

THE BOOK OF EXODUS

THE DIVINE POWER, HOLINESS, AND WISDOM

I. THE EXDOUS (1 - 18)

Projected-- 1 - 4

Obstructed-- 5 - 11

Effectuated-- 12 - 18

II. THE LAW (19 - 24)

“Commandments”-- Moral

“Judgments”-- Social

“Ordinances”-- Religious

III. THE TABERNACLE (25 - 40)

Designed-- 25-31

Delayed--32-34

Completed--35-40

I. THE EXDOUS (1 - 18)

PROJECTED -- THROUGH MOSES (1 -5)

How Necessitated

- A. Israel's expansion in Egypt (1:1 - 12)
- B. Israel's oppression by Egypt (1:13 -22)

How Anticipated

- A. Moses' preparation in Egypt (2:1 - 15)
- B. Moses' preparation in Midian (2:16 -24)

How Precipitated

- A. The new message from God (3:1 - 4:17)
- B. The new mission from God (4:18 - 31)

OBSTRUCTED-- BY PHARAOH (5-11)

The Eight Requests

5:1-3; 7:10; 7:15-18; 8:1-4; 8:20-23; 9:1-4; 9:13-19; 10:1-6

The Eight Refusals

5:2; 7:13; 7:22-23; 8:15, 19; 8:32; 9:7, 12; 9:34-35; 10:11, 20, 27

The Ten Requisites

7:20; 8:6; 8:16; 8:24; 9:3; 9:10; 9:22; 10:12, 11:5

EFFECTED—BY JEHOVAH (12-18)

Goshen to Red Sea

- A. The Passover and memorials (12:1 -13:16)
- B. The Leading out of Israel (13:17-22)

Through Red Sea

- A. Egyptian pursuit of Israel (14:1-12)
- B. Israel saved: pursuers dead (14:13 -31)

Red Sea to Sinai

- A. One month: to Desert (15:1-16:1)
- B. Two weeks: to Sinai (16:1-18:27)

II. THE LAW (19-24)

“COMMANDMENTS” (Governing Moral Life—19-20)

The terms of the Sinai Covenant submitted (19:3-6)

The terms of the Sinai Covenant accepted (19:7-8)

The two parties to the Covenant meet-- (1) Israel (19:9-17)

The two parties to the Covenant meet-- (2) God (19:18 -25)

The ten commands-- spiritual basis of Covenant (20:1-17)

The earthen altar-- outward symbol of Covenant (20:18 -26)

“JUDGMENTS” (Governing Social Life—21-23)

Concerning masters and servants (21:1-11)

Concerning physical injuries (21:12-36)

Concerning property rights (22:1-15)

Concerning various evil practices (22:16-23:9)

Concerning national Sabbaths and Feasts (23:10-19)

Concerning national relationships (23:20-33)

“ORDINANCES” (Governing Religious Life-- 24)

Note: The “Ordinances” (which are contained in the instructions regarding the Tabernacle), really begin in the next chapter (25). We include them here to set off the threefold nature of the Law, and because they also were part of the Divine communications to Moses during the forty days in the Mount, mentioned at the end of the present section (24:12-18).

III. THE TABERNACLE (25- 40)

DESIGNED (25-31)

Ark-- Table-- Candlestand (25)

Curtains-- Boards— Veils (26)

Brazen Altar-- Hangings-- Oil (27)

Priests Garments and Consecration (28-29)

Incense Altar-- Layer-- Anointing Oil (30)

The Workmen-- The Sabbath Sign (31)

DELAYED (32-34)

Israel's lapse into idolatry (32:1-14)

Disciplinary Judgment (32:15-29)

Intercession of Moses (32:30-35)

Israel rebuked and tested (33:1-11)

Moses reassured (33:12-23)

The further 40 days in the Mount (34)

COMPLETED (35-40)

The materials subscribed (35)

The framework and hangings (36)

The Tabernacle furniture (37-38)

The Priesthood garments (39:1 -31)

Worked Finished: Tabernacle erected (39:32-40:33)

The Tabernacle filled with Divine presence (40:34-38)

THE BOOK OF EXODUS

Exodus, the second book of the Bible, is a very exciting and wonderful book. It is here in Exodus that we see the outgoing of Israel from Egypt. This was an entire race of people suddenly flinging away the shackles of a generations-long servitude, migrating to a new country, and a new corporate life. It is here that we have the giving of the law and the enouncing of the Mosaic Covenant. Here we see the erecting of that marvelously symbolic structure- The Tabernacle.

In Exodus, Moses grows up before our eyes and goes forth to His mighty task. It is here that we mark the transition of the Israelites from being merely a plurality of kindred tribes into one nation divinely adopted, constituted and conditioned as such at Sinai. Is there in history a more amazing spectacle than the Exodus or a more August and solemn revelation of God than at Sinai? Is there a more significant piece of architecture than the Israelite Tabernacle or, a greater human figure than Moses or, a more influential period in any nation's history than the founding of Israel's theocracy? All this is found in Exodus. But even more, its contents, a striking and vital record, was written for our learning and we would do well to study it carefully.

Structure and Contents

The title "Exodus," which means outgoing accurately, conveys the main subject of the book. But, there are two other subjects associated with it; namely, "The Law" and "The Tabernacle." These were a direct outcome of The Exodus and complementary to it. Therefore, the book naturally divides into three main parts.

In part one, which covers chapters 1- 8, we have the account of *The Exodus*. This is the Historical section of the book. In part two, which covers chapters 19 - 24, we have the giving of *The Law*. This is the Legislative section. Then, part three, which covers chapters 25- 40, deals with *The Tabernacle*. This is the Ecclesiastical section.

These are the three main divisions of Exodus, see them all together and commit them to memory.

Part	Title	Chapters	Theme
1	The Exodus	1-18	Historical
2	The Law	19-24	Legislative
3	The Tabernacle	25-40	Ecclesiastical

Please note that each of these three main divisions break up into three subsidiary parts:

- The Exodus, “projected” (1-4), “obstructed” (5-11), “finally effected” (12-18).
- The Law, commandments: moral, judgments: social and ordinances: religious.
- The Tabernacle, “designed” (25-31), “delayed” (32 -34), “completed” (35- 40).

This three-fold plan suggests to us the principal significance of this book. In The Exodus, we see the *power* of God strikingly demonstrated. In The Law, the *holiness* of God is exposed. In The Tabernacle, the *wisdom* of God is revealed. Now, we have already discovered that the outstanding significance of Genesis is the Divine Sovereignty. How fitting it is that we should now see in this book of “Exodus,” the Divine Power, Holiness, and Wisdom outstandingly exhibited. Let’s consider them briefly regarding Israel and see what we can learn. In the Exodus, we see Israel being brought to a new *condition* – of freedom. In the Law we see Israel being brought to a new *constitution* –that of the theocracy. In the Tabernacle we see Israel being brought to a new *conception* – of worship, and of God. By the Exodus they are brought *out* – to new liberty. By the Law they are brought *under* – a new government. By the Tabernacle they are brought *into* – a new fellowship.

These things speak to the people of God, in all times, of the basic principles underling the Divine dealings with us. Here in the Exodus, the Law, and the Tabernacle, is redemption, reconstruction, and reconciliation. Here is life, law, love. The Exodus, leads to a new and fuller *life*. Sinai conditions the new life by the one perfect *law*. The Tabernacle leads to the transcendent magnificent *love* behind those.

Fundamentally speaking, liberty without law is licensed (would allow for any practice right or wrong). Responsibility without freedom is bondage. Liberty and responsibility together, without privilege- without rewards and punishments- lack motive and meaning.

Here in the Exodus, we see that God provided for Israel, in the Exodus, *liberty*; in the Law, *responsibility*; in the Tabernacle, *privilege*. Consider how all this relates to you and me as believers by studying the following Scripture passages:

Romans 6:1-14 & Galatians 5:1 *Our new condition of freedom gives us liberty which leads to a new and fuller life.*

Romans 8:9-14 *Our new constitution gives us responsibility. A new life conditioned by the law of the Holy Spirit.*

Romans 5:6 - 11 & John 3:16 *Our new concept of worship and God gives us privilege that speaks volumes of the sublime love behind both our new life: salvation and our new conditions: sanctification.*

I think you will agree that Exodus is an exciting and wonderful book. May God bless you and help you as you study it. Carefully note, the exodus became the Old Testament standard of God's power to deliver His people. This is well supported by Scripture. Micah 7:15 is a good example, "*According to the days of thy coming out of the Land of Egypt will I show unto Him marvelous things.*" (KJV)

However, when we get to the New Testament, we find that the Old Testament standard (The Exodus) is superseded by a greater manifestation of Divine Power through Christ (see Ephesians 1:17 - 20). For further study, we have included a separate outline for each of the three main divisions.

Note: The treasure is great- so dig deep.