

THE BOOK OF EXODUS CLASS NOTES

The Book of Exodus, the second book of the Pentateuch (Genesis–Deuteronomy) or Torah, is primarily about the redemption and formation of the covenantal people Israel. Exodus picks up where Genesis leaves off, although the first chapter quickly moves the story forward about four hundred years. The book also plays a significant role canonically by introducing significant themes that will be traced throughout the rest of the Old Testament (e.g., the concept of a deliverer, the law, tabernacle and sacrifices, among others).

Introductory Issues

Title

The English title “Exodus,” comes from the Jerome’s Latin translation of the Bible (*Liber Exodus*). This Latin title in turn is a transliteration from the Greek *Exodus* (ἜΞΟΔΟΣ) which means “exit, going out, or departure.” The Hebrew title, like other books in the Pentateuch derives its name from the first word(s) of the text, *we’elleh shemot* (וְאֵלֶּה שְׁמוֹת), “these are the names” (“of the sons of Israel who came to Egypt with Jacob”).

Authorship

The authorship of Exodus is closely related to issue of the authorship of the Torah as a whole. Such discussions inevitably lead to interaction with the Documentary Hypotheses and questions involving the historicity of the events contained in the books.

The Documentary Hypothesis

One of the most debated issues concerning the study of the Pentateuch is the issue of authorship. Mosaic authorship of the Pentateuch was generally accepted until the seventeenth century. At that time Spinoza and those who followed him developed what is called “higher criticism.” One product of higher criticism was a theory concerning the authorship of Genesis and the rest of the Pentateuch called “the documentary hypothesis.” J. Astruc (1753) first suggested the theory that was popularized by G. Wellhausen (1876). According to this theory, Moses did not author the Pentateuch, but rather, it was the product of individuals who lived

much later than Moses. These “authors” or more accurately, redactors combined and supplemented earlier documents into the Book of Genesis. The proponents of this hypothesis have identified four major source documents (J, E, D, P).¹ The “J” represents the Jahweh tradition (or Yahweh) which is typically dated to about 850 B.C. The “E” represents the Elohist tradition which is typically dated to around 750 B.C. The “D” represents the Deuteronomistic tradition which is dated to about 621 B.C. Finally, the “P” represents the Priestly tradition which is dated to around 570 B.C. The Documentary Hypothesis is generally accepted in the scholarly world today,² although a number of Evangelicals still affirm Mosaic authorship.

The Case for Mosaic authorship

Unlike the Book of Genesis, Exodus contains several explicit statements linking the authorship of the book with Moses (17:14; 24:4; 34:27). These texts suggest that at the very least some portions of Exodus were authored by Moses. Since Moses was a participant and eyewitness of the events in the book,³ then it seems reasonable to suppose that he also authored most if not all of the book itself.⁴ References to Moses’ Egyptian education (Exod 2:10; Acts 7:22) suggest that he would have been quite capable of authoring the book. Furthermore, Joshua 8:31 attributes a command from Exodus 20:25 to “the Book of the Law of Moses.” Similarly, the New Testament links Moses with various passages from Exodus (Mark 7:10; 12:26; Luke 2:22–23; cf. Acts 15:21). Little wonder that prior to the eighteenth century there was a general consensus within Judaism and Christianity that Moses was the author of Exodus. We agree with this traditional affirmation of Mosaic authorship.

Date

The issue of dating Exodus is really twofold. First, there is the date of the events contained in the Book of Exodus. Second, there is the issue of the date of the composition of the Book of Exodus. As noted above, we affirm Mosaic authorship of Exodus and that Moses was a participant and eyewitness of the events in Exodus. Therefore, in order to answer the latter we must first answer the former.

¹ What is presented here is the basic form of the hypothesis. Since Wellhausen, a number of refinements and even additional sources have been suggested and identified. These new sources include: K (Kenite, identified by J. Morgenstern, 1927), L (lay, or *Laienschrift*, identified by Eissfeldt, 1922), and S (Mount Seir, R. H. Pfeiffer, 1941).

² Archer has helpfully described “the Documentary Hypothesis in the form of a beautiful Grecian portico supported by five pillars: (1) the criterion of divine names (Jahweh and Elohim) as an indication of diverse authorship; (2) the origin of J, E, and P as separate written documents, composed at different periods of time; (3) the priority of J to E in time of composition; (4) the separate origin of E as distinct from J; (5) the origin of D in the reign of Josiah (621 B.C.).” Gleason Leonard Archer, Jr., *A Survey of Old Testament Introduction*, Updated and rev. ed. (Chicago: Moody Press, 1994), 99.

³ Too much is sometimes made of the use of the third person rather than the first person in Exodus (Moses versus I). This phenomenon may say more about style and convention than anything else.

⁴ It is possible that some redaction took place after Moses’ death (e.g., 6:14–27).

The date of the Exodus is much debated. Two views tend to dominate the discussion, an early view and a late view. Before examining these views, we will briefly survey the main pieces of evidence that both views must take into account. The primary evidence for dating the Exodus is both biblical and extra-biblical.

Primary biblical evidence

The primary biblical evidence includes 1 Kings 6:1; Judges 11:26; Exodus 1:11; 12:40–41 (cf. Gal 3:17); Genesis 15:13 (cf. Acts 7:6); Acts 7:23–36; 13:17–19. The 1 Kings text states that the Exodus occurred 480 years before the fourth year of Solomon’s reign which was also the year that construction began on the temple. The fourth year of Solomon’s reign is generally acknowledged to be about 966 B.C.⁵ According to Exodus 12:40–41, the Exodus occurred 430 years after the Israelites arrived in Egypt (cf. Gal 3:17). In Judges 11:26, Jephthah responds to the king of the Ammonites by noting, “For three hundred years Israel occupied Heshbon, Aroer, the surrounding settlements and all the towns along the Arnon.” This text suggests that the period of Conquest and Judges must include at least three hundred years and that the three hundred years must precede the period of the Monarchy. Exodus 1:11 refers to the building of the store cities of Pithom and Rameses. Thus, if one can identify when these cities were built then it might help identify when the Exodus occurred. In Genesis 15:13, Abraham is told that his future descendants (the Israelites) would “be strangers in a country not their own, and they will be enslaved and mistreated four hundred years” (cf. Acts 7:6). Finally, there are several references in the New Testament which also need to be taken in consideration.⁶ Acts 7:23–36 notes that, Moses’ life consisted of three forty year periods (forty years in Egypt; forty years in Midian, and forty years in the Exodus and Wilderness wanderings). In Acts 13:17–20, Paul makes two chronologically significant statements. (1) The period of wandering in the Wilderness was forty years. (2) That this forty year period added to the time in Egypt and the conquest of Canaan took 450 years.

Primary Extra-Biblical Evidence

The primary extra-biblical evidence includes the Merneptah Stela (ca. 1220), the Amarna letters (ca. 1400), the dating of the destruction of Jericho and the building of the store cities of Pithom and Raamses. The Merneptah Stela refers to a military victory over Israel in Canaan. For, Israel to be defeated in the land they would have to be in the land, and thus after Joshua’s conquest. The Amarna letters refer to a period of chaos caused by a people referred to

⁵ Rather than 966 some suggest 960 or 957.

⁶ Some critical scholars would hold that Acts and Galatians are too far removed from the event to be taken seriously. (Indeed, some critical scholars question the historicity of Acts itself.) But even if Acts were ahistorical and even if Acts and Galatians contain traditions that are late, these traditions are still chronologically closer to the event than the critical scholars themselves. Furthermore, those who hold to a Canon which is both inspired and inerrant must take seriously the evidence in Acts and Galatians.

as the 'Abiru (or Habiru) which some suggest is a reference to the "Hebrews."⁷ Another key to dating the Exodus is dating the destruction of Jericho.⁸ Eminent archaeologists such as John Garstang and Kathleen Kenyon have interpreted the material remains at Jericho quite differently. Garstang's dating of the destruction of Jericho coincides with an early date whereas Kenyon's coincides with the late date. Most archaeologists have sided with Kenyon, but recent reexamination of the evidence by Bryant Woods and others have challenged Kenyon's conclusions. A different type of debate involves the cities of Pithom and Raamses. Here the issue is not so much the interpretation of the material remains (although dating can be an issue) but rather the identification of the place names.

The Late Date View⁹

The late date view typically posits a date in the thirteenth century (ca. 1266 or 1290). This view understands the 480 years of 1 Kings 6:1 symbolically (twelve generations of forty). Interestingly, proponents often then take the twelve and multiply it by twenty-five which is suggested to be a more accurate number for a generation. The result is a period of 300 years or 1266 (300 + 966). Jephthah's three hundred years is also viewed as a non-literal exaggerated generalized number as is the idealized forty year periods of Acts 7:23–36. The 430 year period mentioned in Exodus 12:40–41 is taken literally however. Indeed, proponents of the view argue that if one starts with 1266 and adds 430 years this would place Jacob's entrance into Egypt in the middle of the Hyksos period in which Egypt experienced foreign domination, a more likely milieu. Advocates of the late view also take the reference in Exodus 1:11 to the building of the store cities of Pithom and Ramses literally. The city of Ramses was founded by Seti (1318–1304) and completed by Ramses II (1304–1236) for which it was named. As far as the Merneptah Stele is concerned, late daters suggest that this only indicates that Israel was in Canaan at the time and that the 'Apiru of the Amarna letters does not refer to Israel at all. The archaeological evidence for the destruction of Jericho and other Canaanite cities also point to a late date as well.

The Early Date View

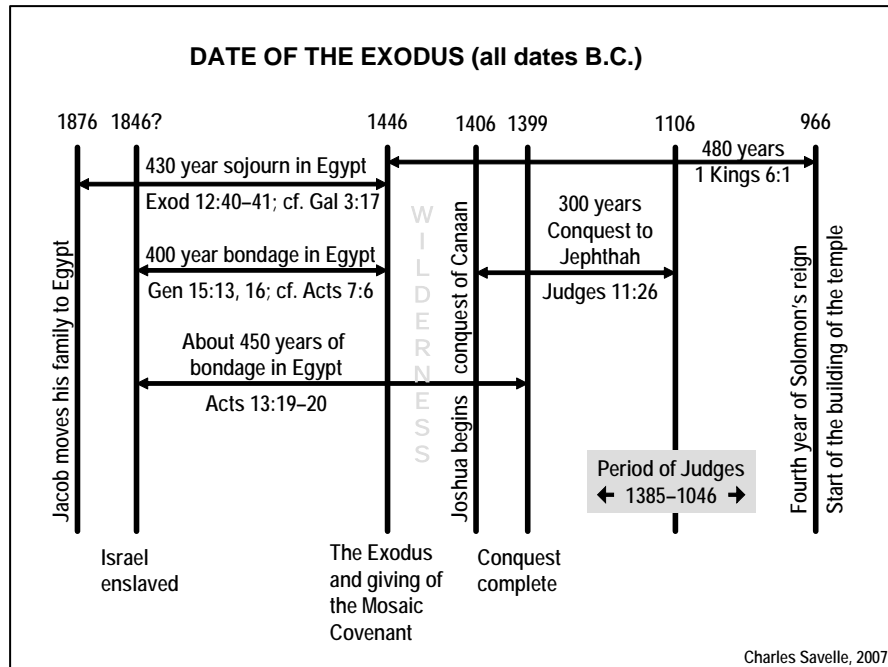
The early date view typically dates the Exodus to about 1446. This date is derived by taking the 1 Kings 6:1 reference to 480 years literally and adding it to the fourth year of Solomon's reign in 966 B.C. Likewise, the 430 years in Exodus 12:40–41 as well as the numbers in the rest of the texts identified above are taken quite literally. (For a visual representation of the chronological data see the diagram below). The early view also understands the Merneptah Stela to refer to Israel not only in Canaan, but well established enough to merit mention on the stela. The Amarna letters provide similar corroboration for an early date. As far as the cities of Pithom

⁷ The identification of the *Habiru* is debated. See Eugene H. Merrill, *Kingdom of Priests: A History of Old Testament Israel* (Grand Rapids: Baker, 1987), 100–8.

⁸ Similar arguments could be made with Hazor and other cities.

⁹ The summary of the views are general in nature. Individual proponents of the view sometimes differ on specific points.

and Ramses are concerned, two explanations are commonly put forward. Some have suggested that these names are anachronistic reflections of later redaction. That is, the original place names were updated to reflect current geography. Another explanation is that the city of Ramses was not named after Ramses II at all, but that Ramses was a name in use well before the time of Ramses II.¹⁰ Advocates of an early date also differ with the late date reading of the evidence regarding the destruction of Jericho and other Canaanite cities. In fact, proponents of an early date suggest that the best reading of the evidence favors an early date. Overall, we suggest that a stronger case can be made for an early date of around 1446 B.C. The remainder of this argument will presume as much.



Historical Setting

The Book of Exodus is set primarily in Egypt and the Sinai Peninsula and covers a period of about four hundred and thirty years (see table below). If one assumes the early date advocated above then a general time line would be as follows. Jacob enters Egypt with his family around 1876, during the reign of Seostris III (1878–1843). Joseph dies about 1806 during the reign of Ammenemes III (1842–1797). Around this time, the Semitic Hyksos gained power in Egypt (1730–1580). Eventually the Egyptians regained control from the Hyksos, and Amoses (1570–1546) founded the eighteenth dynasty. Amosis may also have been the king “who did not know Joseph” (Exod 1:8). His successor Amenhotep I (1546–1526) may have been the Pharaoh who instituted the genocidal policy recorded in Exodus 1:22. Amenhotep I was followed by Thutmoses I (1526–1512) who fathered a daughter Hatshepsut, who may have been the one who rescued the baby Moses (Exod 2:1–10). Hatshepsut also eventually became queen (1503–1483),

¹⁰ Merrill, *Kingdom of Priests: A History of Old Testament Israel*, 70.

followed by Thutmose III (1504–1450), and Amenhotep II (1450–1425). Amenhotep II was the likely Pharaoh of the Exodus.

Period Covered in Exodus¹¹

Exodus	Time	Reference(s)
1:1–22	350 years (430 [1876-1446] - 80 [Moses' birth and sojourn in Midian])	Gen 15:13, 16; Exod 12:40–41; Gal 3:17; Acts 7:6
2:1–15:21	80 years	Exod 7:7; Acts 7:23, 30
15:22–19:2	3 months	Exod 19:1
19:3–40:38	11 months	Num 10:11

Original Audience

If one assumes Mosaic authorship then the original recipients were the Hebrews of the post-Exodus generation. Technically, this generation can be divided into two generations, one which died out in the Wilderness, and the other which ultimately entered the Promised Land. In the case of Exodus it is more likely that the original recipients were specifically the second generation.

Occasion and Purpose

The occasion and purpose of Exodus relates to the Israelites who have come out of Egypt. It must be remembered that those within this generation had their identity formed by slavery in a foreign land. It is not surprising then, that Moses took the occasion in the Wilderness to try and communicate the distinct ethnic and religious heritage of the people. The narrative in Exodus illuminates their religious heritage by carefully connecting the current audience with the Patriarchs and by showing that it is the God of Abraham, Isaac, and Jacob who has now delivered them from bondage physically and spiritually. Furthermore, those who have been delivered are not merely rootless nomads but are now a nation. Keeping this in mind helps to explain the particular emphases in the book. For example, the first major section of the book narrates the deliverance of Israel whereas the second major section consists of instructions and laws designed for the new nation.

Structure

Interpreters have taken several approaches to the structure of Exodus. Some have identified the structure of Exodus along geographical lines as Israel moves from Egypt to Sinai.¹² Others have followed a more event oriented approach which focuses more on the “what” and less

¹¹ Modified from Victor P. Hamilton, *Handbook on the Pentateuch*, 2d ed. (Grand Rapids: Baker, 2005), 136.

¹² See for example Andrew E. Hill and John H. Walton, *A Survey of the Old Testament* (Grand Rapids: Zondervan, 1991), 112.

on the “where.”¹³ Walter Kaiser uses a thematic approach (Divine Redemption [1:1–18:27], Divine Morality [19:1–24:18], Divine Worship [25:1–40:38]).¹⁴ Less common are approaches that structure the book around Moses as the “hero” and Exodus¹⁵ as part of a macro-chiasm of the whole Pentateuch.¹⁶

Message

We suggest that the overall message of the book is, “Redemption by grace is redemption for relationship with YHWH, a relationship which includes both privilege and responsibility.”

Basic Outline

- I. YHWH redeems His people by grace and through His covenantal relationship with the Patriarchs (1:1–18:27).
 - A. The people are prepared for their redemption from Egypt (1:1–4:31).
 - B. Egypt is prepared for the redemption of Israel (5:1–12:36).
 - C. Israel is instructed and protected as YHWH leads them to their ultimate redemption (12:37–15:21).
 - D. YHWH leads and provides for His redeemed people as they travel to Sinai (15:22–18:27).
- II. YHWH’s redeemed people are given the basis for rightly relating to their Redeemer resulting in both privilege and responsibility (19:1–31:18).
 - A. YHWH gives His redeemed people the Sinaitic Covenant (19:1–24:18).
 - B. YHWH gives His redeemed people the tabernacle (25:1–31:18).
- III. YHWH’s redeemed people fail to live up to the privilege and responsibility to which they have been called but YHWH graciously renews the covenant and the tabernacle is built (32:1–40:38).

¹³ See for example Douglas K. Stuart, *Exodus*, ed. E. Ray Clendenen, New American Commentary (Nashville: Broadman & Holman, 2006), 50–2.

¹⁴ Walter C. Kaiser Jr., “Exodus,” in *The Expositor’s Bible Commentary*, ed Frank E. Gaebelein, vol. 2 (Grand Rapids: Zondervan, 1990), 297–99.

¹⁵ See George W. Coats, *Exodus 1–18*, ed. Rolf P. Knierim and Gene M. Tucker, *The Forms of the Old Testament Literature*, vol. 11A (Grand Rapids: Eerdmans, 1999), 15–6.

¹⁶ While many commentators note both micro-chiasms in the book, the issue is further complicated if one considers the Torah/Pentateuch to be a single composition. Dorsey has suggested that there is one macro-chiasm covering Exodus through Joshua as broadly outlined below.

a historical introduction to the Sinai treaty (Gen. 1:1–Exod 19:2)

b Sinai treaty (Exod. 19:3–Num. 10:10)

a’ historical introduction to the Sinai treaty (Num. 10:11–Josh. 24)

David A. Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi* (Grand Rapids: Baker, 1999), 47–102.

- A. Israel sins with the golden calf: the need for renewal (32:1–35).
- B. YHWH renews His covenant with His people: the renewal begins (33:1–34:35).
- C. Israel prepares the tabernacle: the renewal demonstrated (35:1–39:43).
- D. Israel completes the tabernacle: the renewal completed (40:1–38).

Exposition

The Book of Exodus is often divided into two major sections (1:1–18:27 and 19:1–40:38). This division is quite understandable. The first eighteen chapters are primarily narrative, with Moses leading the Israelites out of Egypt and into Sinai. The remaining chapters are a mixture of narrative and instruction related to Israel at Sinai. The first section is concerned with bringing the Lord's people out of Egypt whereas the second section is concerned with bringing Israel into a right relationship with the Lord. But for our part, we suggest that the text has three major movements. First, YHWH redeems His people by grace and through His covenantal relationship with the Patriarchs (1:1–18:27). Second, the YHWH's redeemed people are given the basis for rightly relating to their Redeemer which entails both privilege and responsibility (19:1–31:18). And third, the YHWH's redeemed people fail to live up to the privilege and responsibility to which they have been called, but the Lord graciously renews the covenant and the tabernacle is built (32:1–40:38).

Three Main Themes:

Redemption (1–18) — The Passover/Red/Reed Sea

Righteousness (19–24) — The Law

Reverence (25–40) — The Tabernacle

- I. **YHWH redeems His people by grace and through His covenantal relationship with the Patriarchs (1:1–18:27).**
 - A. The people are prepared for their redemption from Egypt (1:1–4:31).
 - 1. The people are prepared for a deliverer (1:1–22).
 - 2. A deliverer (Moses) is prepared (2:1–22).
 - a. Moses is born and rescued by Pharaoh's daughter (2:1–10).
 - b. Moses' deliverance of a Hebrew slave by killing an Egyptian taskmaster results in his fleeing Egypt for Midian (2:11–15).
 - c. Moses settles down in Midian (2:16–22).
 - 3. Moses is called to deliver Israel (2:23–4:31).

- a. YHWH's concern for His people sets the stage for His deliverer Moses (2:23–25).
 - b. Moses is called in Midian (3:1–22).
 - c. Moses resists YHWH's call but YHWH persists (4:1–17).
 - d. Moses returns to Egypt (4:18–31).
- B Egypt is prepared for the redemption of Israel (5:1–12:36).
1. YHWH confronts Pharaoh through His deliverer Moses (5:1–6:13).
 - a. The confrontation with Pharaoh leads to greater oppression for Israel (5:1–14).
 - b. Israel protests against the Egyptians and Moses and Aaron (5:15–21).
 - c. Moses confronts YHWH (5:22–23).
 - d. YHWH reassures Moses that He will remember His covenant promises with Israel (6:1–13).
 2. Parenthetical insertion of the genealogy of Aaron and Moses (6:14–27).
 3. Moses is reassured concerning his role as deliverer (6:28–7:7).
 4. YHWH confronts Pharaoh with a miraculous sign (7:8–13).
 5. YHWH redeems His people through ten supernatural plagues (7:14–12:36).
 - a. First plague: water turned to blood (7:14–25).
 - b. Second plague: frogs infest the land (8:1–15).
 - c. Third plague: gnats infest the land (8:16–19).
 - d. Fourth plague: flies infest the land (8:20–32).
 - e. Fifth plague: livestock die (9:1–7).
 - f. Sixth plague: boils break out on people and animals (9:8–12).

- g. Seventh plague: hail storms cover the land (9:13–35).
- h. Eighth plague: locusts infest the land (10:1–20).
- i. Ninth plague: darkness covers the land (10:21–29).
- j. Tenth plague: death of the firstborn (11:1–12:36).
 - 1) The tenth plague is announced (11:1–10).
 - 2) Instructions regarding the Passover (12:1–13).
 - 3) Instructions regarding Unleavened Bread (12:14–20).
 - 4) Moses instructs the leaders of Israel to follow the Passover instructions and they obey (12:21–28).
 - 5) The tenth plague strikes the Egyptians but Israel is protected (12:29–30).
 - 6) Israel is released from the Egyptians (12:31–36).

#	Plague	Ref.	Egyptian Deity
1	Nile to blood	7:14–25	Khnum: Guardian of the Nile Hapi: spirit of the Nile Isis: Goddess of the river
2	Frogs	8:1–15	Heqet: frog-headed god of resurrection
3	Gnats	8:16–19	Set: god of the desert
4	Flies	8:20–32	Re: sun god represented as a fly
5	Death of cattle	9:1–7	Hathor: cow-headed mother goddess Apis: bull of god Ptah; symbol of fertility Mnevis: sacred bull of Heliopolis
6	Boils	9:8–12	Imhotep: god of medicine
7	Hail	9:13–35	Nut: sky goddess Isis: goddess of life Seth: protector of crops
8	Locusts	10:1–20	Isis: goddess of life Seth: protector of crops
9	Darkness	10:21–29	Re, Aten, Atum, Horus: sun gods
10	Death of firstborn	11:1– 12:36	Min: god of reproduction Heqet: goddess of childbirth Isis: goddess protector of children Pharaoh himself

- C. Israel is instructed and protected as YHWH leads them to their ultimate redemption (12:37–15:21).
1. The Israelites are instructed as they leave Egypt (12:37–13:16).
 - a. The Exodus is summarized (12:37–41).
 - b. The Israelites are instructed to observe the Passover as a memorial of the Exodus (12:42–51).
 - c. The Israelites are instructed concerning consecration of the firstborn and the Feast of Unleavened Bread (13:1–16).
 2. YHWH protects His people by leading them through the Wilderness way (13:17–22).
 3. YHWH delivers His people at the Red/Reed Sea (14:1–15:21).
 - a. The Egyptians threaten YHWH’s people at the “Reed Sea” (14:1–14).
 - b. YHWH delivers His people at the “Reed Sea” (14:15–31).
 - c. YHWH’s deliverance is extolled (15:1–21).
 - 1) The Song of Moses (15:1–18).
 - 2) The response of Miriam (15:19–21).
- D. YHWH leads and provides for His redeemed people as they travel to Sinai (15:22–18:27).
1. YHWH provides water for His grumbling people at Marah and Elim (15:22–27).
 2. YHWH provides manna and quail to His grumbling people (16:1–36).
 3. YHWH provides water to His grumbling people at Rephidim (17:1–7).
 4. YHWH provides Israel with a victory over Amalek at Rephidim (17:8–16).
 5. YHWH provides Jethro to help Moses set up an administrative structure for His people (18:1–27).

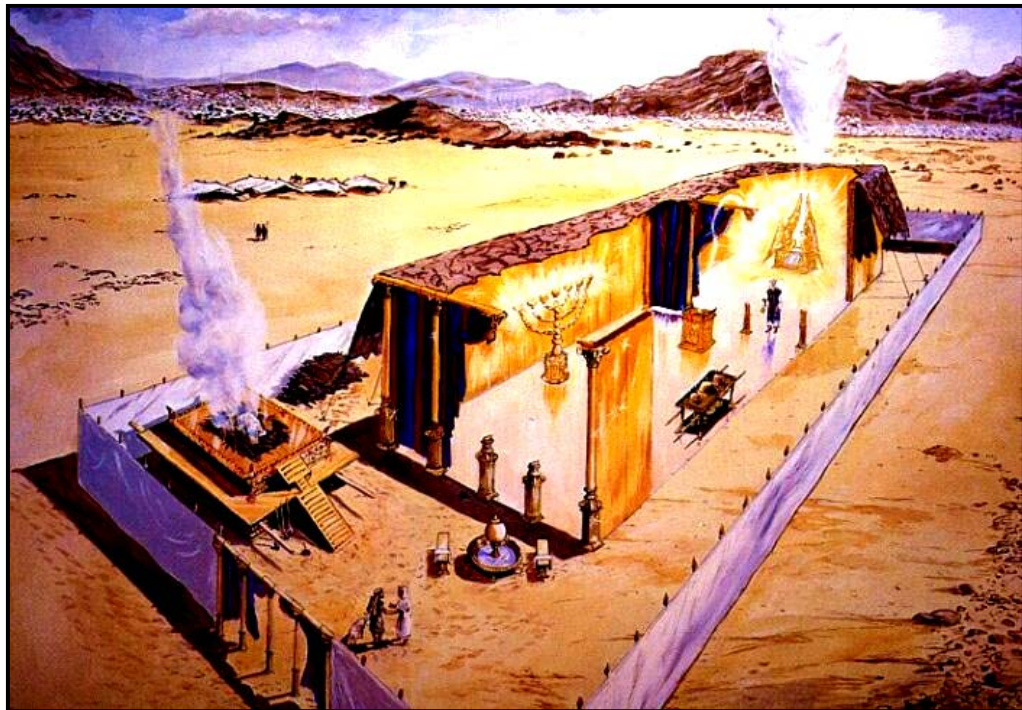
II. YHWH's redeemed people are given the basis for rightly relating to their Redeemer resulting in both privilege and responsibility (19:1–31:18).

In chapter 19 YHWH's redeemed people are prepared to receive the covenant. Many have noted the similarity of chapters 19–24 with covenant forms observed in Hittite and Assyrian Suzerain-Vassal treaties from the fourteenth and thirteenth centuries and seventh and sixth centuries respectively. The following table illustrates this point.

<u>Suzerain-Vassal Element</u>	<u>Corresponding Text</u>
Preamble	Exod 20:2a
Historical prologue	Exod 20:2b
General stipulations	Exod 20:3–17
Specific stipulations	Exod 20:22–23:33
Deposit and periodic	Exod. 25:16, 21
Invocation of witnesses	(Deut 30:19; 31:28)
Curses and blessings	(Deut 27–28)
Vassal's oath of allegiance	Exod 24:3
Solemn ceremony	Exod 24:4–11

- A. YHWH gives His redeemed people the Sinaitic Covenant (19:1–24:18).
1. YHWH's redeemed people are prepared to receive the covenant (19:1–25).
 2. YHWH's redeemed people are given the Decalogue (20:1–17).
 3. YHWH's redeemed people respond in fear but the Lord graciously provides the means to approach Him (20:18–26).
 4. YHWH's redeemed people are given the Book of the Covenant (21:1–23:33).
 - a. The prologue to the Book of the Covenant (21:1).
 - b. Instruction regarding servants (21:2–11).
 - c. Instruction regarding homicide (21:12–14).
 - d. Instruction regarding kidnapping and the cursing of parents (21:15–17).
 - e. Instruction regarding violence, death, and injury (21:18–27).
 - f. Instruction regarding the treatment and control of animals (21:28–36).

- g. Instruction regarding property (22:1–17).
 - h. Instruction regarding personal and social conduct and responsibility (22:18–23:9).
 - i. Instruction regarding Sabbaths and annual feasts (23:10–19).
 - j. Instruction regarding behavior during the Conquest (23:20–33).
5. The Sinaitic Covenant is ratified (24:1–18).
- a. The people are sprinkled with the blood of the covenant (24:1–8).
 - b. YHWH appears before the leaders of Israel (24:9–11).
 - c. YHWH appears before Moses on Mount Sinai (24:12–18).
- B. YHWH gives His redeemed people the tabernacle (25:1–31:18).



Source Unknown

1. Moses is instructed regarding the collection of the materials for the tabernacle (25:1–9).
2. Moses is instructed regarding the furnishings of the tabernacle (25:10–40).
 - a. Instructions regarding the ark and atonement cover (25:10–22).

- b. Instructions regarding the table of the Bread of the Presence (25:23–30).
 - c. Instructions regarding the golden lampstand (25:31–40).
3. Moses is instructed regarding the tabernacle (26:1–37).
 - a. Instructions regarding the curtains (26:1–14).
 - b. Instructions regarding the frame (26:15–30).
 - c. Instructions regarding the inner veil and outer screen (26:31–37).
4. Moses is instructed regarding the altar of burnt offering (27:1–8).
5. Moses is instructed regarding the courtyard (27:9–19).
6. Moses is instructed regarding the lampstand (27:20–21).
7. Moses is instructed regarding the priest's garments (28:1–43).
8. Moses is instructed regarding the consecration the priests (29:1–37).
9. Moses is instructed regarding the daily offerings (29:38–46).
10. Moses is instructed regarding the altar of incense (30:1–10).
11. Moses is instructed regarding the census ransom (30:11–16).
12. Moses is instructed regarding the bronze laver (30:17–21).
13. Moses is instructed regarding anointing oil (30:22–33).
14. Moses is instructed regarding the making of the incense (30:34–38).
15. Moses is instructed regarding the appointment of the craftsmen who will build the tabernacle (31:1–11).
16. Moses is given the laws of the Sabbath (31:12–17).
17. Moses is given the tablets of testimony (31:18).

III. YHWH's redeemed people fail to live up to the privilege and responsibility to which they have been called but YHWH graciously renews the covenant and the tabernacle is built (32:1–40:38).

- A. The people sin with the golden calf: the need for renewal (32:1–35).
 - 1. Aaron and the people sin (32:1–10).
 - 2. Moses intercedes on behalf of Israel (32:11–14).
 - 3. Moses breaks the tablets of testimony and disciplines the people with the help of the Levites (32:15–29).
 - 4. Moses intercedes again on behalf of Israel (32:30–32).
 - 5. YHWH punishes but does not destroy Israel (32:33–35).

- B. YHWH renews His covenant with His people: the renewal begins (33:1–34:35).
 - 1. YHWH renews His promise with His people (33:1–6).
 - 2. YHWH meets with Moses in the tabernacle (33:7–11).
 - 3. YHWH affirms His relationship with Moses (33:12–23).
 - 4. Moses remakes the tablets of testimony (34:1–9).
 - 5. The covenant is renewed (34:10–28).
 - 6. Moses' face reflects YHWH's glory as a sign to Israel (34:29–35).

- C. Israel prepares the tabernacle: the renewal demonstrated (35:1–39:43).
 - 1. The people are instructed to keep the Sabbath in preparation for building the tabernacle (35:1–3).
 - 2. Materials are gathered for the building of the tabernacle (35:4–9).
 - 3. Workers are gathered for building the tabernacle (35:10–19).
 - 4. Israel responds, providing both material and craftsmen (35:20–36:7).
 - 5. The tabernacle is constructed (36:8–38).

6. The ark is constructed (37:1–9).
 7. The table of showbread is constructed (37:10–16).
 8. The golden lampstand is constructed (37:17–24).
 9. The altar of incense is constructed (37:25–28).
 10. The anointing oil and incense are manufactured (37:29).
 11. The altar of burnt offering is constructed (38:1–7).
 12. The bronze laver is constructed (38:8).
 13. The courtyard of the tabernacle is constructed (38:9–20).
 14. The materials for building the tabernacle is enumerated (38:21–31).
 15. The garments of the priests are made (39:1–43).
- D. Israel completes the tabernacle: the renewal completed (40:1–38).
1. The tabernacle is completed (40:1–33).
 - a. YHWH commands Moses to set up the tabernacle (40:1–16).
 - b. Moses obeys and sets up the tabernacle (40:17–33).
 2. The glory of YHWH fills the tabernacle (40:34–38).