

Exodus — People, Places, and Things

A Very Deep Bible Research Guide

The Book of Exodus is much more than the story of Israel leaving Egypt. It is the story of **God forming a people, revealing His name, defeating oppressive power, establishing covenant, giving His law, instituting worship, and coming to dwell among His people.**

Exodus moves from **slavery → redemption → wilderness → covenant → worship → divine presence**. The first part centers on Egypt and deliverance; the second centers on Sinai, covenant, law, and the Tabernacle.

Major theological movement:

God remembers → God hears → God sees → God knows → God comes down → God delivers → God leads → God makes covenant → God dwells among His people.

I. THE BOOK OF EXODUS AT A GLANCE

Hebrew name: *Shemot* — “Names”

Greek name: *Exodos* — “departure,” “going out”

English: Exodus

The Hebrew title comes from the opening words, “These are the names,” while the Greek title emphasizes Israel's departure from Egypt.

Major divisions

Chapters	Major movement
Exodus 1–2	Israel oppressed; Moses born
Exodus 3–4	God calls Moses
Exodus 5–11	Pharaoh challenged; plagues
Exodus 12–13	Passover and Exodus
Exodus 14–15	Red Sea deliverance
Exodus 16–18	Wilderness provision
Exodus 19–24	Sinai covenant and Law

Chapters Major movement

Exodus 25–31 Tabernacle instructions

Exodus 32–34 Golden calf and covenant renewal

Exodus 35–40 Tabernacle constructed

Exodus 40 God's glory fills the Tabernacle

Scholarly overviews commonly divide Exodus into the Egyptian deliverance, wilderness journey, Sinai revelation/covenant, and Tabernacle sections.

II. PEOPLE OF EXODUS

1. Moses

Hebrew: *Mosheh*

Role: Prophet, deliverer, mediator, lawgiver, shepherd, covenant representative.

Moses is the dominant human figure in Exodus.

Major stages of Moses' life

1. Hebrew child — Exodus 1–2

2. Egyptian royal environment — Exodus 2

3. Fugitive — Exodus 2

4. Shepherd in Midian — Exodus 2–3

5. Called by God — Exodus 3

6. Deliverer of Israel — Exodus 5–15

7. Mediator of covenant — Exodus 19–24

8. Intercessor after the golden calf — Exodus 32–34

9. Builder/supervisor of the Tabernacle — Exodus 35–40

Moses' unique significance

Moses stands between:

God ↔ Moses ↔ Israel

He receives God's revelation and communicates it to Israel.

Yet Exodus repeatedly shows that Moses is not Israel's ultimate savior.

God is.

God says:

“I have surely seen the affliction of my people...” — Exodus 3:7

Moses is the instrument; God is the Redeemer.

III. AARON

Aaron is Moses' older brother.

Role:

- spokesman for Moses
- first high priest
- representative of priesthood
- mediator in Israel's worship

Exodus 4:14–16 introduces Aaron as Moses' spokesman.

Later Aaron becomes Israel's first **high priest**.

His garments, priestly responsibilities, and role in the sanctuary are developed especially in Exodus 28–29.

Aaron's great paradox

Aaron is both:

High priest

and

participant in the golden-calf failure

Exodus therefore presents priesthood as necessary but imperfect.

That becomes important for later biblical theology concerning the priesthood and ultimately Christ.

IV. MIRIAM

Miriam is Moses and Aaron's sister.

References: Exodus 2:4–8; 15:20–21

She watches over Moses as an infant.

Later she is explicitly called:

“Miriam the prophetess”

She leads Israel's women in worship after the Red Sea crossing.

Miriam's significance

She represents:

- female leadership
- prophetic ministry
- musical worship
- celebration of redemption

Her song parallels Moses' song in Exodus 15.

V. PHARAOH

Pharaoh is not given a personal name in Exodus.

He is repeatedly identified simply as **Pharaoh**, the king of Egypt.

This is extremely important narratively.

The story becomes:

Pharaoh says: “Who is the LORD?”

God answers: “I AM.”

Exodus 5:2 is one of the great theological confrontations in Scripture:

“Who is the LORD, that I should obey his voice?”

The rest of Exodus answers Pharaoh's question.

VI. THE EGYPTIAN MIDWIVES

Shiphrah and Puah

Exodus 1:15–21

These two women refuse Pharaoh's command to kill Hebrew male infants.

They fear **God more than Pharaoh**.

This makes them among the first human examples in Exodus of resistance to unjust authority.

Their theology

Pharaoh possesses:

political power

The midwives possess:

moral courage

God honors their obedience.

Exodus 1 therefore introduces a recurring biblical theme:

Human rulers may command, but God's authority is ultimate.

VII. MOSES' PARENTS

Amram

Moses' father.

Exodus 6:20

Jochebed

Moses' mother.

Exodus 6:20

She hides Moses for three months.

When she can hide him no longer, she places him in a basket among the reeds of the Nile.

The Hebrew narrative deliberately presents Moses' survival as an act of faith and providence.

VIII. PHARAOH'S DAUGHTER

She discovers Moses in the Nile.

Exodus 2:5–10

She recognizes that the child is Hebrew but rescues him.

The irony is profound:

Pharaoh orders Hebrew sons killed.

Pharaoh's own household rescues a Hebrew son.

The child destined to confront Pharaoh is raised within Pharaoh's environment.

IX. ZIPPORAH

Zipporah is Moses' wife.

Exodus 2:21

She is the daughter of Reuel/Jethro, priest of Midian.

She also plays a striking role in Exodus 4:24–26 when she circumcises her son.

This difficult passage emphasizes the seriousness of God's covenant sign.

X. JETHRO / REUEL

Moses' Midianite father-in-law.

Exodus 2:18–21; 3:1; 18:1–27

He is called:

- Reuel
- Jethro

He is identified as priest of Midian.

Jethro's importance

In Exodus 18, Jethro:

1. hears what God has done
2. praises God

3. offers sacrifice
4. recognizes God's superiority
5. advises Moses concerning leadership

His administrative counsel leads to a delegation of authority among Israel's leaders.

XI. THE ISRAELITES

Exodus begins with descendants of Jacob.

Genesis ended with Jacob's family in Egypt.

Exodus begins by listing those names again.

This creates continuity:

Abraham → Isaac → Jacob → Israel → twelve tribes → Exodus generation

The descendants multiply greatly.

The very thing Pharaoh fears becomes the means by which God's promise to Abraham continues.

XII. THE ELDERS OF ISRAEL

The elders repeatedly represent Israel before Moses.

They are particularly important in:

- Exodus 3
- Exodus 4
- Exodus 12
- Exodus 17
- Exodus 18
- Exodus 19
- Exodus 24

They function as representatives of the covenant community.

XIII. THE ANGEL OF THE LORD

Exodus 3:2 introduces:

“the angel of the LORD”

who appears in the burning bush.

But the narrative quickly moves from the **angel** speaking to Moses to **God** speaking.

This creates an important theological phenomenon found throughout Scripture: divine presence mediated through the “angel of the LORD.”

The passage should be studied alongside:

- Genesis 16
- Genesis 22
- Genesis 31
- Exodus 3
- Judges 6
- Judges 13

XIV. GOD / YHWH

The central Person of Exodus is not Moses.

It is **YHWH**.

The entire narrative revolves around God's identity.

Major divine self-revelations

Exodus 3:

“I AM WHO I AM.”

Exodus 6:

God identifies Himself as **YHWH** and emphasizes His covenant relationship with Abraham, Isaac, and Jacob.

Exodus 34:

God proclaims His character:

- merciful
- gracious
- slow to anger
- abounding in steadfast love
- faithful
- forgiving
- yet morally just

Exodus therefore reveals not merely God's power but God's **character**.

XV. THE PEOPLE OF EXODUS — A DEEP CHARACTER MAP

Allies and servants of God

- Moses
- Aaron
- Miriam
- Shiphrah
- Puah
- Jochebed
- Pharaoh's daughter
- Zipporah
- Jethro

Opposing power

- Pharaoh
- Egyptian taskmasters

Representatives of Israel

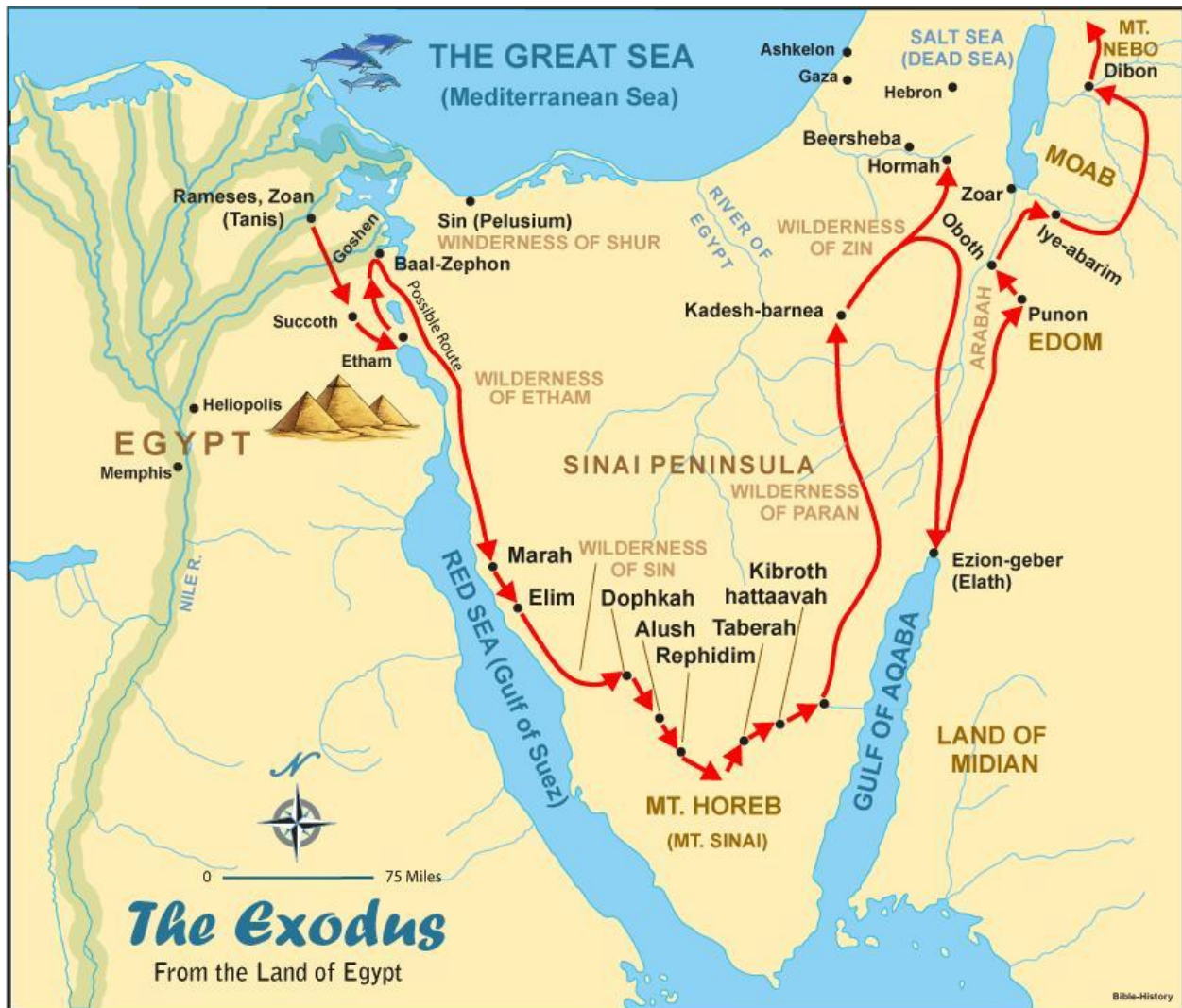
- elders

- tribal leaders
- priests
- Levites

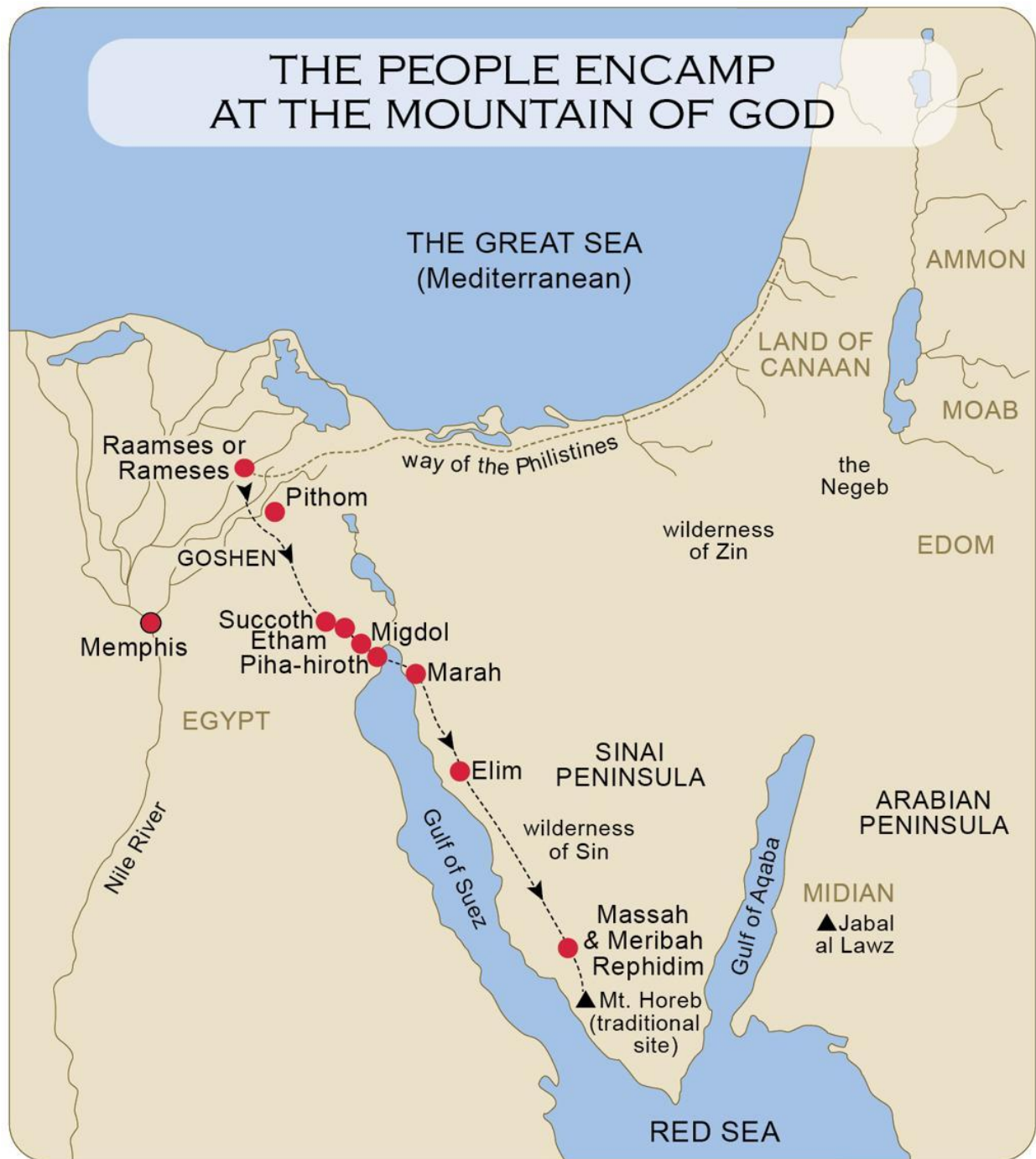
Divine beings

- God/YHWH
- angel of the LORD

XVI. PLACES IN EXODUS







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1. Egypt

Egypt is the dominant geographical setting of Exodus 1–15.

But Egypt has a dual role.

Egypt in Genesis

Egypt was a place of:

- famine relief
- preservation
- prosperity
- Joseph's administration

Egypt in Exodus

Egypt becomes:

- oppression
- forced labor
- genocide
- idolatrous empire
- the land from which God delivers Israel

Thus the same Egypt that once preserved Jacob's family becomes the house of bondage.

XVII. GOSHEN

Genesis 47:1–6; Exodus 8:22; 9:26

The Israelites reside in the region associated with Goshen.

It appears to be located in the northeastern Nile Delta.

Goshen represents Israel's initial place of settlement in Egypt.

XVIII. RAMESES / RAAMSES

Exodus 1:11; 12:37

The Israelites build store cities associated with:

- Pithom
- Rameses

The identification of the biblical Rameses has been central to discussions about the historical setting of Exodus. The name has strong connections with the Ramesside period, although dating the Exodus remains debated.

XIX. PITHOM

Exodus 1:11

One of the store cities constructed under Egyptian oppression.

The name's exact archaeological identification remains debated.

Its importance in the narrative is clearer:

Israel's forced labor becomes a symbol of imperial oppression.

XX. SUCCOTH

Exodus 12:37; 13:20

Israel leaves Rameses and camps at Succoth.

Succoth marks the transition:

Egypt → wilderness

XXI. ETHAM

Exodus 13:20

Israel camps at the edge of the wilderness.

The geographical description shows that Israel is moving away from Egypt but has not yet reached the deeper wilderness.

XXII. PI-HAHIROTH

Exodus 14:2

God deliberately directs Israel toward a location where Pharaoh will think Israel is trapped.

This is a crucial theological principle:

Israel's apparent geographical disaster becomes the stage for God's greatest deliverance.

XXIII. THE RED SEA / SEA OF REEDS

Exodus 14–15

Hebrew:

Yam Suph

Traditionally translated “Red Sea.”

The exact geographical identification is debated.

What is absolutely central to Exodus is not simply the geography but the theological event:

God opens a way where Israel has no way.

The sea becomes:

- judgment for Egypt
 - salvation for Israel
 - proof of God's power
 - foundation for Israel's worship
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XXIV. MARAH

Exodus 15:22–26

Israel finds bitter water.

God makes the water drinkable.

The name means “**bitter.**”

This is Israel's first major wilderness water crisis.

The sequence is important:

Red Sea victory → wilderness test → bitter water

Deliverance does not eliminate testing.

XXV. ELIM

Exodus 15:27

Elim has:

- twelve springs
- seventy palm trees

The numbers invite comparison with Israel's twelve tribes and the seventy elders/nations elsewhere in biblical tradition.

At minimum, Elim represents God's provision after Marah.

XXVI. WILDERNESS OF SIN

Exodus 16:1

Here Israel complains about food.

God responds with:

- manna
- quail

The wilderness becomes God's classroom.

Israel learns:

God can sustain a people who have no visible agricultural system.

XXVII. REPHIDIM

Exodus 17:1–16

Three major events occur here:

1. water from the rock
2. Amalek attacks
3. Joshua appears prominently

Moses' raised hands become associated with Israel's victory.

Aaron and Hur support Moses.

XXVIII. MOUNT SINAI







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Mount Sinai is the theological center of Exodus 19–40.

Here Israel receives:

- covenant
- Ten Commandments
- laws
- instructions for worship
- Tabernacle instructions

The precise historical location of Mount Sinai remains debated. Jebel Musa is traditionally prominent, while other proposed locations exist, including proposals outside the Sinai Peninsula.

XXIX. MIDIAN

Midian is especially important in Exodus 2–4.

Moses flees Egypt and arrives in Midian.

There he encounters:

- Reuel/Jethro
- Zipporah
- shepherd life

Midian therefore becomes the place where Moses moves from:

prince-like Egyptian environment → fugitive → shepherd → prophet

XXX. THE WILDERNESS

The wilderness is not merely empty geography.

It is a theological environment.

Israel learns:

- dependence
- obedience
- trust
- covenant
- worship
- God's presence

Egypt was the place of slavery.

Canaan will eventually be the place of inheritance.

The wilderness is the place of **formation**.

XXXI. THINGS IN EXODUS

Now we move from people and places to the objects, institutions, symbols, rituals, and physical things that dominate the book.

XXXII. THE BASKET / ARK OF MOSES

Exodus 2:3

Hebrew:

tevah

The same unusual Hebrew word is used for Noah's ark.

That creates a striking literary connection:

Noah

Water threatens humanity → an ark preserves Noah.

Moses

Water threatens Moses → a “little ark” preserves Moses.

Both stories involve:

water + judgment + deliverance + God's preservation

XXXIII. THE BURNING BUSH

Exodus 3:2–4

A bush burns without being consumed.

The bush becomes the place where Moses encounters God.

Its significance includes:

- divine presence
- holiness
- mystery
- God's call
- revelation

God commands:

“Do not come near; take your sandals off your feet.”

Why?

Because:

“the place on which you are standing is holy ground.”

XXXIV. MOSES' STAFF

The staff becomes one of the most recognizable objects in Exodus.

It is associated with:

- God's calling
- signs
- judgment
- Red Sea deliverance
- water from the rock
- victory over Amalek

Yet Moses' staff is not magical.

God says:

“Take in your hand this staff, with which you shall do the signs.”

The power belongs to God.

XXXV. THE TEN PLAGUES

The plagues are not random disasters.

They are signs of divine judgment and revelation.

Traditional sequence

1. Water becomes blood
2. Frogs
3. Gnats/lice
4. Flies
5. Livestock disease

6. Boils
7. Hail
8. Locusts
9. Darkness
10. Death of the firstborn

The stated purpose is repeatedly connected with God's identity:

“that you may know that I am the LORD.”

XXXVI. THE FIRSTBORN

The tenth plague is fundamentally connected to the firstborn.

Egypt's firstborn are judged.

Israel's firstborn are spared through Passover.

This introduces the concept of:

substitutionary protection through sacrificial blood.

XXXVII. PASSOVER

Exodus 12

Passover is one of the most important institutions in the entire Bible.

Major elements include:

- lamb
- blood
- household
- unleavened bread
- bitter herbs
- urgency
- remembrance

The blood marks the houses.

The event becomes an annual memorial.

XXXVIII. THE PASSOVER LAMB

The lamb becomes central to Israel's understanding of redemption.

The New Testament later develops a direct Christological connection:

Christ → Passover Lamb

Especially:

- John 1:29
 - John 19:36
 - 1 Corinthians 5:7
 - 1 Peter 1:18–19
 - Revelation 5
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XXXIX. UNLEAVENED BREAD

Exodus 12–13

Israel leaves in haste.

There is no time for ordinary bread preparation.

Unleavened bread therefore becomes an enduring memorial of the Exodus.

XL. MANNA

Exodus 16

Manna represents God's daily provision.

Israel cannot simply store it indefinitely.

The principle is:

daily dependence.

Jesus later draws on this imagery in John 6.

XLI. QUAIL

Exodus 16:13

God supplies meat for Israel.

Again, the wilderness reveals that Israel's survival depends upon divine provision.

XLII. THE ROCK

Exodus 17:1–7

Israel has no water.

Moses strikes the rock.

Water comes forth.

Paul later interprets the wilderness rock typologically:

“the Rock was Christ.”

1 Corinthians 10:4

This becomes one of the clearest New Testament Christological readings of an Exodus event.

XLIII. THE TEN COMMANDMENTS

Exodus 20

The Ten Commandments form the central summary of covenant obligations.

They concern:

Relationship with God

- no other gods
- no idols
- God's name

- Sabbath

Relationship with humanity

- honor parents
- do not murder
- do not commit adultery
- do not steal
- do not bear false witness
- do not covet

The commandments do not begin with:

“Obey me so I will rescue you.”

They come after redemption.

The pattern is:

Redemption → Covenant → Obedience

XLIV. THE SABBATH

The Sabbath is a major Exodus institution.

It is connected with:

- creation
- covenant
- holiness
- rest
- dependence upon God

Exodus 31:17 explicitly connects Sabbath with God's creation pattern.

XLV. THE COVENANT

Exodus 19–24

Israel becomes God's covenant people.

God declares:

“You shall be my treasured possession among all peoples.”

Israel is called:

“a kingdom of priests and a holy nation.”

This is one of the most important identity statements in the Old Testament.

XLVI. BLOOD OF THE COVENANT

Exodus 24:3–8

Moses sprinkles blood and declares:

“Behold the blood of the covenant...”

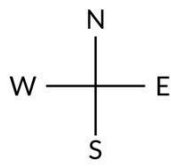
This becomes enormously important for New Testament theology.

Jesus uses covenant-blood language at the Last Supper:

- Matthew 26:28
- Mark 14:24
- Luke 22:20

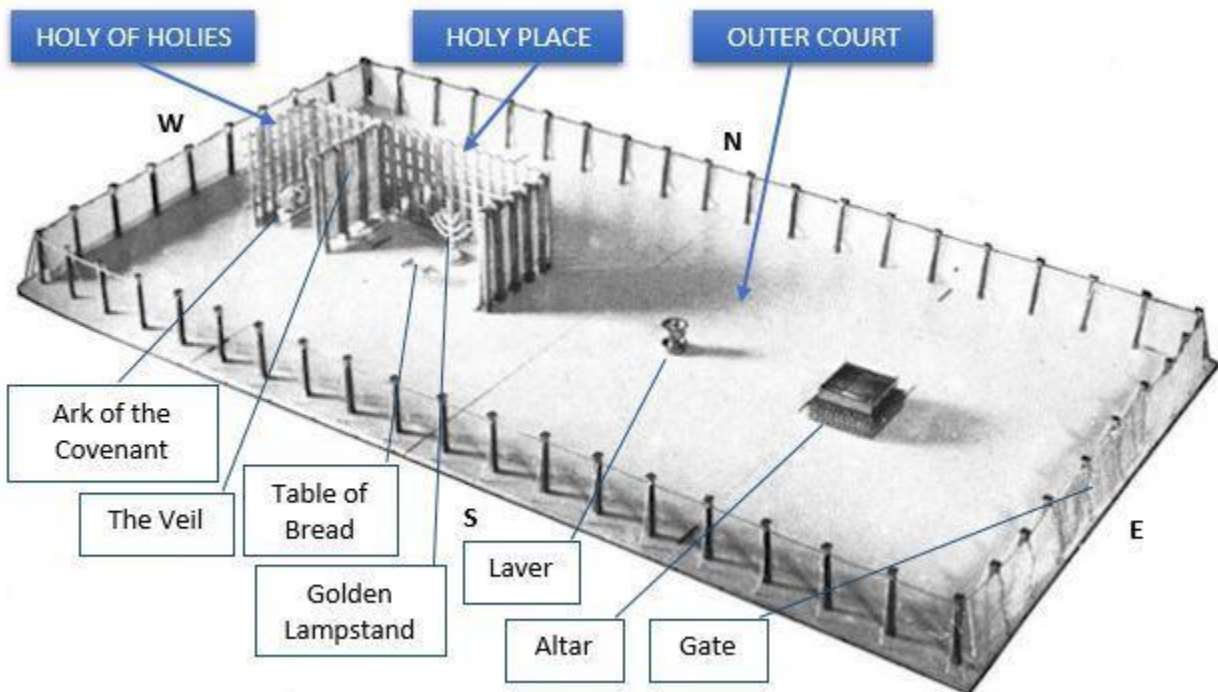
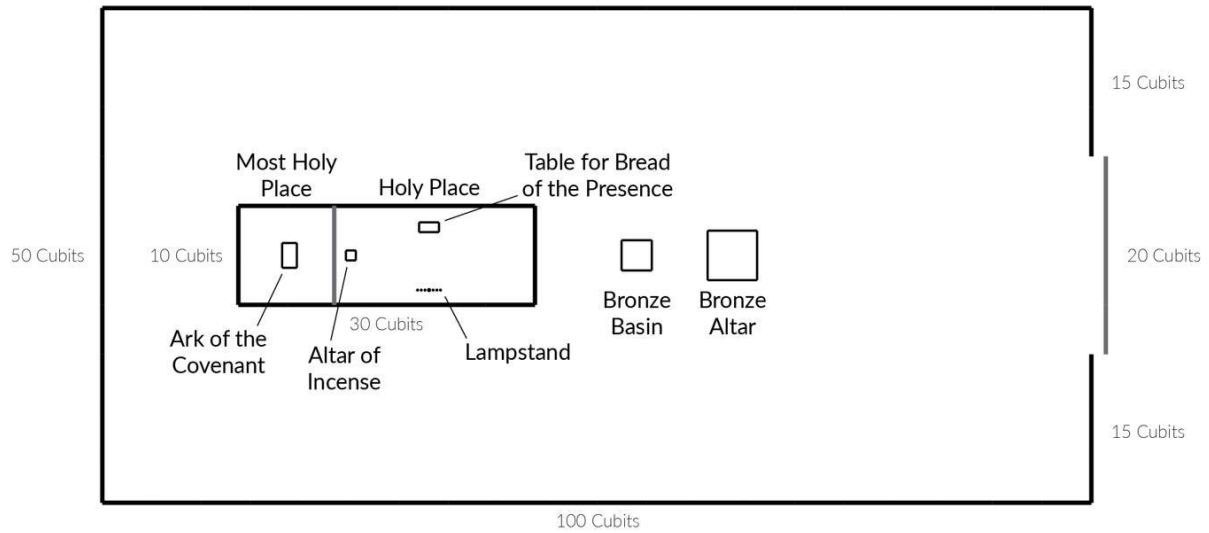
Hebrews develops the connection extensively.

XLVII. THE TABERNACLE



This diagram reflects God's instructions for the Tabernacle through Exodus 40.

- 1 Cubit —
- 2.5 Cubits —
- 5 Cubits —
- 10 Cubits —





6

The Tabernacle dominates Exodus 25–40.

The Hebrew concept is associated with **dwelling**.

This is the climax of the book.

Why?

Because God's goal was not merely:

Get Israel out of Egypt.

It was:

Get Egypt out of Israel and dwell among them.

Exodus ends with God's glory filling the Tabernacle.

XLVIII. THE ARK OF THE COVENANT

Exodus 25:10–22

The Ark contains the testimony/covenant tablets.

It is associated with:

- God's throne/presence
- covenant

- holiness
- atonement
- divine speech

God says:

“There I will meet with you.”

XLIX. THE MERCY SEAT

Exodus 25:17–22

The mercy seat is positioned above the Ark.

The Hebrew concept is connected with atonement.

The cherubim face toward it.

God's presence is associated with this sacred location.

L. CHERUBIM

Cherubim appear on the Ark and sanctuary furnishings.

They are not cute baby angels.

Biblical cherubim are powerful heavenly beings associated with God's presence and holiness.

Compare:

- Genesis 3:24
 - Exodus 25
 - Ezekiel 1
 - Ezekiel 10
-

LI. THE GOLDEN ALTAR OF INCENSE

Exodus 30:1–10

Incense is associated with worship and God's presence.

Later biblical theology connects incense with prayer:

- Psalm 141:2
 - Revelation 5:8
 - Revelation 8:3–4
-

LII. THE BRONZE ALTAR

Exodus 27

This is the altar for sacrifices.

The Tabernacle therefore has movement toward God:

courtyard → altar → laver → Holy Place → Most Holy Place

LIII. THE BRONZE BASIN

Exodus 30:17–21

The priests wash before ministering.

It represents ritual cleansing and preparation for holy service.

LIV. THE GOLDEN LAMPSTAND

Exodus 25:31–40

The menorah provides light in the Holy Place.

Its seven-branched structure becomes one of the most recognizable symbols of biblical Israel.

LV. THE TABLE OF BREAD

Exodus 25:23–30

The table holds the bread of the Presence.

It signifies continual presentation before God.

LVI. PRIESTLY GARMENTS

Exodus 28

The high priest wears:

- ephod
- breastpiece
- robe
- tunic
- sash
- turban

The breastpiece contains twelve stones representing the twelve tribes.

Thus the priest carries Israel symbolically before God.

LVII. URIM AND THUMMIM

Exodus 28:30

Associated with the high priest's breastpiece.

They appear to have functioned in discerning God's decision, though the precise mechanics are not explained.

LVIII. ANOINTING OIL

Exodus 30:22–33

Used in consecration.

The concept of **anointing** becomes foundational for later biblical categories:

priest + prophet + king → anointed

Ultimately this contributes to the biblical concept of **Messiah / Christ**, “the Anointed One.”

LIX. HOLY INCENSE

Exodus 30:34–38

A special mixture designated for worship.

Israel is not permitted to treat sacred things casually.

The sacred is differentiated from ordinary life.

LX. THE GOLDEN CALF

Exodus 32

Perhaps the most tragic “thing” in Exodus.

While Moses is on Sinai receiving covenant revelation, Israel makes an idol.

Aaron declares:

“These are your gods, O Israel...”

The golden calf represents:

- idolatry
 - impatience
 - distorted worship
 - covenant violation
 - human desire to control divine presence
-

LXI. THE TABLETS OF STONE

Exodus 24; 31–34

God gives tablets containing the covenant testimony.

Moses breaks the first tablets after seeing Israel's idolatry.

God later provides replacement tablets.

This symbolizes:

covenant broken → intercession → covenant renewed

LXII. THE CLOUD

The cloud is one of Exodus' major symbols of God's presence.

It appears:

- at the Red Sea
- on Sinai
- above the Tabernacle

The cloud signifies God's guidance and presence.

LXIII. THE FIRE

Fire represents:

- God's presence
- holiness
- revelation
- protection
- guidance

At Sinai, God's presence is associated with fire, smoke, thunder, and trembling.

LXIV. THE GLORY OF GOD

The Hebrew concept **kavod** carries the idea of glory, weight, honor, splendor.

The climax comes in Exodus 40:

“Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.”

The book ends not merely with Israel free.

It ends with:

God dwelling among His people.

LXV. MAJOR THEMES IN EXODUS

1. Redemption

God delivers slaves.

This becomes the foundation for biblical redemption theology.

2. God's Name

Exodus asks:

Who is YHWH?

The answer unfolds through:

- signs
 - plagues
 - deliverance
 - covenant
 - holiness
 - mercy
 - presence
-

3. God's Presence

The movement is:

God sees Israel → God comes down → God leads Israel → God dwells among Israel.

4. Covenant

Israel is transformed from:

slaves of Pharaoh

into:

servants/covenant people of YHWH.

5. Holiness

Exodus repeatedly asks:

How can sinful humanity live near a holy God?

The answer involves:

- covenant
 - sacrifice
 - priesthood
 - cleansing
 - sanctuary
 - atonement
-

LXVI. EXODUS AS A PATTERN OF SALVATION

One of the most important discoveries in biblical theology is that Exodus becomes a pattern repeatedly reused throughout Scripture.

Exodus pattern

Bondage → Cry → Divine intervention → Judgment → Redemption → Water → Wilderness → Covenant → Presence → Inheritance

This pattern appears repeatedly in later Scripture.

Prophets

Isaiah, Jeremiah, Ezekiel, Hosea and others repeatedly use Exodus imagery.

Hosea, for example, explicitly recalls the Exodus, wilderness, covenant, rebellion and restoration themes.

LXVII. EXODUS AND JESUS CHRIST

Exodus is foundational for New Testament Christology.

Moses ↔ Christ

Moses:

- delivers Israel from slavery
- mediates covenant
- gives God's law
- intercedes for Israel

Jesus:

- delivers from sin
 - mediates the new covenant
 - fulfills the Law
 - intercedes for His people
-

Passover Lamb ↔ Christ

Exodus 12

The lamb's blood protects Israel.

John 1:29

Jesus is identified as the Lamb of God.

1 Corinthians 5:7

Paul explicitly connects Christ with Passover.

Manna ↔ Christ

Exodus 16

God provides bread from heaven.

John 6

Jesus identifies Himself as the true bread from heaven.

Water from the Rock ↔ Christ

Exodus 17

Water comes from the rock.

1 Corinthians 10:4

Paul connects the wilderness rock with Christ.

Tabernacle ↔ Christ

Exodus ends with God's dwelling presence.

John 1:14 says the Word:

“dwelt among us”

The Greek verb carries the sense of **tabernacling/dwelling**.

The theological movement is:

Tabernacle → Temple → Christ → Church → New Creation

LXVIII. EXODUS AND REVELATION

The connections between Exodus and Revelation are extraordinarily important.

Exodus	Revelation
Plagues	Final judgments
Passover	Lamb
Pharaoh	Beast-like oppressive power
Deliverance	Final salvation
Sea	Judgment/deliverance imagery
Tabernacle	God's dwelling

Exodus	Revelation
Glory	God's manifest presence
Covenant	New covenant fulfillment
Song of Moses	Song of Moses
Wilderness	Eschatological journey
Lamb	Christ the Lamb

Revelation 15 explicitly uses **the song of Moses** alongside the **song of the Lamb**.

This shows that Exodus is not merely ancient history in biblical theology.

It becomes a template for God's ultimate victory.

LXIX. EXODUS AND THE REST OF THE BIBLE

Genesis

Family becomes nation.

Exodus

Nation becomes covenant people.

Leviticus

Covenant people learn holiness and worship.

Numbers

Covenant people travel through wilderness.

Deuteronomy

Covenant people prepare to enter the land.

Joshua

Covenant people enter inheritance.

Thus:

Genesis → family

Exodus → redemption

Leviticus → holiness

Numbers → wilderness

Deuteronomy → covenant renewal

Joshua → inheritance

LXX. THE MOST IMPORTANT PEOPLE

Primary

1. Moses
2. Aaron
3. Pharaoh
4. Miriam
5. Jochebed
6. Amram
7. Pharaoh's daughter
8. Zipporah
9. Jethro/Reuel
10. Joshua

Supporting

11. Shiphrah
12. Puah
13. Israel's elders
14. Egyptian taskmasters
15. Israelite leaders
16. Hur

Divine

17. YHWH

18. Angel of the LORD

LXXI. THE MOST IMPORTANT PLACES

1. Egypt
2. Goshen
3. Rameses
4. Pithom
5. Succoth
6. Etham
7. Pi-hahiroth
8. Red Sea / Yam Suph
9. Marah
10. Elim
11. Wilderness of Sin
12. Rephidim
13. Sinai
14. Mount Sinai
15. Midian

LXXII. THE MOST IMPORTANT THINGS

1. Burning bush
2. Moses' staff
3. Basket/ark
4. Passover lamb
5. Blood

6. Unleavened bread
7. Manna
8. Rock
9. Ten Commandments
10. Stone tablets
11. Covenant
12. Tabernacle
13. Ark of the Covenant
14. Mercy seat
15. Cherubim
16. Menorah
17. Table of Presence
18. Bronze altar
19. Bronze basin
20. Incense altar
21. Priestly garments
22. Anointing oil
23. Holy incense
24. Golden calf
25. Cloud
26. Fire
27. Glory

LXXIII. THE CENTRAL MESSAGE OF EXODUS

If Genesis answers:

“Where did Israel come from?”

Exodus answers:

“How did Israel become God's redeemed covenant people?”

And the deepest answer is:

Israel did not save itself.

God:

- heard their cry
- remembered His covenant
- saw their suffering
- knew their condition
- came down
- confronted Pharaoh
- judged Egypt
- redeemed Israel
- led Israel
- fed Israel
- gave Israel His covenant
- established His worship
- forgave Israel
- and finally **dwelt among Israel.**

That is why Exodus is foundational to the entire biblical story. Modern scholarship continues to debate the precise historical reconstruction of the Exodus, including chronology, route, archaeological evidence, and the scale of the migration; there is no direct Egyptian record confirming the biblical event, while scholars differ sharply over how the archaeological and textual evidence should be interpreted.

The grand Exodus formula

SLAVERY → CRY → COVENANT → MOSES → PLAGUES → PASSOVER → REDEMPTION → RED SEA → WILDERNESS → MANNA → SINAI → LAW → COVENANT → TABERNACLE → GLORY

And the ultimate destination of the story is not merely:

“Israel got out of Egypt.”

It is:

“I will take you to be my people, and I will be your God.” — Exodus 6:7

That statement is arguably the theological heart of the entire book. Yale's study guide similarly identifies God's rescue of Israel from Egypt as the foundation of Israel's relationship with God.