B' Israel did all that Yahweh commanded and brought the Tabernacle (Ex. 39:32-40:33)**

When all of the work was completed, the children of Israel brought everything to Moses for his approval to make sure that it was all done according to Yahweh's command. Indeed, v. 43 says, "Then Moses looked over all the work, and indeed they had done it; as the LORD had commanded, just so they had done it. And Moses blessed them." God is faithful to bless His people as they faithfully obey His word. Worshipping God as He requires is at the heart of faithful living before the Lord. If He is going to dwell in the midst of His people, they must worship Him as He required. They were not given liberty to be creative about how they worshipped Yahweh; rather, they were to do everything according to His word.

Today, we too should always be studying the scriptures to know how God wants to be worshipped. Everything we do should be informed by the Bible. Nothing should be introduced into our worship of the Lord that is foreign to the scriptures, because God is most pleased with worship that He has given to us in His word. If we are faithful to Him in worship, He will not only bless us, but will also cause us to shine forth His glory in the world.

Next week, we will finish our study of the book of Exodus by seeing how Yahweh blessed His people by filling the Tabernacle with His glory before He led them forth from Sinai into the conquest of the Promised Land. For next week, you should review notes from our study of the book of Exodus, and be prepared for the student evaluation that will be given next week.

**A' Climax of Exodus: Tabernacle filled with God's glory (Ex. 40:34-38)**

[Dorsey, David, *The Literary Structure of the Old Testament*, pp. 76-77]

Review all of the material studied from the book of Exodus in preparation for the student evaluation next week.

# Exodus

## Lesson Nineteen: Building The Tabernacle

<b>Outline of the Book of Exodus</b>
--------------------------------------

- |  |
|--|
| I. Deliverance From Egypt (Ch. 1-18)<br>II. Covenant With Yahweh (Ch. 19-24)<br>III. Worship: Drawing Near to Yahweh (Ch. 25-40) |
|--|

**A. Introduction: Moses' shines from God's glory on Mt Sinai (Ex. 34:29-35)**

2 Cor. 3:7-18; Jn. 1:14-18

**B. Israel gathered for instruction to bring the materials for construction of the Tabernacle (Ex. 35:1-36:7)**

**C. People carry out the work of building the Tabernacle (Ex. 36:8-38:20)**

**D. Center: Materials used (Ex. 38:21-31)**

**C' People carry out the work of making the priestly garments (39:1-31)**

**B' Israel did all that Yahweh commanded and brought the Tabernacle (Ex. 39:32-40:33)**

**A' Climax of Exodus: Tabernacle filled with God's glory (Ex. 40:34-38)**

[Dorsey, David, *The Literary Structure of the Old Testament*, pp. 76-77]

Review all of the material studied from the book of Exodus in preparation for the student evaluation next week.

# Exodus

## Lesson Twenty: The Glory of Yahweh

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

### ❖ Review

Ours is a covenant keeping God, who never fails to remember His love for us. The book of Exodus helps us to remember that, like Israel, He not only saves us from our bondage to sin and our enemies in the world, He also has brought us into a relationship with Him that is so close and meaningful that it can be compared to a marriage relationship. He has given us His Torah as a way on knowing who He is and how we are to live as His children in the world. The law of God is our pattern for being holy as He is holy (1 Pet. 1:13-16). But most important of all, Yahweh, our God and Savior, desires to dwell among us. With the problem of man's sin, and the penalty for sin is death, God needed to establish a system of worship by which His people come into the presence of the holy God. Yahweh revealed to Moses how to make the sanctuary so that God might dwell among them (Ex. 25:9). The tabernacle was a pattern of heavenly things, so that earthly worship was a symbol of the worship that was most pleasing to God in heaven (Ex. 25:40; Heb. 8:5; 9:9, 23). Thus, the sacrificial system (which would be more fully revealed in the book of Leviticus) required the Tabernacle, and the Tabernacle declared to God people that the Holy God would receive them by the blood of the sacrifices.

In the New Covenant, Jesus tabernacled amongst us and revealed the glory and grace of the Father to us. By His once for all sacrifice, He has made us who believe to be holy children of God the Father. He is the great High Priest who has torn down the veil separating us from God, and forever lives to pray for us. The book of Exodus gives us the historical background to what Jesus came to do for us. By understanding the book of Exodus, we will more full understand the grace and mercy of God in our lives, His power to save us not only from sin, but also from our enemies, and how we are to live in covenant with Him.

### **B' Israel did all that Yahweh commanded and brought the Tabernacle (Ex. 39:32-40:33)**

When all of the work was completed, the children of Israel brought everything to Moses for his approval to make sure that it was all done according to Yahweh's command. Indeed, 39:43 says, "Then Moses looked over all the work, and indeed they had done it; as the LORD had commanded, just so they had done it. And Moses blessed them." God is faithful to bless His people as they faithfully obey His word. Worshipping God as He requires is at the heart of faithful living before the Lord. If He is going to dwell in the midst of His people, they must worship Him as He required. They were not given liberty

to be creative about how they worshipped Yahweh; rather, they were to do everything according to His word.

In Ex. 40:1-33 we see that Yahweh instructed Moses to set up the Tabernacle on the first day of the first month, which was new years day – One year after they arrived at Mt. Sinai.

### **A’ Climax of Exodus: Tabernacle filled with God’s glory (Ex. 40:34-38)**

After Moses finished setting up the Tabernacle as Yahweh had commanded (Ex. 40:33), the glory-cloud covered the Tabernacle of meeting, and the glory of Yahweh filled the Tabernacle. God moved in to His new house, making it His home. From that time forward, Moses was not able to enter the Tabernacle because he was not one of the priests, the servant in the household of Yahweh. Because God had inhabited the Tabernacle, which now represented the heavenly presence of God on earth, men (including Moses) could only enter the presence of God according to His word.

This is similar to what happened centuries later when Solomon built the Temple in Jerusalem. When the Temple was completed and filled with the various articles for worship and the Ark of the Covenant was placed in the Most Holy Place, 1 Kings 8:10-13 says:

And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the Lord, so that the priests could not continue ministering because of the cloud; for the glory of the Lord filled the house of the Lord. Then Solomon spoke: “The Lord said He would dwell in the dark cloud. I have surely built You an exalted house, And a place for You to dwell in forever.”

God dwells with His people in glory in His sanctuary, and as they worship Him faithfully, they are made more glorious.

But worshipping Yahweh at His Tabernacle was not all that God had called Israel to do. He had promised to bring them into the Promised Land. And despite the fact that they had sinned against Him (Ex. 32), Yahweh renewed covenant with them and promised to go with them in their midst (Ex. 33:12-17; 34:10ff). Yahweh promised that if Israel obeyed Him, He would do marvelous works among them and demonstrate His awesome power among the nations. He said that He would use them to drive out from the Promised Land all of the sinful inhabitants of the land (Ex. 34:10-11). But Yahweh warned them not to make a covenant with the people of the land lest they lead Israel astray. She was to be faithful to Yahweh, Israel’s husband, and destroy their idolatrous worship places (Ex. 34:12-17).

Thus, as Yahweh dwells among His people, and they worship Him faithfully according to His word, then He would give them dominion in the world. Thus, Exodus ends with Yahweh leading His people into victory and rest in the land. Ex. 40:36-38:

Whenever the cloud was taken up from above the tabernacle, the children of Israel would go onward in all their journeys. But if the cloud was not taken up, then they did not journey till the day that it was taken up. For the cloud of the LORD *was* above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys.

With the coming of Christ, we, the Church have become the dwelling place of God. He gloriously fills us with His Spirit and moves us into victorious dominion of the earth. May God use our study of Exodus to more fully understand who God is, how much He loves us and that He saves us from sin and our enemies, brought us into covenant with Him through Christ our Lord, has given us His word and taught us to worship Him. May you be faithful to Jesus and move on into the future knowing that God will use you to take dominion over His and our enemies in the world.

**Teacher: Give the students the student evaluation for the book of Exodus.**

Read John 1 and memorize John 20:30-31.

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”

# Exodus

## Lesson Twenty: The Glory of Yahweh

### Outline of the Book of Exodus

- I. Deliverance From Egypt (Ch. 1-18)
- II. Covenant With Yahweh (Ch. 19-24)
- III. Worship: Drawing Near to Yahweh (Ch. 25-40)

- A. Introduction: Moses' shines from God's glory on Mt Sinai (Ex. 34:29-35)
  - B. Israel gathered for instruction to bring the materials for construction of the Tabernacle (Ex. 35:1-36:7)
    - C. People carry out the work of building the Tabernacle (Ex. 36:8-38:20)
    - D. Center: Materials used (Ex. 38:21-31)
    - C' People carry out the work of making the priestly garments (39:1-31)
  - B' Israel did all that Yahweh commanded and brought the Tabernacle (Ex. 39:32-40:33)
- 
- A' **Climax of Exodus: Tabernacle filled with God's glory (Ex. 40:34-38)**

Read John 1 and memorize John 20:30-31.

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.”

# Exodus: Student Evaluation

Name \_\_\_\_\_ Date \_\_\_\_\_

1) The outline of the Book of Exodus

I. \_\_\_\_\_ From Egypt (Ch. 1- \_\_\_\_\_ )

II. \_\_\_\_\_ With \_\_\_\_\_ (Ch. \_\_\_\_\_ - \_\_\_\_\_ )

III. \_\_\_\_\_: \_\_\_\_\_ to Yahweh (Ch. \_\_\_\_\_ - \_\_\_\_\_ )

2) Who wrote the book of Exodus? \_\_\_\_\_

3) What other books did he write? \_\_\_\_\_

4) List the 10 Plagues of Egypt in order:

- |          |           |
|----------|-----------|
| 1. _____ | 6. _____  |
| 2. _____ | 7. _____  |
| 3. _____ | 8. _____  |
| 4. _____ | 9. _____  |
| 5. _____ | 10. _____ |

5) Match the following words with their definitions:

- |                               |   |
|-------------------------------|---|
| _____ Pentateuch              | A The Ten Commandments                            |
| _____ The Law of the Covenant | B "law" or "teaching"                             |
| _____ Decalogue               | C "the five books," or "the five volume book"     |
| _____ Torah                   | D Ordinances/judgments giving examples of justice |
| _____ Case Laws               | E The Ten Commandments & the Judgments/Case Laws  |

6) The Exodus took place in about what year? \_\_\_\_\_

7) What amount of time passed from the Passover to the filling of the Tabernacle? \_\_\_\_\_

8) The Covenant at Sinai is like what other kind of covenant? \_\_\_\_\_

9) What are the greatest commandments that summarize the law of God?

\_\_\_\_\_

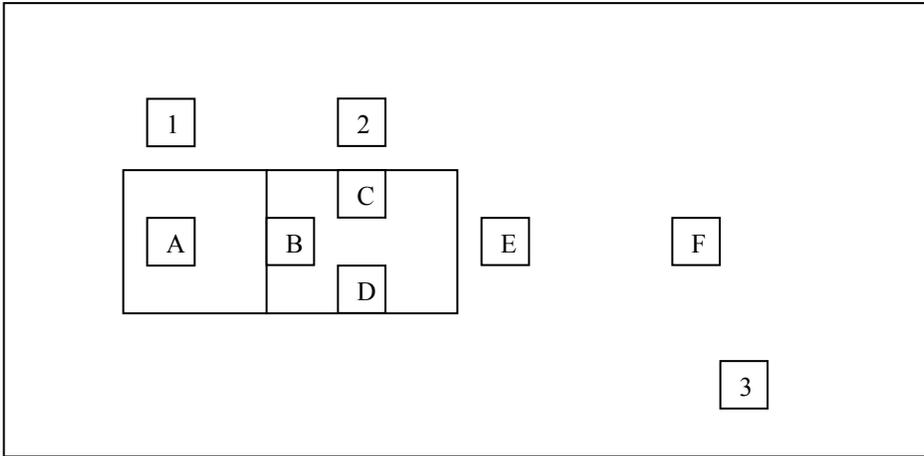
10) List the 10 Words/Commandments in order:

- |          |          |
|----------|----------|
| 1. _____ | 6. _____ |
| 2. _____ | 7. _____ |
| 3. _____ | 8. _____ |

4. \_\_\_\_\_  
 5. \_\_\_\_\_

9. \_\_\_\_\_  
 10. \_\_\_\_\_

11) Write the names of the articles found in the Tabernacle on the spaces next to the correct letter from the illustration below:



A \_\_\_\_\_  
 B \_\_\_\_\_  
 C \_\_\_\_\_

D \_\_\_\_\_  
 E \_\_\_\_\_  
 F \_\_\_\_\_

12) Write the names of the three spaces or zones in the Tabernacle on the space next to the correct number from the illustration above:

1 \_\_\_\_\_  
 2 \_\_\_\_\_  
 3 \_\_\_\_\_

## Exodus: Student Evaluation Answer Key

1) The outline of the Book of Exodus

I. **Deliverance** From Egypt (Ch. 1- **18**)

II. **Covenant** With **Yahweh** Ch. **19** - **24** )

III. **Worship** : **Drawing Near** to Yahweh (Ch. **25** - **40** )

2) Who wrote the book of Exodus? **Moses**

3) What other books did he write? **Genesis** **Leviticus** **Numbers** **Deuteronomy**

4) List the 10 Plagues of Egypt in order:

1. **Nile to Blood**

2. **Frogs**

3. **Dust to Gnats or Lice**

6. **Ash/Soot caused boils**

7. **Hailstorm**

8. **Locusts**

4. Swarms of Insects  
 5. Plague on Livestock

9. Darkness  
 10. Death of the firstborn

5) Match the following words with their definitions:

- |                                  |   |
|----------------------------------|---|
| <u>C</u> Pentateuch              | A The Ten Commandments                            |
| <u>E</u> The Law of the Covenant | B "law" or "teaching"                             |
| <u>A</u> Decalogue               | C "the five books," or "the five volume book"     |
| <u>B</u> Torah                   | D Ordinances/judgments giving examples of justice |
| <u>D</u> Case Laws               | E The Ten Commandments & the Judgments/Case Laws  |

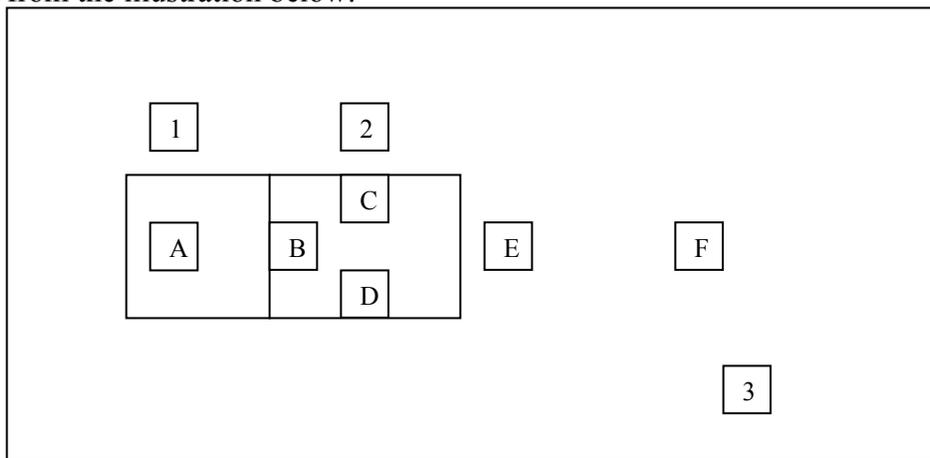
- 6) The Exodus took place in about what year? 1400 BC
- 7) What amount of time passed from the Passover to the filling of the Tabernacle? 1 year
- 8) The Covenant at Sinai is like what other kind of covenant? Marriage
- 9) What are the greatest commandments that summarize the law of God?

Love the Lord your God    Love your neighbor as yourself

10) List the 10 Words/Commandments in order:

- |  |                            |
|--|----------------------------|
| 1. <u>No other gods</u>                            | 6. <u>No Murder</u>        |
| 2. <u>No Images</u>                                | 7. <u>No Adultery</u>      |
| 3. <u>Do not take Yahweh's Name in Vain</u>        | 8. <u>No Stealing</u>      |
| 4. <u>Remember the Sabbath Day to keep it Holy</u> | 9. <u>No False Witness</u> |
| 5. <u>Honor your Parents</u>                       | 10. <u>No Coveting</u>     |

11) Write the names of the articles found in the Tabernacle on the spaces next to the correct letter from the illustration below:



- |  |                        |
|--|------------------------|
| A <u>The Ark of the Covenant/Testimony</u> | D <u>The Lampstand</u> |
| B <u>The Altar of Incense</u>              | E <u>The Laver</u>     |
| C <u>The Table of Showbread</u>            | F <u>The Altar</u>     |

12) Write the names of the three spaces or zones in the Tabernacle on the space next to the correct number from the illustration above:

- 1 **The Most Holy Place/Holy of Holies**
- 2 **The Holy Place**
- 3 **The Courtyard**