

Exodus - Introduction & Background

Title

The title of the book according to the Hebrew Bible is "And these are the names." This title comes from the book's opening words. However, the LXX entitles the book exodos after its central event (Ex 19:1). When this LXX title is translated into English, the title of the book is "Exodus." Interestingly, the same Greek word as used in the LXX title is also used in Luke 9:31 and 2 Peter 1:15 to depict death. Thus, this word is an appropriate description of the book since Israel's exodus from Egypt was accomplished through the death of the Passover lamb. The Latin title as derived from the LXX title is *Liber Exodus*, which means "book of departure."

Authorship

Several lines of evidence point to Moses as the book's author. First, the book is interconnected with Genesis. Exodus' first words "and these are the names" seem to pick up where Gen 50:26 left off. Furthermore, Ex 1:1-7 bears resemblance to Gen 46:8-27 in describing Jacob's lineage who came to Egypt and experienced growth and prosperity. Because of these connections to Genesis, if it is accepted that Moses authored Genesis, then it must also be accepted that Moses authored Exodus. Second, the Book of Exodus itself claims that Moses spoke and recorded some of the book's content (Ex 15:1; 17:14; 20:1-17; 24:4, 7,12; 31:18; 34:27). Third, the rest of the OT claims Moses as the book's author (Joshua 8:31; Mal 4:4). Fourth, the NT indicates that Moses wrote Exodus (John 1:45; 5:46-47; 7:19, 22-23; 19:36; Mark 7:10; 12:26; Luke 2:22-23; 20:37; Acts 23:5; Rom 9:17; 10:5; 1 Cor 10:7; 2 Cor 8:15).

Fifth, extra-biblical material indicates that Moses authored the book. Examples of such extra-biblical sources include the Dead Sea Scrolls (CD 5:1-2; 7:6, 8-9; 1 QS 5:15) and the Babylonian Talmud (Baba Bathra 14b-15a). Sixth, Jewish, Christian, and Samaritan tradition holds to Moses as the book's author. Seventh, Moses is a likely candidate since the literary skill displayed in the book reflects that of an educated person (Acts 7:22). Eighth, Moses is the book's probable author since it reveals an understanding of Egyptian customs, climate, and plants as well as an awareness of the animals and terrain of the wilderness. As an eyewitness to the recorded events, Moses would have had an understanding of all these things.

Date

The date of the book is contingent upon how one dates the Exodus event. In general, those who date the Exodus late (1290 BC) identify Ramses I (1320-1318 BC) and Seti I (1318-1304 BC) as the Pharaohs of the oppression and Ramses II (1304-1237 BC) as the Pharaoh

of the Exodus. Adherents of this position seem to interpret biblical numbers (Ex 12:40; Judges 11:26; 1 Kings 6:1; Acts 13:19-20) in more of a symbolic sense and also seem to rely more heavily upon archeological evidence. By contrast, those who date the Exodus early (1446 BC) identify Thutmose III (1504–1450 BC) as the Pharaoh of the oppression and Amenhotep II (1450–1425) BC) as the Pharaoh of the Exodus. Adherents of this position seem to approach biblical numbers more literally and also seem to appeal to archeology secondarily.

Archer raises and rebuts some of the main arguments used by late date advocates. First, Glueck's excavation in the Transjordan failed to reveal any evidence of civilization between 1900 and 1300 BC. Such a conclusion would rule out the existence of the kingdoms of Edom (Num 20:24-21), Moab-Median (Num 22–25), and Sihon and Og (Num 21) for Israel to combat after her liberation from Egypt in 1446 BC. However, Archer notes the superficiality of Glueck's investigation and the archeological discoveries that have been made in the Transjordan evidencing early civilizations in that region. Second, Thutmose III could not have been the Pharaoh of the oppression (Ex 5:17-18) since he was not known as a great builder. However, even though he was not a great builder, he still had some building projects in the Delta region. Third, the city of Ramses (Ex 1:11) must refer to Ramses II of the 13th century (1304–1237). However, the name Ramses was used early (Gen 47:11). The arguments for an early date seem stronger. First, 1 Kings 6:1 indicates that the Exodus transpired 480 years before Solomon began building the temple in the fourth year of his reign. If this fourth year was in 966 BC, then the Exodus took place in 1446 BC. Second, in Judges 11:26, Jephthah states that Israel had been in possession of the land for the previous 300 years. If Jephthah's judgeship took place between 1100 and 1050 BC, then the conquest took place between 1400 and 1350 BC. Adding 40 years to accommodate the wilderness wanderings would date the Exodus between 1440 and 1390 BC. Third, according to biblical chronology, Moses remained in hiding in Midian for 40 years while the Pharaoh of the oppression continued his reign. Thutmose III and Ramses II were the two Pharaohs to remain in power for over 40 years. Because Thutmose III was the Pharaoh of the oppression according to early date chronology, the extra biblical data better harmonizes with the early date scheme.

Fourth, a date of 1446 BC allows 250 years for the period of the Judges while a date of 1290 BC allows a mere 180 years for the Judges period. Fifth, the Merneptah Stela (1220 BC) mentions Israel. Thus, the nation obviously must have been in existence for an extended period of time before they could have been accepted as a nation by Egypt. Sixth, the Armana Tablets (1400 BC) mention "Habiru" as the cause of upheaval and chaos. If "Habiru" is synonymous with Israel, the Exodus may have occurred prior to 1400 BC. Seventh, according to the Dream Stela of Thutmose IV, he was not the kingdom's legal heir. Perhaps the eldest son who was the legal heir was killed in the tenth plague.

Thus, assuming Mosaic authorship and Exodus' early date, the book could have been written anytime between the two years after the Exodus (1444 BC) and Moses' death (1406 BC). The earlier end of this spectrum seems more appropriate since there is no event mentioned in the book after the giving of the covenant.¹³ Furthermore, given the significance of the recorded events for the life of the nation, Moses may have wanted to record them as early as possible. All things considered, a date of 1444 BC for the composition of the book would not be far from wrong.

Recipients

Assuming an early date of composition, the recipients of the book were the generation of Jews who had experienced the Exodus from Egypt and the covenant at Sinai. Thus, the audience was located at the foot of Mount Sinai. Interestingly, the book contains some implicit references to the fact that it was written for the benefit of the Sinai community (17:14; 24:4; 34:27-28).

Route of the Exodus

The exact location of the recipients of the letter is contingent upon the view that one holds regarding the route of the Exodus. Scholars have advanced three theories as possible explanations for the route of the Exodus. First, the northern theory places Mount Sinai in the northwestern area of the Sinai. This argument has in its favor the fact that Moses requested a three days journey (Ex 3:18) and that the northern route is the shortest journey to Kadesh Barnea. However, this theory fails since it keeps Israel close to Egyptian territory, does not consider the 10 day journey between Kadesh and Mount Sinai (Deut 1:2), and does not acknowledge that God led Israel away from the Philistines along the coast (Ex 13:17).

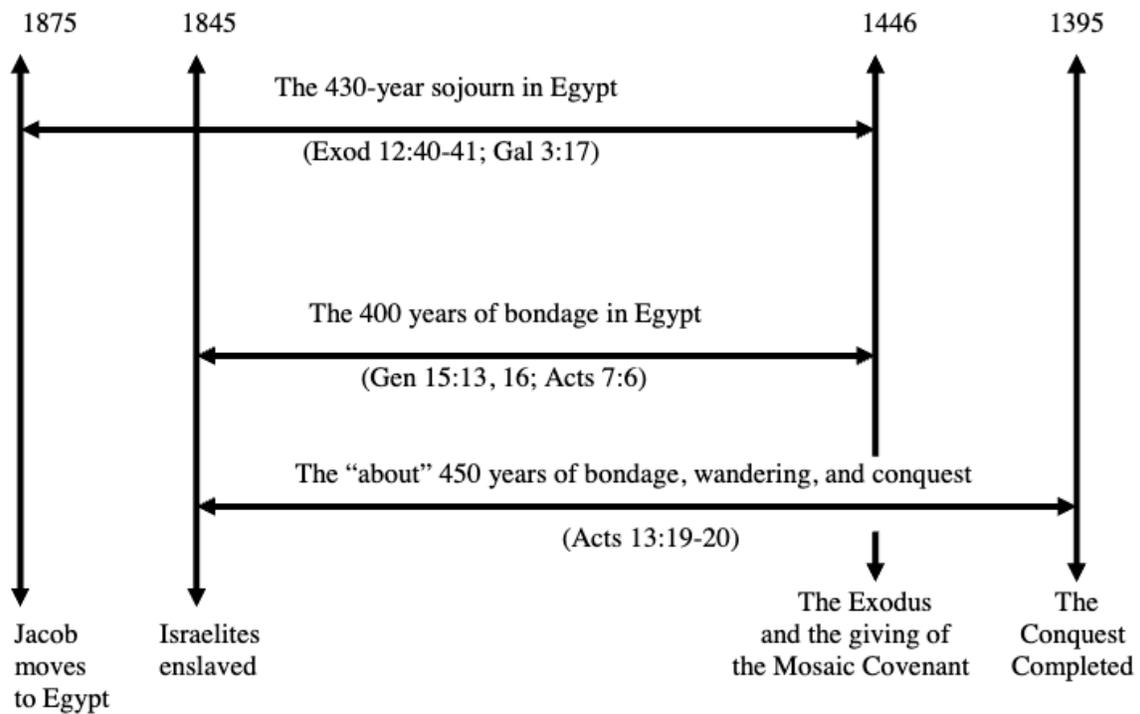
Second, the central theory places Mount Sinai in Arabia, beyond the gulf of Aqabah, east of the Sinai Peninsula. This view has several ingredients in its favor such as Paul's indication that Sinai was in Arabia (Gal 4:25), the existence of an active volcano in the area reminiscent of Exodus 19:16-25, and the association of Arabia with the Midianites (Exod 3:1; 18:1). However, several reasons have made scholars reticent to embrace this view. Among them are the notions that the events of Exodus 19:16-25 have more in common with a theophanic divine manifestation rather than a volcanic eruption and that Moses is also related to the Kenites who were a nomadic Midianite clan prevalent in the Sinai region (Judges 1:16; 4:11).

Third, the southern theory places Mount Sinai on the southern tip of the Sinai Peninsula. This theory takes into consideration the general direction of the movement of the nation after leaving Egypt. The Lord did not lead Israel along the coast since it was populated by the Philistines (Ex 13:17-22; 14:1-2). The Lord led Israel from Ramses to Succoth rather than along the northern or central region (Ex 12:37; Num 33:5). The nation then moved from Succoth to Etham on the outskirts of the wilderness (Ex 13:20). After Israel camped at

Pihahiroth (14:2), she then entered the wilderness of Shur in the northwest of the Sinai Peninsula (Ex 15:22; Num 33:8). It is also worth noting that Christian tradition dating back to the fourth century has associated Jebel Musa or Mount Horeb with the same Mount Sinai where Moses received the covenant. Whichever of these three views the interpreter holds, dogmatism should be avoided since new archeological discoveries are constantly being made adding new light to the subject.

Scope

The book covers the period from the migration of Jacob and his descendants into Egypt in 1875 (Ex 1:1-7) to the completion of the Tabernacle in 1445 at the beginning of the year after the Exodus from Egypt (Ex 40:17). Thus, this time period covers the 430 years²⁰ of Egyptian servitude (Exod 12:40).



Because the period of Egyptian bondage is passed over quickly in the book, Exodus essentially covers the 85 years from Moses' birth to the completion of the Tabernacle. Moses' life can be divided into three 40-year time periods. They include the period from his birth to his rearing in Egypt (Acts 7:23), the time he spent in Midian (Ex 7:7), and the time that he spent leading Israel in the wilderness (Acts 7:36). Ex 1:1–13:16 covers a period of 430 years. Ex 13:17–18:27 covers a period of two months. Ex 19:1–40:38 covers a period of 10 months.

The Book of Exodus covers the first two of these periods and introduces the third period. These last two numbers are derived from the fact that the Passover occurred on the same day as the Exodus (12:51), the giving of the covenant occurred at the beginning of the third

month of the same year as the Exodus (19:1), and the erection of the Tabernacle occurred at the beginning of the first month in the second year after the Exodus (40:2,17). The Book of Exodus also covers the first section of Israel's journey to Canaan. This first section includes the journey from Egypt to Mount Sinai.

Structure

The Book of Exodus can be structured in different ways. One method involves structuring the book based upon geography. Thus, the three major divisions according to this approach are Israel in Egypt (1:1—13:16), Israel's wilderness journey (13:17—18:27), and Israel at Sinai (19:1—40:31). Another geographical structure involves noting the change between the Egyptian and wilderness settings. Such an arrangement proceeds as follows: Egypt (1:1—2:10), wilderness (2:11—4:18), Egypt (4:19—12:30), wilderness (12:31—40:38). Another approach involves a thematic structuring. One example is deliverance (1:1—18:27), discipleship (19:1—24:11), and dwelling (24:17—40:38). Another example is subjection (1:1—12:36), emancipation (12:37—18:27), and revelation (19:1—40:38). The thematic structure followed in this paper involves redemption (1—18) and covenant (19—40).

Unique Characteristics, Message, Purposes

One of the unique features of the book is that extent to which it is quoted by the other canonical writers. The Book of Exodus is cited more in the Old Testament than any other Old Testament book. This pattern also holds true regarding the New Testament's use of the Book of Exodus. Only Psalms and Isaiah are cited more. These other books were cited more often because of their clear liturgical and messianic overtones. The message of Exodus is God's redemption of His elect nation through His demonstration of sovereignty over the Egyptian pantheon that was holding Israel in bondage (1—18) and the provision of the Mosaic covenant to His redeemed nation that taught them how they are to interact with God, one another, and the world (19—40).

Moses wrote the Book of Exodus with several purposes in mind. First, Moses wanted to reinforce Israel's status as the heir to the Abrahamic Covenant (Ex 4:22-23). Second, Moses wrote to explain how the nation was redeemed from bondage (Gen 15:13,16). Third, Moses wanted to explain how the nation at its foundational stages was formed into a theocracy, a holy nation, and a kingdom of priests by coming under the auspices of the Mosaic Covenant. Fourth, Moses wrote to preserve the historical bridge between the patriarchal narratives and the conquest. Fifth, Moses wrote to explain how the Law provided the basis of holy conduct as Israel related to God and to one another within the Israeli community. Sixth, Moses wrote to explain how the Law provided for the maintenance of fellowship between God and Israel in spite of Israel's sin. Seventh, Moses wrote to explain how God provided the proper way that Israel was to worship Him. Eighth, Moses wrote to disclose God's attributes. Examples include His transcendence (19:10-15; 24:17), immanence (33:11), holiness (3:5), person

(3:13-15; 6:3), uniqueness (15:11), faithfulness (2:24), sovereignty (18:10-12), method of judgment and deliverance (12:27), and responsiveness to prayer (32:11-14).

The divine author also had a purpose in mind in writing. He wrote to set up the pattern of redemption. Interestingly, the two stages of divine judgment upon Egypt correspond to the same two stages of Christian redemption. Just as the first born of Israel was redeemed through a substitute, the Christian is also redeemed through the work of Christ as the substitute (John 1:29; 1 Cor 5:7). Moreover, just as the nation was liberated through their identification with Moses in the Red Sea (1 Cor 10:2), the Christian is similarly liberated through their identification with Christ (Rom 6:1-10).

Genre

Exodus utilizes three dominant genres. The first type is narrative. The second type is Psalm or hymn. This second type is found in the song of Moses (Ex 15), which probably represents the first Psalm in the entire Old Testament. The third type is Law (Ex 20–24). Most agree that the Decalogue (20:1-17) represents apodictic law while the Book of the Covenant (20:22–23:33) represents casuistic law. Apodictic law involves affirmative or prohibitive statements while casuistic law is couched in “if...then” language in an attempt to cover various hypothetical situations.

Christ in Exodus

Exodus contains many Christological items. Christ is most clearly seen through the Passover lamb (John 1:29; 1 Cor 5:7), who was also male, unblemished (12:5), and had no broken bones (12:46; John 19:36). The Tabernacle (25–40) also represents Christ. Through His use of the verb *skēnoō*, He used the Tabernacle as an analogy of His incarnation (John 1:14). Other Christological motifs include the identification of Israel into Moses (1 Cor 10:1-2; Rom 6:1-10), the manna from heaven (John 6:31-35), the water from the rock (1 Cor 10:3-4), and the work of the Tabernacle high priest (Heb 4:14-16).

Outline

I. Exodus from Egyptian bondage: Israel's redemption, liberation, and preservation (Ex 1:1–18:27)

(1) Redemption from Egypt (Ex 1:1–12:30)

(A) The need for redemption (1:1-22)

(a) Israel's multiplication (v1-7)

(b) Israel's affliction (v8-14)

(c) Infanticide imposed upon Israel (v15-22)

(B) Preparation of the deliverer (Ex 2:1–4:31)

(a) Moses' birth and rearing in Pharaoh's house (2:1-10)

(b) Moses flees and resides in Midian (2:11-22)

(c) God remembers His covenant (2:23-25)

(d) Moses' calling (3:1-10)

- (e) Moses' objections and God's responses (3:11—4:17)
 - (i) Moses' objections (3:11—4:14a)
 - (a) Inadequacy (3:11-12)
 - (b) Ignorance of God's name (3:13-22)
 - (c) Incredulity of the Egyptians (4:1-9)
 - (d) Inarticulateness (4:10-12)
 - (e) Insubordination (4:13-14a)
 - (ii) God's responses (4:14b-17)
 - (a) Aaron as spokesman (4:14b-16)
 - (b) Signs through staff (4:17)
- (f) Moses accepts his calling and returns to Egypt (4:18-23)
- (g) God confronts Moses over his covenant unfaithfulness (4:24-26)
- (h) Israel accepts Moses' calling (4:27-31)
- (C) God's sovereignty over Pharaoh and the Egyptian pantheon (Ex 5:1—12:30)
 - (a) First meeting with Pharaoh (5:1-23)
 - (i) Request of Pharaoh (5:1-3)
 - (ii) Response by Pharaoh (5:4-19)
 - (iii) Israel complains to Moses (5:20-21)
 - (iv) Moses complains to God (5:22-23)
 - (b) God reassures Moses (Ex 6:1—7:7)
 - (i) Reassurance through remembrance of the covenant (6:1-9)
 - (ii) Reassurance through genealogy (6:10-27)
 - (iii) Reassurance through promise and delegated authority (6:28—7:7)
 - (c) Second meeting with Pharaoh (7:8-13)
 - (i) The Lord's instructions (7:8-9)
 - (ii) Miracle through Aaron's staff (7:10)
 - (iii) Pharaoh's magicians duplicate miracle (7:11-12a)
 - (iv) God's power over magicians' power (7:12b)
 - (v) Pharaoh's self-hardening (7:13)
 - (d) 10 plagues (Ex 7:14—12:30)
 - (i) Nile becomes blood (7:14-25)
 - (ii) Frogs (8:1-15)
 - (iii) Gnats (8:16-19)
 - (iv) Flies (8:20-22)
 - (v) Death of livestock (9:1-7)
 - (vi) Boils (9:8-12)
 - (vii) Hail (9:13-35)
 - (viii) Locusts (10:1-20)

- (ix) Darkness (10:21-29)
 - (x) Death of first born (Ex 11:1—12:30)
 - (a) Announcement of the Passover (11:1-10)
 - (b) Inauguration of the Passover feast (12:1-14)
 - (c) Inauguration of the feast of Unleavened Bread (12:15-20)
 - (d) Death of the first born (12:21-30)
 - (2) Liberation (Ex 12:31—15:21)
 - (A) Pharaoh gives Israel permission to leave (12:31-36)
 - (B) From Ramses to Succoth (Ex 12:37—13:16)
 - (a) Description of the journey (12:37-42)
 - (b) Celebration of the Passover (12:43-51)
 - (c) Consecration of the first born (13:1-16)
 - (C) From Succoth to Etham to Pi-hahiroth (Ex 13:17—14:2)
 - (a) Supernatural guidance from Succoth to Etham (13:17-22)
 - (b) Journey from Etham to Pi-hahiroth (14:1-2)
 - (D) Red (Reed) Sea crossing (Ex 14:3—15:21)
 - (a) Pharaoh's pursuit (14:3-14)
 - (b) Israel's passage through the Red (Reed) Sea (14:15-22)
 - (c) Egypt drowns in the Red (Reed) Sea (14:23-31)
 - (d) Song of Deliverance (15:1-21)
 - (3) Preservation (Ex 15:22—18:27)
 - (A) Preserved from thirst in the Wilderness of Shur (15:22-27)
 - (a) Bitter water sweetened at Marah (15:22-26)
 - (b) Provision of 12 springs and dates from the 70 palms at Elim (15:27)
 - (B) Preserved from hunger through manna and quail in the journey from Elim in the wilderness of Sin (16:1-36)
 - (C) Preserved from thirst through the water from the rock at Rephidim (17:1-7)
 - (D) Preserved from defeat from Amalek by Joshua, Aaron, and Hur at Rephidim (17:8-16)
 - (E) Preserved from judicial chaos through Jethro's advice at Rephidim (18:1-27)
- II. Israel's Covenant: Instruction to be redeemed nation (Ex 19:1—40:38)
- (1) Offer and acceptance of the covenant (19:1-25)
 - (A) Israel comes from Rephidim to Sinai (19:1-2)
 - (B) God offers the covenant to Israel (19:3-6)
 - (C) Israel accepts God's offer of the covenant (19:7-8)
 - (D) Israel consecrates herself to God (19:9-15)
 - (E) God manifests Himself to Moses on Sinai (19:16-25)
 - (2) Covenant text (Ex 20:1—23:33)

- (A) Decalogue (20:1-21)
 - (a) Preamble (20:1-2)
 - (b) Enumeration (20:3-17)
 - (i) No other gods (v3)
 - (ii) No graven images (v4-6)
 - (iii) Lord's name in vain (v7)
 - (iv) Sabbath (v8-11)
 - (v) Honor father and mother (v12)
 - (vi) Murder (v13)
 - (vii) Adultery (v14)
 - (viii) Theft (v15)
 - (ix) Bear false witness (v16)
 - (x) Covetousness (v17)
 - (c) Fearful reaction (20:18-21)
- (B) Book of the covenant supplementing the Decalogue (Ex 20:22—23:33)
 - (a) Laws involving idolatry (20:22-26)
 - (b) Laws involving slavery (21:1-11)
 - (c) Laws concerning bodily injuries (21:12-36)
 - (d) Laws concerning theft and property rights (22:1-17)
 - (e) Laws concerning moral and civil obligations (Ex 22:18—23:9)
 - (f) Laws concerning Sabbaths and feasts (23:10-19)
 - (g) Laws concerning the conquest (23:20-33)
- (3) Covenant ratification ceremony (24:1-18)
 - (A) Moses ascends into the Lord's presence (24:1-2)
 - (B) Moses descends with the Decalogue and the book of the covenant and the people promised to obey them (24:3)
 - (C) Moses erects 12 pillars and altar and sprinkles them with blood (24:4-8)
 - (D) Moses, Aaron, Aaron's sons, and the 70 elders participate in the covenant meal with the Lord (24:9-11)
 - (E) Moses ascends to the summit of Mount Sinai to receive a duplicate set of Commandments and to experience God's glory (24:12-18)
- (4) Tabernacle (Ex 25:1—40:38)
 - (A) Instructions for building the Tabernacle (Ex 25:1—31:17)
 - (a) Contribution of materials (25:1-9)
 - (b) Tabernacle furniture (25:10-40)
 - (i) Ark and Mercy Seat (25:10-22)
 - (ii) Table of bread (25:23-30)
 - (iii) Golden lampstand (25:31-40)

- (c) Tabernacle structure (26:1-37)
 - (i) Curtains (26:1-14)
 - (ii) Side boards (26:15-25)
 - (iii) Bars (26:26-30)
 - (iv) Veil (26:31-35)
 - (v) Drapes covering doorway (26:36-37)
- (d) Bronze altar of burnt offerings (27:1-8)
- (e) Fence around the courtyard (27:9-19)
- (f) Oil for the lamp (27:20-21)
- (g) Priesthood (Ex 28:1—29:46)
 - (i) Establishment of Aaron and sons as priests (28:1-3)
 - (ii) Garments (28:4-43)
 - (a) Summary (28:4-5)
 - (b) Ephod (28:6-14)
 - (c) Breastplate (28:15-29)
 - (d) Urim and Thummim (28:30)
 - (e) Robe (28:31-35)
 - (f) Gold plate (28:36-38)
 - (g) Tunic, turban, sash (28:39)
 - (h) Garments of the lesser priests (28:40-43)
 - (iii) Priests' ordination (29:1-46)
- (h) Altar of incense (30:1-10)
- (i) Half shekel sanctuary tax to be paid annually by every adult male (30:11-16)
- (j) Bronze basin for washing (30:17-21)
- (k) Recipes for creating oil and incense to be used in Tabernacle services (30:22-38)
 - (i) Oil (30:22-33)
 - (ii) Incense (30:34-38)
- (l) Craftsmen Bezalel and Oholiab (31:1-11)
- (m) Exhortation to keep the Sabbath (31:12-17)
- (B) Covenant disruption and restoration (Ex 32:1—34:35)
 - (a) Israel's failure (32:1-35)
 - (i) Israel's apostasy (32:1-10)
 - (ii) Moses' intercession for Israel (32:11-35)
 - (a) Intercession (32:11-14)
 - (b) Moses confronts Israel (32:15-24)
 - (c) Moses purifies Israel (32:25-29)

- (d) Intercession (32:30-35)
- (b) Restoration of fellowship (33:1-23)
 - (i) Israel's repentance (33:1-6)
 - (ii) Confirmation of Moses' leadership in light of covenant violation (33:7-23)
 - (a) God's manifestation to Moses at the tent of meeting (33:7-11)
 - (b) God reveals His veiled glory to Moses (33:12-23)
- (c) Covenant restored (34:1-35)
 - (i) God renews His pledge to keep the covenant (34:1-10)
 - (ii) Israel's obligations (34:11-26)
 - (a) Worship God alone (34:11-17)
 - (b) Keep the Lord's festivals and Sabbaths (34:18-24)
 - (c) Abstain from pagan ritual practices (34:25-26)
 - (iii) Decalogue tablets restored (34:27-28)
 - (iv) Moses' shining face (34:29-35)
- (C) Construction of the Tabernacle (Ex 35:1—40:38)
 - (a) Moses' initial instructions (35:1-19)
 - (i) Moses' command to rebuild the Tabernacle and keep the Sabbath (35:1-3)
 - (ii) Request for materials (35:4-9)
 - (iii) Synopsis of the Tabernacle (35:10-19)
 - (b) The offering of the materials (Ex 35:20—36:7)
 - (i) Offering (35:20-29)
 - (ii) The Ministry of Bezalel and Oholiab (Ex 35:30—36:2)
 - (iii) Generosity of the people (36:2-7)
 - (c) Execution of the work regarding the Tabernacle (Ex 36:8—38:31)
 - (i) Curtains and coverings (36:8-19)
 - (ii) Boards and bars (36:20-34)
 - (iii) Veil and screen (36:35-38)
 - (iv) Ark (37:1-9)
 - (v) Table of bread (37:10-16)
 - (vi) Lampstand (37:17-24)
 - (vii) Altar of incense (37:25-28)
 - (viii) Oil and incense (37:29)
 - (ix) Bronze altar of sacrifice (38:1-7)
 - (x) Laver (38:8)
 - (xi) Fence around the courtyard (38:9-20)
 - (xii) Inventory of materials used (38:21-31)

- (d) Execution of the work regarding the priesthood (39:1-31)
 - (i) Ephod (39:1-7)
 - (ii) Breastplate (39:8-21)
 - (iii) Robe (39:22-26)
 - (iv) Tunic, turban, sash, golden plate (39:27-31)
- (e) Moses inspects the work (39:32-43)
- (f) Tabernacle erected (40:1-33)
 - (i) God's command to Moses (40:1-15)
 - (ii) Moses' obedience to God (40:16-33)
- (g) Tabernacle indwelt with the divine presence (40:34-38)