

Bondage			Redemption				Revelation				
Bondage in Egypt	Call of Moses	Plagues	Passover	Red Sea Crossing	Journey to Mount Sinai	Ten Commandments	Book of the Covenant	Plans for the Tabernacle	Priests and Levites	Golden Calf	Completion of the Tabernacle
1	3	7	11	13	16	19	21	25	28	32	35 40
Incubation of the Nation			Inception of the Nation				Infancy of the Nation				
Preparation			Redemption				Instruction				
Bondage and Oppression			Deliverance and Provision				Law, Pattern and Construction				
God's People Enduring Bondage			God's Grace in Redemption				God's Glory Manifested in Worship				
Israel in Egypt			Israel to Sinai				Israel at Sinai				
430 years (15%)			2 months (30% of Exodus)				10 months (55% of Exodus)				

Author: Moses (Ex 20:25 with Josh 8:30-32; 1Kg 2:3; Ezra 6:18; Dan 9:11; Mal 4:4; Mk 7:10; 12:26; Lk 20:37; Jn 1:45; 5:46;47; 7:19,22,23; Rom 10:5...)

Date: c. 1445 BC. Covers the period from the arrival of Jacob in Egypt to the erection of the tabernacle 431 years later in the wilderness

Theme: Redemption and Deliverance through the shedding of blood & by the power of God to Worship Him (Ex 6:6-8)

Purpose: 1) to portray the birth of Israel as the nation to bring God's rule on earth; 2) to record Israel's redemption under Moses' leadership, 3) to expose the falsehood of idolatry, 4) to teach obedience to God is necessary for a redeemed and set apart people

Key Word:

deliver (2:19; 3:8; 5:23; 6:6;12:27; 18:4, 8, 9, 10)

Key Phrase:

"As the LORD (had) commanded Moses" (12:28,50; 16:34; 39:1,5,7, 21,26,29,31; 40:19,21,23,25,27,29,32)

Bondage in Egypt (Exodus 1-6)

- Exodus 1:1-22 A Deliverer Needed

- 1:1-7 The Setting
- 1:8-14 The Slavery
 - v8 The Pharaoh
 - v9-10 The Plot
 - v11-14 The Persecution
- 1:15-22 The Slaying
 - v15-16 The Charge
 - v17 The Contravention
 - v18 The Consternation
 - v19 The Cleverness
 - v20-21 The Commendation
 - v22 The Command

Exodus 1-18: The Redemption of God's People from Egypt



Bondage in Egypt (Exodus 1-6)

- Exodus 1:1-22 A Deliverer Needed
- Exodus 2:1-10 The Deliverer Born
 - 2:1-4 The Parturition (childbirth) of Moses
 - v1 Moses' Parents
 - v2 Faith of Moses' Parents
 - v3-4 Moses in a Basket
 - v5-10 The Protection of Moses
 - v5-6 Pharaoh's Daughter Finds Moses
 - v7-10 Pharaoh's Daughter Adopts Moses

Exodus 1-18: The Redemption of God's People from Egypt



A 2:1-2 Marriage and a son

B 2:3-5 Water of deliverance (Nile)

C 2:6-10 Success of God's deliverance

C' 2:11-15 Failure of Moses' deliverance

B' 2:16-20 Water of deliverance (well)

A' 2:21-22 Marriage and a son

Moses has a vision to be a deliverer. But beginning in Exodus 2, he begins a long and arduous personal journey to learn dependence on God.

<http://www.pbbc.org/files/messages/10401/exo002.html>



Exodus 2:1-4 The Parturition (Childbirth) of Moses

v1 Moses' Parents

1 Now a man from the house of Levi went and married a daughter of Levi.

v2 Faith of Moses' Parents

2 And the woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months.

Hebrews 11:23 - By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's edict.

Exodus 2:1-10 The Deliverer Born

God's deliverer receives deliverance (2:1-10)

Here is God's answer to the Egyptian king's plan to drown the newborn Hebrew males. Globally, here is God's plan for deliverance. It doesn't look like much. A man and woman, whose names aren't even mentioned, marry, and they have a baby. One helpless little baby. This is God's way. Several hundred years later another helpless little baby would be born to two seemingly insignificant people. If heaven hadn't alerted some shepherds and a few men from the east, his birth would have gone completely unnoticed. Who would have thought to look for God's deliverance in a feed trough?

The mother of this baby "saw" that he was "beautiful," the same words that are used in God's reaction to his creation in **Genesis 1:4, 10, 12, 18, 21 and 31** (in the Genesis account, the word translated "beautiful" [*towb*] in **Exodus 2:2** is translated "**good**"). God, in creating the nation of Israel and delivering it through Moses, is embarking on a new creation.

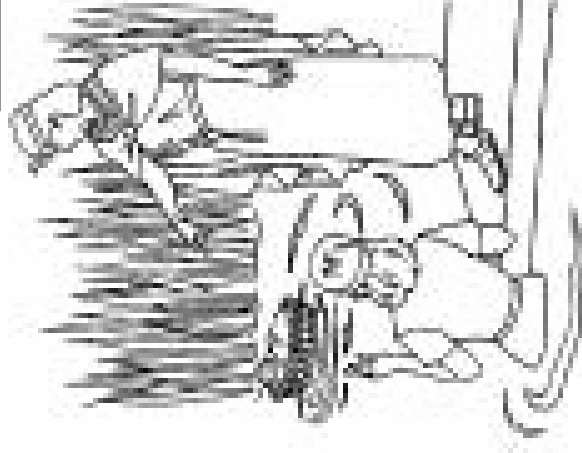
<http://www.pbc.org/files/messages/10401/exo002.html>

Exodus 2:1-4 The Parturition of Moses

1525 BC

v3-4 Moses in a Basket

3 But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. **Then** she put the child into it and set *it* among the reeds by the bank of the Nile. **4** And his sister stood at a distance to find out what would happen to him.



The Nile is the world's longest river. It begins south of the equator in the north-central section of the African continent where its principal flow is known as the White Nile. It then travels an incredible 4,130 miles (6,645 kilometers) before arriving at its terminus in the vast triangle-shaped Nile Delta in northern Egypt. The delta region, north of Cairo, then drains into the Mediterranean Sea .



Exodus 2:1-10 The Deliverer Born

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Moses' mother hid him for as long as she could, protecting him from those who would cast him into the Nile, but when she could no longer, she put him into a wicker basket, which she placed into the river. **The Hebrew word for "basket" (tebah) is used in only one other story in the Old Testament - that of Noah and the flood. There the word is translated "ark." Noah and Moses were each placed in an ark. The significance is that an ark is not a sailing vessel. The occupants of a vessel can steer it and raise and lower sails. The occupants of an ark can't do anything; they are at the mercy of the elements. More importantly, they are at the mercy of God. They are completely dependent on him. Moses, the helpless infant deliverer, is completely dependent on God as he floats down the Nile. But he is safe and secure, for the basket is covered with tar and pitch.**

<http://www.pbbc.org/files/messages/10401/exo002.html>



Moses' mother "put" him in the ark. This is the same word that is used in **Genesis 2:8**, where it says God "placed" the man in the garden. Peter relates the story of Noah to baptism (**1 Peter 3:19-21**). As Noah and Moses were each delivered by being placed in an ark, believers in Christ are delivered by being baptized, or placed, into Christ (**Galatians 3:26-27**). This happens not when one is baptized with water but when one places his or her faith in Christ. **Like Noah and Moses, we are completely dependent on God for deliverance. We cannot deliver ourselves. And like Moses in the wicker basket we are safe and secure in Christ.**

Moses' experience, then, prefigures ours. It also prefigures the entire nation's experience. Moses' mother places him among the "reeds." A literal translation of the Red Sea, which all of Israel passed through, is "Sea of Reeds." Moses, as the leader of the nation, must first experience what he's calling the people to experience. He also experiences 40 years in the wilderness, just like the nation.

<http://www.pbc.org/files/messages/10401/exo002.html>

In launching Moses into the Nile, his mother puts him in a place where he is almost certain to be found. Ancient women would constantly gather at rivers to wash and to prepare food. Her action was the modern-day equivalent of leaving a baby at the doorsteps of an orphanage. When a baby was found, it was standard procedure to hire a "wet nurse" to feed and raise him or her for two to three years, according to ancient Mesopotamian legal texts.

But the turnabout in this particular arrangement is anything but standard. Pharaoh ordered that the Hebrew male babies be drowned. First, his own daughter ends up being Moses' savior. Second, royal money supports the raising of the child. Third, God's deliverer is raised in Pharaoh's own house, right under his nose. Pharaoh's fiendest plans backfire. Satan's fiendest plans to destroy God's promised seed, or descendant - that is, Christ - backfires.

Thus, God's deliverer is delivered.

<http://www.pbc.org/files/messages/10401/exo002.html>

For those of us who believe in Christ, God has delivered us as well. It is a deliverance that took us by surprise - we never would have dreamed of it. We might have thought that deliverance would come through some ingenious organization of man that resulted in building something like a tower that reached all the way to heaven. Instead, heaven reached down to earth, and a little baby was born in a feed trough. Preposterous. Moses' mother "saw" that he was "beautiful" (*towb*). After God created man, he "saw" that all his creation was very "good" (*towb*). **When God sees us, he sees beauty and goodness. He sees value and worth. He considers us worth delivering. So he placed us in Christ, who safely delivered us from the waters of judgment. We were out of control and had nothing to do with it. Satan's evil intentions for us were thwarted, because God's intentions for us were good....**

It is crucial for us to understand God's grace. How we live depends on it. Moses begins his adult life like the rest of us - with little understanding.

<http://www.pbc.org/files/messages/10401/exo002.html>



Exodus 2:5-10 The Protection of Moses

1525 BC

v5-6 Pharaoh's Daughter Finds Moses

5 **Then** the daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it *to her*. 6 When she opened *it*, she saw the child, **and behold**, the boy was crying. And she had pity on him and said, “This is one of the Hebrews' children.”

“A baby's tears were God's first weapons in His war against Egypt” (see 1 Cor 1:26-31)



Exodus 2:1-10 The Deliverer Born

 Entrusting the Word to the Faithful

Hatshepsut was an 18th-dynasty pharaoh who was one of the handful of female rulers in Ancient Egypt. Her reign was the longest of all the female pharaohs. Her funerary temple still stands as a tribute to her incredible rise to power.

Hatshepsut was the daughter of the Pharaoh Tuthmosis I and Queen Ahmose, both of royal lineage.

Hatshepsut was married to her own half-brother, Tuthmosis II, with whom she reigned for some 14 years. Realizing his sister-wife's ambitious nature, Tuthmosis II declared his son by the harem girl Isis to be his heir, but when the young Tuthmosis III came to the throne, Hatshepsut became regent and promptly usurped his position as ruler.



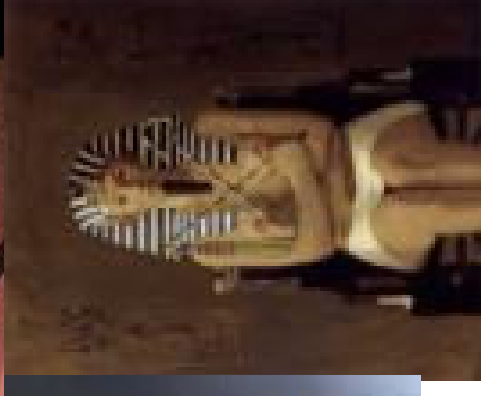
Pharaoh Maatkare Hatshepsut - The Queen Who Would Be King - 1473-1458 B.C. (www.bediz.com/hatshep/)

 **Entrusting the Word to the Faithful**

To support her cause she claimed the God Amon-Ra spoke, saying "Welcome my sweet daughter, my favorite, the king of Upper and Lower Egypt, Maatkare,Hatshepsut. Thou art the King, taking possession of the Two Lands."

She dressed as a king, even wearing a false beard and the Egyptian people seem to have accepted this unprecedented behavior.

Hatshepsut had herself portrayed in the royal headdress, sometimes as a woman with prominent breasts but more often as male in body as well as costume.



Pharaoh Maatkare Hatshepsut - The Queen Who Would Be King - 1473-1458 B.C. (www.bediz.com/hatshep/)

Her self-promotion, which extended to a miraculous conception and fictitious coronation in childhood, involved deliberately obscuring the rightful ruler, Tuthmosis III, who was a man by the time he succeeded to unfettered rulership in 1483 BC.

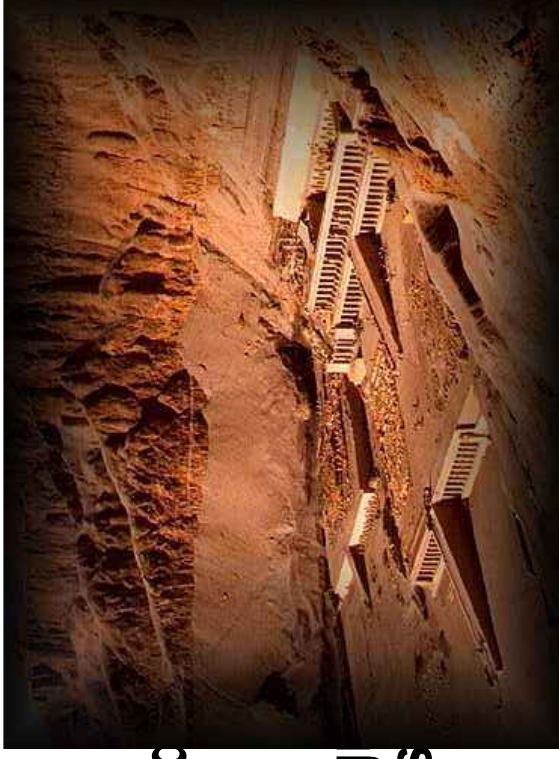
Hatshepsut accomplished what no woman had before her. She ruled the most powerful, advanced civilization in the world. Her consort and true love was her advisor, Senmut.

She remained in power for twenty years during which time the Egyptian economy flourished. She expanded trade relations.



Pharaoh Maatkare Hatshepsut - The Queen Who Would Be King - 1473-1458 B.C. (www.bediz.com/hatshep/)

The Egyptians sent trading missions to Punt, a region of East Africa that was rich in gold, resins, ebony, blackwood, ivory and wild animals, including monkeys and baboons. They also went in search of slaves. The best-documented mission was sent during the reign of Hatshepsut. Scenes from these expeditions are illustrated on her funerary temple at Deir el-Bahari, near the Valley of the Kings.



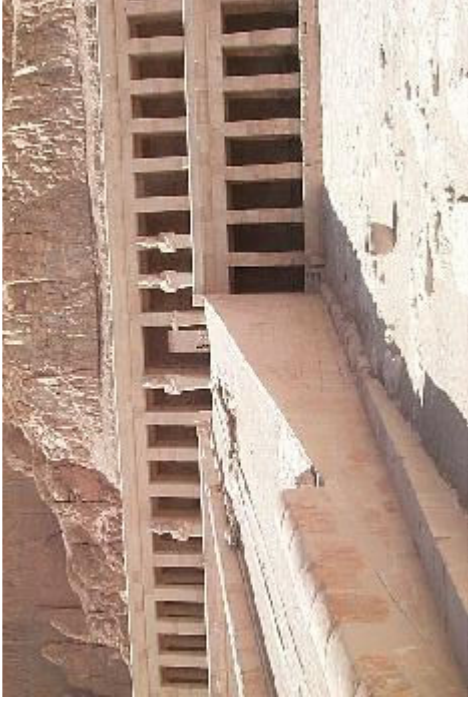
She built magnificent temples as well as restoring many of the old ones, most notably the great mortuary temple at Deir al-Bahari.

The Red Chapel was built between 1498 and 1483 BC. Hidden for more than three millennia, it was found in 1999 on the banks of the Nile River.



Pharaoh Maatkare Hatshepsut - The Queen Who Would Be King - 1473-1458 B.C. (www.bediz.com/hatshep/)

The mortuary temple of Queen Hatshepsut is one of the most dramatically situated in the world. The queen's architect, Senmut, designed it and set it at the head of a valley overshadowed by the Peak of the Thebes, the "Lover of Silence," where lived the goddess who presided over the necropolis. A tree lined avenue of sphinxes led up to the temple, and ramps led from terrace to terrace. The porticoes on the lowest terrace are out of proportion and coloring with the rest of the building. They were restored in 1906 to protect the celebrated reliefs depicting the transport of obelisks by barge to Karnak and the miraculous birth of Queen Hatshepsut. Reliefs on the south side of the middle terrace show the queen's expedition by way of the Red Sea to Punt, the land of incense.



Pharaoh Maatkare Hatshepsut - The Queen Who Would Be King - 1473-1458 B.C. (www.bediz.com/hatshep/)

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Along the front of the upper terrace, a line of large, gently smiling Osirid statues of the queen looked out over the valley. In the shade of the colonnade behind, brightly painted reliefs decorated the walls. Throughout the temple, statues and sphinxes of the queen proliferate.



Hatshepsut disappeared in 1458 B.C. when Thutmose III, wishing to reclaim the throne, led a revolt. Thutmose had her shrines, statues and reliefs mutilated.



Pharaoh Maatkare Hatshepsut - The Queen Who Would Be King - 1473-1458 B.C. (www.bediz.com/hatshep/)

Exodus 2:5-10 The Protection of Moses

1525 BC

v7-10 Pharaoh's Daughter Adopts Moses

7 **Then** his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, **that** she may nurse the child for you?" 8 And Pharaoh's daughter said to her, "Go ahead." **So** the girl went and called the child's mother. 9 Then Pharaoh's daughter said to her, "Take this child away and nurse him for me and I shall give you your wages." **So** the woman took the child and nursed him. 10 And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she named him Moses, and said, "**Because** I drew him out of the water."

Exodus 2:1-10 The Deliverer Born



- Moses, Moseh, 766x, - “drawn”. His name reflects his double ancestry as the adopted son of Pharaoh’s daughter and the actual son (as the princess herself acknowledged) of Hebrews. The Egyptian mase (ms, ‘child’) represents the first thought of the adoptive mother, and this was hebraicized as moseh, from the verbal root masa meaning ‘to draw out’. The actual form moseh is an active participle, ‘one who draws out’. It may be that Pharaoh’s daughter was persuaded to this form by reference to herself who became a mother by ‘drawing out’ the ‘child’, or that the form was the implied prayer of the actual mother, ‘May the Lord draw out His people.’

Hywell R Jones, NBC, p 122



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Bondage in Egypt (Exodus 1-6)

- Exodus 1:1-22 A Deliverer Needed
- Exodus 2:1-10 The Deliverer Born
- Exodus 2:11-25 The Deliverer Prepared

- 2:11-14 Moses in Egypt

- v11a Moses the Prince
- v11b Moses the Deliverer
- v12 Moses the Murderer
- v13 Moses the Arbiter
- v14 Moses the Accused

Exodus 1-18: The Redemption of God's People from Egypt



Exodus 2:11-14 Moses in Egypt

v11a Moses the Prince

11 Now it came about in those days, when Moses had grown up,

v11b Moses the Deliverer

that he went out to his brethren and looked on their hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren.

v12 Moses the Murderer

12 **So** he looked this way and that, and when he saw there was no one *around*, he struck down the Egyptian and hid him in the sand.

Moses was sincere in his motives but impetuous in his actions.

Exodus 2:11-25 The Deliverer Prepared

 Entrusting the Word to the Faithful

1485 BC



Exodus 2:11-14 Moses in Egypt

1485 BC

v13 Moses the Arbitrator

13 And he went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?"

v14 Moses the Accused

14 **But** he said, "Who made you a prince or a judge over us? Are you intending to kill me, as you killed the Egyptian?" **Then** Moses was afraid, and said, "**Surely** the matter has become known."



Exodus 2:11-25 The Deliverer Prepared

 Entrusting the Word to the Faithful

God's deliverer can't deliver (2:11-15)

At this point, God has not yet called Moses. But this desire to be involved in God's deliverance is already deep within him, in a way that he probably can't understand. **In two episodes in this section, and in the first episode in the next section, Moses rises to the defense of the oppressed. He has the desire to liberate people. It is a good desire. Surely, it is a God-given desire, for God would one day match that desire with his call.**

Moses has desires. Good desires. Perhaps a vision is forming. The text tells us Moses has "grown up." He's an adult. A man. He's been waiting a long time. Now he's ready. His time has come.

He "went out to his brethren." Purposefully, he went to his people, for whom he was rightly burdened. Surely, he knew of their afflictions. Now he wants to see the dimension of it. An Egyptian is beating one of his brethren. He sees a need. He has the desire. The need matches the desire, so he acts. He delivers.

<http://www.pbc.org/files/messages/10401/exo002.html>

Only one thing is missing: God. Without God, he has no identity. So he feels the need to establish one. He has the desire to deliver, so that will be his identity: Moses the Deliverer. But he doesn't understand God's grace. He doesn't appreciate that God has delivered him. He was a helpless baby, destined for death in the waters of the Nile. But God delivered him from the hand of evil. If he had appreciated this, he would have actively involved God in his life, and he would have had no need to establish himself. He would have seen that he was already established.

We can surmise that all this is true because before he struck down the Egyptian, "he looked this way and that" to see if anyone was watching. Someone whose identity is firmly rooted in God doesn't need to look "this way and that" to see if he can get away with some clandestine plan. Such a person would be confident in God. Such a person would look to God, not "this way and that." When Moses and Aaron confronted Pharaoh with evidence of God, Pharaoh "turned" and went away (7:23). He had no interest in God. The word for "turned" (*panah*) is the same word for "looked" in 2:12. Moses was not interested in turning to God. Therefore, he was a fearful, insecure man.

<http://www.pbc.org/files/messages/10401/exo002.html>

God is the deliverer, not Moses. Moses "struck down" one Egyptian, then hid the body in fear. God would "strike down" all of Egypt's first-born (12:12). When God strikes down Egypt, there will be no need to hide the bodies. The land will be filled with them. God delivered Moses, and God will deliver Israel. Moses didn't deliver himself, and he can't deliver Israel. God is the deliverer. Moses is God's servant.

But Moses doesn't realize this. So he "went out the next day." He's still looking for an identity, but he's not looking for God. The text says "**behold**," which indicates that something unexpected was happening. Two Hebrews were fighting with each other. This isn't the way it's supposed to be. The Hebrews are supposed to be unified in their opposition to Egypt. Moses tries to bring unity, but with a heart for the oppressed, he challenges the offender. The offender asks two crushing questions.

<http://www.pbc.org/files/messages/10401/exo002.html>



First, he asks, "Who made you a prince or a judge over us?" The answer, of course, is no one. Moses was thrusting himself forward into a position of leadership, but he was 40 years too soon. God had not yet called. Moses had the desire, but not the dependent relationship with God that would be integral to his call as a leader. At this time, he is confident in himself, not God, so he wilts.

The second question is, "Are you intending to kill me, as you killed the Egyptian?" With this question, Moses realizes that his best efforts to cover up his actions of the previous day have failed. He fears the repercussions of the Egyptians. He fears men, not God. Moses the deliverer knows he can't deliver himself. But all he has is himself, so he's afraid....

Like Moses, we have desires swirling deep within us. They are good desires, God-given desires that concern involvement with people.... We develop hopeful visions, perhaps concerning marriage and children or career or ministry. Like Moses, we've "grown up." We're adults, men and women. We're tired of waiting. We think our time has come. We say, "This is it. Now is the time. I'm going for it." ...

<http://www.pbc.org/files/messages/10401/exo002.html>



But something is missing: God. We are lacking in appreciation for God's deliverance, so we don't find our identity in him. Without an identity, we seek to establish one, and these inner desires we have then become the focal point of our search for an identity, not the God who gives the desires. Instead of looking to him, we "look this way and that," terrified of what people think of us - covering up and trembling with fear because all we have to depend on is our undependable selves. When the penetrating questions come, either from without or within, we crumble, because we're afraid of the answers. So these good things that we desire, around which we seek to build our lives, never come to pass. And we feel like complete failures. So we run in fear. We withdraw from life. We hide from anything that might hurt us, particularly people.

If we feel like failures, there's good news: God loves failures. We learn humility through humiliations. And God works with us, picking up the pieces.

<http://www.pbc.org/files/messages/10401/exo002.html>



Entrusting the Word to the Faithful

17 "But as the time of the promise was approaching which God had assured to Abraham, the people increased and multiplied in Egypt, 18 until there arose another king over Egypt who knew nothing about Joseph. 19 It was he who took shrewd advantage of our race, and mistreated our fathers so that they would expose their infants and they would not survive. 20 And it was at this time that Moses was born; and he was lovely in the sight of God; and he was nurtured three months in his father's home. 21 And after he had been exposed, Pharaoh's daughter took him away, and nurtured him as her own son. 22 And Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds.

By the measures of military, technology and knowledge, Egypt was the most advanced civilization in the ancient world. The brilliant English scientist Isaac Newton was strongly impressed by the ancient Egyptian wisdom. He asserted that a long time before the advent of modern sciences Egyptian had possessed much scientific knowledge (Roberts, 1990). In the Egyptian palace the typical subjects included arithmetic, geometry, rhythemics, harmony, prosody, philosophy etc... (Bock, 1978).

Acts 7:17-29

23 “But when he was approaching the age of forty, it entered his mind to visit his brethren, the sons of Israel. 24 And when he saw one of *them* being treated unjustly, he defended him and took vengeance for the oppressed by striking down the Egyptian. 25 And he supposed that his brethren understood that God was granting them deliverance through him; but they did not understand. 26 And on the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, ‘Men, you are brethren, why do you injure one another?’ 27 But the one who was injuring his neighbor pushed him away, saying, ‘Who made you a ruler and judge over us? 28 You do not mean to kill me as you killed the Egyptian yesterday, do you?’ 29 And at this remark Moses fled, and became an alien in the land of Midian, where he became the father of two sons.”

Acts 7:17-29

The Egyptians began to form a pictographic written language about 5000 years ago, which they continued to use for more than 3500 years, until about 400 AD. Eventually, the pictures they used to represent words came to represent sounds. These symbols, **hieroglyphs, or "sacred inscriptions"** were adapted for use in everyday life, in addition to their important religious/mystical identity.

**Education was limited and narrow in scope.
Only rich males had access to education.
Education was almost always limited to religion.
Center of education was the city of Heliopolis.**



WRITING and EDUCATION

After 400 AD, the Egyptian language was written in the Greek alphabet, with the addition of several extra letters to represent Egyptian sounds that didn't exist in Greek. This form of Egyptian is called Coptic, and was in turn eventually replaced by Arabic, the language spoken in Egypt today. The ancient Egyptian tongue died out - only the hieroglyphics remain to remind us that it ever existed.

The development of Egyptian writing was among the first in history. Egyptian writing was known as Hieroglyphics (sacred writing). Hieroglyphics were made up of over 600 ideograms and phonograms. Two simpler forms of Hieroglyphics existed and were known as Hieratic and Demotic scripts. Hieroglyphics were written on a parchment made from a reed plant known as Papyrus.

The translation of Egyptian Hieroglyphics did not take place until the mid 19th century. Napoleon's soldiers found a black basalt rock near the Egyptian city of Rosetta containing hieroglyphic, demotic and Greek writing. This stone was taken back to Paris and became known as the Rosetta Stone. Hieroglyphics were translated by Francois Champollion in 1826. This translation was the beginning of modern study of Egyptology.

WRITING and EDUCATION

In 1822 Jean Francois Champollion (1790-1832) made the decisive discovery concerning the decipherment of the hieroglyphs and became the founder of Egyptology. The multimedia project named after him and presented below aims to further the accessibility of collections of Egyptian objects in European museums for scholars, students and the interested public.

The ancient Egyptians were possibly the first civilization to practice the scientific arts. Indeed, the word chemistry is derived from the word Alchemy which is the ancient name for Egypt.

Where the Egyptians really excelled was in medicine and applied mathematics. But although there is a large body of papyrus literature describing their achievements in medicine, there is no records of how they reached their mathematical conclusions. Of course they must have had an advanced understanding of the subject because their exploits in **engineering, astronomy and administration** would not have been possible without it.

WRITING and EDUCATION

Bondage in Egypt (Exodus 1-6)

- Exodus 1:1-22 A Deliverer Needed
- Exodus 2:1-10 The Deliverer Born
- Exodus 2:11-25 The Deliverer Prepared

– 2:15-25 Moses in Midian

- v15 Moses the Refugee
- v16-20 Moses the Stranger
- v21-22 Moses the Shepherd
- v23 Israel's Cruel Bondage
- v24-25 God's Covenant Remembered

Exodus 1-18: The Redemption of God's People from Egypt

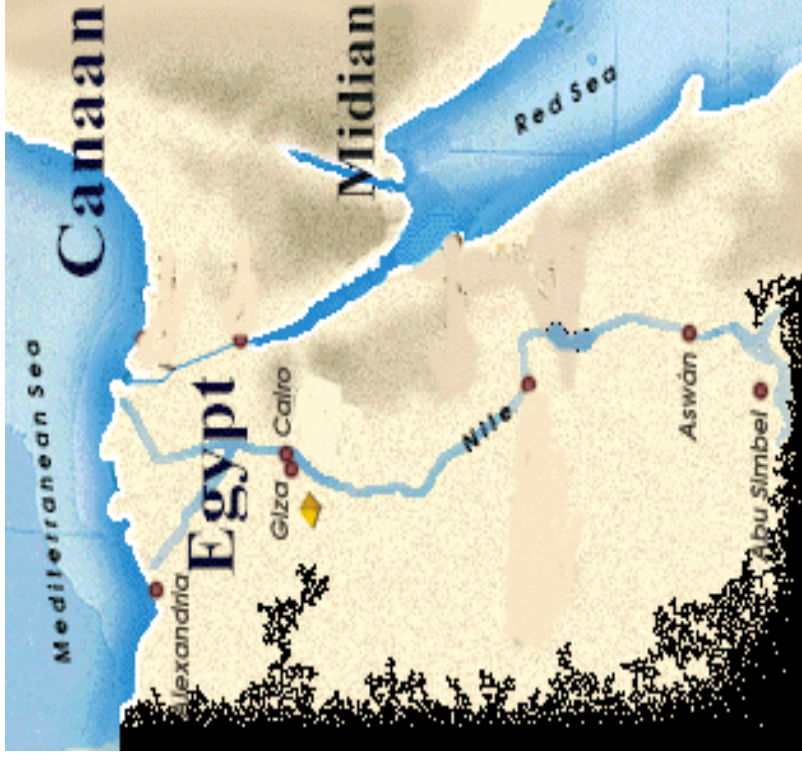


Exodus 2:15-25 Moses in Midian

v15 Moses the Refugee

15 When Pharaoh heard of this matter, he tried to kill Moses. **But** Moses fled from the presence of Pharaoh and settled in the land of Midian; and he sat down by a well.

1485 BC



Exodus 2:11-25 The Deliverer Prepared

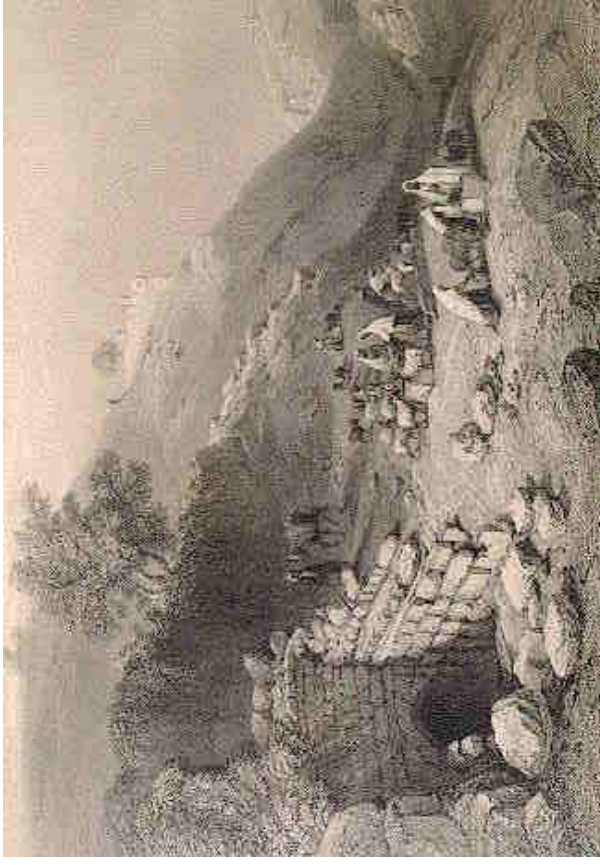
 Entrusting the Word to the Faithful

Exodus 2:15-25 Moses in Midian

1485 BC

v16-20 Moses the Stranger

16 Now the priest of Midian had seven daughters; and they came to draw water, and filled the troughs to water their father's flock. 17 **Then** the shepherds came and drove them away, but Moses stood up and helped them, and watered their flock.



Exodus 2:11-25 The Deliverer Prepared

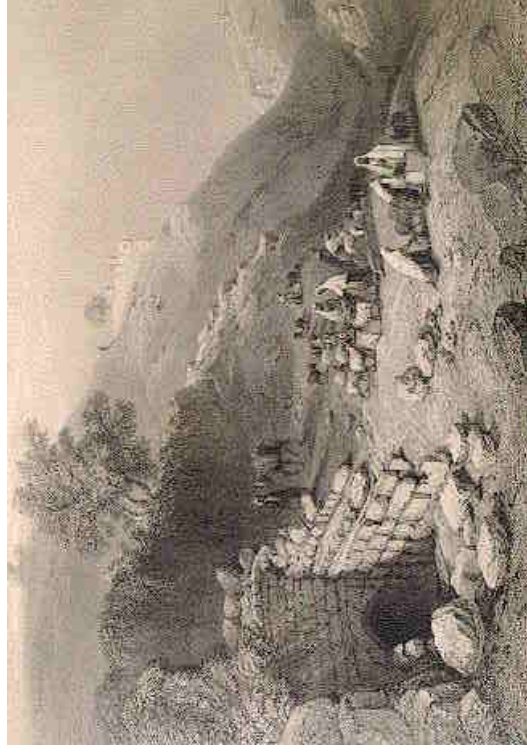
 Entrusting the Word to the Faithful

Exodus 2:15-25 Moses in Midian

1485 BC

v16-20 Moses the Stranger

18 When they came to Reuel their father, he said, "Why have you come back so soon today?" 19 **So** they said, "An Egyptian delivered us from the hand of the shepherds; and what is more, he even drew the water for us and watered the flock." 20 And he said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat."



Exodus 2:11-25 The Deliverer Prepared

 Entrusting the Word to the Faithful

God's deliverer delivers (2:16-22)

Moses flees to Midian, which is in the wilderness. He goes to the wilderness, where all God's people end up to learn about God. Moses spent 40 years in the wilderness, as did Israel. Paul went to the wilderness of Arabia (**Galatians 1:17**). Christ spent 40 days in the wilderness; then he was ready.

Moses sits down by a well. He doesn't "go out," as he did before. He just sits there, probably questioning himself. He isn't seeking to deliver anyone. Then seven women "came" to draw water (**2:16**). Those who need deliverance come to him. When he's given up on establishing himself, something comes to him that awakens those hidden desires. The text says he "helped" (*yasha'*) them, which is translated "save" elsewhere, particularly with respect to God's salvation (**14:30**). The women tell their father that Moses "delivered" them (**2:19**).

<http://www.pbc.org/files/messages/10401/exo002.html>

When Moses had given up on being a deliverer, he becomes a deliverer. He saves the women from the shepherds, and he waters their flock. This little episode prefigures Moses' later role as a deliverer of Israel, when he leads the people out of bondage in Egypt and gives them water in the wilderness (**15:25, 17:6**). In this, then, God offers encouragement to Moses, showing him that his desire to be part of God's plan of deliverance is good.

These desires within us are good, but if we don't find fulfillment in them because we've idolized them, we may be inclined to destroy them. God would not have us destroy something good, even though we may have perverted it. When we try to crush our God-given desires, we are trying to crush God, a futile and self-destructive way of living. But often when we give up trying to satisfy our desires, then God satisfies them. Then we get a little hint or two that God has a place for us. We are refreshed by the affirmation that our desires are good, even if we've idolized or perverted them. But often we have to exhaust ourselves first, either in active pursuit of our desires or in an inner fantasy life that wears us out. Finally, we sit down. Then something comes to us - a little gift from God to remind us that he hasn't given up on us.

<http://www.pbc.org/files/messages/10401/exo002.html>

Exodus 2:15-25 Moses in Midian

v21-22 Moses the Shepherd

21 And Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses.

22 **Then** she gave birth to a son, and he named him Gershom, **for** he said, "I have been a sojourner in a foreign land."

1485 BC



Exodus 2:11-25 The Deliverer Prepared

 Entrusting the Word to the Faithful

In this episode, God also shows Moses that God is the true deliverer and that deliverance will be carried out in God's way and in God's time. That time will be 40 years hence.

Moses, then, is once again taken in and nurtured by a foreign family, just as he was as a child. God's sustenance comes from the strangest sources. God's deliverer is delivered once again. And he's given a wife and a son. In the wilderness, God brings forth fruitfulness. Moses names his son "Gershom," which means "a stranger there." He is a sojourner in the wilderness. And in the dry barren wilderness, where nothing makes sense, sustenance comes from the strangest sources. That sustenance, therefore, must be from God. Moses begins to learn dependence. In the wilderness, God builds his deliverer.

<http://www.pbc.org/files/messages/10401/exo002.html>



“Like Joseph’s 13 years as a slave in Egypt and Paul’s 3 years after his conversion (Gal 1:16-17), Moses’ 40 years of waiting and working prepared him for a life-time of faithful ministry. God doesn’t lay hands suddenly on His servants but takes time to equip them for their work.



“God’s delays are not evidence of unconcern, for He hears our groans, sees our plight, feels our sorrows, & remembers His covenant. What He has promised, He will perform, for He never breaks His covenant with His people. When the right time comes, God immediately goes to work”. Cf. Gal 4:4-5 “in the fulness of time” .

Warren Wiersbe

 Entrusting the Word to the Faithful

Exodus 2:15-25 Moses in Midian

v23 Israel's Cruel Bondage

23 Now it came about in *the course of those many days* that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of *their bondage* rose up to God.



Exodus 2:11-25 The Deliverer Prepared

 Entrusting the Word to the Faithful

Exodus 2:15-25 Moses in Midian

v24-25 God's Covenant Remembered

24 So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. 25 And God saw the sons of Israel, and God took notice of *them*.



One of the heartbreaking tasks of the Israelites in bondage is the making of bricks. At the left, water is being drawn to moisten the clay. Next it is troweled and then (center) carried by two men who are making bricks into molds. Finally, the bricks are put out to dry. In the lower panel, the temple is being built of the new bricks.

Exodus 2:11-25 The Deliverer Prepared

 Entrusting the Word to the Faithful

The true Deliverer (2:23-25)

After "many" days, the king died. The text is clear that the affliction in Egypt was neither easy nor short. It was hard and long. God is honest. Our afflictions are often long and hard, and God is honest with us. He doesn't placate us with platitudes such as, "It's not that bad." It is bad, and he agrees with us.

In 1:6, it is reported that Joseph dies. By reporting the death of the king in 2:25, the text links all of Exodus 1 and 2. After this, the people cry out to God about their bondage. Up until now, there is no evidence that they did so. Sometimes, things have to get pretty bad before we cry out to God. We'll often try to think our way out instead of crying out.

<http://www.pbc.org/files/messages/10401/exo002.html>

At this point, God is the subject of four verbs: "heard," "remembered," "saw" and "took notice of." The text is artfully silent on God for two chapters. He's been working in quiet and unseen ways, but all along he's been waiting for his people to cry out to him. When they do, he is moved. He hears their cries. He remembers his promises to them, which go all the way back to his promises to Abraham, Issac and Jacob. He sees them. The verb "see" plays an important part in the entire chapter. Moses' mother saw that her child was beautiful (2:2). Pharaoh's daughter saw that the infant Moses was crying (2:6). Moses saw an Egyptian beating a Hebrew (2:11). All these afflictions are seen by different people. But it is God who sees them all. God "takes notice" (*yada'*) of his people. This is the same word used in Exodus 1:8, where the text says that a new king rose over Egypt who did not "know" (*yada'*) Joseph. The king may not know Joseph and his descendants, but God does.

<http://www.pbbc.org/files/messages/10401/exo002.html>

So what does God do with this knowledge? He prepares a deliverer.

He wants to prepare us as well. We don't dwell on his deliverance of us in Christ, so we don't appreciate it. Then we rush things. We move ahead of God, seeking to establish ourselves inside our own vision for ourselves but outside God. We can't do what we want to do, but we can fail and run out of gas. When we give up, when hope seems lost, God surprises us. He reminds us that he hasn't given up on us. Then we're ready to learn the things of God. Then we're ready for dependence.

<http://www.pbc.org/files/messages/10401/exo002.html>

10 There were those who dwelt in darkness and in the shadow of death,

Prisoners in misery and chains,

11 Because they had rebelled against the words of God,

And spurned the counsel of the Most High.

12 Therefore He humbled their heart with labor;

They stumbled and there was none to help.

13 Then they cried out to the LORD in their trouble;

He saved them out of their distresses.

14 He brought them out of darkness and the shadow of death,

And broke their bands apart.

15 Let them give thanks to the LORD for His lovingkindness,

And for His wonders to the sons of men!

16 For He has shattered gates of bronze,

And cut bars of iron asunder.

Psalm 107:10-22



Entrusting the Word to the Faithful

**17 Fools, because of their rebellious way,
And because of their iniquities, were afflicted.**

**18 Their soul abhorred all kinds of food;
And they drew near to the gates of death.**

**19 Then they cried out to the LORD in their trouble;
He saved them out of their distresses.**

**20 He sent His word and healed them,
And delivered *them* from their destructions.**

**21 Let them give thanks to the LORD for His lovingkindness,
And for His wonders to the sons of men!**

**22 Let them also offer sacrifices of thanksgiving,
And tell of His works with joyful singing.**

Psalm 107:10-22

1 **"So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call *them* to mind in all nations where the LORD your God has banished you, 2 and you return to the LORD your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, 3 **then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you."****

Deuteronomy 30:1-3

Redemption and Revelation

Exodus 1-18 The Redemption of God's People from Egypt
Exodus 19-40 The Revelation to God's People in Sinai

Bondage in Egypt (Exodus 1-6)

Exodus 1:1-22 A Deliverer Needed

1:1-7 **The Setting**

1:8-14 **The Slavery**

v8 The Pharaoh

v9-10 The Plot

v11-14 The Persecution

1:15-22 **The Slaying**

v15-16 The Charge

v17 The Contravention

v18 The Consternation

v19 The Cleverness

v20-21 The Commendation

v22 The Command

Exodus 2:1-10 The Deliverer Born

2:1-4 **The Parturition of Moses**

v1 Moses' Parents

v2 Faith of Moses' Parents

v3-4 Moses in a Basket

v5-10 **The Protection of Moses**

v5-6 Pharaoh's Daughter Finds Moses

v7-10 Pharaoh's Daughter Adopts Moses

Exodus 2:11-25 The Deliverer Prepared

2:11-14 **Moses in Egypt**

v11a Moses the Prince

v11b Moses the Deliverer

v12 Moses the Murderer

v13 Moses the Arbiter

v14 Moses the Accused

2:15-25 **Moses in Midian**

v15 Moses the Refugee

v16-20 Moses the Stranger

v21-22 Moses the Shepherd

v23 Israel's Cruel Bondage

v24-25 God's Covenant Remembered

Exodus 3:1-4:17 The Deliverer Called

3:1-4:17 **Moses in the Wilderness**

v1-3 The Burning Bush

v4-6 Holy Ground

v7-10 Moses Commissioned

v11-14 I AM WHO I AM

v15-17 God's Concern for Israel

v18-22 Egypt will be Plundered

4:1-9 The Signs Given

4:10-17 Moses' Continued Refusal

Exodus 4:18-31 The Deliverer Sent

4:18-31 **Moses in Egypt**

v18 Jethro Blesses Moses

v19-23 The LORD Instructs Moses

v24-26 Zipporah Saves Moses

v27 The LORD Instructs Aaron

v28-30 Aaron Speaks for Moses

v31 The People Worship the LORD

Bondage			Redemption				Revelation				
Bondage in Egypt	Call of Moses	Plagues	Passover	Red Sea Crossing	Journey to Mount Sinai	Ten Commandments	Book of the Covenant	Plans for the Tabernacle	Priests and Levites	Golden Calf	Completion of the Tabernacle
1	3	7	11	13	16	19	21	25	28	32	35 40
Incubation of the Nation			Inception of the Nation				Infancy of the Nation				
Preparation			Redemption				Instruction				
Bondage and Oppression			Deliverance and Provision				Law, Pattern and Construction				
God's People Enduring Bondage			God's Grace in Redemption				God's Glory Manifested in Worship				
Israel in Egypt			Israel to Sinai				Israel at Sinai				
430 years (15%)			2 months (30% of Exodus)				10 months (55% of Exodus)				

Author: Moses (Ex 20:25 with Josh 8:30-32; 1Kg 2:3; Ezra 6:18; Dan 9:11; Mal 4:4; Mk 7:10; 12:26; Lk 20:37; Jn 1:45; 5:46;47; 7:19,22,23; Rom 10:5...)

Date: c. 1445 BC. Covers the period from the arrival of Jacob in Egypt to the erection of the tabernacle 431 years later in the wilderness

Theme: Redemption and Deliverance through the shedding of blood & by the power of God to Worship Him (Ex 6:6-8)

Purpose: 1) to portray the birth of Israel as the nation to bring God's rule on earth; 2) to record Israel's redemption under Moses' leadership, 3) to expose the falsehood of idolatry, 4) to teach obedience to God is necessary for a redeemed and set apart people

Key Word:

deliver (2:19; 3:8; 5:23; 6:6;12:27; 18:4, 8, 9, 10)

Key Phrase:

"As the LORD (had) commanded Moses" (12:28,50; 16:34; 39:1,5,7, 21,26,29,31; 40:19,21,23,25,27,29,32)