



# THE BOOK OF EXODUS

This is a genuine WBC production  authored by *Bob Coffey* and may not be reproduced or transmitted in any manner for financial profit

**Introduction:** The key concept of the book of Exodus "(The Greek word for "Going out") is the ruling idea of **"the children of Israel"**. The Hebrew name of the book, **"Celebrated Names & Signs"** is the Hebrew title under which God's peculiar people arrive on the stage of history as a nation together with the evidence that they are His.. In 430 years this people whom God loved grew from one patriarch and 12 sons to 600,000 soldiers and numerous women and children-some believe as many as 3million or more souls. In this book we follow the drama of their emergence as a famous people worshipping the LORD whose holy name **יהוה** is at the centre of Israel's life and experience of God. **The rabbis split each book of the Pentateuch into parts making the opening words emphatic of each part. Exodus is divided into 11 parts. Each part was divided into portions called "mouthfuls"-enough to digest at a time. The readings are designated by a bread icon. Within this book are 67 of 162 or more recorded speeches of God to Moses which are noted and numbered in the commentary. I have marked the speeches with a little loaf sign . The Torah is in essence a prophetic pointer to Christ and in the beginning its provenance is the direct handwriting of Moses and Joshua his minister, being written in the 14th century B.C.**

## Table of Contents

**Celebrated names or signs (Celebration) 1.1-6.1**

**I appeared (Revelation) 6.2-9.35**

**Go (Redemption) 10.1-13.16**

**Ejection (Consecration) 13.17-17.16**

**Excellence (Mission) 18.1-20.26**

**Prince's Law (Legislation) 21.1-24.18**

**Best Gifts (Comparison) 25.1-27.19**

**Constitution 27.20-30.1**

**The Uplifted Ransom (Substitution) 30.1-34.34**

**He gathered (Invocation) 35.1-38.20**

**Rich Deposit (Reservation/Commitment) 38.21-40.22**

## Introduction to the Book

### The vicissitudes of God's relationship with Israel

**God** even urges Moses to inform Pharaoh of His deep commitment to **Israel** as His own heir of the world (4.22). Thereafter **Moses** refers distinctly to **Israel** (5.1 and Pharaoh adopts the term (5.2). This love-name of God's spiritual family was gloriously confirmed in Passover and the crossing of the sea. A series of references (12.27,12.28,12.35 12.37,12.40,12.42,12.50, 13.18,13.19,14.2,3,8,10 and 14.10B where again they implore God like their forefather Israel-until in 14.22& 29 by faith and in confidence they march between the walls of water in the sea. It almost seems as if Israel has come of age in 14.20-31 "when they saw the great work the Lord has done and feared the Lord and believed the Lord." Then in 15.1 they sang a song of faith. Next we read of the Lord speaking with them **intimately** as with Israel their forefather - from the mount 20.22. However, God set distance between Him and them -and sin abounds- so burnt offering, heave offering and daily atonement bulls with annual ransom ingots of silver and a priest-hood are proposed to make it possible for God to be in the midst while sin persists. Through the crass idolatrous act of 32.6, the moulding of a golden calf we well understand that while the Lord was making provision for a closer relationship the people were contriving live at a greater distance from Him. Now God demurs to call them "His own" and compels them to see the reality of their drift, grumbling and rebellion naming them "Moses' people." (32.7) Moses responds, "they are 'Your people'" (32.11). This exchange settles as God "relents from the harm He said He would do to 'His' people". A spiritual battle for the souls of that generation saw Moses offer himself as a substitute (32.32) and Moses plead that God would return to be close by His people (33.12-17). God showed the immensity of His compassion to Moses at this time (33.19) at one and the same time reserving the right to judge and pardon.

**The heart test of free-will offering**

God called for unstinting worship (31.16-17) and affirmed that in "six days" He had made heaven & earth. As loving Creator and Redeemer He calls for the answering love of free-will offerings-the people would bring in proportion to their love and commitment. This was God's test of genuine commitment and desire for fellowship with Him as He offered to reside or tabernacle among them. This act of divine love mirrors the coming of Christ to tabernacle amongst His own in NT time. A still larger test of faith was to be given through the brazen serpent in later time, cf. Numbers 21. This in a sense is the ultimate test of willingness to look to the LORD over against the extremity of death and judgment. To the call for free-will offerings there was a huge response-35.21-36.7. The appointment of **Aaron** the High Priest and **prophetic pointer or TORAH** to Jesus was the master stroke to establish the concept of Holiness among the "children of Israel" **that Prince with God** for whose sake the children were beloved. The high-priest was a **prophetic TORAH** foreshadowing the person of Christ, High Priest of our profession and the offerings **prophetic TORAH** of the work of Christ.

#### **A further test-moving with God**

This splendid spiritual book culminates as that people called "the children of Israel"(40.36) are taught of God to move with Him. How well they learned the lessons taught in the book of "Exodus" is the story of another of Moses' books-the book of Numbers. For us as for them it is wisdom not to stay a moment longer where we are when God calls us to move on spiritually.

#### **Dedication**

I dedicate this commentary to my beloved mother **Mary Jane Coffey** who read me stories from the bible before I could read them for myself. One of the very first stories she ever read me was that of Israel's miraculous crossing of the Red Sea under the mighty hand of the LORD. My mother was from a Huguenot line of French speaking bible believing immigrants who fled their native France and landed near Annalong in Ireland in the early 17th century. The love of my mother *and father* for scripture took early hold on my life and I deeply hope that this commentary which is No.2 to appear in the "prophetic TORAH" series may inspire its readership to appreciate in depth the long life of ancient truth as it reveals Christ.

Bob Coffey

Westgate November 11 2009