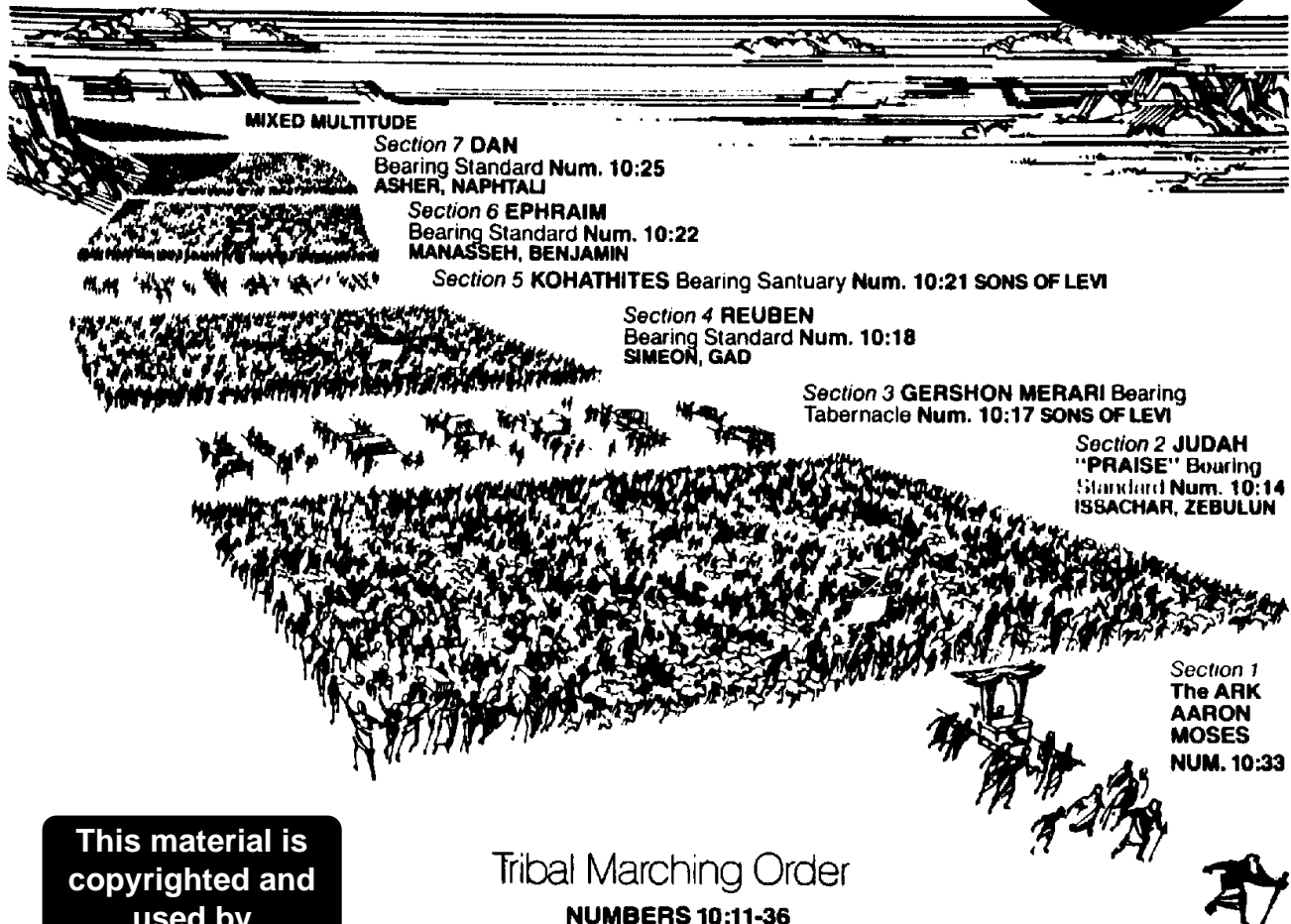


the EXODUS STAGE

WILLMINGTON'S GUIDE TO THE BIBLE
AND OTHERS

O.T.
Survey II



MIXED MULTITUDE

Section 7 DAN
Bearing Standard Num. 10:25
ASHER, NAPHTALI

Section 6 EPHRAIM
Bearing Standard Num. 10:22
MANASSEH, BENJAMIN

Section 5 KOHATHITES Bearing Sanctuary Num. 10:21 **SONS OF LEVI**

Section 4 REUBEN
Bearing Standard Num. 10:18
SIMEON, GAD

Section 3 GERSHON MERARI Bearing
Tabernacle Num. 10:17 **SONS OF LEVI**

Section 2 JUDAH
"PRAISE" Bearing
Standard Num. 10:14
ISSACHAR, ZEBULUN

Section 1
The ARK
AARON
MOSES
NUM. 10:33

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Tribal Marching Order
NUMBERS 10:11-36

B.A.M.A. Bible Institutes, Inc.
(Baptist Asian Missions Association, Inc.)
133 Isarog Street, LaLoma, Quezon City 1114 R.P.

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REQUIREMENTS FOR O.T. SURVEY:

1. Read through all the O.T. Books in the Bible
2. This year read Genesis through Job (10 Chapters each WEEK or 2 daily; Mon - Fri.)
3. Memorize the Books of the O.T. in order.

REQUIREMENTS FOR THIS BLOCK:

1. **Read all the printed material** for this block.
2. **Look up and read through Exodus (10 Chapters each WEEK** or 2 daily; Mon - Fri.)
3. **Fill in the answers** to your **STUDY QUESTIONS**.
4. Memorize the 10 Commandments in short form (as found in your notes).
5. Memorize the books in the Pentateuch.

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1 ISRAEL, ENSLAVED IN EGYPT

GOD'S PEOPLE: Persecuted by a Pharaoh who did not know Joseph (Ex. 1)

GOD'S GRACE: He remembered his covenant with Abraham and heard their cries (2:23-25)

GOD'S MAN:

MOSES

HIS FIRST FORTY YEARS AS A PRINCE IN EGYPT (2:1-14)

- He is rescued by an Egyptian princess as a baby
- Later he rescues an Israeli slave

HIS SECOND FORTY YEARS AS A SHEPHERD IN MIDIAN (2:15—4:31)

- He marries a girl named Zipporah
- He receives his "burning bush" call

GOD'S ENEMY: Pharaoh refuses to free the Jews and increases their work burden (Ex. 5:2, 4-9)

GOD'S PLAGUES: EXODUS 7-10

PURPOSE

1. To show Israel their true God.
2. To show Egypt their false gods.

NATURE

NATURE	EGYPTIAN GOD DEFEATED	
1. Water into blood	OSIRIS	Genesis 7:20
2. A frog invasion	HEKT	8:6
3. Lice	SEB	8:17
4. Flies	HATKOK	8:24
5. Cattle disease	APIS	9:6
6. Boils	TYPHON	9:10
7. Hail with fire	SHU	9:24
8. Locust	SERAPIA	10:13
9. Three-day darkness	RA	10:22
10. Death of firstborn	ALL gods	12:29

GOD'S CHOICE

FACT

- That the firstborn be sanctified
- That the southern route be taken

REASON

- He wanted a nation of priests.
- Israel needed to spend time with him.

- (1) The first plague of bloody waters was directed against Osiris, the god of the Nile.
- (2) The second plague of frogs was against the frog goddess Hekt.
- (3) The third plague of lice was against Seb, the earth god.
- (4) The fourth plague of beetles (or flies) was against Hatkok, the wife of Osiris.
- (5) The fifth plague of cattle disease was against Apis, the sacred bull god.
- (6) The sixth plague, boils, was against Typhon.
- (7) The seventh plague, hail and fire, was against Shu, the god of the atmosphere.
- (8) The eighth plague, locusts, was against Serapia, the god who protected Egypt against locusts.
- (9) The ninth plague, darkness, was against Ra, the sun god.

- (10) The tenth plague, the death of the firstborn, was an attack on all gods.

3. The result of the final plague.

- a. At midnight, April 14, the death angel passes over Egypt, taking the firstborn sons from all unprotected homes, including the household of Pharaoh himself.
- b. During the early morning hours of the fifteenth, all Israel (600,000 men plus their families) cross the border of Egypt.
- c. They are accompanied by a mixed multitude.

G. God's selection.

1. *The sanctification of the firstborn - God originally planned for a nation of priests, but finally, due to Israel's constant sin, limited his selection to the tribe of Levi (Ex. 13:2; 19:6; Num. 8:16).*
2. *The selection of the safer route (13:17).*

II. ISRAEL, EN ROUTE TO MT. SINAI

(EX. 12:37-18:27).

Nine key events took place between Rameses, their departure city in Egypt, and the arrival at the base of Mt. Sinai. The distance was approximately 150 miles.

These events are:

A. The appearance of God's shekinah glory cloud (13:21-22).

From Succoth to Etham. At Etham the pillar of cloud and fire is manifested to lead Israel by day or night. This marks the first appearance of the shekinah, that visible and luminous indication of God's presence (13:21, 22). Other Old Testament and New Testament appearances would include:

1. *At the Red Sea (Ex. 10:19, 20).*
2. *In the tabernacle Holy of Holies (Lev. 16:2).*
3. *In the Temple Holy of Holies (2 Chron. 5:11-13).*
4. *Disappearance in Ezekiel's time (Ezek. 10).*
5. *At the birth of Christ (Lk. 2:9-11).*
6. *On the Mount of Transfiguration (Mt. 17:5).*
7. *At the Ascension (Acts 1:9).*
8. *At the rapture (1 Thess. 4:17).*

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9. *At the Second Coming*

(Mt. 24:30; Mk. 8:38).

10. *During the millennium* (Isa. 4:5, 6; 60:19).

B. The chase by Pharaoh, who had regretted his action of letting Israel go (14:5-10).

From Etham to Pi-hahiroth (14:1-4).

1. *The decision of Pharaoh - to follow up.*

Pharaoh regrets his decision to free Israel and determines to fall upon them and recapture them in the desert near the Red Sea through his crack chariot corps.

2. *The despair of the people to give up.*

(Ex. 14:11, 12)

3. *The declaration of the prophet*

to look up. (Ex. 14:13, 14)

C. The parting of the Red Sea (14:13-31) and The subsequent celebration of Israel over their deliverance and the destruction of Pharaoh's armies (15:1-21).

From Pi-hahiroth through the Red Sea (14:15-15:21).

1. *The cloudy pillar - protecting. This is the second greatest miracle in all the Bible.*

The greatest of course is the resurrection of Christ from the dead - see Eph. 1:20. The Red Sea crossing is mentioned many times in the Word of God. See Psalm 78:53; 106:11, 12, 22; Hebrews 11:29. This miracle was actually threefold in nature:

a. The first part was the shift in position of the glory cloud which placed itself between the camp of the Israelites and that of the Egyptians. It then settled down upon Pharaoh's armies like a fog, but gave light to God's people.

b. The second part was the actual dividing of the waters, clearing a path of perhaps a mile wide. Concerning this, **Dr. Leon Wood writes:**

"A marching line of 2,000,000 people, walking ten abreast with an average five feet separating each rank, would be 190 miles long. Had this path been only as wide as a modern highway, the first Israelites through would have been in

Canaan before the last started, and several days would have elapsed"

(A Survey of Israel's History, p. 133)

c. The third part was the actual closing of the water.

2. *The Red Sea parting.*

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" (14:21).

3. *The Egyptian army perishing.*

"And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them" (14:28).

4. *The Lord's people praising.*

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea" (Ex. 15:1).

D. Marah's bitter waters made sweet by the casting in of a tree (15:22-26).

God at this time promised them freedom from sickness if they would but obey him.

From the Red Sea to Marah (15:22-26).

1. *The galling water.*

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah" (15:23).

2. *The goodly tree.*

"And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them" (Ex. 15:25).

3. *The Great Physician.*

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his

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statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26).

From Marah to Elim (Ex. 15:27).

"And they came to Elim where were twelve wells of water and threescore and ten palm trees: and they encamped there by the waters".

E. The giving of the manna (16:4, 14, 35).

This heavenly bread would become their staple diet for the next forty years.

From Elim to the Wilderness of Zin (16:1-36).

1. The complaining crowd.

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (Ex. 16:2, 3).

2. The miraculous manna (16:14, 15).

Beginning now and continuing for the next forty years God would feed them six days a week with manna, a white, flat, coriander-like seed which tasted like honey bread. It would only cease when Israel entered the Promised Land. (See Josh. 5:12.)

It was to be picked up each morning and eaten that same day for six days, and on the sixth, a double portion was to be taken for the seventh, when no manna would fall. The word manna in the Hebrew literally means, "What is it?" This is what the people said when they first saw it, and the name stuck. Jesus would later apply this event to his own ministry. (See Jn. 6:30-63.) Dr. John David writes the following helpful words on the subject of manna:

"It should not be assumed from these passages that manna constituted the only part of the diet of the Hebrews during the

forty-year period. We know that the Israelites had sheep and cattle (12:38; 17:3) and they continued to possess these not only in Sinai (34:3) but had them when they reached Edom and the country east of the Jordan (Num. 20:19; 32:1). It appears that on some occasions the Hebrews bought food and even water from the Edomites (Deut. 2:6, 7). That wheat and meats were available is clearly implied in such references as Exodus 17:3; 24:5; Lev. 8:2, 26, 31; 9:4; 10:12; 24:5; and Num. 7:13, 19." (Moses and the Gods of Egypt, p. 181)

F. The institution of the Sabbath (16:23, 26-30; 31:13).

The solemn Sabbath (16:23-30).

"See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day" (Ex. 16:29, 30).

Following is a brief summary on the biblical teaching concerning the Sabbath:

- 1. Sabbath first mentioned in Exodus 16:23. For the first 2500 years of human history no one observed it but God himself. (See Gen. 2:2.)*
- 2. Sabbath was then given to Israel (Ex. 31:13, 17) who previously knew nothing about it whatsoever. (See Ex. 16:29.) This day was never given to the church (see Col. 2:16; Gal. 4:9-11).*
- 3. Sabbath is not a Hebrew word for seven but means "Rest or cessation." Hebrew words for seven are sheba and shibah. Thus, a literal translation of the fourth commandment would read, "Remember the rest day, to keep it holy."*
- 4. There were many "Sabbaths" given to Israel:*
 - a. The weekly seventh day Sabbath (Ex. 20:8-11).
 - (1) It began at sundown on Friday and ended at sundown Saturday.

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(2) It was a day of absolute rest, with no services or gatherings.

- b. The first day of the seventh month Sabbath (Lev. 23:24, 25), feast of trumpets.
- c. The tenth day of the seventh month Sabbath (Lev. 16:29, 30), day of atonement.
- d. The fifteenth day of the seventh month Sabbath (Lev. 23:34), feast of tabernacles.
- e. The seventh year Sabbath (Lev. 25:1-4), land was to be idle for entire year.
- f. The fiftieth year Sabbath (Lev. 25:8).

The seventy-year Babylonian captivity was primarily due to Israel's disobedience to observe these rest years. In approximately 500 years they had accumulated until Israel owed the Promised Land seventy rest years. (See Lev. 26:27-35; 2 Chron. 36:21; Jer. 25:11.)

5. *Sabbath had never been changed but has been set aside because the nation Israel has been set aside. (See Mt. 21:43.)*

6. *The Sabbath will be observed again during the kingdom age. (See Isa. 66:23.)*

Question: Where then does the church receive authority to worship on Sunday?

Answer: This authority was laid out in pattern form through the resurrection, which occurred on the first day - Sunday. This fact is reported by all four Gospels (Mt. 28:1; Mk. 16:2, 9; Lk. 24:1, 13; Jn. 20:1, 19).

Thus, as the seventh day commemorates a finished creation (Ex. 20:8-11), so the first day commemorates a finished redemption. (See Acts 20:7; 1 Cor. 16:1, 2; Heb. 7:12.) It is true that Paul often preached to the Jews on the Sabbath (Acts 13:14; 16:13; 17:2; 18:4), but he only did so because this was the day the Jews regularly gathered together. (See 1 Cor. 9:19, 20.)

G. Striking the rock at Rephidim (17:1-7).

This was done to provide water, which God supernaturally gave from the side of that rock. Nearly forty years later Moses will strike another rock in a distant place, but at that time he will be out of God's will. (See Num. 20:7-13.)

From the Wilderness to Rephidim (Ex. 17:1-18:27).

Moses strikes the rock (17:6). The fickle Israelites were almost ready to stone Moses because of their thirst when God stepped in. "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it that the people may drink.



2

**ISRAEL, EN ROUTE
TO MT. SINAI EXODUS 12-18**

A. APPEARANCE OF GLORY CLOUD (EX. 13:21, 22)

The first of ten biblical appearances

B. CHASE BY PHARAOH (14:5-10)

The decision of the Pharaoh—to follow up
The despair of the people—to give up
The declaration of the prophet—to look up

C. THE MIRACLE AT THE RED SEA (14:13—15:21)

The cloudy pillar—*PROTECTING*
The Red Sea—*PARTING*
The Egyptian army—*PERISHING*
The Lord's people—*PRAISING*

D. THE EPISODE AT MARAH (15:22-26)

The galling waters
The good tree
The Great Physician

E. THE GIVING OF MANNA (16:4, 14, 35)

The sarcastic crowd
The supernatural food

F. THE INSTITUTION OF THE SABBATH (16:23, 26-30)

Given to Israel as a spiritual wedding ring
Commemorated a finished creation

G. THE WATER-FILLED ROCK (17:1-7)

In obedience Moses strikes this rock
In disobedience he will later strike another rock
(See Num. 20:7-13)

H. VICTORY OVER THE AMALEKITES (FOUR "FIRSTS" NOW OCCUR) (17:8-16)

First mention of Joshua
First intercession of Moses for Israel
First part of Bible to be written (?)
First reference to God as *Jehovah-Nissi*

I. MOSES REUNITED WITH HIS FAMILY (18:5)

He greets his father-in-law, wife, and two sons