

Outline of Exodus

I. The Exodus (Exodus 1-18)

A. Israel in Egypt (1-12)

1. Egyptian Bondage (1)
2. The Preparation of a Deliverer (2-4)
3. Moses Confronts Pharaoh (5-11)
4. The Passover (12)

B. Israel in the Wilderness (Exodus 13-18)

1. The Exodus and Pursuit (13)
2. The Red Sea Crossing (14-15)
3. Journey to Mt. Sinai (16-18)

II. The Law (Exodus 19-24)

A. Israel at Sinai

1. The Ten Commandments (19-20)
2. Civil and Ceremonial Laws (21-23)
3. Ratification of the Covenant (24)

III. The Tabernacle (Exodus 25-40)

A. Israel at Sinai

1. Tabernacle and Priesthood Instructions (25-31)
2. The Worship of God Defiled (32)
3. The Presence of God Confirmed (33-34)
4. Construction of the Tabernacle (35-40)

Key Fact: Time Span of Exodus

Chapter 1 covers several centuries

Chapter 2 covers about 80 years

Chapter 3-40 cover approximately 1-2 years

Key Fact: Date of Exodus

The exodus from Egypt would most likely have occurred around 1446/1445 B.C

Key Chapters

The call of Moses (Ex. 3-4)

Let My people go (Ex. 7-11)

The Passover (Ex. 12)

Parting of the Red Sea (Ex. 14)

Mosaic Covenant (Ex. 19)

Ten Commandments (Ex. 20)

Breaking of the Law (Ex. 32)

The Tabernacle (Ex. 40)

Central Theme

Redemption and Deliverance

Christ in Exodus: Veiled Types

1. **Moses** - Deut. 18:15 shows that Moses, as a prophet, anticipates Christ. Both are kinsman-redeemers who were endangered in infancy, renounced their power to serve others, and functioned as mediators, lawgivers, and deliverers (Phil. 2:5-10; Heb. 11:24-26).
2. **Passover** - is a very specific type of Christ as the sinless Lamb of God (John 1:29, 36; 1 Cor. 5:7).
3. **Seven Feasts** – each of which portray some aspect of the Savior.
4. **Exodus** – which Paul connects with baptism, pictures our identification with Christ in His death, burial, and resurrection (1 Cor. 10:1-2; Rom. 6:2-3).
5. **Manna and Water** – both portrayed as pictures of Christ (John 6:31-35, 48-63; 1 Cor. 10:3-4).
6. **Tabernacle** – portrays the Savior in its material, colors, furniture, arrangement, and the offerings sacrificed there (Heb. 9:1-10:18).
7. **High Priest** – clearly foreshadows the person and ministry of Christ (Heb. 4:14-16; 7; 9:11-12, 24-28).

Study principles to remember:

- 1) Slow down when reading. Reading commentaries help us to do just that.
- 2) Remember the importance of grammar: The authors use grammar to communicate in a particular language in order to communicate its meaning. Their language was meant to go along with history, culture and even tradition.
- 3) We must understand and keep in mind the author's intent as we study through this narrative. **This is of utmost importance.** Often, we read a text and see only what is there without stopping and asking why it's there. Both are important. It doesn't what we think it says, we need to know what the author meant by what he said and why. Ask the right questions.

Here are a few interpretive and application questions that we should ask and answer as we work our way through Exodus.

- 1) How does Exodus describe God?
- 2) How does Exodus describe God's relationship to His people?
- 3) How does Exodus fit into the whole of scripture?
- 4) What in Exodus is theologically normative for today?
- 5) What is my redemptive-historical relationship to the events of Exodus?
- 6) What can I learn from Exodus about how to think and act in a way pleasing to God?
- 7) How can I keep from imposing my own views on Exodus?

Put Your Specs On



- Is there a **sin** to forsake?
Is there a **promise** to claim?
Is there an **example** to follow?
Is there a **command** to obey?
Is there a **stumbling block** to avoid?

Chiastic Structure for Exodus

“The book of Exodus has been composed in a narrative fashion with great artistry. It opens with a slave people building cities for Pharoah (1:11) and ends with the same people now liberated, building a tent-dwelling for their God (35-40). It tells of the lamb of God (12:1-12) but relates how the same people who sheltered under the blood of the lamb turned to make and worship a golden calf (32:1-6). It is a book of the grace of the God who first saves (1-12), then accompanies (13-17) and finally indwells (29:42-46) his people. And at its center lie the bible’s fundamental truths of grace and law (19-24).

We can easily see by the diagram below that it is written with a chiastic structure or plan, meaning there is a parallel between first half of book and second half and its movement. The opening sections (**A¹, B¹, C¹**) are balanced by its closing sections (**C², B², A²**) either side of the middle section (**D**) which contains the central thoughts of the whole book.

Here in a nutshell is the whole sweep and thrust of Exodus and the whole story of salvation. According to **A^{1,2}**, the Lord’s redemptive work and plan bring us out of servitude to the world into His service and indwelling presence. (1 Cor. 3:16; 6:19). **B^{1,2}** reveals the wonder of the way of salvation and the dire reality of disloyalty and defection; **C^{1,2}** shows the beauty and practical efficacy of the presence of the Lord; and in **D** we see the priority of God’s saving grace and the responsive life of obedience.”

- A¹ Building for Pharoah chapters (1-5)
- B¹ The Lamb of God (6-12)
- C¹ The companion of God (13-18)
- D The grace of God and the law of God (19-24)**
- C² The indwelling God (25-31)
- B² The golden calf (32-34)
- A² Building for God the tabernacle (35-40)

ⁱⁱ J.A. Motyer “The Message of Exodus”