



Annotated Scripture Series



The Sacred Book of *Exodus*



Christ the King Books

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Lesson 1: Exodus Chapters 1 - 4

Exodus Chapter 1

The Israelites are multiplied in Egypt. They are oppressed by a new king, who commandeth all their male children to be killed.

- 1:1 These are the names of the children of Israel, that went into Egypt with Jacob: they went in every man with his household:
- 1:2 Ruben, Simeon, Levi, Juda,
- 1:3 Issachar, Zabulon, and Benjamin,
- 1:4 Dan, and Nephthali, Gad and Aser.
- 1:5 And all the souls that came out of Jacob's thigh, were seventy: but Joseph was in Egypt.
- 1:6 After he was dead, and all his brethren, and all that generation,
- 1:7 The children of Israel increased, and sprung up into multitudes, and growing exceedingly strong they filled the land.
- 1:8 In the mean time there arose a new king over Egypt, that knew not Joseph:
- 1:9 And he said to his people: Behold the people of the children of Israel are numerous and stronger than we.
- 1:10 Come let us wisely oppress them, lest they multiply: and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land.
- 1:11 Therefore he set over them masters of the works, to afflict them with burdens: and they built for Pharaoh cities of tabernacles, Phithom, and Ramesses.
- 1:12 But the more they oppressed them, the more they were multiplied and increased.
- 1:13 And the Egyptians hated the children of Israel, and afflicted them and mocked them:
- 1:14 And they made their life bitter with hard works in clay and brick, and with all manner of service, wherewith they were overcharged in the works of the earth.
- 1:15 And the king of Egypt spoke to the midwives of the Hebrews: of whom one was called Sephora, the other Phua,
- 1:16 Commanding them: When you shall do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man child, kill it: if a woman, keep it alive.
- 1:17 But the midwives feared God, and did not do as the king of Egypt had commanded, but saved the men children.
- 1:18 And the king called for them and said: What is it that you meant to do, that you would save the men children?
- 1:19 They answered: The Hebrew women are not as the Egyptian women: for they themselves are skilful in the office of a midwife; and they are delivered before we come to them.

Of tabernacles... Or, of storehouses.

Much like the early Christians of the first centuries, the Hebrews grew and were strengthened despite being sorely oppressed!

1:20 Therefore God dealt well with the midwives: and the people multiplied and grew exceedingly strong.

1:21 And because the midwives feared God, he built them houses.

The midwives were rewarded, not for their lie, which was a venial sin; but for their fear of God, and their humanity. This reward was temporal, in "building them houses" and enriching them.

1:22 Pharaoh therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.

Exodus Chapter 2

Moses is born and exposed on the bank of the river; where he is taken up by the daughter of Pharaoh, and adopted for her son. He killeth an Egyptian, and fleeth into Madian; where he marrieth a wife.

2:1 After this there went a man of the house of Levi; and took a wife of his own kindred.

Note, that Moses is a Levite. Later in Exodus we will see the uprightness of this tribe.

2:2 And she conceived, and bore a son: and seeing him a goodly child, hid him three months.

2:3 And when she could hide him no longer, she took a basket made of bulrushes, and daubed it with slime and pitch: and put the little babe therein, and laid him in the sedges¹ by the river's brink,



https://upload.wikimedia.org/wikipedia/commons/4/47/Alexey_Tyranov._Moses%27_mother.jpg Alexey Vassilievich Tyranov / Public domain

2:4 His sister standing afar off, and taking notice what would be done.

2:5 And behold the daughter of Pharaoh came down to wash herself in

Moses is put into the river Nile by his mother and sister.

¹Sedge: a grasslike plant with triangular stems and inconspicuous flowers, growing typically in wet ground.

the river: and her maids walked by the river's brink. And when she saw the basket in the sedges she sent one of her maids for it: and when it was brought,

2:6 She opened it, and seeing within it an infant crying, having compassion on it, she said: This is one of the babes of the Hebrews.

2:7 And the child's sister said to her: Shall I go, and call to thee a Hebrew woman, to nurse the babe?

2:8 She answered: Go. The maid went and called her mother.

2:9 And Pharaoh's daughter said to her: Take this child, and nurse him for me: I will give thee thy wages. The woman took and nursed the child: and when he was grown up, she delivered him to Pharaoh's daughter.

2:10 And she adopted him for a son, and called him Moses, saying: Because I took him out of the water.

"Moses" in the Egyptian tongue, signifies one taken or saved out of the water.

2:11 In those days, after Moses was grown up, he went out to his brethren: and saw their affliction, and an Egyptian striking one of the Hebrews, his brethren.

2:12 And when he had looked about this way and that way, and saw no one there, he slew the Egyptian and hid him in the sand.

Moses avenged the death of the Hebrew slave by killing this Egyptian; he did so by a particular inspiration from God, as a prelude to his delivering the Hebrews from the Egyptians. Therefore his example is not to be imitated. As St Stephen says, (Acts 7:25): "And he thought that his brethren understood [by his slaying the Egyptian] that God by his hand would save them; but they understood it not".

2:13 And going out the next day, he saw two Hebrews quarrelling: and he said to him that did the wrong: Why strikest thou thy neighbour?

2:14 But he answered: Who hath appointed thee prince and judge over us? wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this come to be known?

2:15 And Pharaoh heard of this word, and sought to kill Moses: but he fled from his sight, and abode in the land of Madian, and he sat down by a well. Madian... A city and country of Arabia, which took its name from Madian the son of Abraham, by Cetura, and was peopled by his posterity.

2:16 And the priest of Madian had seven daughters, who came to draw water: and when the troughs were filled, desired to water their father's flocks.

2:17 And the shepherds came and drove them away: and Moses arose, and defending the maids, watered their sheep.

2:18 And when they returned to Raguel their father, he said to them: Why are ye come sooner than usual?

"Raguel" is known by two names, as he is also called Jethro, as appears from the first verse of the following chapter.

2:19 They answered: A man of Egypt delivered us from the hands of the shepherds: and he drew water also with us, and gave the

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Lesson 2: Exodus Chapters 5 - 8

Exodus Chapter 5

Pharao refuseth to let the people go. They are more oppressed.

- 5:1 After these things, Moses and Aaron went in, and said to Pharao: Thus saith the Lord God of Israel: Let my people go, that they may sacrifice to me in the desert.
- 5:2 But he answered: Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go.
- 5:3 And they said: The God of the Hebrews hath called us, to go three days' journey into the wilderness, and to sacrifice to the Lord our God; lest a pestilence or the sword fall upon us.
- 5:4 The king of Egypt said to them: Why do you Moses and Aaron draw off the people from their works? Get you gone to your burdens.



The Israelite slaves, building the Pharaoh's pagan temples and other structures. In oppression or freedom, God remained with Israel always, as He remains our constant help today, though we may sometimes not *feel* His presence.

- 5:5 And Pharaoh said: The people of the land are numerous; you see that the multitude is increased; how much more if you give them rest from their works?
- 5:6 Therefore he commanded the same day the overseers of the works, and the task-masters of the people, saying:
- 5:7 You shall give straw no more to the people to make brick, as before; but let them go and gather straw.
- 5:8 And you shall lay upon them the task of bricks, which they did before; neither shall you diminish any thing thereof, for they are idle, and therefore they cry, saying: Let us go and sacrifice to our God.
- 5:9 Let them be oppressed with works, and let them fulfil them; that they may not regard lying words.
- 5:10 And the overseers of the works, and the taskmasters, went out and said to the people: Thus saith Pharaoh: I allow you no straw;
- 5:11 Go, and gather it where you can find it; neither shall any thing of your work be diminished.
- 5:12 And the people was scattered through all the land of Egypt to gather straw.
- 5:13 And the overseers of the works pressed them, saying: Fulfil your work every day, as before ye were wont to do, when straw was given you.
- 5:14 And they that were over the works of the children of Israel, were scourged by Pharaoh's taskmasters, saying: Why have you not made up the task of bricks, both yesterday and to day, as before?
- 5:15 And the officers of the children of Israel came, and cried out to Pharaoh, saying: Why dealest thou so with thy servants?
- 5:16 Straw is not given us, and bricks are required of us as before; behold we, thy servants, are beaten with whips, and thy people is unjustly dealt withal.
- 5:17 And he said: You are idle, and therefore you say: Let us go and sacrifice to the Lord.
- 5:18 Go therefore and work: straw shall not be given you, and you shall deliver the accustomed number of bricks.
- 5:19 And the officers of the children of Israel saw that they were in evil case, because it was said to them: There shall not a whit be diminished of the bricks for every day.
- 5:20 And they met Moses and Aaron, who stood over against them as they came out from Pharaoh:
- 5:21 And they said to them: The Lord see and judge, because you have, made our saviour to stink before Pharaoh and his servants, and you have given him a sword, to kill us.

Pharaoh expects the Hebrews to get the same amount of building done, even though he has added the huge step of sourcing their own straw to make bricks; an impossible request. This is part of the result of the hardening of his heart. Notice then, that God *allows* for the oppression of the Hebrews to continue and grow worse for a time, that He may be glorified in them, and that they may be "tried as gold".

The Hebrews **resent** Moses and Aaron for having been the "saviours" of their people. At this time, their message to Pharaoh

only made the plight of the Hebrews worse. Often times afflictions must grow and multiply before God's people are set free, or given reprieve.

5:22 And Moses returned to the Lord, and said: Lord, why hast thou afflicted this people? wherefore hast thou sent me?

5:23 For since the time that I went in to Pharaoh to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

Exodus Chapter 6

God reneweth his promise. The genealogies of Ruben, Simon and Levi, down to Moses and Aaron.

6;1. And the Lord said to Moses: Now thou shalt see what I will do to Pharaoh: for by a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land.

6:2 And the Lord spoke to Moses, saying: I am the Lord

6:3 That appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty: and my name ADONAI I did not shew them.

Here we learn a title or name of God, which is most used in the Hebrew text: *Adonai*. Out of reverence, the name of God is not said aloud, nor written; instead, where the Jews come across the tetragrammaton (I AM WHO AM), they substitute "Adonai": signifying solemnly, "The Lord". The *tetragrammaton* (coming from the words *four* and *lettered* in Greek) is written with the Hebrew letters: 'yod', 'he', 'vav', 'he':

יהוה

Because Hebrew does not write vowels, the pronunciation of words (which relies heavily on vowel sounds) is debated. From these Hebrew letters, some modern scholars have derived the name "Jehovah", as coming from the four letters transliterated: "YHWH". This is a modern idea, unknown to ancient Jews and Christians. The true pronunciation of the Name has been utterly lost, since out of reverence it was not said. Therefore the Church does not condone the use of the "name" *Jehovah*.

6:4 And I made a covenant with them, to give them the land of Chanaan, the land of their pilgrimage wherein they were strangers.

6:5 I have heard the groaning of the children of Israel, wherewith the Egyptians have oppressed them: and I have remembered my covenant.

6:6 Therefore say to the children of Israel: I am the Lord who will bring you out from the work-prison of the Egyptians, and will

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the burden being shared out unto others.

18:23 If thou dost this, thou shalt fulfil the commandment of God, and shalt be able to bear his precepts: and all this people shall return to their places with peace.

18:24 And when Moses heard this, he did all things that he had suggested unto him.

18:25 And choosing able men out of all Israel, he appointed them rulers of the people, rulers over thousands, and over hundreds, and over fifties, and over tens.

18:26 And they judged the people at all times: and whatsoever was of greater difficulty they referred to him, and they judged the easier cases only.

18:27 And he let his kinsman depart: and he returned and went into his own country.

Exodus Chapter 19

They come to Sinai: the people are commanded to be sanctified. The Lord, coming in thunder and lightning, speaketh with Moses.

19:1 In the third month of the departure of Israel out of the land of Egypt, on this day they came into the wilderness of Sinai:

19:2 For departing out of Raphidim, and coming to the desert of Sinai, they camped in the same place, and there Israel pitched their tents over against the mountain.



The red marker shows the location of Mount Sinai on the Sinai Peninsula, modern-day Egypt.



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19:3 And Moses went up to God; and the Lord called unto him from the mountain, and said: Thus shalt thou say to the house of Jacob,

Moses went up to Mount Sinai, where God spoke to him.

and tell the children of Israel:

19:4 You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself.

19:5 If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine.

19:6 And you shall be to me a priestly kingdom, and a holy nation.

These are the words thou shalt speak to the children of Israel.

19:7 Moses came; and calling together the elders of the people, he declared all the words which the Lord had commanded.

19:8 And all the people answered together: All that the Lord hath spoken, we will do. And when Moses had related the people's words to the Lord,

19:9 The Lord said to him: Lo, now will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may believe thee for ever. And Moses told the words of the people to the Lord.

19:10 And he said to him: Go to the people, and sanctify them to day, and to morrow, and let them wash their garments.

19:11 And let them be ready against the third day; for on the third day the Lord will come down in the sight of all the people, upon Mount Sinai.

19:12 And thou shalt appoint certain limits to the people round about, and thou shalt say to them: Take heed ye go not up into the mount, and that ye touch not the borders thereof: every one that toucheth the mount, dying he shall die.

19:13 No hands shall touch him, but he shall be stoned to death, or he shall be shot through with arrows: whether it be beast, or man, he shall not live. When the trumpet shall begin to sound, then let them go up into the mount.

19:14 And Moses came down from the mount to the people, and sanctified them. And when they had washed their garments,

19:15 He said to them: Be ready against the third day, and come not near your wives.

19:16 And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud; and the people that was in the camp,

Astounding! You have read Genesis, the book before Exodus in Sacred Scripture. Have any such promises like this ever been made by God to man?

God gives the people a message to prepare themselves, inwardly and outwardly (by washing their garments) for his appearance to them.

Here we see how serious it is to approach and touch holy things or places! The mountain, which will be sanctified by the Lord's presence, becomes like His sanctuary, and only his chosen one, Moses, shall be able to ascend the mountain, to be a mediator for the rest of Israel.

That is, the Israelites were to abstain from conjugal relations. This foreshadows the ritual purity that the Israelites would soon be bound to, by the Levitical law. In preparing to see God on his holy mountain, the people must purify themselves, and be ready for Him.

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top of the other side: two cherubims at the two ends of the propitiatory,

37:9 Spreading their wings, and covering the propitiatory, and looking one towards the other, and towards it.

37:10 He made also the table of setim wood, in length two cubits, and in breadth one cubit, and in height it was a cubit and a half.

37:11 And he overlaid it with the finest gold, and he made to it a golden ledge round about,

37:12 And to the ledge itself he made a polished crown of gold, of four fingers breadth, and upon the same another golden crown.

37:13 And he cast four rings of gold, which he put in the four corners at each foot of the table,

37:14 Over against the crown: and he put the bars into them, that the table might be carried.

37:15 The bars also themselves he made of setim wood, and overlaid them with gold.

37:16 And the vessels for the divers uses of the table, dishes, bowls, and cups, and censers of pure gold, wherein the libations are to be offered.

37:17 He made also the candlestick of beaten work of the finest gold. from the shaft whereof its branches, its cups, and bowls, and lilies came out:

37:18 Six on the two sides: three branches on one side, and three on the other.

37:19 Three cups in manner of a nut on each branch, and bowls withal and lilies: and three cups of the fashion of a nut in another branch, and bowls withal and lilies. The work of the six branches, that went out from the shaft of the candlestick was equal.

37:20 And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one, and lilies:

37:21 And bowls under two branches in three places, which together made six branches going out from one shaft.

37:22 So both the bowls, and the branches were of the same, all beaten work of the purest gold.

37:23 He made also the seven lamps with their snuffers, and the vessels where the snuffings were to be put out, of the purest gold.

37:24 The candlestick with all the vessels thereof weighed a talent of gold.

37:25 He made also the altar of incense of setim wood, being a cubit on every side foursquare, and in height two cubits: from the corners of which went out horns.

37:26 And he overlaid it with the purest gold, with its grate, and the sides, and the horns.

37:27 And he made to it a crown of gold round about, and two golden rings under the crown at each side, that the bars might be put into them, and the altar be carried.

37:28 And the bars themselves he made also of setim wood, and overlaid them with plates of gold.

37:29 He compounded also the oil for the ointment of sanctification,

and incense of the purest spices, according to the work of a perfumer.

Exodus Chapter 38

Moses maketh the altar of holocaust. The brazen laver. The court with its pillars and hangings. The sum of what the people offered.



The Altar of Holocaust in the foreground, with an animal sacrificed on it, surrounded by priests and Levites. In the background, notice the pillar of cloud – God’s presence – over the Holy of Holies. At night, that cloud turned to fire. *By Philip De Vere - Own work, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=44935963>*

- 38:1 He made also the altar of holocaust of setim wood, five cubits square, and three in height:
- 38:2 The horns whereof went out from the corners, and he overlaid it with plates of brass.
- 38:3 And for the uses thereof, he prepared divers vessels of brass, cauldrons, tongs, fleshhooks, pothooks and firepans.
- 38:4 And he made the grate thereof of brass, in manner of a net, and under it in the midst of the altar a hearth,
- 38:5 Casting four rings at the four ends of the net at the top, to put in bars to carry it:
- 38:6 And he made the bars of setim wood, and overlaid them with plates of brass:
- 38:7 And he drew them through the rines that stood out in the sides of the altar. And the altar itself was not solid, but hollow, of boards, and empty within.
- 38:8 He made also the laver of brass, with the foot thereof, of the

Highly polished brass reflects like a mirror, and metal mirrors were

mirrors of the women that watched at the door of the tabernacle.

- 38:9** He made also the court, in the south side whereof were hangings of fine twisted linen of a hundred cubits.
- 38:10** Twenty pillars of brass with their sockets, the beads of the pillars, and the whole graving of the work, of silver.
- 38:11** In like manner at the north side the hangings, the pillars, and the sockets and heads of the pillars were of the same measure, and work and metal.
- 38:12** But on that side that looketh to the west, there were hangings of fifty cubits, ten pillars of brass with their sockets, and the heads of the pillars, and all the graving of the work, of silver.
- 38:13** Moreover, towards the east he prepared hangings of fifty cubits:
- 38:14** Fifteen cubits of which, were on one side with three pillars, and their sockets:
- 38:15** And on the other side (for between the two he made the entry of the tabernacle) there were hangings equally of fifteen cubits, and three pillars, and as many sockets.
- 38:16** All the hangings of the court were woven with twisted linen.
- 38:17** The sockets of the pillars were of brass, and their heads with all their gravings of silver: and he overlaid the pillars of the court also with silver.
- 38:18** And he made in the entry thereof an embroidered hanging of violet, purple, scarlet, and fine twisted linen, that was twenty cubits long, and five cubits high, according to the measure of all the hangings of the court.
- 38:19** And the pillars in the entry were four, with sockets of brass, and their heads and gravings of silver.
- 38:20** The pins also of the tabernacle and of the court round about he made of brass.
- 38:21** These are the instruments of the tabernacle of the testimony, which were counted according to the commandment of Moses, in the ceremonies of the Levites, by the hand of Ithamar, son of Aaron the priest:
- 38:22** Which Beseleel, the son of Uri, the son of Hur of the tribe of Juda, had made, as the Lord commanded by Moses.
- 38:23** Having for his companion Ooliab, the son of Achisamech, of the tribe of Dan: who also was an excellent artificer in wood, and worker in tapestry and embroidery in violet, purple, scarlet, and fine linen.
- 38:24** All the gold that was spent in the work of the sanctuary, and that was offered in gifts, was nine and twenty talents, and seven hundred and thirty sicles according to the standard of the sanctuary.
- 38:25** And it was offered by them that went to be numbered, from twenty years old and upwards, of six hundred and three thousand five hundred and fifty men able to bear arms.
- 38:26** There were moreover a hundred talents of silver, whereof were cast the sockets of the sanctuary, and of the entry where the veil hangeth.

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