



### III. BOOK OF EXODUS

BOOK OF EXODUS					
"Exodus Event"		"Sinai Event"		"Tabernacle Event"	
<ul style="list-style-type: none"> <li>• Bondage (1-2)</li> <li>• Moses (3-4)</li> <li>• Confrontation (5-6) (Pharaoh)</li> <li>• Ten Plagues (7-12)</li> <li>• Consecration and Crossing (13-15) (Red Sea)</li> </ul>		<ul style="list-style-type: none"> <li>• Grumbling (15-18)</li> <li>• Ten Words (19-20)</li> <li>• Law (21-23)</li> <li>• Covenant Confirmation (23-24)</li> </ul>		<ul style="list-style-type: none"> <li>• Tabernacle Instructions (25-31)</li> <li>• Golden Calf (32-34)</li> <li>• Tabernacle Construction (35-40)</li> </ul>	
1	15	15	24	25	40

### IV. "SINAI EVENT"

#### A. Horizontal Chart

"SINAI EVENT" (EX. 15-24)							
Grumbling		Ten Words		Law		Covenant Confirmation	
15	18	19	20	21	23	23	24

B. Basic Outline: "Sinai Event"

**"Sinai Event"**

A. Grumbling (Chapters 15-18)

1. Waters of Marah and Elim (15:22-27)
2. Manna and Quail (16:1-36)
3. Water and War (17:1-16)
4. Jethro and Moses (18:1-27)

B. Ten Words (Chapters 19-20)

1. Encounter at Mt. Sinai (19:1-25)
2. Decalogue (20:1-17)
3. Response (20:18-26)

C. Law (Chapters 21-23)

1. About rights of Hebrew servants (21:1-11)
2. About personal injury (21:12-36)
3. About protection of property (22:1-15)
4. About social responsibility (22:16-31)
5. About justice and mercy (23:1-9)
6. About Sabbath laws (23:10-12)
7. Addendum: idolatry and worship (23:13-19)

D. Covenant Confirmation (Chapters 23-24)

1. Protection and plan (23:20-33)
2. Covenant and glory (24:1-18)

V. "SINAI EVENT": BIBLICAL DEVELOPMENT

The Biblical discussion in the Book of Exodus will follow the "horizontal chart" and "basic outline" as given previously.

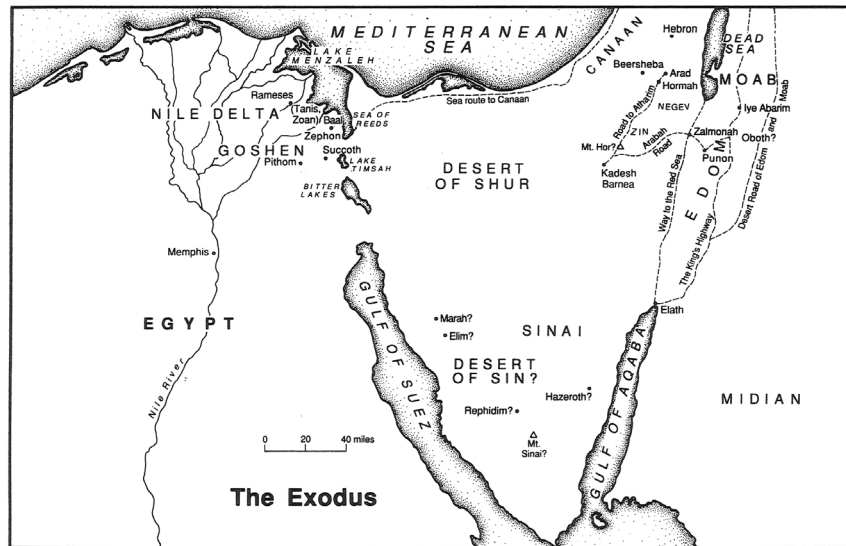
A. Grumbling (Chapters 15-18)

The crossing of the Red Sea begins the journey to fulfill the prophetic words given to Moses.

Exodus 3:12

*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."*

Tracing the travel route of the redeemed Israelites is difficult. The Biblical text gives few geographical markers and the ones given are open to debate as to actual location. The following map (Eugene Merrill, Kingdom of Priests, 61) indicates possible locations of key places.



1. Waters of Marah and Elim (15:22-27)

Exodus 15:22-24

*Then Moses led Israel from the Red Sea and they went into the Desert of Shur. For three days they traveled in the desert without finding water.*

*<sup>23</sup>When they came to Marah, they could not drink its water because it was bitter. (That is why the place is called Marah.) <sup>24</sup>So the people grumbled against Moses, saying, "What are we to drink?"*

- a. Marah (in Hebrew) means "bitter." Finding bitter-tasting water caused a bitter complaint against Moses (God's instrument of deliverance and leader). This is the second of ten murmurings or complaints.
- b. Grumbling reflects a lack of faith in Moses' leadership, but significantly more so, in God's provision and care. Proverbs 10:24, "If you falter in times of trouble, how small is your strength!" Or, in Israel's case, how small is your faith.
- c. In response to Moses' cry, the Lord instructs him to throw a designated piece of wood into the bitter water. The result was the water became sweet (drinkable).

Exodus 15:25b-26

*There the LORD issued a ruling and instruction for them and put them to the test. <sup>26</sup>He said, "If you listen carefully to the LORD your God and do what is right in his eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you."*

- a. Obedience to God's commands and decrees will bring sweetness and blessing.

- b. The incident at Marah was a “test” (v. 25). The NT parallel is found in the Book of James.

James 1:2-4

*Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, <sup>3</sup>because you know that the testing of your faith produces perseverance. <sup>4</sup>Let perseverance finish its work so that you may be mature and complete, not lacking anything.*

## 2. Manna and Quail (16:1-36)

Exodus 16:1-3

*The whole Israelite community set out from Elim and came to the Desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had come out of Egypt. <sup>2</sup>In the desert the whole community grumbled against Moses and Aaron. <sup>3</sup>The Israelites said to them, “If only we had died by the LORD’s hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death.”*

- a. This incident occurred in the Desert (Wilderness) of Sin – see previous map. Note that Sin is a form of the Hebrew word, Sinai (not a reference to sin or transgression).
- b. This is the third of ten grumbings against Moses and Aaron (and ultimately God). Each occasion expresses a lack of faith and a testing moment for the Israelites. The focal point of this test is not pursuing Egyptians or undrinkable water. Here the problem is lack of food.

Exodus 16:4

*Then the LORD said to Moses, "I will rain down bread from heaven for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions.*

- a. God provides "bread from heaven" to satisfy the people's hunger and to test their obedience to God's instructions. Jesus referred to Himself, "I am the bread of life" (Jn. 6:35) – that is, the full satisfaction of man's truest needs for fullness and completeness of life.
- b. Manna (Heb. "what is it?") is the name the Israelites gave to the bread of heaven (16:31). They were to gather enough manna for one day only – the next day it would spoil (16:16-20). This supernatural phenomena would underscore God's daily provision to meet the needs of His people. Compare this principle to the Lord's Prayer: "Give us this day our daily bread" (Matt. 6:11).

Reflection:

"Two things I ask of you, LORD;  
do not refuse me before I die:  
Keep falsehood and lies far from me;  
give me neither poverty nor riches,  
but give me only my daily bread.  
Otherwise, I may have too much and disown you  
and say, 'Who is the LORD?'  
Or I may become poor and steal,  
and so dishonor the name of my God."  
(Prov. 30:7-9 NIV)

Exodus 16:11-15

*The LORD said to Moses, <sup>12</sup>"I have heard the grumbling of the Israelites. Tell them, 'At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am the LORD*

*your God.”<sup>13</sup>That evening quail came and covered the camp, and in the morning there was a layer of dew around the camp. <sup>14</sup>When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. <sup>15</sup>When the Israelites saw it, they said to each other, “What is it?” For they did not know what it was. Moses said to them, “It is the bread the LORD has given you to eat.”*

- a. God supernaturally provided bread (manna) and flesh (quail). This undeniably demonstrates God’s care and provision for the true needs of His people. What man must have, God will provide.
- b. The whole of Scripture points to man’s spiritual needs as well. Note the later words of Jesus:

John 6:48-51

*I am the bread of life. <sup>49</sup>Your ancestors ate the manna in the wilderness, yet they died. <sup>50</sup>But here is the bread that comes down from heaven, which anyone may eat and not die. <sup>51</sup>I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.”*

John 6:53-54

*Jesus said to them, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. <sup>54</sup>Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day.*

Exodus 16:35

*The Israelites ate manna forty years, until they came to a land that was settled; they ate manna until they reached the border of Canaan.*



### 3. Water and War (17:1-16)

Exodus 17:1-3

*The whole Israelite community set out from the Desert of Sin, traveling from place to place as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink.  
²So they quarreled with Moses and said, "Give us water to drink." Moses replied, "Why do you quarrel with me? Why do you put the LORD to the test?"  
³But the people were thirsty for water there, and they grumbled against Moses. They said, "Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?"*

- a. Leaving the former place, the Israelites approach and camp at Rephidim. Whereas before the water was bitter, now there was none. For the fourth time the people complain to Moses though in fact, they "put the Lord to the test."
- b. In reply to Moses' concern that the grumbling complaints are close to rebellion and stoning, the Lord instructs Moses to strike the rock at Horeb (17:6). In doing so, fresh water would pour out of the rock. Once again the lesson is clear; God provides what man needs. Again, later in Biblical history, Jesus would claim to be the giver of living water (to the woman at the well - Jn. 4:10) and at the Feast of Tabernacles, He would cry out with a loud voice a bold assertion.

John 7:37-38

*On the last and greatest day of the festival, Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink."<sup>38</sup> Whoever believes in me, as Scripture has said, rivers of living water will flow from within them."*

- c. The striking of the rock at Rephidim is the first of two similar yet distinct incidents (see also Num. 20:1-13). Both events began with a lack of water and a provision by striking the rock. In this case, Moses is obeying God’s instructions and evidencing faith-obedience. In the later event Moses’ striking of the rock is an evidence of his lack of faith (Num. 20:12 “Because you did not trust in me . . .”).

The similarities are intended to be noticed by the reader of Exodus 17 and Numbers 20 (evidence of compositional design). The rock which gave life-giving water (God’s presence and provision) was with the Israelites at the beginning as well as the end of their time in the wilderness.

- d. Structural parallels are striking: (Sailhamer, Pentateuch, 278).

<ul style="list-style-type: none"> <li>A. Manna and quail (Ex. 16:4-34)</li> <li>B. Forty (40) years (Ex. 16:35)</li> <li>C. Water from rock (Ex. 17:1-7)</li> <li>D. Joshua next leader (Ex. 17:8-13)</li> <li>E. Battle: Amalek (Ex. 17:14-16)</li> </ul> <p style="text-align: center;">— — — — —</p> <ul style="list-style-type: none"> <li>A.<sup>1</sup> Manna and quail (Num. 11:4-34)</li> <li>B.<sup>1</sup> Forty (40) years (Num. 14:21-22)</li> <li>C.<sup>1</sup> Water from rock (Num. 20:1-12)</li> <li>D.<sup>1</sup> Eleazer next priest (Num. 20:23-29)</li> <li>E.<sup>1</sup> Battle: Canaanites (Num. 21:1-16)</li> </ul>
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Reflection:

*For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea. <sup>2</sup>They were all baptized into Moses in the cloud and in the sea. <sup>3</sup>They all ate the same spiritual food <sup>4</sup> and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ. (1 Cor. 10:1-4)*

Exodus 17:8-9

*The Amalekites came and attacked the Israelites at Rephidim. <sup>9</sup>Moses said to Joshua, "Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands."*

- a. The test at this point is not food and drink but safety and security from attacking Amalekites.
- b. Amalek was the grandson of Esau (Gen. 36:12). According to Josephus, they were a warlike nation.
- c. The use of the staff by Moses is taken by many ancient and recent Biblical commentators as representing intercessory prayer/faith in God's provision. The text does not record specific instructions from the Lord; Moses lifts the staff held up by his hands as an unbroken intercessory plea for God's strength for victory (Note what happens when Moses' arms begin to weaken and lower).
- d. Aaron and Hur assist Moses in the wearying act of lengthy intercession (staff held high). Joshua (first mention of him in the Pentateuch) leads the Israelites to overcome the Amalekites.

Exodus 17:15-16

*Moses built an altar and called it The LORD is my Banner. <sup>16</sup>He said, "Because hands were lifted up against the throne of the LORD, the LORD will be at war against the Amalekites from generation to generation."*

4. Jethro and Moses (Ex. 18:1-27)

Exodus 18:1

*Now Jethro, the priest of Midian and father-in-law of Moses, heard of everything God had done for Moses and for his people Israel, and how the LORD had brought Israel out of Egypt.*

- a. Jethro (also called Reuel – Ex. 2:18) was a priest of Midian, as such a descendant of Abraham (cf. Gen. 25:1-2). Earlier, Moses had taken his wife, Jethro's daughter, and their sons back to Egypt to confront Pharaoh (Ex. 4:18-20). At some indeterminate time later, perhaps due to the seriousness of the tense encounters with Pharaoh and subsequent plagues, Moses apparently sent his family back to his wife's (Zipporah) father.
- b. Hearing of the deliverance out of Egypt, Jethro brought Moses' family back to him for a family reunion. Note the respect that Moses gives to his father-in-law, the priest of Midian. The reunion will be significant.

Exodus 18:7-8

*So Moses went out to meet his father-in-law and bowed down and kissed him. They greeted each other and then went into the tent. <sup>8</sup>Moses told his father-in-law about everything the LORD had done to Pharaoh and the Egyptians for Israel's sake and about all the hardships they had met along the way and how the LORD had saved them.*

- c. Moses shares "his testimony" of all the Lord had done in the miraculous power-encounter and aftermath with Pharaoh and the Egyptians. He detailed the events including "all the hardships."
- d. The story encouraged Jethro's heart causing him to respond:
  - (1) By praising the Lord (18:10)
  - (2) By affirming the solitary greatness of the Lord (18:11)
  - (3) By bringing "a burnt offering and other sacrifices to God" (18:12)
  - (4) By sharing a meal with Moses, Aaron, and the elders "in the presence of God" (18:12)

Insight:

Does this point to a conversion experience for Jethro? He has a spiritual heritage as a descendant of Abraham; he has been acknowledged as a priest in Midian. Does this passage point to a clarifying moment of acknowledging the one-God of the Israelites?

- e. The story illustrates an important, timely truth. Being religious (like Jethro) is not sufficient. One must have faith in God, the Redeemer-Provider. (For NT era people, faith in the Redeemer, the Lord Christ)

f. This story is remarkably similar to Abram's (Abraham's) encounter with Melchizedek, the priest of Salem (Gen. 14:18-24). Note a few of the parallels:

<b>Melchizedek (Gen. 14)</b>	<b>Jethro (Ex. 18)</b>
<ul style="list-style-type: none"> <li>• priest of Salem</li> <li>• came after Abram's battle with the King</li> <li>• brought bread and wine</li> <li>• blessed God: (delivered enemies to your hand)</li> </ul>	<ul style="list-style-type: none"> <li>• priest of Midian</li> <li>• came after Moses' battle with the Amalekites</li> <li>• brought burnt offerings and sacrifices</li> <li>• blessed God: (rescued your people from Egyptians)</li> </ul>

Exodus 18:13

*The next day Moses took his seat to serve as judge for the people, and they stood around him from morning till evening.*

Jethro observed Moses judging the people. One man to do all the work was obviously untenable. Moses explained to Jethro that the people sought out Moses to discern God's will ("decrees and laws") in matters of dispute. With keen insight, Jethro offered a better way.

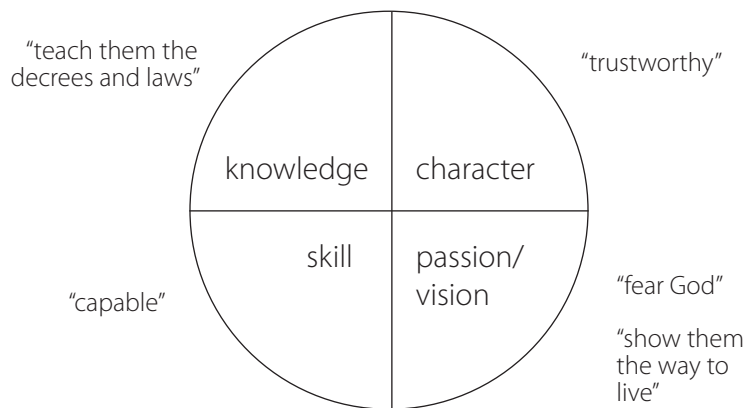
Exodus 18:19-23

*Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. <sup>20</sup>Teach them his decrees and instructions, and show them the way they are to live and how they are to behave. <sup>21</sup>But select capable men from*

*all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens.<sup>22</sup>Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you.<sup>23</sup>If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied.”*

The encounter highlights several key principles:

- (1) One man alone cannot lead / judge Israel. A network (team) of leaders must be empowered.
- (2) The newly raised up leaders must be “capable” and godly. The “Leader Profile” fits well with Jethro’s counsel.



- g. Division of labor and empowerment to the task insures success (cf. 18:24-26)

Reflection:

How might Jethro’s counsel be applicable to the business or corporate world? How might it apply to church leadership and ministry?

B. Ten Words (Chapters 19-20)

1. Encounter at Mt. Sinai (19:1-25)

Exodus 19:3-8

*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 descendants of Jacob and what you are to tell the people of Israel: <sup>4</sup>'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. <sup>5</sup>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, <sup>6</sup>you will be for me a **kingdom of priests** and a **holy nation**.' These are the words you are to speak to the Israelites." <sup>7</sup>So Moses went back and summoned the elders of the people and set before them all the words the LORD had commanded him to speak. <sup>8</sup>The people all responded together, "We will do everything the LORD has said." So Moses brought their answer back to the LORD.*

- a. Three months after leaving Egypt, the Israelites have arrived at Mt. Sinai (19:1-2). At Sinai, Israel will receive the law and the tabernacle and foreshadow two major NT principles:
  - the law: centrality of God's truth (obedience)
  - the tabernacle: centrality of worship (presence)
- b. This was the invitation to the redeemed people - to enter into a special covenantal relationship with God. The Mosaic (or Sinaitic) Covenant did not set aside the Abrahamic Covenant (Gal. 3:17), but rather provided Israel a kind of theocratic constitution, a law-code or ethic for living before God and within the community. It provides a basis by which God can bless His obedient people.



c. "If" (thus the Mosaic Covenant is conditional; the Abrahamic is unconditional - "I will") the Israelites obeyed the stipulations of the covenant fully, "then" (conditional) God promised three things for Israel.

(1) "will be my treasured possession" (5)  
(UNIQUE RELATIONSHIP)

(2) "will be for me a kingdom of priests" (6)  
(MEDIATORIAL MINISTRY)

(3) "will be for me a holy nation" (6)  
(SET APART STANDING)

The people quickly affirmed their commitment to enter into this covenantal arrangement (19:7-8). The sad sequel to the event will be seen in the golden calf incident, a rebellion soon after the giving of the Law. Much of the OT is a chronicle of Israel's failure to keep the covenant.

## 2. Decalogue (20:1-17)

"One of the great events in the history of Israel, and perhaps in the history of all mankind, is the giving of the Law. The Law was not given so that the Israelites by keeping it could attain righteousness (Ro. 3:20a; Gal. 3:11). A righteous standing (justification) before God has always been only by faith (trust) in God (Gen. 15:16; Ro. 4:3, 22; 5:1; Gal. 2:16; 3:6, 21). The Law functioned to show the Israelites their sinfulness (Ro. 3:19-20a; 7:7) in contrast with God's standards of holiness and righteousness, and to condemn mankind."

(J. Hannah, "Exodus" in BKC, 1:138-39)

Exodus 20:1

*And God spoke all these words:*

DECALOGUE - EXODUS 20:3-17				
Commandment	Verse(s)	Basic Human Need	Biblical Expression	Direction
1	3	Need for Supreme Being	"No other gods before Me"	To God
2	4-6	Need for God to be Real	No "idols"... do not bow down or worship them	To God
3	7	Need for God to be Powerful	"Not misuse the name..." (name in vain)	To God
4	8-11	Need for Rest and Worship	"Remember the Sabbath"	To God For Man
5	12	Need for Family Connections	"Honor your father and mother"	For Man
6	13	Need for Sanctity of Human Life	No murder	For Man
7	14	Need for Sexual Expression	No adultery	For Man
8	15	Need for Possessions	No stealing	For Man
9	16	Need for Healthy Relationships	No lying	For Man
10	17	Need for Basic Necessities	No coveting	For Man

**Observations** concerning the Ten Words (so later called – Ex. 34:28; Deut. 4:13; 10:4):

- a. The Ten Words (also called Decalogue or Ten Commandments) are a part of the whole Mosaic Law. As a complete law-code, the Mosaic legislation had three classifications of laws:

- (1) Concerning moral life (Ten Words)
- (2) Concerning religious life (ceremonial ordinances)
- (3) Concerning civil life (governmental regulations)

The Hebrew Scriptures never refer to such divisions within the Law. For the redeemed, covenantal people, there was one inseparable law-code for life.

- b. Maimonides (12th century AD Jewish philosopher and exegete) divided the Law into 613 distinct commands, 248 positive and 365 negative as recorded in the Pentateuch.
- c. The Mosaic Law was given to the redeemed Israelites in connection with the establishment of the Mosaic (Sinaitic) Covenant. The Law was given with several purposes in mind:

(1) It was a way of life (code) not a way to salvation.

Galatians 2:21

***I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!***

(2) It outlined the requirements of holiness for the redeemed Israelites (cf. I Pet. 1:21; Ro. 3:31).

Leviticus 11:44-45

***I am the LORD your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves along the ground. <sup>45</sup>I am the LORD, who brought you up out of Egypt to be your God; therefore be holy, because I am holy.***

(3) It revealed man's inability (i.e. sinfulness) to keep the requirements of the Law.

Galatians 3:10

***For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."***

- (4) It provided a basis of blessing (under obedience) or cursing / discipline (under disobedience) in God's dealings with his covenant people (cf. Lev. 26; Deut. 28-30).
- (5) It made provision for forgiveness of sin and restoration to fellowship (cf. Lev. 1-7; also worship provisions in Lev. 23).

Insight:

The Mosaic Law was given to the nation of Israel. This Law was "regulatory" in that it guided one specific, redeemed, chosen people in their covenantal relationship with God. It also was "revelatory" in that timeless truths about God and man are illustrated in the code (particularly the Ten Words).

NT believers are not under the law-code (Ro. 10:4; I Cor. 9:20; Gal. 5:18; Heb. 7:12). However, we do embrace the Law of Christ (Gal. 6:2; 1 Cor. 9:21) and the Law of Liberty (Jas. 1:25; 2:12). Further, the timeless principles ("revelatory" aspects) guide our way of Christian life as well.

3. Response (20:18-26)

a. The fear of the people (18-21)

Exodus 20:18-21

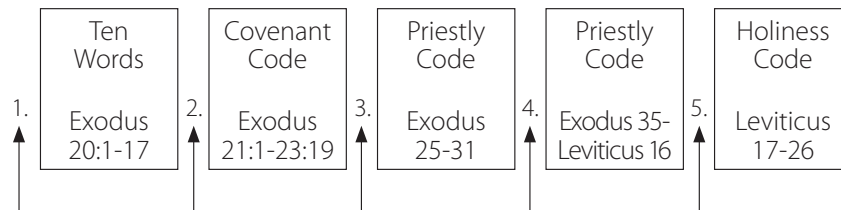
*When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance <sup>19</sup>and said to Moses, "Speak to us yourself and we will listen. But do not have God speak to us or we will die."<sup>20</sup> Moses said to the people, "Do not be afraid. God has come to test you, so that the fear of God will be with you to keep you from sinning."<sup>21</sup> The people remained at a distance, while Moses approached the thick darkness where God was.*

b. The preamble to further, specific laws (22-26)

- (1) No idols: "Do not make any gods to be alongside me" (23)
- (2) Simple altar: offerings whereby "my name to be honored. . ." (24)
- (3) Priestly modesty: caution to priests and nakedness (cf. Ex. 28:42-43)

C. Law (Chapters 21-23)

The Sinai narrative begins with the arrival at Mt. Sinai (Ex. 19:1-2ff) and continues through the Book of Leviticus. Within the story are collections of laws that comprise the Mosaic Law, each section of the code with a descriptive title. The following diagram captures the Biblical movement (taken generally from Sailhamer, Pentateuch, 47):



(Narratives that connect the various Codes; listed below)

- (1) Exodus 19:1-25
- (2) Exodus 20:18-26
- (3) Exodus 23:20-24:18
- (4) Exodus 32-34
- (5) Leviticus 17:1-9

This second section of the overall law-code is called the Covenant Code (Ex. 21:1-23:19). The connection to the previous discussion of the Ten Words with the resultant response (20:18-26) and to the Covenant Code can be seen visually in the following chart (Sailhamer, Pentateuch, 289).

Prohibition of Idolatry (20:22-23)	42 Judgments (21:1-23:12)	Prohibition of Idolatry (23:13)
Proper Forms of Worship (20:24-26)		Proper Forms of Worship (23:14-19)

Exodus 21:1

***“These are the laws you are to set before them”:***

- a. “Laws” could be translated “judgments” (“regulations,” “statutes”) as in the chart above.
- b. Literally, in Hebrew, the verse begins “and these.” The Hebrew numerical value of the first word of this sentence (“and there”) is 42, which is also the number of representative laws in the Covenant Code. This suggests not a comprehensive list of laws but a representative list, a model for other unstated laws related to divine justice and human behavior.

Exodus 21:2-23:12 Covenant Code “judgments:”

1. About rights of Hebrew servants (21:2-11)
  - Judgments 1-2
2. About personal injury (21:12-36)
  - Judgments 3-15
3. About protection of property (22:1-15)
  - Judgments 16-21
4. About social responsibility (22:16-31)
  - Judgments 22-31
5. About justice and mercy (23:1-9)
  - Judgments 32-40
6. About Sabbath laws (23:10-12)
  - Judgments 41-42

Insight:

"Whereas the 'Ten Words' provided a general statement of the basic principles of justice which God demanded of his people, the examples selected here further demonstrated how those principles, or ideals, were to be applied to real life situations."

(Sailhamer, Pentateuch, 290)

Exodus 23:13-19 (Addendum: idolatry and worship)

***"Be careful to do everything I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips" (v.13).***

Also, celebrate the Feast of Unleavened Bread (15), the Feast of Harvest (Weeks, Pentecost) (16) and the Feast of Ingathering (Tabernacles, Booths) (16).

D. Covenant Confirmation (Chapters 23-24)

1. Protection and plan (23:20-33)

Ancient covenants between a superior (e.g. a king) and an inferior (e.g. vassal) were often concluded with a list of benefits for keeping the covenant (this type is called a "suzerainty treaty"). At the conclusion of the Covenant Code, God reminds redeemed Israel of three key facts:

- a. Who they are: Covenantal people of promise
- b. Where they are going: promised "land"
- c. How they will get there: "sending an angel... will send my terror... will send the hornet..."

Exodus 3:15-17

***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 you shall call me from generation to generation. <sup>16</sup>"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. <sup>17</sup>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.'"*

2. Covenant and glory (24:1-18)

a. Confirmation (1-14)

Exodus 24:1-3 (oral law)

*Then the LORD said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, <sup>2</sup>but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him. <sup>3</sup>When Moses went and told the people all the LORD's words and laws, they responded with one voice, "Everything the LORD has said we will do."*

Exodus 24:7-8 (written law)

*Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the LORD has said; we will obey."<sup>8</sup> Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the LORD has made with you in accordance with all these words."*

- (1) "In the blood ritual (whether by sprinkling, tasting, or smearing blood on one's body), the two parties were considered to be organically united into a sacred bond" (Huey, Exodus, 103).



- (2) Note the importance of blood in the ratification of the Abrahamic Covenant (Gen. 15:9-20); also note the symbolic reference by Jesus in calling the cup at the last supper, “my blood of the covenant” (Matt. 26:28).

b. Glory (15-18)

Exodus 24:15-18

*When Moses went up on the mountain, the cloud covered it, <sup>16</sup>and the glory of the LORD settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the LORD called to Moses from within the cloud. <sup>17</sup>To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain. <sup>18</sup>Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights.*

- (1) The “glory of the Lord” in the visible cloud was later called the “Shekinah Glory.” Shekinah is related to the Hebrew word for dwell, thus the Shekinah was the visible presence or dwelling of God with his people.
- (2) The God who first appeared in the terrifying presence upon the mountain at Sinai (Ex. 19:16 - “thunder and lightning. . . thick cloud. . .”), the God who entered into covenantal relationship with His rescued, delivered people, the God who gave laws whereby this people might live in holiness and righteousness before Him, now concludes by again, through an awe-inspiring appearance, making His terrifying presence (“consuming fire”) known.
- (3) Yet, even in the midst of the fearful presence of God, the section concludes with the theological emphasis of the mercy and gracious condescension of the Lord.

VI. TAKEAWAYS

## PSALM 99

- <sup>1</sup>The Lord reigns,  
let the nations tremble;  
he sits enthroned between the cherubim,  
let the earth shake.
- <sup>2</sup>Great is the Lord in Zion;  
he is exalted over all the nations.
- <sup>3</sup>Let them praise your great and awesome name—  
he is holy.
- <sup>4</sup>The King is mighty, he loves justice—  
you have established equity;  
in Jacob you have done  
what is just and right.
- <sup>5</sup>Exalt the Lord our God  
and worship at his footstool;  
he is holy.
- <sup>6</sup>Moses and Aaron were among his priests,  
Samuel was among those who called on his name;  
they called on the Lord  
and he answered them.
- <sup>7</sup>He spoke to them from the pillar of cloud;  
they kept his statutes and the decrees he gave them.
- <sup>8</sup>Lord our God,  
you answered them;  
you were to Israel a forgiving God,  
though you punished their misdeeds.
- <sup>9</sup>Exalt the Lord our God  
and worship at his holy mountain,  
for the Lord our God is holy.