

Bible Study # 13
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Old Testament Series—Exodus 1—18
(Chart at end)

In this Bible study, we **will be covering the first 18 chapters which deals with the Exodus per se.** Joseph had come to power under the Hyksos rulers of Egypt. Joseph died in 1611 B.C. Within a period of time of about 50 years after Joseph's death, the Hyksos were overthrown and expelled from Egypt. The Dynasty of Thebes XVIII, of Ethiopian origin, came into power in 1567 B.C. (see chart). Some of the common names you will notice are "Moses," "Amose," "Thutmose," etc., being found in the dynasty, the dynasty logical to find Moses—and this is where we find him.

Dynasty XVIII was the dynasty of the oppression. They began systematically oppressing the children of Israel for about 40 years, to the time that brings us to the birth of Moses. Hatshepsowe was the Pharaoh's daughter who adopted Moses. She died during the same year that Moses was forced to flee Egypt. Once she was dead, Moses was unsafe in Egypt. The idea of a prince of Egypt being indicted on a murder charge was unusual. Thutmose III was Hatshepsowe's stepson. She had been the regent on the throne until he became an adult. He became kind of a co-ruler. After Hatshepsowe's death, Moses' stepbrother was in full charge, and there was a great deal of rivalry. From 1483-1443 B.C., Moses stayed away. Amenhotep II (1450-1425 B.C.) was the Pharaoh of the Exodus.

Exodus 1 picks up the story, as Genesis left off, with the names of the children of Israel.

Exodus 1:1-6, "Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin; Dan, Naphtali, Gad and Asher. All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already). And Joseph died, all his brothers, and all that generation." Joseph died and all his brothers. The family had been there for 71 years (Israel came into Egypt in 1682 B.C.; Joseph died in 1611 B.C.). You had in excess of three generations that would have been born during that time.

Verse 7, "But the children of Israel were fruitful and increased abundantly, multiplied and grew

exceedingly mighty; and the land was filled with them." The family increased tremendously. They began to literally multiply out.

After the death of Joseph there was a period of about 50 more years during which some of his brothers outlived him and the Hyksos were expelled. Then for 50 more years they multiplied. By the time the Hyksos were expelled, they were a large and sizeable community.

Verses 8-14, "Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, 'Look the people of the children of Israel are more and mightier than we; come, let us deal wisely with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land.' Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel. So the Egyptians made the children of Israel serve with rigor. And they made their lives bitter with hard bondage—in mortar, in bricks, and in all manner of service in the field. All their service in which they made them serve was with rigor."

The Egyptians systematically made the situation worse. Work gangs and various restrictive laws were passed over a period of about 45 years.

Verses 15-22, they even attempted wiping out the nation by destroying the male children.

Verses 8-22 are a consolidation and summary of a 50-year period. A lot can happen in 50 years.

Exodus 2:1-6, "And a man of the house of Levi went and took as wife a daughter of Levi. So the woman conceived and bore a son. And when she saw that he was a beautiful child, she hid him three months. But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds in the river's bank. And his sister [Miriam] stood afar off, to know what would be done to him. Then the daughter of Pharaoh came down to wash herself at the river. And her maidens walked along the river's side; and when she saw the ark among the reeds, she sent her maid to get it. And when she had opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, 'this is one of the Hebrews' children.'"

Hatshepsowe came down to bathe, saw him and adopted him. God had planned for Moses' training. Miriam was nearby watching.

Verse 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?’”

Verse 8, she went back and got her mother.

Here, Moses’ mother was able to raise Moses under the protection of Pharaoh’s daughter. You see how God worked things out to make sure that Moses was brought up with a knowledge and understanding of God’s truth. He grew up being taught by his mother and yet being reared in Pharaoh’s court with the best education that was available and offered to be a prince of Egypt.

Hebrews 11:24-27, “By faith Moses, when he became of age, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing Him who is invisible.”

He cast his lot with the children of Israel. He had to make a decision. With whom was he going to identify—with Egypt or with God, what He was doing and the people of God.

Exodus 2:11-12, “Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.”

Verse 13, word spread very quickly.

Verse 14, “Then he said, ‘Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?’ So Moses feared and said, ‘Surely this thing is known!’” Moses knew that this thing was known; he knew that his step-mother was dead and would not be able to protect him. He also knew Thutmose III looked at him as a rival. He got out of Egypt.

Verse 15, “When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian...”

The Midianites were the descendants of Abraham. After Sarah’s death he married Keturah (Genesis 25:1). The Midianites were descendants of Abraham and Keturah. They were the same stock of people as the Israelites.

Exodus 2:16, that is why we find this priest of Midian with the knowledge of the true God.

Verse 21, Moses married one of the daughters.

Exodus 2:23-24, “Now it happened in the process of time that the king of Egypt died. Then the children groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. So God heard their groaning and God remembered His covenant with Abraham, with Isaac, and with Jacob.” The situation was continuing to deteriorate.

Exodus 3:1, “Now Moses kept the flock of Jethro his father-in-law, the priest of Midian.” “Jethro” was a title that meant “excellency,” a title of respect.

The story of the burning bush is told.

Verse 2, “And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush burned with fire, but the bush was not consumed.” God began to speak to him out of the bush.

Verses 5-9, “Then He said, ‘Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.’ Moreover He said, ‘I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look upon God. And the Lord said: ‘I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them.’”

Moses used various excuses to try to get out of his calling.

Verses 10-11, “Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt. But Moses said to God, ‘Who am I that I should go to Pharaoh [Excuse: I am not important enough.], and that I should bring the children of Israel out of Egypt.’”

Verses 12-14, “So He said, ‘I will certainly be with you [Yes, you can; I will be with you.]. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.’ Then Moses said to God, ‘Indeed, when I come to the children of Israel and say to them, “The God of your fathers has sent me to you,” and they say to me, “What is His name?” What shall

I tell them [Excuse: I don't know what to call Him.]]?' And God said to Moses, 'I AM WHO I AM.' And He said, 'Thus you shall say to the children of Israel, 'I AM has sent me to you.''" 'The I AM, THE EVERLASTING ONE has sent you.'

Exodus 4:1-4, "Then Moses answered and said, 'But suppose they will not believe me or listen to my voice; suppose they say, "The Lord has not appeared to you [Excuse: They won't believe me.]'" So the Lord said to him, 'What is that in your hand?' And he said, 'A rod.' And He said, 'Cast it on the ground.' So he cast it on the ground, and it became a serpent; and Moses fled from it. Then the Lord said to Moses, 'Reach out your hand and take it by the tail' (and he reached out his hand and caught it, and it became a rod in his hand)." –Just a stick! A real test! I imagine he had to think about that one.

Verses 6-7, "...'Now put your hand in your bosom.' And he put his hand in his bosom, and when he took it out, behold, his hand was leprous, like snow. And He said, 'put your hand in your bosom again.' So he put his hand in his bosom again, and drew it out of his bosom, and behold, it was restored like his other flesh."

Verse 9, "And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. And the water which you take from the river will become blood on the dry land."

These were three miracles to strengthen Moses.

Verse 10, "Then Moses said to the Lord, 'O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue [Excuse: I am not a good speaker.]'" God was not well pleased with Moses' excuses. When God has a job for you and you start making excuses, God doesn't like that.

Verses 11-13, "So the Lord said to him, 'Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the Lord? Now therefore, go, and I will be with your mouth and teach you what you shall say.' But he said, 'O my Lord, please send by the hand of whomever else You may send [Excuse: I can't do it and don't want to; can't You send someone else?].'"

Verses 14-20, "So the anger of the Lord was kindled against Moses, and He said: 'Is not Aaron the Levite your brother? I know that he can speak well [God is getting pretty fed up with this. Moses was probably saying, 'I don't remember how to speak Egyptian.']. And look, he is also coming out to meet you [Now go! You

get there and meet him.]. When he sees you, he will be glad in his heart. Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God. And you shall take this rod in your hand, with which you shall do the signs.' So Moses went and returned to Jethro his father-in-law, and said to him, 'Please let me go and return to my brethren who are in Egypt, and see whether they are still alive.' And Jethro said to Moses, 'Go in peace.' And the Lord said to Moses in Midian, 'Go, return to Egypt, for all the men are dead who sought your life.' Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt."

Verse 24, "And it came to pass on the way, at the encampment, that the Lord met him and sought to kill him." The point is God waited to see how long this thing would go. Moses was the meekest man in all the earth. Mrs. Moses wasn't the meekest woman in all the earth. She had not wanted the children circumcised; Moses had given in for her to have her way.

God has standards He expects. Here was someone going back claiming to represent God and telling Israelites what to do, and he had not even exercised circumcision in his own family. He was ready to cross the border never having circumcised his son. God struck him down sick to where he became deathly ill. It was apparent, 'You are going to do it or you are going to die. Do what I called you to do. The reason you draw breath on this earth is for the job I called you to do.'

Verse 25, "Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, 'Surely you are a husband of blood to me!'" Interestingly enough, God allowed Moses to be so sick that Zipporah had to do it herself.

Verse 26, "So He let him go. Then she said, 'You are a husband of blood!'—because of the circumcision." She was probably in a "wonderful" attitude about this.

Exodus 5:1-2, "Afterward Moses and Aaron went in and told Pharaoh, 'Thus says the Lord God of Israel: "Let My people go, that they may hold a feast to Me in the wilderness.'" And Pharaoh said, 'Who is the Lord, that I should obey His voice to let Israel go? I do not know the Lord, nor will I let Israel go.'"

He said, 'Who is the Eternal that I should obey His voice? I don't know anything about this YHWH.' These were famous last words. God made Himself very well known to Pharaoh, to where he did not have any doubt as to whom God was. God introduced Himself here. The ultimate plan and purpose was to lead Israel out, but that was not the first thing Moses told him.

Verse 3, "So they said, 'The God of the Hebrews has met with us. Please, let us go three days' journey into the desert and sacrifice to the Lord our God,'" —To journey into the wilderness to serve God.

There are several lessons we can learn here. One of the things that you notice as you go through, this fellow wanted them to compromise.

Pharaoh gave three compromises to Exodus 5.

Exodus 5:1, "Let My people go, that they may hold a feast to Me in the wilderness."

(1) Exodus 8:25, "Then Pharaoh called Moses and Aaron, and said, 'Go, sacrifice to your God in the land.'" 'Why don't you serve Him here?'

(2) Exodus 10:11, "... 'Go now, you who are men, and serve the Lord, for that is what you desired.'" 'You go and serve Him and let the kids stay behind.'

(3) Exodus 10:24, "Then Pharaoh called to Moses and said, 'Go, serve the Lord; only let your flocks and your herds be kept back. Let your little ones also go with you.'" 'You go and take the kids but let the animals stay behind. I'll keep your resources.'

When you get ready to serve God, the devil wants you to do it on his terms. He wants you to stay here in Egypt. You cannot remain a part of this world, spiritual Egypt, and serve God. You have to come out. 'Well, at least let me keep your kids.' He doesn't want you to do it, but if you do it, do it in a compromising way. 'Give me your kids and go yourself.' 'I would like to keep your resources; you will have so many ties, you will come back.' It is a parallel to the Christian life of coming out of Egypt.

Exodus 5:17-18, Pharaoh's original response was, "But he said, 'You are idle! You are idle! Therefore you say, "Let us go and sacrifice to the Lord." Therefore go now and work....'" 'You obviously have too much time on your hands.'

Verse 21, "And they said to them, 'Let the Lord look on you and judge, because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us.'" They said, 'You have us in enough trouble. We want God to solve our problems, but we want Him to do it our way.' In the process of

the delivery, the temperature began to get turned up. They were continually complaining.

Exodus 6:1, "Then the Lord said to Moses, 'Now you shall see what I will do to Pharaoh.'" As we go through the account, God told Moses, 'You are going to see what I am going to do to Pharaoh.'

Exodus 7:5, "And the Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the children of Israel from among them."

Exodus 7:3, "And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt."

How did God harden Pharaoh's heart? Pharaoh asked them that they entreat God to take the problem away, and when God removed the problem, then he said to himself, 'That is probably the worse He can do.' Every time the pressure was off, he hardened his heart.

Verse 5, "And the Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the children of Israel from among them.'" 'They are going to know who I am.'

Then we go through the ten plagues God sent Egypt:

(1) Exodus 7:20-21, he turned the Nile to blood. They worshipped it as a god. They viewed it as a life-giver; God was the giver of life. The first thing He did was to turn their god into the river of death.

(2) Exodus 8:5-6, frogs came upon the land. They worshipped the frog as the god of wisdom. You will have frogs everywhere. It wasn't long before they were killing their gods. God was showing them that the things they looked to and worshipped were no god.

(3) Verses 16-17, lice came on man and beast. They prided themselves on cleanliness.

(4) Verse 24, flies swarmed.

(5) Exodus 9:6, livestock died. They worshipped the cows. There is a lot of correlation between the Hindu religion of India and the religion of Egypt. The Eastern branch of the Cushites was in India and the Western branch was in Upper Egypt in Ethiopia.

(6) Verse 10, boils broke out in sores. They really prided themselves on their great medical skills.

(7) Verse 22, hail came throughout the land.

(8) Exodus 10:13, locusts covered the earth.

(9) Verse 21, darkness blotted out the sun. The god of Egypt was the sun god; He blotted out their god. God was getting their attention. Moses

was continuing to go to Pharaoh. Pharaoh kept backing down. Then the final plague:

(10) Exodus 12:29, death of the firstborns.

At what point did He make a clear-cut division between the Israelites and the Egyptians?

Exodus 8:22-23, “‘And in that day, I will set apart the land of Goshen, in which My people dwell, that no swarms of flies shall be there, in order that you may know that I am the Lord in the midst of the land. I will make a difference between My people and your people. Tomorrow this sign shall be.’” The difference was between the third and the fourth plagues. One of the things to note is that God did not isolate His people from all the problems. They suffered from the plagues. As our society goes “down the drain,” we will be affected too, but there will come a time when there will be a clear distinction. In terms of land, Israel was apart.

Exodus 11:1, “‘And the Lord said to Moses, ‘I will bring yet one more plague on Pharaoh and on Egypt. Afterwards he will let you go from here....’”

Verses 4-5, “‘Then Moses said, ‘Thus says the Lord: About midnight I will go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the maidservant who is behind the handmill, and all the firstborn of the beasts.’”

The origin of the term “Passover” is in Exodus 12.

Exodus 12:13, “‘Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you, and the plague shall not be on you to destroy you when I strike the land of Egypt.’”

God gave Israel instructions. On this final plague, He was going to send the death angel to pass through the land of Egypt, and all the firstborn would die. If you didn’t want to die, you would have to kill a lamb and put the blood on the doorposts. All those underneath the blood of the lamb, the death angel would *pass over*. The only way they could be exempted from death was to be dwelling underneath the blood of the lamb. If you were, He would pass over you and not smite the firstborn.

Verse 2, “‘This month shall be your beginning of months; it shall be the first month of the year to you.’” The month “Abib” means “green ears of grain” or “new beginnings.”

Verses 3-8, “‘Speak to the congregation of Israel, saying; ‘On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.

And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man’s need you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.’”

They were to kill it at twilight, between sunset and total darkness.

Verse 9, “‘Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.’” It was not to be eaten raw but roasted with fire; the entire animal is to be saved.

Verses 10-11, “‘You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord’s Passover.’” It is to be eaten in haste.

Verse 12, “‘For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.’” —“Against all the gods of Egypt I will execute judgment.” The plagues destroyed the things that the Egyptians worshipped. In the book of Revelation, God is going to execute vengeance against all the gods of modern Egypt. They will be shown to be no gods.

Verse 14, “‘So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance.’” —An everlasting ordinance.

Verse 15 goes through this particular Festival, the Days of Unleavened Bread.

Why did Israel roast the lamb with the head, the legs and the entrails? It was bled and the entrails were cleaned out. They were kept in the fire; it was a part of the sacrifice. It was kept whole; there was not a bone broken. It was a whole sacrifice. It was a symbolism of Christ. It was roasted over a hot bed of coals.

We come down.

Verses 28-31, “Then the children of Israel went away and did so; just as the Lord had commanded Moses and Aaron, so they did. And it came to pass at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. Then he called for Moses and Aaron by night [the wee hours of the morning], and said, ‘Rise and go out from among my people, both you and the children of Israel. And go, serve the Lord as you have said.’”

Moses was in an area across the Nile; Pharaoh was in Memphis. So Moses had to cross over to where Pharaoh was. What transpired here was a period of several hours from the death of the firstborn to the time of sending for Moses.

In verses 35-36, Moses told the Israelites to gather the things that they had. They collected back wages for the things that they had done. This took place during the daylight. They were forming up.

Verse 37, “...about six hundred thousand men on foot, besides children.” You are looking at 600,000 families. They spent all day getting loaded up and organized. They had to be notified and their animals gathered up. They formed up there at Ramses and journeyed to Succoth.

Verse 42, “It is a night of solemn observance to the Lord for bringing them out of the land of Egypt. This is that night of the Lord, a solemn observance for all the children of Israel throughout their generations.” This is the night after the Passover, the night God brought them out.

Verse 40, “Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years.” If you just read Exodus, it would be difficult to understand.

Compare Exodus 12:40 with Galatians 3.

Galatians 3:16-17, “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one. ‘And to your Seed,’ who is Christ. And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God, in Christ, that it should make the promise of no effect.” – Confirmed 430 years later. Confirmed from what? It refers to “the law”; the covenant of Sinai was 430 years after the covenant with Abraham. The covenant of Sinai was made about

six weeks after the Exodus. So from the time God made the covenant with Abraham, until He began to deliver Israel from Egypt, was 430 years.

Exodus 12:22, “...‘And none of you shall go out of the door of his house until morning.’” They were told to stay inside all night and not to go out till morning.

Verse 28, “Then the children of Israel...did so; just as the Lord had commanded Moses and Aaron, so they did.” They actually did it! They did what they were told—one of the few times they did what they were told.

You might also compare Numbers 33.

Numbers 33:3, “...on the day after the Passover, the children of Israel went out with boldness in the sight of all the Egyptians.” They came out the day after the Passover.

We are told in Exodus 12:42 that they came out at night—a night to be much observed, the day after the Passover. It should be pretty apparent, when you put all the scriptures together, that they came out the night after the Passover. Some of the Jews of the New Testament period—the Pharisees and Sadducees—observed the Passover a day later than Jesus and His disciples observed it. The Jews follow their custom; we follow Christ’s custom. You have Christ’s example, which really settles it.

Exodus 13:3-7, “And Moses said to the people: ‘Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out of this place. No leavened bread shall be eaten. On this day you are going out, in the month Abib. And it shall be, when the Lord brings you into the land of the Canaanites...which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord. Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters.’” —‘No leavening in all your quarters.’

Verses 20-21, “So they took their journey from Succoth...and the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.”

Verse 18, “So God led the people around by way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.” The term “in orderly ranks” [KJV, “harnessed”] means “by five and around.”

They lined up and marched, the only efficient way to move that many people. They were lined up by tribe, clan and family. They followed where God led.

Verse 19, “And Moses took the bones of Joseph with him, . . .”

Exodus 14:2, “Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea.” God really led them into a box canyon. South and west there were mountains, east was the Red Sea, and north was the way they came in. It looked impossible. They were led into a bottleneck. There is a point here: God doesn’t like “back-seat drivers.” God will do it His own way. Sometimes we don’t see what God is doing. God did it His way.

Exodus 15:26 gives the origin of God’s healing covenant, “. . . ‘If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you.’” To the extent that Israel would totally yield to Him, He would solve their problems for them and would protect them.

Verse 22, “So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water.”

Verse 24, “And the people murmured against Moses, saying, ‘What shall we drink?’” Every time problems arose, every time things didn’t go the way to suit them, they murmured.

Verse 25, “So he cried out to the Lord and the Lord showed him a tree; and when he cast it into the waters, the waters were made sweet. There He made a statute and an ordinance for them. And there He tested them. . .” God healed the waters and used this as a point to test them.

Exodus 16:1-3, “And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt. Then the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them, ‘Oh, that we had died by the hand of the Lord in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger.’” They griped, murmured and

complained, ‘Why didn’t you just leave us there? Now we are going to die of hunger.’

Verse 1, “And they journeyed from Elim and all the congregation of the children of Israel came to the Wilderness of Sin. . . on the fifteenth day of the second month after they departed from the land of Egypt.”

A month after the Exodus, God began to give them manna. God conclusively demonstrated to the Israelites which day was the Sabbath.

Verse 4, “Then the Lord said to Moses, ‘Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not.’” God began to give them manna.

Verses 5, 22, “‘And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily’ . . . And so it was, on the sixth day, that they gathered twice as much bread. . . .” Why was this?

Verse 23, “Then he said to them, ‘This is what the Lord has said: “Tomorrow is a Sabbath rest, a holy Sabbath to the Lord. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.”’” —Because it was the Sabbath. You could do anything with manna. But if you gathered extra, it would rot, except on the Sabbath.

Verse 24, “So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it.”

Verse 26, “‘Six days you shall gather it, but on the seventh day, which is the Sabbath, there will be none.’” Every Sabbath none came. You had to gather a double portion on the sixth day. The Sabbath was in effect from the very beginning (Genesis 2:2-3). He is making it very plain by a miracle which day the Sabbath is.

Verses 27-28, “Now it happened that some of the people went out on the seventh day to gather, but they found none. And the Lord said to Moses, ‘How long do you refuse to keep My commandments and My laws?’” God’s Commandments and His laws were already in existence before Mount Sinai. The law did not come into existence at Sinai. The question here was, ‘how long would they continue to refuse to keep my Commandments?’

Verse 31, manna was like a round small seed and tasted like honey wafers.

Exodus 17:3, “And the people thirsted there for water, and the people murmured against Moses, and said, ‘Why is it you have brought us up out

of Egypt, to kill us and our children and our livestock with thirst?” Every time something happened, the people were ready to blame Moses. Moses must have longed for the good old days as a shepherd.

Verse 7, “So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because they tempted the Lord, saying, ‘Is the Lord among us or not?’” They tempted God.

Exodus 18:5, “and Jethro, Moses’ father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God.” Moses’ father-in-law was coming out to meet him.

Verse 9, “Then Jethro rejoiced for all the good which the Lord had done for Israel, whom He had delivered out of the hand of the Egyptians.” Jethro gave advice to Moses for the successful delegation of authority.

Verse 14, “So when Moses’ father-in-law saw all that he did for the people, he said, ‘What is this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?’”

Verses 15-16, Moses said, ‘I am explaining God’s laws.’ God’s laws were already in existence. God’s statutes, laws and Commandments all were in existence before Mount Sinai. They didn’t come on the scene at Sinai and leave at some other point.

Verses 17-18, Jethro said, ‘This tremendous line of people will wear you out.’

Verses 21-22, “Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens. And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear the burden with you.”

‘Appoint captains of 10, 50, 100 and 1,000; the people will come to the captains with problems for them to solve. Then, if necessary, they will be brought up to you.’

Verse 24, “So Moses heeded the voice of his father-in-law....”

This was used in the Big Sandy campgrounds; Mr. Herbert Armstrong did what Moses did here. They established that system, and we utilized the system in Big Sandy for the Feast of Tabernacles.

We see, here, the setting of the stage for the covenant that God was going to make with

ancient Israel, which we are going to go into next time.

One of the things that becomes apparent is this is *a survey course*, and in order for you to get the benefit out of it, you are going to have to *read and study this material ahead of time*. That way I can hit the highlights; we can try to focus in on the key points. In this way over the course of time, we will literally cover every book in the Bible. If we go through it systematically, it can be a tool in helping you to understand God’s word.

CHRONOLOGY OF ISRAEL IN EGYPT

