

Author - STEVEN R. DOUGLAS 2017

THE HOLY BIBLE **NKJV** REFERENCE GUIDE

OLD TESTAMENT

BOOK 2

EXODUS



Michelangelo's Moses at San Pietro in Vincoli

SUMMARY

The children of Israel multiply—They are placed in bondage by the Egyptians—Pharaoh seeks to destroy the sons born to Hebrew women. Moses is born to Levite parents, is raised by Pharaoh's daughter, slays an Egyptian in defense of an Israelite, flees to Midian, and marries Zipporah—Israel in bondage cries to the Lord.

The Lord appears to Moses at the burning bush—Moses is called to deliver Israel from bondage—The Lord identifies Himself as the God of Abraham, Isaac, and Jacob, and as the Great *I AM*—He promises to smite Egypt and bring His people out with great wealth. The Lord gives signs to Moses—Aaron is chosen as a spokesman—Israel is the Lord's firstborn and must be released to serve Him—Moses' son is circumcised—Moses and Aaron lead Israel in worship.

Moses and Aaron ask Pharaoh to free Israel—Pharaoh responds, Who is the Lord?—He places greater burdens upon the children of Israel. The Lord identifies Himself as Jehovah—The genealogies of Reuben, Simeon, and Levi are listed. Moses is appointed to give the word of the Lord to Pharaoh—The Lord will multiply signs and wonders in Egypt—Aaron's rod becomes a serpent—The river is turned into blood—The magicians imitate the miracles of Moses and Aaron.

The Lord sends plagues of frogs, lice, and flies upon Egypt—Pharaoh hardens his heart. The Lord destroys the cattle of the Egyptians, but not of the Israelites—Boils and blains are sent upon the Egyptians—The Lord sends hail and fire upon the people of Pharaoh, but not upon the people of Israel.

The Lord sends a plague of locusts—This is followed by thick darkness in all Egypt for three days—Moses is cast out from the presence of Pharaoh. The departing Israelites are authorized to ask for jewels and gold from their neighbors—The Lord promises to slay the firstborn in every Egyptian home—He puts a difference between the Egyptians and the Israelites.

The Lord institutes the Passover and the Feast of Unleavened Bread—Lambs without blemish are slain—Israel is saved by their blood—The firstborn of all Egyptians are slain—Israel is thrust out of Egypt after 430 years—No bones of the paschal lambs are to be broken. The firstborn of man and of beasts are to be sanctified unto the Lord—The Feast of Unleavened Bread is to be kept in the land of Canaan—Moses takes Joseph's bones out of Egypt—The Lord attends Israel in a pillar of cloud by day and a pillar of fire by night.

Israel goes out of Egypt—Israel passes through the Red Sea on dry ground—The Lord overthrows the Egyptians in the midst of the sea. The children of Israel sing the song of Moses—They extol the Lord as a man of war and rejoice in their deliverance from Egypt—The waters of Marah are healed—The Lord promises to free Israel from the diseases of Egypt. Israel murmurs for want of bread and lusts for the fleshpots of Egypt—The Lord rains bread from heaven and sends quail for meat—Israel is given manna each day, except the Sabbath, for forty years.

Israel murmurs for want of water—Moses smites a rock in Horeb, and water gushes forth—Aaron and Hur uphold Moses' hands so that Joshua prevails against Amalek. Jethro comes to Moses bringing Moses' wife and sons and offers sacrifices to the Lord—Moses sits in the judgment seat and hears all cases—Jethro counsels Moses to teach the law, to appoint lesser judges, and to delegate power to them.

SUMMARY Continued

The Lord covenants to make Israel a peculiar treasure, a kingdom of priests, and a holy nation—The people sanctify themselves—The Lord appears on Sinai amid fire, smoke, and earthquakes. The Lord reveals the Ten Commandments—Israel is to bear witness that the Lord has spoken from heaven—The children of Israel are forbidden to make gods of silver or gold—They are to make altars of unhewn stones and sacrifice to the Lord thereon.

The Lord reveals His laws pertaining to servants, marriage, the death penalty for various offenses, the giving of an eye for an eye and a tooth for a tooth, and the damage done by oxen. The Lord reveals His laws pertaining to stealing, destructions by fire, care of the property of others, borrowing, lascivious acts, sacrifices to false gods, afflicting widows, usury, reviling God, and the firstborn of men and of animals—The men of Israel are commanded to be holy.

The Lord reveals His laws pertaining to integrity and godly conduct—The land is to rest during a sabbatical year—The children of Israel are to keep three annual feasts—An angel, bearing the Lord's name, will guide them—Sickness will be removed—The nations of Canaan will be driven out gradually.

Israel accepts the word of the Lord by covenant—Moses sprinkles the blood of the covenant—He, Aaron, Nadab, Abihu, and seventy of the elders of Israel see God—The Lord calls Moses on to the mount to receive the tables of stone and commandments. Israel is commanded to donate property and build a tabernacle, the ark of testimony (with the mercy seat and cherubims), a table (for the shewbread), and the candlestick, all according to patterns shown to Moses on the mount.

The tabernacle is to be built with ten curtains and with boards—A veil is to separate the holy place from the most holy place—The ark of testimony (with the mercy seat) is to be put in the most holy place. The tabernacle is to contain an altar for burnt offerings and a court surrounded by pillars—A light is to burn always in the tabernacle of the congregation.

Aaron and his sons are to be consecrated and anointed to minister in the priest's office—Aaron's garments are to include a breastplate, an ephod, a robe, a coat, a miter, and a girdle—The breastplate of judgment is to contain twelve precious stones with the names of the tribes of Israel thereon—The Urim and Thummim are to be carried in the breastplate. Aaron and his sons are to be washed, anointed, and consecrated—Various sacrificial rites are to be performed.

Atonement is to be made for the sins of the people—The Lord promises to dwell among them. An altar of incense is to be placed before the veil—Atonement is to be made with the blood of the sin offering—Atonement money is to be paid to ransom each male—Priests are to use holy anointing oil and perfume. Artisans are inspired in building and furnishing the tabernacle—Israel is commanded to keep the Lord's Sabbaths—The death penalty is decreed for Sabbath desecration.

Moses receives the stone tablets. Aaron makes a golden calf, which Israel worships—Moses serves as a mediator between God and rebellious Israel—Moses breaks the tablets of stone—The Levites slay about 3,000 rebels—Moses pleads and intercedes for the people. The Lord promises to be with Israel and drive out the people of the land—The tabernacle of the congregation is moved away from the camp.

SUMMARY Continued

The Lord speaks to Moses face to face in the tabernacle—Later, Moses sees the glory of God but not His face. Moses hews new tables of stone—He goes up into Mount Sinai for forty days—The Lord proclaims His name and attributes and reveals His law—He makes another covenant with Israel—The skin of Moses' face shines, and he wears a veil. Israel is admonished to observe the Sabbath—Free gifts are offered for the tabernacle—The calls and inspiration of certain artisans are confirmed.

Wise-hearted men are chosen to work on the tabernacle—Moses restrains the people from donating any more material. Bezaleel makes the ark, the mercy seat, and the cherubims—He makes the table, the vessels, the candlestick, the incense altar, the holy anointing oil, and the sweet incense. Bezaleel and others make the altar of burnt offerings and all things pertaining to the tabernacle—Offerings are made by 603,550 men.

Holy garments are made for Aaron and the priests—The breastplate is made—The tabernacle of the congregation is finished—Moses blesses the people. The tabernacle is reared—Aaron and his sons are washed and anointed and given an everlasting priesthood—The glory of the Lord fills the tabernacle—A cloud covers the tabernacle by day, and fire rests on it by night.

NKJV SELECTED SCRIPTURE

- 14:14** The Lord will fight for you, and you shall hold your peace.
- 14:29** But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left.
- 14:31** Thus Israel saw the great work which the Lord had done in Egypt; so the people feared the Lord, and believed the Lord and His servant Moses.
- 15:26** *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.*
- 19:9** *And the Lord said to Moses, Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever. So Moses told the words of the people to the Lord.*
- 20:12** *Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.*
- 23:20** *Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared.*
- 23:25** *So you shall serve the Lord your God, and He will bless your bread and your water. And I will take sickness away from the midst of you.*
- 31:3** *And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship,*
- 31:4** *to design artistic works, to work in gold, in silver, in bronze,*
- 31:5** *in cutting jewels for setting, in carving wood, and to work in all manner of workmanship.*
- 31:6** *And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all who are gifted artisans, that they may make all that I have commanded you:*

CHARACTER Definitions

MOSES - Moses was born in Egypt, at a time when the Israelites were slaves to the rulers of the land and subject to many harsh decrees. He was the third born of Jocheved and Amram's three children -- his brother Aaron was his senior by three years, and his sister Miriam by six.

When he was three months old, Moses was hidden in a basket set afloat in the Nile to escape Pharaoh's decree that all male Hebrew children be drowned; he was retrieved from the river by Pharaoh's daughter, Batyah, who raised him in the palace. At age 20, Moses fled Egypt after killing an Egyptian he saw beating a Jew and made his way to Midian, where he married Zipporah, the daughter of Jethro, and fathered two sons, Gershom and Eliezer.

When he was 80 years old, Moses was shepherding his father-in-law's sheep when God revealed himself to him in a burning bush at Mount Horeb (Sinai) and instructed him to liberate the Children of Israel. Moses took the Israelites out of Egypt, performed numerous miracles for them (the ten plagues in Egypt, the splitting of the sea, extracting water from a rock, bringing down the manna, and numerous others).

He received the Torah from God and taught it to the people, built the Mishkan (Divine dwelling) in the desert, and led the Children of Israel for 40 years as they journeyed through the wilderness; but God did not allow him to bring them into the Holy Land. Moses passed away on his 120th birthday on Mount Nebo, within sight of the land he yearned to enter.

AARON - Aaron's parents were Amram and Jochebed. He had a brother, Moses, and a sister, Miriam. When he was grown he had a family of his own. His wife's name was Elisheba and his sons were: Eleazar, Ithamar, Nadab and Abihu. Nadab and Abihu were struck dead by God when they offered strange fire in the role of priests. Eleazar and Ithamar took their place as priests and did a good job.

Aaron is known for his role as the first high priest. In Old Testament times, the high priest was the one that represented people before God. We also know that before he was high priest. Aaron was the spokesman for his brother, Moses.

God knew that Aaron could 'speak well' and Moses was 'slow of speech'. So Aaron spoke for Moses when they represented God before Pharaoh. Aaron also performed many miracles with Moses that we read about in the book of Exodus.

Aaron was 83 years old when he and Moses spoke for God to Pharaoh. They told him that God wanted his people, the Israelites, to be freed from Egypt so that they could worship God in the desert. Pharaoh would not listen and many plagues, showing God's power, came upon his land until he finally let God's people go. These are referred to as the 10 plagues.

Once the Israelites were free from Egypt, they wandered in the desert for 40 years. Aaron was their high priest during this time. Although Aaron was a good man, he made some bad choices that made God angry such as making a golden calf, an idol, for the people to worship while Moses was on Mount Sinai. He also shared in Moses' sin at Merbah when Moses struck a rock to get water for the people instead of speaking to the rock as he had been commanded by God.

CHARACTERS Continued

Aaron died on Mount Hor. His robes, which the high priest wore, were taken and given to his son, Eleazar, who became the next high priest. Moses, his brother, and Eleazar, his son, were present at his death and buried him. The entire Israelite community mourned his death for 30 days.

PHARAOH - The Bible tells how the Israelites are enslaved in Egypt and eventually escape under the leadership of Moses. At least one or two pharaohs are involved, the "pharaoh of the oppression" who enslaves the Israelites, and the "pharaoh of the exodus" during whose rule the Israelites escape.

The biblical story does not name or give enough information to identify the period in which the events are set. There have thus been many suggestions as to which of Egypt's many rulers was involved.

Rabbinic sources state that the First Temple stood for 410 years and the Seder Olam Rabbah (c. 2nd century AD) place its construction in 832 BC and destruction in 422 BC (3338 AM), 165 years later than secular estimates. Given that flexibility, there is at least one strong possibility for the Pharaoh of Exodus: Neferhotep I, Pharaoh of the 13th Dynasty. Consider the following historical facts:

Neferhotep's dynasty began because his predecessor, Amenemhat III, had no surviving sons and his daughter, Sobekneferu, was childless. This would explain why, in Exodus 2, Pharaoh's house takes in an apparently orphaned Hebrew child. Sobekneferu could have been the Egyptian princess who drew Moses out of the Nile and named him.

Neferhotep I presided over Egypt during an era of profound chaos, described in the Ipuwer Papyrus: "Plague stalks through the land and blood is everywhere, the river is blood, gates, columns and walls are consumed with fire, the son of the high-born man is no longer to be recognized. The stranger people from outside are come into Egypt. Corn has perished everywhere." Few monuments from the period survive.

Neferhotep was not succeeded by his son Wahneferhotep but rather by his brother Sobkhotpe IV. This fits with the story of the biblical Pharaoh, who lost a son to the final plague of Egypt, the death of the firstborn. There is no surviving mummy of Neferhotep. The lack of remains is to be expected if Neferhotep was among those swept away during the crossing of the Red Sea.

Other historical tidbits about the era of Neferhotep I overlap with the biblical story of Exodus. These include evidence of a slave town, Kahun, which appears to have been hastily abandoned, as Scripture describes. Staves shaped like snakes have been found, dated to this same time period, echoing the tricks of the Pharaoh's magicians. Shortly after Neferhotep's reign, Egypt was overrun by the Hyskos, an unlikely event unless the nation was profoundly weakened.

Pharaoh Sesostris I is identified as the pharaoh who appointed Joseph over Egypt, with Joseph himself possibly being identified as Mentuhotep, Sesostris' vizier or prime minister. Sesostris III would have been the pharaoh who oppressed the Israelite slaves, and Sobekneferu, the daughter of Amenemhet III, was the princess who rescued Moses from the Nile.

CHARACTERS Continued

Neferhotep I was the pharaoh who refused to let the Israelites go and who subsequently drowned in the Red Sea with his army. The Amalekites were the mysterious Hyksos who invaded Egypt after the Egyptian army had been destroyed. Going further back in history, Khufu was probably the pharaoh that Abraham met when he visited Egypt.

JETHRO - Jethro was the father-in-law of Moses and father of Zipporah. Jethro is first mentioned in the Bible in Exodus 2:16 where he is described as “a priest of Midian.” He is also referred to as Reuel, which could indicate the equivalent of a last name. The name Reuel means “friend of God,” so the fact that the Bible calls him first by this name may mean that he was a priest of the Most High God, rather than a pagan deity as some have suggested.

Many people in the Bible were called by two names such as Jacob (Israel), Simon (Peter), Matthew (Levi), and Paul (Saul). Sometimes the name change was due to an encounter with God. Other times it may have simply been a second name, in the way that a man named Ben Jones may be called both “Ben” and “Jones.”

Exodus 2 details the account of Moses' first encounter with Jethro. When Moses was on the run from Pharaoh, after having killed an Egyptian, he found himself in Midian by a well. Jethro's seven daughters were shepherdesses who came to the well to water their sheep. However, some men chased the women away, and Moses came to their defense. In gratitude for Moses' care of his daughters, Jethro invited him for dinner.

Over the course of time, Jethro gave his daughter Zipporah to Moses for a wife, and they had two sons. Moses stayed with the Midianites for forty years until God called to him from the burning bush. Jethro, Moses' father-in-law, gave him his blessing to return to his people in obedience to God.

Jethro is highlighted again in Exodus chapter 18. Moses had sent Zipporah and their sons back to Midian, rather than take them to Egypt, perhaps due to the dangers he would face in leading an entire nation out of slavery. Moses clearly trusted Jethro to take good care of his family and use wisdom in knowing when to reunite them.

In Exodus 18, Jethro brings Zipporah and the children to Moses at Sinai. The relationship between Moses and Jethro was always cordial, and Jethro offers some fatherly advice when he sees the overwhelming responsibility facing his son-in-law. Moses takes Jethro's advice on how to delegate authority: “Moses listened to his father-in-law and did everything he said”.

Moses then sends Jethro back to Midian with his blessing. From all we can tell in the Bible, Jethro was a godly man of integrity who played a small part in God's great story of deliverance for the Israelites. He is a good role model for in-laws. He offered wise counsel, stepped in to help when needed, and then got out of the way.

JOSHUA - Joshua is best known as Moses' second in command who takes over and leads the Israelites into the Promised Land after Moses' death. Joshua is considered one of the Bible's greatest military leaders for leading the seven-year conquest of the Promised Land, and is often held up as a model for leadership and a source of practical application on how to be an effective leader. Let's look at his life from a biblical perspective.

CHARACTERS Continued

As a military leader, Joshua would be considered one of the greatest generals in human history, but it would be a mistake to credit Israel's victory solely to Joshua's skill as a military general. The first time we see Joshua is in Exodus 17 in the battle against the Amalekites. Exodus 17:13 tells us that Joshua "overwhelmed Amalek and his people," and so we're tempted to conclude that Joshua's military expertise saved the day.

But in this passage we see something odd occurring. In verse 11 we read, "Whenever Moses held up his hand, Israel prevailed, and whenever he lowered his hand, Amalek prevailed." Eventually, Moses' arms grew so weary that Aaron had to bring a stone to prop them up. Hence, we see in this vignette that Joshua prevailed because God gave him the battle.

The same can be said of the military victories in the Promised Land. The Lord had promised sure victory and delivered it in convincing fashion. The only exception is in the battle of Ai. There are several things to note about this incident. Israel broke faith with God in regards to the "devoted things". God had commanded the Israelites to devote everything to destruction, and Achan had kept some of the loot from the battle of Jericho for himself. Because of this, God judged them by not giving them the victory at Ai.

Another thing to note is that there is no explicit command by God to go against Ai. The purpose of putting these two battle stories side by side is show that when God sets the program and agenda, victory follows, but when man sets the program and agenda, failure ensues. Jericho was the Lord's battle; Ai was not. God redeemed the situation and eventually gave them the victory, but not until after the object lesson was given. Further evidence of Joshua's leadership qualities can be seen in his rock-solid faith in God.

When the Israelites were on the edge of the Promised Land, God commanded Moses to send out twelve people to spy out the land, one from each of the tribes of Israel. Upon their return, ten reported that the land, while bounteous as the Lord had promised, was occupied by strong and fierce warriors dwelling in large, fortified cities.

Furthermore, the Nephilim (giants from the Israelites' perspective) were in the land. However, Joshua and Caleb were the only two who urged the people to take the land. Here we see one thing that sets Joshua (and Caleb) apart from the rest of the Israelites—they believed in the promises of God. They were not intimidated by the size of the warriors or the strength of the cities. Rather, they knew their God and remembered how He had dealt with Egypt, the most powerful nation on the earth at that time.

If God could take care of the mighty Egyptian army, He could certainly take care of the various Canaanite tribes. God rewarded Joshua's and Caleb's faith by exempting them from the entire generation of Israelites that would perish in the wilderness.

We see Joshua's faithfulness in the act of obediently consecrating the people before the invasion of the Promised Land and again after the defeat at Ai. But no more clearly is Joshua's faithfulness on display than at the end of the book that bears his name when he gathers the people together one last time and recounts the deeds of God on their behalf.

CHARACTERS Continued

After that speech, Joshua urges the people to forsake their idols and remain faithful to the covenant that God made with them at Sinai, saying, "And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord".

The primary lesson to draw from Joshua's life is that God is faithful to His promises. God promised Abraham that his descendants would dwell in the land, and under Joshua, God brought the people into the land that He had promised to give to them. This act completed the mission of redemption that God started with Moses in bringing Israel out of Egypt. It is also a type which points to the ultimate redemption that Jesus brings to the community of faith. Like Moses, Jesus delivered us from bondage and slavery to sin, and like Joshua, Jesus will bring us into the eternal Promised Land and everlasting Sabbath rest.

BEZALEL - The name "Bezalel" means "in the shadow of God." Bezalel is described in the genealogical lists as the son of Uri, the son of Hur, of the tribe of Judah. He was said to be highly gifted as a workman, showing great skill and originality in engraving precious metals and stones and in wood-carving. He was also a master-workman, having many apprentices under him whom he instructed in the arts.

According to the narrative in Exodus, he was called and endowed by God to direct the construction of the tent of meeting and its sacred furniture, and also to prepare the priests' garments and the oil and incense required for the service. He was also in charge of the holy oils, incense and priestly vestments. Caleb was his great-grandfather.

The rabbinical tradition relates that when God determined to appoint Bezalel architect of the desert Tabernacle, He asked Moses whether the choice were agreeable to him, and received the reply: "Lord, if he is acceptable to Thee, surely he must be so to me!" At God's command, however, the choice was referred to the people for approval and was endorsed by them.

Moses thereupon commanded Bezalel to set about making the Tabernacle, the holy Ark, and the sacred utensils. It is to be noted, however, that Moses mentioned these in somewhat inverted order, putting the Tabernacle last. Bezalel sagely suggested to him that men usually build the house first and afterward provide the furnishings; but that, inasmuch as Moses had ordered the Tabernacle to be built last, there was probably some mistake and God's command must have run differently.

Bezalel possessed such great wisdom that he could combine those letters of the alphabet with which heaven and earth were created; this being the meaning of the statement: "I have filled him with wisdom and knowledge," which were the implements by means of which God created the world. By virtue of his profound wisdom, Bezalel succeeded in erecting a sanctuary which seemed a fit abiding-place for God, who is so exalted in time and space.

The candlestick of the sanctuary was of so complicated a nature that Moses could not comprehend it, although God twice showed him a heavenly model; but when he described it to Bezalel, the latter understood immediately, and made it at once; whereupon Moses expressed his admiration for the quick wisdom of Bezalel, saying

CHARACTERS Continued

again that he must have been "in the shadow of God" when the heavenly models were shown him. Bezalel is said to have been only thirteen years of age when he accomplished his great work; he owed his wisdom to the merits of pious parents; his grandfather being Hur and his grandmother Miriam, he was thus a grandnephew of Moses.

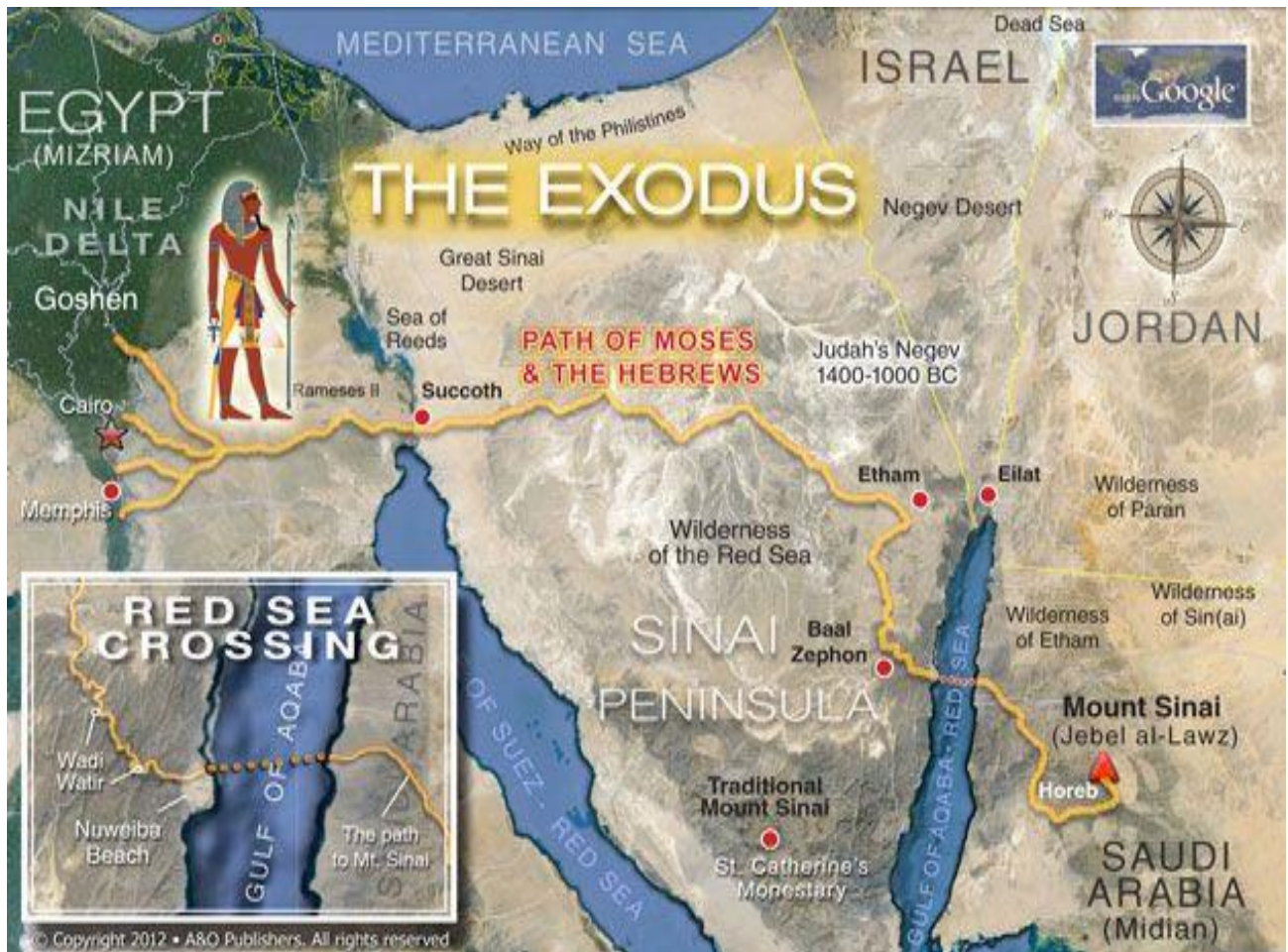
TEN COMMANDMENTS

- 1 *I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me.*
- 2 *You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My Commandments.*
- 3 *You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.*
- 4 *Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.*
- 5 *Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you.*
- 6 *You shall not murder.*
- 7 *You shall not commit adultery.*
- 8 *You shall not steal.*
- 9 *You shall not bear false witness against your neighbor.*
- 10 *You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's.*

BIBLE TIMELINE

1800 BC	Jacob's Family Stays in Egypt	Exodus 1
1700 BC	Israelites Multiply in Egypt	Exodus 1:6
1600 BC	Israelites Oppressed by New King	Exodus 1:8
1539 BC	Pharaoh's Order to Kill Firstborn	Exodus 1:22
1525 BC	The Birth and Adoption of Moses	Exodus 2
1486 BC	Moses Flees into Midian	Exodus 2:11
1446 BC	Moses Sent to Deliver Israel	Exodus 3 - 6
1446 BC	The Ten Plagues on Egypt	Exodus 7 - 12
1446 BC	The Exodus Begins	Exodus 13 - 18
1446 BC	The Israelites At Mount Sinai	Exodus 19
1446 BC	Moses Receives the Commandments	Exodus 20
1446 BC	Moses Receives the Law	Exodus 21 - 24
1446 BC	Preparations for the Tabernacle	Exodus 25 - 31
1445 BC	The Tabernacle is Erected and Filled	Exodus 40

REFERENCE MAPS



MOSES GENEALOGY

