

Exodus

Redemption And Revelation



“And Moses said to the people, ‘Do not be afraid. Stand still, and see the salvation of the Lord, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The Lord will fight for you, and you shall hold your peace.’” (Exodus 14:13–14)

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(The above outline is from *Nelson’s Complete Book of Bible Maps and Charts*, pp. 23–24)

THE DATE OF THE EXODUS

The early date of the exodus (1445 B.C.) is primarily established upon two biblical texts and the resulting relationship of that chronology to Egyptian history. According to I Kings 6:1, the exodus from Egypt took place 480 years prior to the fourth year of Solomon. Since the fourth year of Solomon is usually calculated at 966/5 B.C., this would point to an exodus date of approximately 1446/5 B.C. The implications of the language of I Kings 6:1 appear to be very clear.

Some have attempted to discredit the text as a late edition and therefore worthless; however, it is interesting to observe that the name of the month which appears in that text is the archaic form and not the later one. Furthermore, the number 480 is well attested in all major manuscripts.

The popular interpretation of that number by those defending the late date changes its status as a chronological notation to a vague illusion to twelve generations. R. K. Harrison writes:

However, while such a figure represents the unanimous testimony of the manuscripts, it can be questioned on other grounds, particularly when it is examined against the background of oriental symbolism. The number 480 can be resolved into units of twelve generations of forty each. A double cycle of motif may be involved in consequence, having the effect of relating the concept of a generation to each of the twelve tribes.

Such an explanation, however, must be rejected on several grounds. First, if one is able to manipulate a number whose functions are clearly delineated in a sober historical context, then every number in Scripture becomes subject to the whims of an interpreter. Second, there is nothing in the text that states or even implies the idea of twelve generations. While such a supposition might be mathematically possible, it is highly questionable on exegetical grounds. Third, as Gleason Archer points out, a true generation span is more likely to have been twenty-five years rather than forty.

Of equal importance in the discussion of the early date is the statement attributed to Jephthah in which he places three hundred years between Israel's sojourn at Heshbon and the second year (approximately) of his judgeship (Judg. 11:26). Jephthah's statement is in remarkable agreement with the data given in I Kings 6:1.

Jephthah was eighth judge of Israel. Following him came four other judges, Samuel's time of leadership, the kingships of Saul and David, and four years of

Solomon's reign, all prior to beginning of the building of the temple. The total years represented by these successive leaders must be added to the date of c. 966 B.C., when the construction of the temple began, to arrive at Jephthah's date. This works out to approximately 1100 B.C., which is just 300 years after 1400 B.C., the time of the conquest on the basis of the early date. There is simply no way to harmonize Jephthah's statement with the late date, apart from the denial of its historical accuracy.

Those who take the late date of the exodus are forced to compress this period into a total of 180 years, an extremely brief time to include all the events that are described up to the time of Jephthah. In an attempt to handle the problem of Jephthah's statement, Cundall and Morris make the following observation: "The reference to 300 years may be an editorial amplification of the remainder of the verse, or it may be a broad generalization for approximately seven or eight generations, or it may represent Jephthah's rough guess, since he would hardly have access to reliable historical records." It is scarcely possible, however, that Jephthah should make such a historical blunder in the midst of important negotiations. His knowledge of the Torah is evident from the context of Judges 11.

It is also doubtful that Jephthah could have exaggerated this number in his argument to the king and have gotten away with it. Surely the King of Ammon had some knowledge of the historical precedence involved in Israel's occupation of the territory in Transjordan (cf. Judg. 11:13). Again it would be well to point out that the numerical information given in the passage in question does not appear in a poetic section and therefore should be regarded in its most literal sense.

Another form of evidence also exists which indirectly supports the early date of the exodus. This evidence is drawn from the excavations at Jericho (Tell es-Sultan) by both John Garstang and Kathleen Kenyon. Garstang, who worked at Jericho between 1930 and 1936, concluded that city III (Middle Bronze II) was occupied down to the year 1550 B.C. by the Hyksos. He also discovered another city layer which he called City IV and related this to the Late Bronze Age period, or the period of the conquest. In addition to that, he felt he had discovered the walls of Jericho, which he dated to Joshua's period. A great deal of evidence was recovered to indicate some form of Late Bronze Age occupation at the site. Approximately 370 objects from that period, including two scarabs from Amenhotep III (1410-1372 B.C.), were recovered.

The later excavations of Kathleen Kenyon (between 1952–1958) required a re-identification of the walls discovered by Garstang. Rather than belonging to the Late Bronze Age period, they represented a much earlier building phase (Early Bronze). Of particular interest is the fact that very little Mycenaean pottery from the Aegean area appears at Jericho. According to Garstang, out of 150,000 pieces of pottery, only one was identifiable as Mycenaean. Mycenaean pottery began to appear in Palestine in 1400 B.C. or shortly thereafter. The fact that very few samples appear at Jericho is interesting and perhaps very instructive, for Mycenaean pottery is not unknown to the Jordan Valley. The lack of this pottery might indicate that there was little occupation of the site after the middle of the fourteenth century B.C.

Kenyon suggests that the latest occupation in the Bronze Age should be dated to the third quarter of the fourteenth century B.C. But this date appears to be rather late in the light of the ongoing evidence. Garstang, on the other hand, suggested that he limits for City IV of Jericho should be between 1400 and 1385 B.C. The tremendous erosion of the Late Bronze Age layers which took place because of a long period of abandonment might be a silent witness to the violent destruction of that city by Joshua in approximately 1400 B.C.

Waltke argues that the pottery found in the remains of the Late Bronze Age should be associated with the Late Bronze IIA period (1410–1340 B.C.). Since no Egyptian scarabs were discovered later than the reign of Amenhotep III, he maintains that the destruction must have occurred before the reign of Akhenaton. Also, the fact that Jericho is not mentioned in the Amarna Letters may imply its destruction and abandonment. Supporting evidence for the early date of the exodus and conquest also comes from the well-known Stele of Merneptah, the Nineteenth Dynasty king who succeeded Ramses II. In this victory stele he claims to have encountered the people of Israel and defeated them. This information implies that Israel was already in Palestine and had, to some degree, expanded its land holdings toward the west. If one takes the late date of the exodus, he is forced to conclude that Joshua and the armies of Israel encountered the armies of Ramses II or Merneptah, either of which would have been a formidable force. Noteworthy is the fact that such an encounter with the Egyptians is nowhere mentioned in the books of Joshua or Judges. The early date assumes the entry of Israel into Canaan somewhere around 1400 B.C., approaching the reigns of Amenhotep III and Amenhotep IV, both of whom were very weak in their domination of Palestine. In this we may see the hand of Providence in the rapid decline of Egypt at the very moment Israel was entering and colonizing the Promised Land.

The Importance of this Issue

The date of the exodus is not an inconsequential historical matter when it comes to the interpretation of Scripture. The date that one adopts will influence all earlier chronology. In essence this date constitutes a bench mark for all pre-Solomonic chronology and the cultural backgrounds that will be associated with the various periods.

Also at stake here is the locus of authority. The Bible speaks very clearly to the issue of the date of the exodus and if these statements represent revelatory authority, then they are reliable and should constitute the foundation for chronological thought. If these data are not found to be reliable, then all biblical numbers and chronological notices can be regarded as suspect.

On the sheer basis of the history of archaeological research, one should be most hesitant to grant to the science of archaeology a sense of absolute and final authority. Archaeological conclusions have undergone constant change as the result of new discoveries. Furthermore, the clear trend in archaeological research has been consistently in the direction of affirming the reliability of biblical historiography. Archaeology, of course, by its very nature is an incomplete science with conclusions that often rest on the most fragmentary forms of information.

Summary and Conclusion

On the basis of the above considerations it will be observed that dominating the studies of the Book of Exodus are two basic views of the date of the exodus. The one date, espoused predominantly by liberal critical scholars (although not exclusively so), is that the exodus occurred sometime in the early thirteenth century B.C., presumably during the reign of Ramses II. The other alternative, strongly suggested by biblical chronology, is that the oppression of Israel began during the period of the Hyksos and continued into the reign of Thutmose III, who perhaps was Israel's most severe taskmaster. The exodus, then, would have occurred shortly after his death and during the reign of Amenhotep II. The latter view seems preferable in light of the fact that it is more faithful to Scripture, and provides a credible background for integrating the events of the exodus and conquest with Egyptian history and culture.

(John J. Davis, *Moses and the Gods of Egypt*, pp. 34–40)

EXODUS: REDEMPTION AND REVELATION

PART ONE: REDEMPTION FROM EGYPT (1:1—18:27)

I. THE NEED FOR REDEMPTION FROM EGYPT (1:1–22)

A. Israel's Rapid Multiplication (1:1–7)

1. How many descendants of Jacob went to Egypt (1:1–5)?
2. How did the descendants of Jacob prosper in Egypt (1:6–7)?

B. Israel's Severe Affliction (1:8–14)

1. What was the new king in Egypt afraid of (1:8–10)?
2. How did the descendants of Jacob prosper under their taskmasters (1:11–14)?

C. Israel's Planned Extinction (1:15–22)

1. What plan did the king of Egypt have for limiting the growth of the Israelites (1:15–16)? Did this plan work?
2. What new command did Pharaoh give (1:22)?

II. THE PREPARATION OF THE LEADERS OF THE REDEMPTION (2:1–4:31)

A. Moses Is Redeemed from Murder (2:1–10)

1. Describe why and how Moses was placed in an ark in the river (2:1–4).
2. Who found Moses? What did she do with him (2:5–10).

B. Moses Tries to Redeem by Murder (2:11–22)

1. Why did Moses kill an Egyptian (2:11–12)?
2. Why did Moses flee Egypt? Where did he go to (2:13–15)?
3. What did Moses do that made Reuel grateful (2:16–22)?

C. Israel Calls upon God (2:23–25)

1. What did Israel do while under bondage (2:23)?
2. What did God “remember”? What does this mean (2:24–25)?

D. God Calls upon Moses (3:1—4:17)

1. Describe the scene when God first appeared unto Moses (3:1–10).
2. What did Moses want to know about God (3:11–15)?
3. What was Moses to tell the elders of Israel (3:16–22)?
4. How did God assure Moses (4:1–9)?
5. What excuse did Moses offer for not wanting to go to Pharaoh (4:10–17)?

E. Moses Accepts the Call (4:18–26)

1. What happened in Egypt during the time that Moses was in Midian (4:18–20)?
2. How was God going to harden the heart of Pharaoh? Why (4:21–24)?
3. What happened at the encampment (4:25–26)?

F. Israel Accepts the Call of Moses as Deliverer (4:27–31)

1. Where did Moses and Aaron meet? Why (4:27–28)?
2. How did the Israelites react to the message of Moses and Aaron (4:29–31)?

III. GOD'S REDEMPTION OF ISRAEL FROM EGYPT (5:1—15:21)

A. Moses Confronts Pharaoh by Word (5:1–6:9)

1. How did Pharaoh react to the command of Moses (5:1–4)?
2. What were the taskmasters commanded to do (5:5–19)?
3. How did the leaders of Israel treat Moses after their meeting with Pharaoh (5:20–21)?
4. What did Moses ask God (5:22–23)?

B. Moses Confronts Pharaoh with Miracles (6:10—7:13)

1. What did God remind Moses of (6:1–5)?
2. What was Moses to tell the people (6:6–9)? How did the people react?

3. What did the Lord tell Moses (6:10–12)?

4. What do we learn from the genealogy in this chapter (6:16–30)?

5. Describe the confrontation between Moses and the Egyptian sorcerers (7:1–13)?

C. Moses Confronts Pharaoh Through Plagues (7:14—11:10)

1. Describe the first plague. What gods of Egypt were affected? (7:14–25).

2. Describe the second plague. What gods of Egypt were affected? (8:1–15).

3. Describe the third plague. What gods of Egypt were affected? (8:16–19).

4. Describe the fourth plague. What gods of Egypt were affected? (8:20–32).

5. Describe the fifth plague. What gods of Egypt were affected? (9:1–7).

6. Describe the sixth plague. What gods of Egypt were affected? (9:8–12).

7. Describe the seventh plague. What gods of Egypt were affected? (9:13–35).
8. Describe the eighth plague. What gods of Egypt were affected? (10:1–20).
9. Describe the ninth plague. What gods of Egypt were affected? (10:21–29).
10. What was God going to do in the final plague on Egypt (11:1–10)?

D. Israel Redeemed by Blood Through the Passover (12:1—13:16)

1. Describe the preparation required for the Passover meal (12:1–10).
2. Describe what took place during the Passover meal (12:11–20).
3. What other instructions were given prior to the first Passover (12:21–28).
4. Describe the tenth plague. What gods of Egypt were affected? (12:29–30).
5. Describe the beginning of the exodus from Egypt (12:31–42).

6. What other regulations were given for future Passover observances (12:43—13:10).
7. What law was given concerning the firstborn children (13:11–16)?

E. Israel Redeemed by Power from Egypt (13:17—15:21)

1. Why did God choose to lead the Israelites out of Egypt by way of the wilderness of the Red Sea? How did He lead them (13:17–22)?
2. Why did Pharaoh pursue the Israelites (14:1–9)?
3. How did God preserve the Israelites at the Red Sea (14:10–31)?
4. Summarize the “Song of Moses” (15:1–19).
5. Summarize the “Song of Miriam” (15:20–21).

IV. THE PRESERVATION OF ISRAEL IN THE WILDERNESS (15:22—18:27)

A. Preserved from Thirst (15:22–27)

1. How were the bitter waters made sweet (15:22–25)?

2. What promise was given (15:26–27)

B. Preserved from Hunger (16:1–36)

1. How did the Lord provide food for the Israelites (16:1–8)?
2. What regulations were given concerning the Sabbath (16:9–36)?

C. Preserved from Thirst Again (17:1–7)

1. How did the Israelites tempt the Lord (17:1–3)?
2. How did God provide water for the Israelites (17:4–7)?

D. Preserved from Defeat (17:8–16)

1. How did the Israelites gain victory over the Amalekites (17:8–13)?
2. What memorial was established here (17:9–16)?

E. Preserved from Chaos (18:1–27)

1. What occupation did Jethro have (18:1–6)? Could he perform these same duties under the Law of Moses?

2. What advice did Jethro offer Moses (18:7–27)?

PART TWO: REVELATION FROM GOD (19:1—40:38)

I. THE REVELATION OF THE OLD COVENANT (19:1—31:18)

A. The Preparation of the People (19:1–25)

1. What did God promise to the people of Israel (19:1–6)?
2. How were the people to prepare for receiving the Law (19:7–15)?
3. Describe the scene at Mt. Sinai (19:16–25).

B. The Revelation of the Covenant (20:1–26)

1. Describe in detail the first commandment (20:1–3).
2. Describe in detail the second commandment (20:4–6).
3. Describe in detail the third commandment (20:7).
4. Describe in detail the fourth commandment (20:8–11).

5. Describe in detail the fifth commandment (20:12).
6. Describe in detail the sixth commandment (20:13).
7. Describe in detail the seventh commandment (20:14).
8. Describe in detail the eighth commandment (20:15).
9. Describe in detail the ninth commandment (20:16).
10. Describe in detail the tenth commandment (20:17).
11. Why were the people afraid (20:18–21)?
12. What law was given concerning the altar (20:22–26)?

C. The Judgments (21:1—23:33)

1. What laws were given concerning servants (21:1–11)?

2. What laws were given concerning the death penalty (21:12–27)?

3. What laws were given concerning domestic animals (21:28–36)?

4. What laws were given concerning personal property (22:1–15)?

5. What laws were given concerning morality (22:16–31)?

6. What laws were given concerning equal justice for all (23:1–9)?

7. What laws were given concerning the Sabbaths (23:10–13)?

8. Describe the three annual feasts (23:14–19).

9. Who was God going to send before the people (23:20–33)?

D. The Formal Ratification of the Covenant (24:1–11)

1. How was the covenant with God confirmed (24:1–8)?

2. How did God appear to Moses, Aaron, Nadab, Abihu and the 70 elders (24:9–11)?

E. The Tabernacle (24:12—27:21)

1. Describe how God appeared to Moses (24:12–18).

2. What were the people to offer unto God (25:1–10)?

3. Describe the ark of the covenant (25:10–22). What was the purpose of it?

4. Describe the table of shewbread (25:23–30). What was the purpose of it?

5. Describe the golden lampstand (25:31–40). What was the purpose of it?

6. Describe the tabernacle (26:1–37). What was the purpose of it?

7. Describe the altar of burnt incense (27:1–8). What was the purpose of it?

8. Describe the court of the tabernacle (27:9–19). What was the purpose of it?

9. What command was given concerning the lampstand (27:20–21)?

F. The Priests (28:1—29:46)

1. Why were special garments made for the priests (28:1–4)?

2. What was an “ephod”? What was the purpose of it (28:5–14)?

3. Describe the breastplate of the priest (28:15–29).

4. What was the “Urim and the Thummim” (28:30)?

5. What other garments were to be made (28:31–43)?

6. Describe how the priests were to be consecrated (29:1–37).

7. What was to happen at the tabernacle on a daily basis (29:38–46)?

G. Institution of the Covenant (30:1—31:18)

1. What was the purpose of the altar of incense (30:1–10)?

2. What was the purpose of the census (30:11–16)?

3. What was the purpose of the bronze laver (30:17–21)?

4. What was the purpose of the “holy anointing oil” (30:22–33)?

5. What was the purpose of the incense (30:34–38)?

6. What were the “gifted artisans” commanded to do (31:1–11)?

7. What was the penalty for breaking the Sabbath (31:12–14)?

8. Why was the Sabbath observance instituted (31:15–18)?

II. THE RESPONSE OF ISRAEL TO THE COVENANT (32:1—40:38)

A. Israel Willfully Breaks the Covenant (32:1–6)

1. Why did the people build a golden calf (32:1–6)?

2. Why did Aaron go along with the people (32:1–6)?

B. Moses Intercedes for Israel's Salvation (32:7–33)

1. What two promises did God make (32:7–10)?
2. How did Moses intercede for the people (32:11–14)?
3. Why did Moses break the tablets of stone (32:15–20)?
4. Why did 3,000 men die on this occasion (32:21–29)?
5. What did God promise to do those who sinned (32:30–33)?

C. Moses Convinces God Not to Abandon Israel (32:34—33:23)

1. What further action did God take because of Israel's sin (32:34–35)?
2. Why did the Israelites remove their ornaments (33:1–6)?
3. What was the "tabernacle of meeting" (33:7–11)?
4. How did God further reveal himself to Moses (33:12–23)?

D. God Renews the Covenant with Israel (34:1–35)

1. What did God command Moses to do (34:1–9)?
2. What happens on the mountain (34:10–28)?
3. What happened to the face of Moses (34:29–35)? Why?

E. Israel Willingly Obeys the Covenant (35:1—40:33)

1. What regulation is further explained (35:1–3)?
2. What did Moses ask the people for (35:4–9)?
3. How was the generosity of the people shown (35:10–29)?
4. What did Moses explain to the people (35:30—36:1)?
5. To what extent were the people willing to give (36:2–7)?
6. Describe the building of the tabernacle (36:8–38).

7. Describe the ark of the covenant (37:1–9).

8. Describe the table of shewbread (37:10–16).

9. Describe the golden lampstand (37:17–24).

10. Describe the altar of incense (37:25–29).

11. Describe the altar of burnt offering (38:1–7).

12. Describe the bronze laver (38:8).

13. Describe the court of the tabernacle (38:9–20).

14. What materials were used in the making of the tabernacle (38:21–31)?

15. Describe the making of the ephod (39:1–7).

16. Describe the breastplate (39:8–21).

17. What other priestly garments are mentioned (39:22–31)?

18. What did the Israelites do when they had finished making the tabernacle and its furnishings and the priestly garments (39:32–43)?

19. How was the furniture of the tabernacle arranged (40:1–33)?

F. God Fills the Tabernacle with His Glory (40:34–38)

1. Why was Moses not allowed inside the tabernacle (40:34–35)?

2. How did God lead His people on the rest of their journey (40:34–38)?

EGYPTIAN PHARAOHS

Ahmosis I	1570–46 B.C.	Amenhotep IV	1379–62 B.C.
Amenhotep I	1546–26 B.C.	Smenkhkare	1364–61 B.C.
Thutmose I	1526–12 B.C.	Tutankhamon	1361–52 B.C.
Thutmose II	1512–04 B.C.	Ay	1352–48 B.C.
Thutmose III	1504–1450 B.C.	Horemheb	1348–20 B.C.
Hatshepsut	1504–1483 B.C.	Rameses I	1320–18 B.C.
Amenhotep II	1450–25 B.C.	Seti I	1318–04 B.C.
Thutmose IV	1425–17 B.C.	Rameses II	1304–1236 B.C.
Amenhotep III	1417–1379 B.C.	Merneptah	1236–1223 B.C.

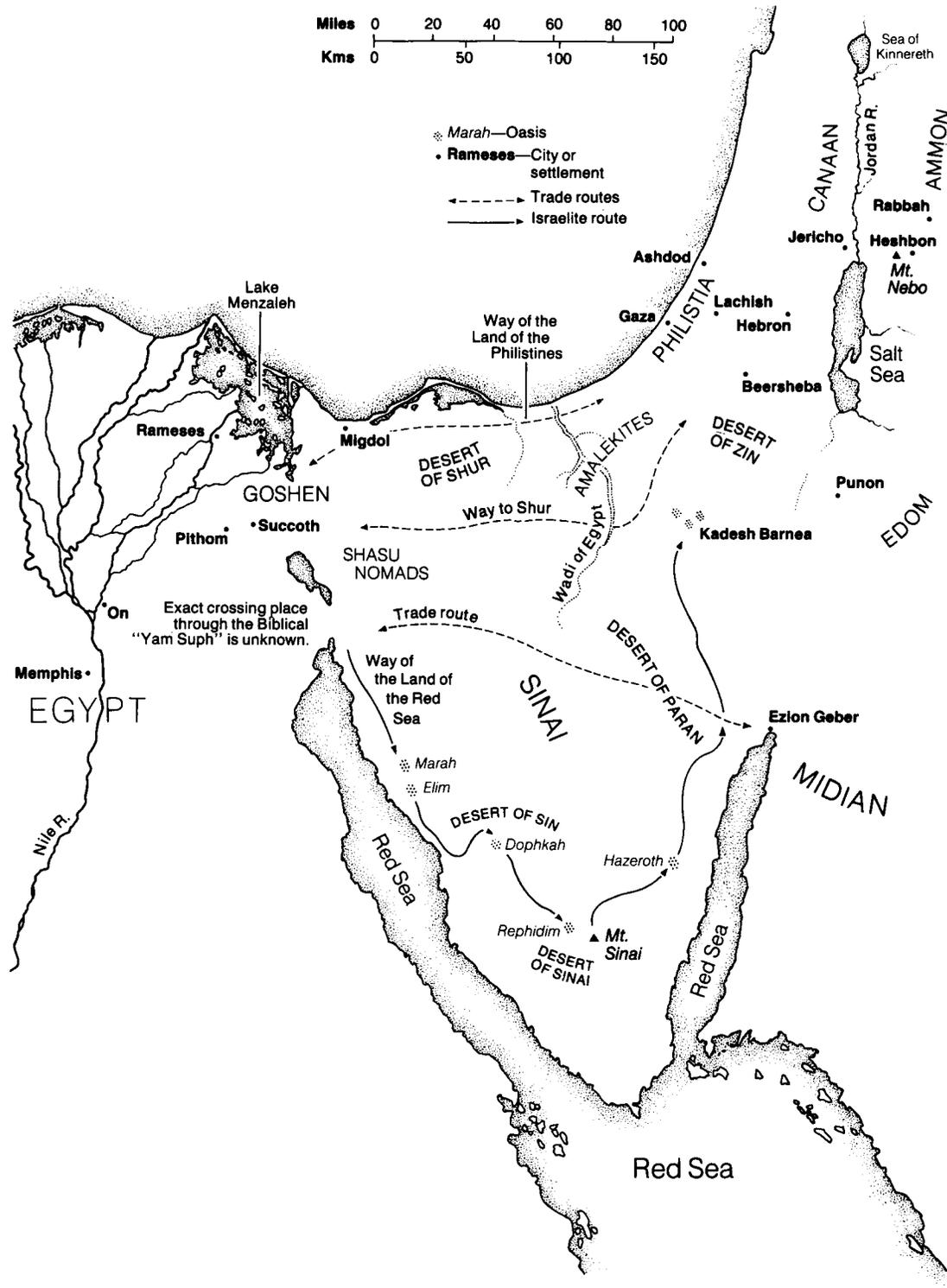
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PAGAN GODS OF EGYPT

Name	Responsibility	Form or Sacred Animal
Aker	Earth-god • Helper of the dead	Two lion heads
Amon	Wind-god • God of Thebes • Helper of the pious	Human (ram and goose sacred)
Anubis	Glorifier of the dead	Jackal-headed, black-skinned
Apis	Ensures fertility	Bull
Aton	Sun-god	
Atum	Primordial creature-god	Serpent-human
Bes	Protection at birth • Dispenser of virility	Group of demons
Edjo	Goddess of Delta/Lower Egypt	Uraeus serpent
Geb	Earth-god • Consort of Nut • Begetter of Osiris	Human
Hathor	Sky-goddess • Goddess of love, dance, alcohol	Cow
Heket	Primordial goddess	Frog
Horus	Sky-god	Falcon
Isis	Goddess of life, healing • Daughter of Geb Consort/sister of Osiris • Mother of Horus	Human
Khepri	Primordial god • Rising sun	Scarabaeus
Khnum	Giver of the Nile • Creator of mankind	Human with ram's head
Khons	Moon-god	Human
Maat	Justice • Daughter of Ra	Human
Meskhenet	Goddess protector of newborns and of destiny	
Min	God of virility and reproduction	
Mut	"Eye of the sun," consort of Amon	Vulture or human
Nekhbet	Goddess of Upper Egypt	
Nut	Sky-goddess • Consort of Geb Mother of Osiris and Seth • Mother of heavenly bodies	
Osiris	Dead pharaohs • Ruler of dead, life, vegetation	
Ptah	Creator-god • Lord of artisans	
Ra	God of sun, earth and sky • Father of Maat • National god	Human with falcon head
Sekhmet	Goddess of war and sickness	Human with lion head
Selket	Guardian of life • Protector of dead	Scorpion
Seshat	Goddess of writing and books	
Seth	God of chaos, desert and storm, crops • Brother of Osiris	
Shu	God of air, bearer of heaven	
Sobek	Creator-god	Crocodile
Sothis	God of Nile floodwaters	
Thermuthis	Goddess of fertility and harvest; fate	Serpent
Thoth	God of wisdom, moon, chronology • Messenger of gods	Ibis or baboon
Thoueris	Goddess of fertility and women in labor	Hippopotamus

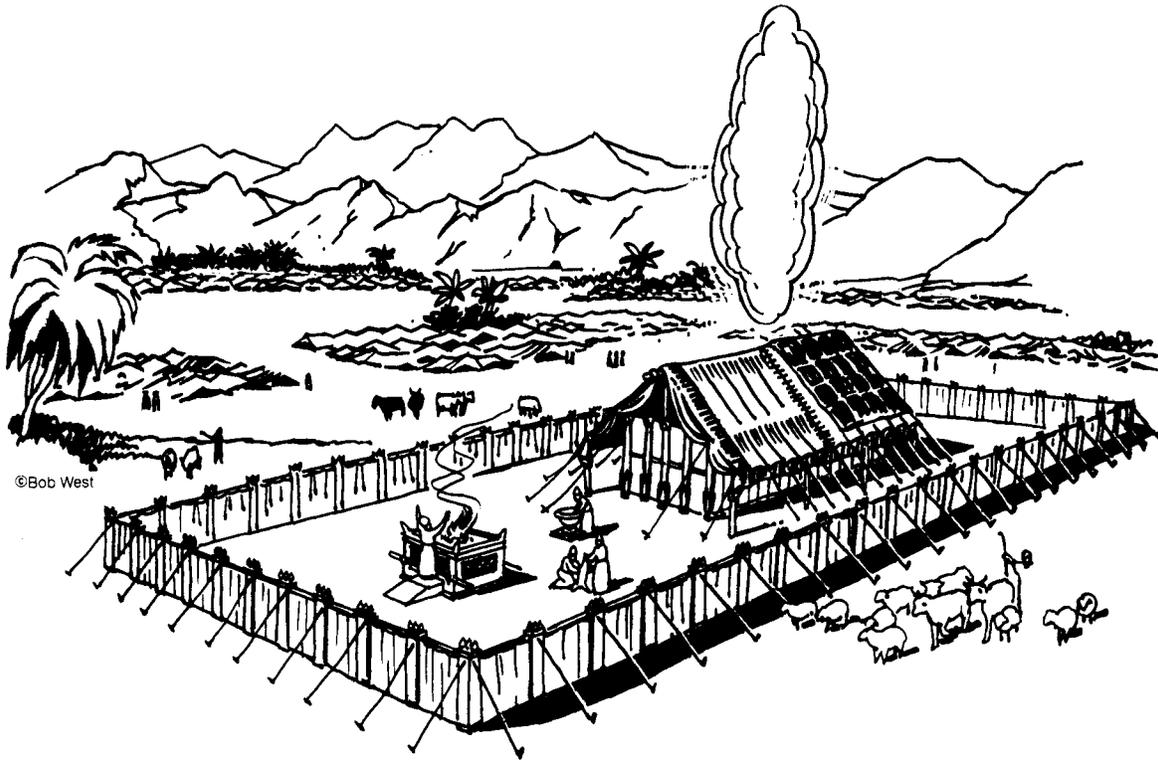
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MAP OF THE EXODUS

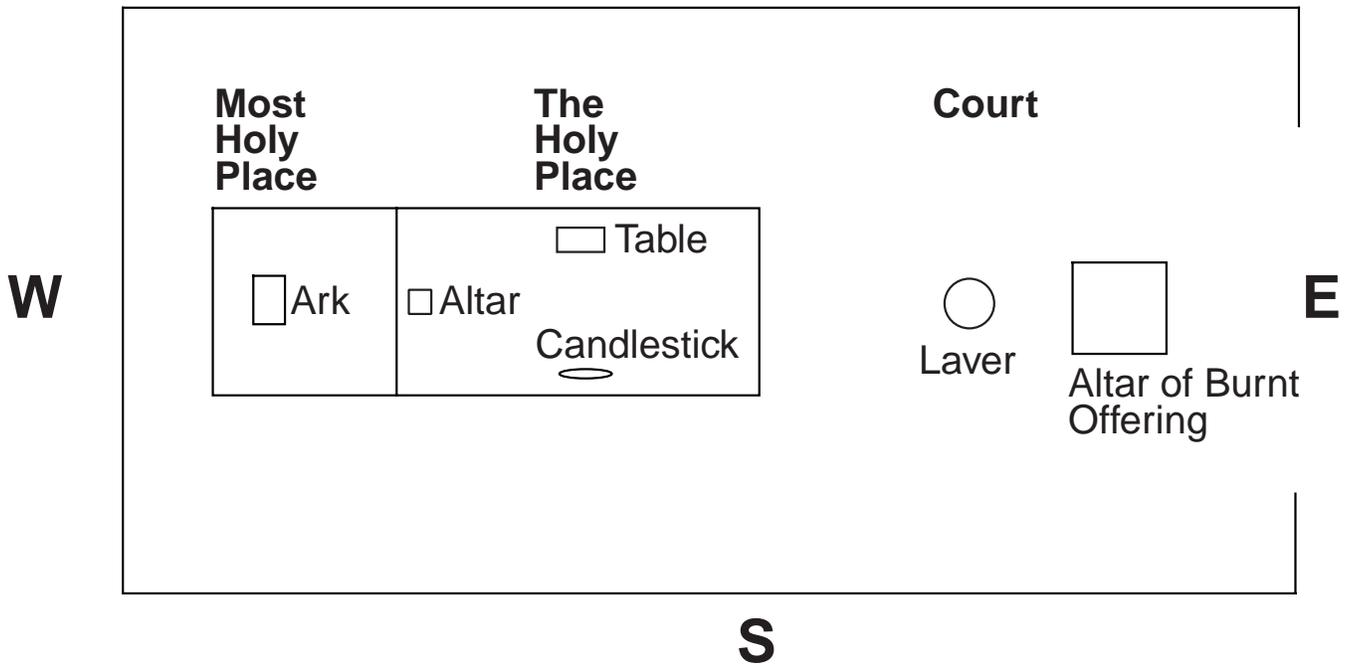


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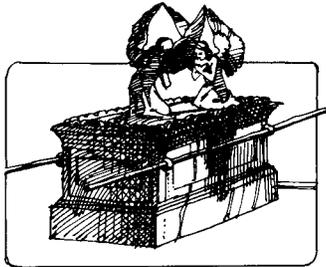
THE TABERNACLE



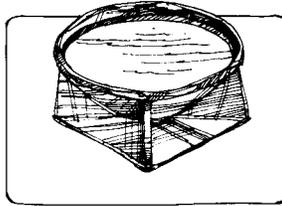
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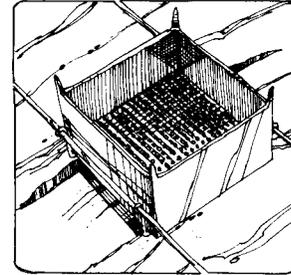
THE FURNITURE IN THE TABERNACLE



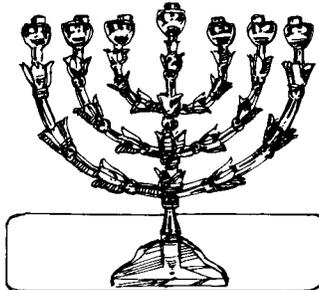
Ark of the Covenant
(Ex. 25:10-22)
The ark was most sacred of all the furniture in the tabernacle. Here the Hebrews kept a copy of the Ten Commandments, which summarized the whole covenant.



Bronze Laver
(Ex. 30:17-21)
It was to the laver of bronze that the priests would come for cleansing. They must be pure to enter the presence of God.



Altar of Burnt Offering
(Ex. 27:1-8)
Animal sacrifices were offered on this altar, located in the court in front of the tabernacle. The blood of the sacrifice was sprinkled on the four horns of the altar.



Golden Lampstand
(Ex. 25:31-40)
The gold lampstand stood in the holy place, opposite the table of showbread. It held seven lamps, flat bowls in which a wick lay with one end in the oil of the bowl and the lighted end hanging out.

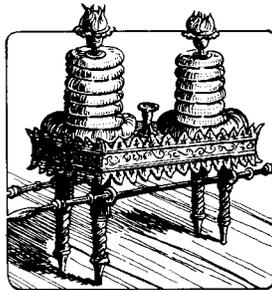
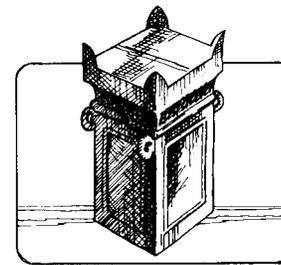


Table of Showbread
(Ex. 25:23-30)
The table of showbread was a stand on which the offerings were placed. Always in God's presence on the table were the 12 loaves of bread representing the 12 tribes.



Altar of Incense
(Ex. 30:1-10)
The altar of incense inside the tabernacle was much smaller than the altar of burnt offering outside. The incense burned on the altar was a perfume of a sweet-smelling aroma.

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