



2. The Exodus. The Book of Exodus. Moses. Sinai. God's Presence.

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Study questions:

- What is the main doctrinal emphasis of Exodus through Deuteronomy? How does it compare with that of Genesis?
- What are the major/significant theological themes of Exodus?
- What is the significance of God revealing his name to Moses?
- How is God present with his people in Exodus?
- In what sense is the birth of Israel at Sinai also the birth of the kingdom of God? At what sense is the kingdom of God generated with Israel's response to the presence of God?

Memory: Exodus 19:4-6

Exodus

The Exodus of Israel from Egypt is the central event of the Hebrew Bible. This act of redemption by God became the foundation for Israelite faith and practice reflected in the many Old Testament allusions to the Exodus as the basis for obedience to the covenant, proper ethical treatment of others, the establishment of the sovereignty of God, a national dateline marking the nation's history, and a standard for the measurement of all subsequent events. For the Christian, the Exodus serves similar functions, pointing to the important work of redemption as seen in the New Testament's record of the death, burial, and resurrection of Jesus Christ.¹

--Randall Bailey

1. Title:

¹ Randall Bailey, "Pentateuch," in *Old Testament Introduction*, ed. Terry Briley, Paul Kissling, and Mark Mangano, The College Press NIV Commentary (Joplin, MO: College Press Pub., 2005), 122.

The title in the Hebrew Bible is *שְׁמוֹת וְאֵלֶּה* *Weeleh Shemot*, which means “And these are the names.” These are the first two words in Exodus. It connects Exodus to the book of Genesis focusing on the repetition of the names and families which appear throughout Genesis.

The name in the English Bible comes from the Septuagint *ἔξοδος* (*exodon*, “exodus”) and means “to go out.” This underscores the major theme of the book, God’s deliverance of his people.

2. Author: Moses or an anonymous author. Many attribute the book to Moses. Could be correct.

3. When: 1400? Or 1220?

Date of the Exodus: This is the most difficult critical question of Exodus. It is also one of the most difficult questions of the OT. When did the exodus occur?

Perhaps, 1427 BC. This fifteenth-century date is based on the traditional biblical record, not the archaeological record. It is based on 1 Kings 6:1 that says that Solomon began to construct the temple 480 years after the Exodus of Egypt. We can date Solomon and count backwards. The fourth year of the reign of Solomon was 947. Add 480 to 947 and walla, we have 1427. According to this date, the pharaoh of the Exodus would be identified as Amenhotep II (1450-1424 BC), who reigned during Egypt’s eighteenth dynasty.

However, the archaeological record differs from the biblical record. It is very difficult to harmonize the two. A date in the thirteenth century fits better with the archaeological data. Exodus 1:11 mentions Pithom and Rameses as the store cities of the Pharaoh. Many archaeologists equate these with Pi-Rameses constructed by Seti I or Rameses II in the thirteenth century. This places the date of the Exodus around 1260 and the conquest of Canaan at 1220.

The last king of the 18th dynasty was Tut-unkhamud who died without an heir. Ramses I (reigned 1292–90 BC) started a new dynasty. Moved the capital from southern Egypt to the north to the delta region. Joseph’s descendants were in the Delta region. Ramses did not recognize them as citizens of Egypt.

The book of Exodus covers the history of Israel from the conclusion of Genesis (the death of Joseph) through the Exodus from Egypt to the foot of Mt. Sinai.

A key verse of the transition from Genesis to Exodus is 1:8, “Then a new king, who did not know about Joseph, came to power in Egypt.” The Hebrews became an unwanted people. At the new capital Pharaoh oppressed the Hebrews to keep them from multiplying. However, he could not stop their growth. Why? Because of God’s promise of progeny. Nothing Pharaoh could do to stop the fruitfulness of the Hebrews because it was God fulfilling his promise. Pharaoh tried to get the midwives to kill the newborn infants, but the Hebrew women were strong and had children before the midwives arrived.

4. Major Themes:

(1) Deliverance. The major theme of the book is God's deliverance of his people. The Exodus from Egypt become the domination salvation/deliverance theme of the OT.

(2) Presence. God is present with his people. This was symbolized in the fire of the burning bush, the leading of the people with "a cloud by day and a pillar of fire by night," the tabernacle, the ark of the covenant, and the giving of the law on Sinai.

The presence of God is seen in the stories of theophany. A theophany is an appearance of God for example in the burning bush of Exodus 3.

(3) Covenant. The book also highlights the covenant of God with his people. God establishes his covenant with his people at Sinai.

(4) Rebellion. Yet, in the midst of God delivering his people and establishing a covenant with them, the descendants of Abraham continue to rebel against God. They grumble. They murmur. They complain. They even make an idol and worship it.

(5) Gospel and Law. Another major theme is the relationship between "the gospel and the Law." Brevard Childs writes, "For the theologian the book of Exodus provides a classic model by which to understand the proper relation between 'gospel and law'. The election of Israel was not conditional on obedience to the law (20:2), but derived solely from the mercy and kindness of God (19:4). Nevertheless, obedience to the will of God is constitutive of being the people of God and fulfils the purpose of election (19:5). Failure to respond in faith carries with it a special measure of divine judgment (34:6f)."²

A Foundational Book

Exodus, more than any other book, is the first book of the Old Testament. It is the foundational book of the Old Testament. 5 reasons for this:

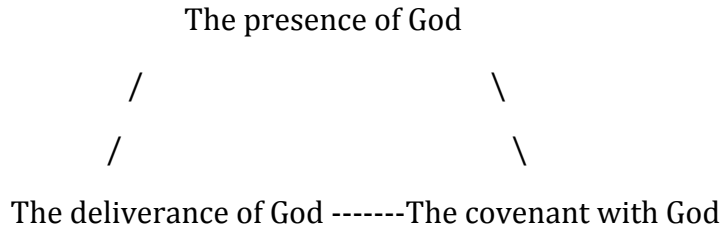
1. It contains the birth of God's people as his special people.
2. It contains the account of the first of God's two great biblical salvific acts. (1) the Exodus (2) The cross.
3. Contains the account of God's covenant with humanity.
4. It contains an account of God's mercy after the first of a long session of betrayal. The Golden calf, the God forgives.

² Childs, p. 177.

5. It contains the first presentation of a burning theological conviction that is foundational, namely, God is real and he is vitally present among his people.

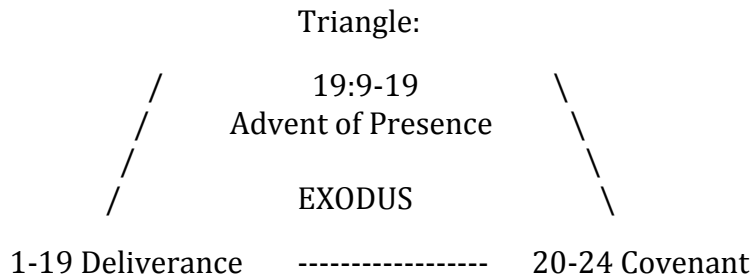
The Theological Triangle of Exodus

The Theological Triangle of Exodus. Three Great Themes in Exodus.



These three themes are woven together in Exodus. God is present with his people so he delivers them from Exodus. He is present with his people so he makes covenant with them. The people respond to the presence of God in covenant. The people continue to remember the presence of God in the deliverance. presence to deliverance. From presence to covenant.

Ex. 19:9-19. Apex of the Book of Exodus. Presence—Deliverance—Covenant.



The three great presence passages in Exodus are Exodus 3, 19, and 34. If you know these, then you know Exodus. You also know the theology of the Bible.

The Bible is a theological book. It is a book from faith to faith. Our own faith is non-demonstrative, not provable. Faith meets faith. The bible is an insider's book. We must be the demonstrators of the book. Does our faith depend on what is seen? God stands aside and lets us decide. God acts like a father. A father would love a child and build a fence around him and not let anyone get to him. God loves us and removes the fence.

The chapters of the Presence of God are Ex. 3-4, 19-20 (24), (32) 33-34. The main passages are 3, 19, 34. Exodus 19 is THE main passage.

5. Genre/Literary Style. Narrative 1-20. Law 21-40.

The narrative material in Exodus is found in Exodus 3-20:20, 24, 32, and 34. All of the narrative history of the Bible can be found in three units:

A. Genesis, Exodus, Leviticus, Numbers. The Tetrateuch. Places: The beginning of the family of humanity. Call of Abraham to the edge of the Jordan.

B. Deut. – 2 Kings (minus Ruth). Preparatory review. Edge of Jordan to Babylonian Captivity.

C. Ezra, Nehemiah, 1 & 2 Chronicles. From Adam to the second temple.

6. Outline/Structure:

Divisions: A bifid (two-fold) structure.

I. 1-18. Covers the journey to Sinai.

1-15. Exodus from Egypt.

15:22-18:27. Wilderness Wanderings.

II. 19-40. covers the giving of the law at Sinai.

This giving of the law continues throughout Leviticus. Exodus 20-Lev. 27 gives the full coverage of the law.

Exodus 20-23 = The Book of the Covenant. Ethics.

Exodus 25-31. Instruction Given.

Exodus 35-40. Instruction Carried Out. Worship.

Outline:

I. Israel in Egypt. 1:1-13:16.

(1) Account of oppression in Egypt.

(2) Birth and growth to young manhood of Moses.

(3) Flight of Moses to Midian and his call.

(4) Moses returns to Egypt in reluctant response to God's call.

(5) A series of confrontations with Pharaoh and the resultant 10 mighty acts.

(6) The account of the Exodus from Egypt and the feast of the Passover and unleavened bread.

II. Israel in the Wilderness. 13-17-18:27.

(1) Continues in the narrative of escape.

(2) Account of the deliverance at the sea. The most symbolic event of Israel's salvation. The point of this event is that God delivered his people. That is the only explanation.

(3) Exodus 15. Celebration of the victory at sea.

(4) trials and testing of dry and barren wilderness. Manna = what is it?

(5a) Meeting with Jethro. Ex. 18.

(5b) How to apply the principles of the Torah to problems of covenant living.

III. Israel at Sinai. (19:1-40:38)

- (1) Arrival at Sinai and Theophany at Sinai.
- (2) Revelation of the 10 Commandments.
- (3) The book of the Covenant inserted here.

20:22-23:33 = Book of the Covenant.

The 10 Commandments. Probably was just one word for the 10 fingers. The Sabbath and honor father and mother were most expanded because they were the most Holiness Code – Lev. 17-26 is like the book of the covenant in its form.

- (4) People’s reaction to the theophany at Sinai.
- (5) Ex. 25. The organization or compilation of covenant.
- (6) Ex. 25-31 Instructions for medium of worship.

Narrative—	19-20:21	24	32-34
Inserted Material—	20:22-23:33	25-31	35-40
	Book of the Covenant	Priestly Cultic material	

- (7) First disobedience of God’s People. Ex. 32.
- (8) Ex. 33 God’s judgment and grace.
- (9) Ex. 34. Renewal of covenant.
- (10) Ex. 35-40. The implementation of instructions given in 25-31.

7. Teaching/Commentary:

Exodus 3: The Call Chapter. Theophany and Call. Presence-response.

Ex. 3-4. The call of Moses, but also the revelation of the presence of God to Moses. What happens to Moses at Sinai at Ex. 3-4 happens to all the people in Exodus 19 at Sinai. God wants to get his people to Sinai so he can display his presence to them.

- (1) Identification. God reveals himself to Moses.
- (2) Authority. God gives Moses authority.
- (3) Call. God calls Moses.

After the call of Moses, we have: (1) the 10 Mighty Acts. (2) The deliverance at the sea (3) the guidance and provision in the wilderness (4) Ex. 19 The theophany of God to all his people. All of these mighty acts/mighty deed are God’s demonstration to his people that he is present with them. ³

³ God appears to all his people in Ex. 19:9-19, Ex. 20:18-20, Deut. 4:9-14, Deut. 4:32-40, Deut. 5:5, and Deut. 5:22-31.

God shows himself to Moses before he calls Moses. That's the right order of things. First we see the greatness of God, then we respond to his greatness.

The main event is the revelation of God to Moses on Sinai. God is present in the burning bush.

Vss. 1-4:

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. ² There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. ³ So Moses thought, "I will go over and see this strange sight—why the bush does not burn up."

⁴ When the Lord saw that he had gone over to look, God called to him from within the bush, "Moses! Moses!"

And Moses said, "Here I am."

Vs. 1. Horeb = Sinai. Angel = מַלְאֲכַי וְהוֹדִיָּהּ malach yahweh, a messenger of God. Angel many times means God and he is his own messenger. So you have times when a patriarch is talking to an angel in one sentence, then in the next sentence he is speaking with the Lord. That's okay. Don't get thrown by that. The messenger is sometimes just a messenger, and at other times the messenger is the Lord himself. Angel means messenger. So when you see angel, you could translate it as messenger.

Vs. 2. The flame = symbol of theophany. Theophany is the appearance of God. Here is a crucial passage of the presence of Yahweh, which is a central theme throughout the OT. God is present in the burning bush.

Vss. 5-6

⁵ "Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground." ⁶ Then he said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." At this, Moses hid his face, because he was afraid to look at God.

Vs. 5. Karav = "to draw near, to come near." meaning "to come near to God." Don't get to near the presence of God.

Vs. 6. Moses hid his face. He feared look at Elohim.

Vss. 7-10.

⁷ The Lord said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned

about their suffering. ⁸ So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. ⁹ And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. ¹⁰ So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.”

Vs. 7. Cry for help. This is seen over and over.

Vs. 8. Notice the recurring loaded phrases in the Bible. Bible was an oral book. Uses phrases that are easy to remember.

Durham writes, “The urgency of the need is matched by the power of Yahweh’s expression; he has ‘come down,’ that is, from the place of his dwelling above the heavens to this place of his appearance to Moses, and he is about “to snatch” his people forth from the grip of Egyptian power. This verb, נָצַל, means “to tear away from, to snatch forth,” often in the OT with overtones of violence in rescue.”⁴

Vss. 11-12:

¹¹ But Moses said to God, “Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?”

¹² And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.”

Vs. 11. Theme = ordinary become mighty, small become great. Moses a shepherd goes to Pharaoh. God’s grace fills up Moses and makes him a force to be reckoned with. Same with the Jewish nation. Same with Isaiah or Jeremiah. God can remake anyone. David was the lowest in his family. Jesus was from Nazareth. Disciples were fishermen, common, ordinary, unschooled men.

Durham writes, “In these verses, the presentation of the tetragrammaton is only introduced. Moses objects, מִי אֲנִי “Who am I, ... that I ... that I ...?” and God answers, שִׁי אֶהְיֶה עִמָּךְ “the point is, I AM with you.” Who Moses is is not the question; it is rather, who is with Moses?⁵

Vs. 12. “I will be with you.” This is the response to an excuse. “This will be the sign. Go to the mountain. Moses has to get back to Sinai so that he can let all the people know God.

⁴ John I. Durham, Exodus, vol. 3, Word Biblical Commentary (Dallas: Word, Incorporated, 1998), 32.

⁵ John I. Durham, Exodus, vol. 3, Word Biblical Commentary (Dallas: Word, Incorporated, 1998), 33.

Vss. 13-22. Yahweh's Name. Its Revelation, Meaning, and Importance.

¹³ Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?"

¹⁴ God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"

¹⁵ God also said to Moses, "Say to the Israelites, 'The Lord, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.' This is my name forever, the name by which I am to be remembered from generation to generation.

¹⁶ "Go, assemble the elders of Israel and say to them, 'The Lord, the God of your fathers—the God of Abraham, Isaac and Jacob— appeared to me and said: I have watched over you and have seen what has been done to you in Egypt. ¹⁷ And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites—a land flowing with milk and honey.'

¹⁸ "The elders of Israel will listen to you. Then you and the elders are to go to the king of Egypt and say to him, 'The Lord, the God of the Hebrews, has met with us. Let us take a three-day journey into the desert to offer sacrifices to the Lord our God.' ¹⁹ But I know that the king of Egypt will not let you go unless a mighty hand compels him. ²⁰ So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go.

²¹ "And I will make the Egyptians favorably disposed toward this people, so that when you leave you will not go empty-handed. ²² Every woman is to ask her neighbor and any woman living in her house for articles of silver and gold and for clothing, which you will put on your sons and daughters. And so you will plunder the Egyptians."

Vs. 13. Ma Shemot. What is his name? In Hebrew name, Shem, is more than name. It is personality. Personhood. Character. Jacob = freeloader and is changed to Israel = he who struggles with God; he who wrestles with God. What is your name is who are you and by what authority am I to go.

God answers 'ehyeh asher 'ehyeh. In Hebrew there are only perfect and imperfect action. So time is told only by context. 'ehyeh is the imperfect of the verb "to be". It expressed past, present, and future. I am, I was, I will be. I am that I am. I was, I am, I will be. Yahweh. Mr. Is. The Ising One. Don't speak of God in past or future, but in present, He is.

Tell them "I am that/who I am" sent you.

Vs. 14.

אֶהְיֶה אֲשֶׁר אֶהְיֶה "I AM that I AM," replies God.⁶ "I am being that I am being," or "I am the Is-ing One," that is, "the One Who Always Is."⁷ ... It is a reply that suggests that it is inappropriate to refer to God as "was" or as "will be," for the reality of this active existence can be suggested only by the present: "is" or "is-ing," "Always Is," or "Am."⁸

Vs. 15. Yahweh is the God of the Fathers/Patriarchs. Over and Over again Yahweh is the Ising One. God shows himself throughout the Bible. Septuagint *ego eimi*. I am. Jesus in God.

Vs. 18. God's hand would rescue his people.

Vs. 20. God uses Pharaoh to convince Israel of his Power.

Exodus 4

Moses' introduction to the mighty acts is given in three signs to prove that Moses has seen God: (1) Changing a staff to a serpent. (2) Clean hand become leprous. God recognized leprosy in OT as a judgment. (3) Water to blood.

Exodus 4:24-26. Moses and circumcision.

²⁴ At a lodging place on the way, the Lord met Moses and was about to kill him. ²⁵ But Zipporah took a flint knife, cut off her son's foreskin and touched Moses' feet with it. "Surely you are a bridegroom of blood to me," she said. ²⁶ So the Lord let him alone. (At that time she said "bridegroom of blood," referring to circumcision.)

What is going on here in this passage? Why does God want to kill Moses? Moses is headed to Egypt to deliver God's people, but Moses hasn't circumcised his son. Zipporah recognizes his mistake and makes it right. When she says, "Surely you are a bridegroom of blood to me," she is saying, "Look Lord. He believes in circumcision. Don't you Moses?" God responds to Zipporah. She saves Moses. Just like many of our wives have saved us, right!

Exodus 7-11. The Mighty Acts.

Only Exodus gives all 10 of the mighty acts.

Pharaoh's response to the acts builds and grows with every act.

⁶ John I. Durham, *Exodus*, vol. 3, Word Biblical Commentary (Dallas: Word, Incorporated, 1998), 39.

⁷ John I. Durham, *Exodus*, vol. 3, Word Biblical Commentary (Dallas: Word, Incorporated, 1998), 39.

⁸ John I. Durham, *Exodus*, vol. 3, Word Biblical Commentary (Dallas: Word, Incorporated, 1998), 39.

7:7-8. The magicians are slight of hand people. They can produce water to blood, frogs, and snakes. They have to be taken seriously or else we discredit Moses and Aaron. Moses and Aaron have an edge on them. Magicians could not undo water and frogs. Couldn't undo, so they produced the same.

8:18-19. Magicians said, "This is a god's finger." It was a divine action. Vs 19. "As Yahweh had said," comes after almost every mighty act.

Pharaoh's heart. It is interesting how the text deals with Pharaoh's heart. Talks about it in three ways: (1) Pharaoh heart was hardened (2) Pharaoh hardened his own heart (3) God hardened Pharaoh's heart. Exodus 10:1 says that, God did it so that Israel would know "Yahweh is the Lord." God is sovereign over Pharaoh and Egypt.⁹

Exodus 14.

The crossing of the sea is the chief symbol of salvation in Exodus. The Red Sea is the Reed Sea. Not sure what or where this is. Ex. 14:19-20, on the third night Moses and Pharaoh are together, but God kept Israel safe. Liberals say the Reed Sea was a marsh and the Israelites walked across but the Egyptians couldn't get across with their chariots. This is the first glimpse of God fighting for Israel. The crossing of the Sea becomes the single event of the salvation of Israel, more than anything and it demonstrates God's presence with Israel.

Ex. 13:21-22 & Ex. 14:19-20.

Pillar of fire and cloud are symbolic of the presence of God.

Exodus 15, Song of Miriam.

Exodus 19:3-6 Eagles wings passage.

³ Then Moses went up to God, and the Lord called to him from the mountain and said, "This is what you are to say to the house of Jacob and what you are to tell the people of Israel: ⁴ 'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. ⁵ Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, ⁶ you will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the Israelites."

Sacerdotal Hierarchy:

King – King is the head. Follow king as the anointed of God.

Prophet – God calls prophet. His special place is word of God.

⁹ Compare Num. 22:29, Judges 19:25, 1 Sam. 31:4. Ex. 10:2.

Priest – His authority is in ordination. His special place is worship and holy symbols.

Wise Man – Head of academic program. Schools the men. The torah = instruction.

Cultic Functionary – The Levites, etc. They kept the cult going. They assisted people. In this hierarchy there is always a bidding for power. In pre-exilic times it was an ideological incorporation of Israel. A line of servants whose job is to make revelation plain and to show a way of response to the people. Moses is presented in Exodus as a royal, priest, and prophet.

The later part of Ex. 19, Moses is presented on the mountain and people on the plain. The inter-mediatory role of Moses is played up. Moses and David are two big people of the OT.

Exodus 20-40. The beginning of the law given at Sinai. However, the full coverage of the law goes into Leviticus.

Six Elements of Covenant Structure¹⁰

1. Preamble. Introduction.
2. Prologue. Explains how the covenant came about. God brought the
3. Stipulations. The actual stipulations of the covenant contract. These are the actual laws. This is the majority of the contract.
4. Sanctions. Woe and Weel, Blessing and Cursing. Keep the law, get blessed. Break the law, receive a curse.
5. Witnesses. The pagans would give a list of gods and goddesses as witnesses. With the Israelites, the witness might be: God, the people, or heaven and earth.
6. Documentation. Preservation of the Covenant. The covenant was written down. In the Ark of the Covenant there were two tablets of stone. God’s copy and man’s copy.

Exodus 20. The Ten Commandment. Mark Mangano writes:

Reformation of Manners and Discipline in Right Living

The famous Ten Commandments (Exodus 20 and Deuteronomy 5) are foundational to the Old Testament’s covenant ethic. Of course, the same can be said for the New Testament. Note below how every sphere of life is infused with divine sanctity. Keeping these commandments is a discipline in right living.

Commandment(s)	Text (Exodus)	Sanctity of ...
1–3	(1) You shall have no other	Sanctity of Worship

¹⁰ As found in audio lecture by Douglas Stuart, Old Testament Survey I, Lecture 4: Out of Egypt and Into Promise. iTunes U.

gods before me. (2) You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. (3) You shall not misuse the name of the LORD your God

4	Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work.	Sanctity of Time
5	Honor your father and mother.	Sanctity of Authority
6	You shall not murder.	Sanctity of Life
7	You shall not commit adultery.	Sanctity of Marriage and Sexuality
8	You shall not steal.	Sanctity of Possessions and Personhood
9	You shall not give false testimony against your neighbor.	Sanctity of Truth and Mutual Trust
10	You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor.	Sanctity of Human Rights

¹¹ Mark Mangano, "Introduction," in *Old Testament Introduction*, ed. Terry Briley and Paul Kissling, The College Press NIV Commentary (Joplin, MO: College Press Pub., 2005), 50–51.

Exodus 20-23. The Covenant Code. These are basic laws/stipulations that Israel must follow in order to be his people.

Exodus 24. The Covenant Chapter.

Only after covenant is presented do the people have an opportunity to respond to God. Revelation prompts response. When God reveals himself to Israel, the people respond. The more Israel responds, the more God reveals himself to his people. This applies to us as well. You must be ready to respond to God in your life.

Response involves (1) faith (2) worship (3) ethics (righteousness). This is the frame of covenant response. God gave his people (1) deliverance (2) a covenant (3) a chance to respond. We have this as well.

The Tabernacle.

Exodus 25-27. Laws about the design of the tabernacle.

Exodus 38-41. Laws about the use of the tabernacle.

These can be boring reading to us, but there are important. The people must have proper worship in place. The name of God dwelt in the tabernacle. God's essence or authority resided in the tabernacle. God is bigger than the tabernacle, he can't be contained in the tabernacle. However, he does reside in the tabernacle in a special way. Of course today, we are the tabernacle or temple of God, and God's spirit resides in each of us. Not the whole of God's Spirit, but God's spirit does reside in us.

The key to understanding the material in the media of worship is in the concept of the presence of God. Dealing with same motifs in different tools.

Ex. 32-34. Narrative Material. This material is inserted between instructions concerning the building of the tabernacle and the laws about the use of the tabernacle.

Exodus 32. The Golden Calf.

Exodus 33. Moses' response to the making of an idol.

Exodus 34. Moses' radiant face.

Chapter 32 records the first transgression of the people against the covenant.

When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, "Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him."

² Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me." ³ So all the people took off their earrings and brought them to Aaron. ⁴ He took what they handed him and made it into an idol cast in the shape of a calf,

fashioning it with a tool. Then they said, "These are your gods, O Israel, who brought you up out of Egypt."

⁵ When Aaron saw this, he built an altar in front of the calf and announced, "Tomorrow there will be a festival to the Lord." ⁶ So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward they sat down to eat and drink and got up to indulge in revelry.

⁷ Then the Lord said to Moses, "Go down, because your people, whom you brought up out of Egypt, have become corrupt. ⁸ They have been quick to turn away from what I commanded them and have made themselves an idol cast in the shape of a calf. They have bowed down to it and sacrificed to it and have said, 'These are your gods, O Israel, who brought you up out of Egypt.'

Vs. 6 states "rose up to play" could be an orgy. Violation of the first two commandments and maybe even more.

Vs. 8. Quickly turned aside – This shows the nature of humanity.

There are three separate traditions of the fallout from God caused by making the golden calf:

(1) Separation of the Levites who take the side of Moses. This is a pro-Levitical layer.

(2) The grinding of gold to dust and put into the water so that plagues broke out on the people.

(3) Most ancient layer (the one given in Ex. 33-34) where Moses pleads with God for God to stay his anger and God does. Their conversation concludes with God promising his presence to be with his people and God passing before Moses.

Ex. 33:12-23.

¹² Moses said to the Lord, "You have been telling me, 'Lead these people,' but you have not let me know whom you will send with me. You have said, 'I know you by name and you have found favor with me.' ¹³ If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people."

¹⁴ The Lord replied, "My Presence will go with you, and I will give you rest."

¹⁵ Then Moses said to him, "If your Presence does not go with us, do not send us up from here. ¹⁶ How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?"

¹⁷ And the Lord said to Moses, "I will do the very thing you have asked, because I am pleased with you and I know you by name."

¹⁸ Then Moses said, "Now show me your glory."

¹⁹ And the Lord said, "I will cause all my goodness to pass in front of you, and I will proclaim my name, the Lord, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. ²⁰ But," he said, "you cannot see my face, for no one may see me and live."

²¹ Then the Lord said, "There is a place near me where you may stand on a rock. ²² When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. ²³ Then I will remove my hand and you will see my back; but my face must not be seen."

34:4-7. God declares himself to Moses

⁴ So Moses chiseled out two stone tablets like the first ones and went up Mount Sinai early in the morning, as the Lord had commanded him; and he carried the two stone tablets in his hands. ⁵ Then the Lord came down in the cloud and stood there with him and proclaimed his name, the Lord. ⁶ And he passed in front of Moses, proclaiming, "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, ⁷ maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation."

God comes to Moses again and says his name is Yahweh. Yahweh = I am that I am." God himself describes his nature his character. Vss. 6-7, ""The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, ⁷ maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation."

Moses wants to see God's face. God says no one can see my face and live so I'll show you my goodness.

Philip asks Jesus to see the Father and Jesus says, "Open your eyes." "Look at my characteristics." We look at God when we look at Jesus.

Exodus 33-34. 34:29-ff.

²⁹ When Moses came down from Mount Sinai with the two tablets of the Testimony in his hands, he was not aware that his face was radiant because he had spoken with the Lord. ³⁰ When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. ³¹ But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them. ³² Afterward all the Israelites came near him, and he gave them all the commands the Lord had given him on Mount Sinai.

³³ When Moses finished speaking to them, he put a veil over his face. ³⁴ But whenever he entered the Lord's presence to speak with him, he removed the

veil until he came out. And when he came out and told the Israelites what he had been commanded, ³⁵ they saw that his face was radiant. Then Moses would put the veil back over his face until he went in to speak with the Lord.

Here we see the “shining face of Moses.” Compare this to the “shining face of Jesus” on the Mount of Transfiguration. The whole symbolism of the halo in Christian art begins here. Vs. 30. People didn’t come near Moses because he had been in contact with God. They were “afraid” to draw near him. Vs. 33. After Moses told the people the commandment, he put a veil or covering on Moses face. He speaks the authoritative word of God without the veil on his face. This is the prelude to prophetic utterance. “Thus says Yahweh.” This is perplexing passage must be linked with prophetic, authoritative word of God through prophets and later. Moses in this position is still a man. Not a god-man. This is an attempt to celebrate and enhance the role of Moses.

2 Cor. 3:7-18.

⁷ Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, ⁸ will not the ministry of the Spirit be even more glorious? ⁹ If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness! ¹⁰ For what was glorious has no glory now in comparison with the surpassing glory. ¹¹ And if what was fading away came with glory, how much greater is the glory of that which lasts!

¹² Therefore, since we have such a hope, we are very bold. ¹³ We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. ¹⁴ But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. ¹⁵ Even to this day when Moses is read, a veil covers their hearts. ¹⁶ But whenever anyone turns to the Lord, the veil is taken away. ¹⁷ Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. ¹⁸ And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. ¹²

Compare and contract Ex. 34 with 2 Corinthians 3.

Exodus 40.

Book closes:

³⁴ Then the cloud covered the Tent of Meeting, and the glory of the Lord filled the tabernacle. ³⁵ Moses could not enter the Tent of Meeting because the cloud had settled upon it, and the glory of the Lord filled the tabernacle.

¹² *The Holy Bible: New International Version* (Grand Rapids, MI: Zondervan, 1984), 2 Co 3:7–18.

³⁶ In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out; ³⁷ but if the cloud did not lift, they did not set out—until the day it lifted. ³⁸ So the cloud of the Lord was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the house of Israel during all their travels.

Moses at the Tent of Meeting is continued in Leviticus. The book of Leviticus continues and completes the giving of the law at Sinai.

Exodus concludes with the note that God is presence with his people. He is present with them in a cloud by day and a pillar of fire by night. He is present with them in the tabernacle, especially in the Holy of Holies above the ark of the covenant. God is present with his people. And, he is present with us today. Today we are his holy temple. He resides within us. His spirit walks with us every day. His Spirit indwells our lives. Our challenge is to keep in step with God's spirit.

8. NT Associations:

9. Commentaries:

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