



A Course  
*In*  
**EXODUS, STUDIES  
IN**

PART I

Prepared by the  
Committee on Religious Education  
of the  
**American Bible College**

Pineland, Florida 33945

A COURSE  
*IN*  
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PART ONE

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# FORWARD

In the study of any Bible book, it is important to note the prominent and dominant themes. This can be best discovered by re-reading the book. The Book of Exodus treats the deliverance of Israel from Egyptian bondage from both historical and doctrinal perspectives. W. A. Criswell writes concerning the major themes of the Book of Exodus:<sup>1</sup>

There are five major themes in the Pentateuch: (1) God's covenant promise to the patriarchs; (2) the redemption of Israel from Egyptian bondage; (3) the establishment of the great Mosaic covenant at Sinai, including moral, civil, and ceremonial law; (4) the years of judgment during the wandering in the wilderness; and (5) the final preparation for entering the Promised Land of Canaan. The call of Moses is a direct fulfillment of God's promise to the patriarchs (3:6–10). Major treatment of Israel's redemption from Egyptian bondage and God's presentation of the Law at Sinai is found in Exodus. The book also looks toward the years spent in the wilderness and the final preparation for entering Canaan. Clearly the scarlet thread of redemption is woven into the fabric of this book.

In this course, the student will be introduced to various Bible commentators. This will be accomplished by quoting large segments of their works. It is our intention to acquaint you with a broad scope of evangelical interpretations to enhance your perspective of the text in consideration. To accomplish this, we will introduce you to older commentators as well as more recent ones. All quotes will be from an evangelical/fundamental perspective.

“EXODUS, like Genesis, is a title that is not of Hebrew but Greek origin. The Septuagint, a Greek translation of the O.T., calls the book *Exodos*, a word meaning *exit, departure, [outgoing]*—a fitting title for that which describes the going out of the chosen people from the land where they had suffered helplessly as slaves for generations. The word *exodos* is found in the Greek version of Ex.19:1 and

significantly in the Greek N.T. in Lk.9:31, Heb.11:22, and 2 Pet.1:15.

This redemption from Egypt was accomplished by divine, miraculous intervention and required, on the part of the Israelites, only faith in the efficacy of shed blood (12:1-13). As in the N.T., redemption is for the purpose of making possible fellowship of a redeemed people with God. After the accomplishment of redemption from Egypt the law was given, followed by a revelation of the great truths of worship acceptable to God as set forth in the Tabernacle, with its accompanying sacrifices and attending priesthood.

In Exodus, God, hitherto connected with the Israelitish people only through His covenant with Abraham (see *Gen.12:2, note*), brings them to Himself nationally through redemption, puts them under the Mosaic Covenant (19:5, *note*), and dwells among them in the cloud of glory. Galatians explains the relation of the law to the Abrahamic Covenant. In the commandments God taught Israel His just demands. Experience under the commandments convicted Israel of sin; and the provision of priesthood and sacrifice (filled with precious types of Christ) gave a guilty people a way of forgiveness, cleansing, restoration to fellowship, and worship.”<sup>2</sup>

Although the American Bible College believes the King James Version is the preserved Word of God, this method of study allows the writer to occasionally condense a passage in his own paraphrase. This should not be construed to imply that A. B. C. is correcting God's Word.

During this course the student is required to read through the entire Book of Exodus ten times.

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<sup>1</sup> W.A. Criswell, *Believer's Study Bible [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1991 by the Criswell Center for Biblical Studies.

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<sup>2</sup> The New Scofield Reference Bible New York Oxford University Press, p. 71.

# ***ACKNOWLEDGEMENT***

The American Bible College wishes to thank Dr. David H. Sorenson for his permission to use his material taken from his 2<sup>nd</sup> edition commentary, *UNDERSTANDING THE BIBLE, VOL.2*, Exodus and Leviticus (published by Northstar Ministries, 1820 W. Morgan St., Duluth, MN. He is an outstanding independent Baptist pastor and a prolific writer holding to fundamental Bible doctrine. We whole-heartedly recommend this commentary set to our readers. Also, we wish to thank Dr. Gray Allison, President Emeritus of Mid-America Baptist Theological Seminary for his gracious permission to use *STUDIES IN EXODUS*, in their Mid-America Theological Journal, Fall, 1977. Likewise, we wish to thank the other commentators for the use of their quotes.

# *Contents*

*Forward*.....3  
*Outline*.....6  
*Introduction*.....9

## **PART ONE: THE DELIVERANCE FROM EGYPTIAN BONDAGE**

**I. THE EGYPTIAN OPPOSITION: THE NEED FOR DELIVERANCE – 1:1-22.....12**  
**II. PREPARATIONS FOR DELIVERANCE FROM EGYPT – 2:1-4:31.....14**  
**III. THE ACTUAL DELIVERANCE – 5:1-15:21.....20**  
**IV. THE JOURNEY TO SINAI—GOD’S PROVIDENTIAL CARE –15:22-18:27.....38**

# OUTLINE OF EXODUS

(This outline style is adapted from Dr. Jimmy A. Millikin's outline.)<sup>1</sup>

Various students of Exodus have proposed different main divisions for the structure of the book. Each of these has its own merits and demerits. The simplest structure is to divide the book into two main divisions and to let Sinai be the dividing point. The first section (chapters 1-18) gives an account of Jehovah's deliverance of the Hebrews from Egypt and his guidance of them to Sinai. The second section (chapters 19-40) relates Jehovah's instructions to the Hebrews as the redeemed-covenant people.\*

## PART ONE: THE DELIVERANCE FROM EGYPTIAN BONDAGE – 1:1-18:27.

This section is almost entirely narrative, the only exceptions being three very brief legal sections (12:14-27, 42-49; 13:1-16). As stated above it relates the account of Jehovah's redemption of the Hebrews from Egypt and their formation into a covenant people.\*

### I. THE EGYPTIAN OPPOSITION: THE NEED FOR DELIVERANCE – 1:1-22.

- A. The Occasion of the Oppression – 1:1-7.
- B. The Reasons for the Oppression. – 1:8-10.
- C. The Methods of Oppression. – 1:11-22.

### II. PREPARATIONS FOR DELIVERANCE. – 2:1-4:31.

This section deals mainly with the preparation, call, and commission of Moses, Jehovah's representative of deliverance.\*

#### A. The Preparation of God's Representative. – 2:1-22.

Moses' life may be divided into three periods of forty years each (cf. Acts 7:20-36). The first two periods were periods of preparation and the third a period of accomplishment. The periods of preparation consisted of (a) forty years of preparation in Egypt and (b) forty years of preparation in Midian.\*

- B. The Call of God's Representative. – 2:23-3:10.
  - 1. 3:1-4:17. – The Call of Moses.

- a. 3:1. – In Semitic thought one always faced east instead of north when giving directions.
- b. 3:2. – The term "angel" means "messenger."
- c. Vss. 2-3. – An Arresting Sight.
- d. 3:4-6, 14-16. – Revelation of the Redeemer.
- e. 3:7-12. – The Commission of Moses.

#### C. The Doubts of God's Representative. 3:11-4:17 3:14.

#### D. 4:18-26. – Moses' Return to Egypt.

#### E. 4:27-31. – Moses' Announcement to Israel and Israel's Response.

### III. THE ACTUAL DELIVERANCE. – 5:1-15:21.

#### A. The First Attempts. – 5:1-7:13.

- 1. First Confrontation with Pharaoh 5:1-23.

#### B. Moses Re-commissioned. – 6:1-7:5.

- 1. The Second Confrontation. – 6:28-7:13.

#### C. God's "Miracle Judgments": The Plagues. – 7:14-11:10.

- 1. *Plague One--Water to Blood.* – 7:14-25.
- 2. *Plague Two--Frogs.* – 8:1-14.
- 3. *Plague Three--Lice.* – 8:15-19.
- 4. *Plague Four--Flies.* – 8:20-32.
- 5. *Plague Five--Murrain [plague] on Cattle.* – 9:1-7.
- 6. *Plague Six--Boils.* – 9:8-12.
- 7. *Plague Seven--Hail.* – 9:13-35.
- 8. *Plague Eight--Locusts.* – 10:1-20.
- 9. *Plague Nine--Darkness.* – 10:21-29.
- 10. *Plague Ten--The Death of the Firstborn.* – 11:1-10. 12:35. (especially 11:4-8; 12:29-35)

#### D. 12:1-28. – The Passover Instituted

#### E. 12: 29-30 – Death of the Firstborn.

#### F. 12:31-33– Israelites Commanded to Depart.

#### G. 12:34-51– Preparations for the The Exodus. (from Rameses to Succoth)

#### H. 13:1-16. – The Sanctification of the Firstborn.

#### I. 13:17-15:21 – Journey to the Red Sea (Gulf of Aqaba).

#### J. Journey to Sinai—God's Providential Care – 15:22-18:27.

- 1. The Provision of Water at Marah. – 15:22-26.
- 2. Wells of Water and Palm Trees at Elim. – 15:27.
- 3. Manna in the Wilderness of Sin. – 16:1-36.
- 4. The water from the rock. – 17:1-7.
- 5. The War with Amalek. – 17:8-16.
- 6. 18:1-27. – Moses and Jethro.

<sup>1</sup> STUDIES IN EXODUS, Outline of Exodus by Dr. Jimmy Millikin, (MID-AMERICA THEOLOGICAL SEMINARY, Memphis TN.), pp. 23-30. Noted in this outline by an \*. Hereafter referred to as [BEAMAN].

## **PART TWO: The Training of God's Covenant-Redeemed People – 19:1-40:38.**

### **I. THE COVENANT OF GOD WITH HIS PEOPLE—*The Giving of the Law at Sinai* – 19:1- 24:18.**

#### **A. Preparation for the Giving of the Law. – 19:1- 15.**

##### **B. The Glory of the Lord at Sinai. – 19:16-25.**

##### **C. The Decalogue—The Moral Law – 20:1-17.**

It is common to classify the laws given to the Hebrews around three categories: (1) moral laws, (2) ceremonial laws, and (3) judicial or civil laws. These are helpful classifications and are used here.\*

1) The moral law given: the Ten Commandments (20:1-17) While many authorities have recognized that the ten commandments are divided into two "tables," there is not a unanimous opinion as to where the dividing point should be. It is fairly well agreed that the first table consists of laws relating to God and the second relates man to man (cf. Mk. 12:29-34).\*

##### **D. The Fear of the People – 20:18-21.**

##### **E. The Book of the Covenant—The Ordinances —*The ceremonial law* – 20:22-23:33.**

1. 20:22-26 – The Prologue to the Covenant.
2. 21:1-11 –The law on slaves.
3. 21:12-17 – The sanctity of human life.
4. 22:1-15 – Property rights.
5. 22: 16-17 – Seduction.
6. 22:18 – Necromancy.
7. 22:19-20 – Unnatural sex.
8. 22:21-27; 23:6-9 – Oppression against the poor.
9. 22:28-30 – Reverence.
10. 22:31 – Food.
11. 23:1-9 – Truth and Justice.
12. 23:10-13 – Sabbaths.
13. 23:14-19 – Feasts.
14. 23:20-33 – Instructions for conquering the land. – 23:20-33.

##### **F. Ratification of the Law-Covenant. – 24:1-18.**

1. 24:1-2 – Nadab and Abihu.
2. 24:3-8 – The People acknowledge the Covenant.
3. 24:9-11 – Moses and the elders gather to Mt. Sinai.
4. 24:12-18 – Moses Ascends Mt. Sinai.

### **II. The DIVINE WORSHIP OF GOD'S COVENANT PEOPLE—25:1-40:38**

#### **A. The Tabernacle—The place for worship – 25:1-40:38.**

1. Instructions for the Tabernacle. – 25:1-31:18.
  - a. The Materials – 25:1-9.
  - b. The Ark (of the Covenant) – 25:10-22; 37:1-9.
  - c. The Table of Shewbread – 25:23-30; 37:10-16.
  - d. The Golden Lampstand (Candleick) – 25:31-40; 37:17-24.
  - e. Curtains, Framework, Veil, and Screen – 26:1-37; 36:8-38.
  - f. The Altar of Burnt Offering – 27:1-8; 38:1-7.
  - g. The Court of the Tabernacle and Gateway – 27:9-19; 38:9-20.
  - h. Oil for the lamp – 27:20-21.
  - i. The Priesthood. – 28:1-29-46.
    - 1). High Priestly garments—28:2-39.
    - 2). The Ephod—28:6-14.
    - 3). The Breastplate –28:15-29.
    - 4). The Urim and Thummim – 28:30.
    - 5). The Robe of the Ephod – 28:31-35.
    - 6). The miter—holy crown – 28:36-38.
    - 7). The inner tunic or “coat” – 28:39.
    - 8). The inner girdle. – 39:29.
    - 9). Common Priestly garments – 28:40-43.
    - 10). Consecration of the Priests. – 29:1-46.
    - 11). Priestly responsibilities. – 29:26-37.
  - j. The continual burnt offering. – 29:38-46.
  - k. The Altar of Incense – 30:1-10; 37:25-28.
    - l. The Ransom Law – 30:11-16; 38:8.
    - m. The Brazen Laver – 30:17-21; 38:8.
    - n. The Anointing oil and Perfume – 30:22-38; 37:29.
    - o. The Craftsmen – 31:1-11; 35:30-36:7.

#### **B. Interlude: The Breaking of the Covenant.– 31:12-35:3.**

1. The Sabbath: A Sign of the Covenant. – 31:12-18.
2. 32:1-29 – The Covenant Broken. – 32:1-29.
  - a. The sin of idolatry – 32:1-6.
  - b. Jehovah's anger – 32:7-10.
  - c. Moses' plea – 32:11-14.
  - d. Moses' return with the Ten Commandments – 32:15-18.
  - e. The punishment of the people – 32:19-29.
3. The Covenant Re-ratified. – 32:30-35:3.
  - a. Moses' second intercession – 32:30-35.
  - b. Jehovah's demand – 33:1-6.
  - c. Provision for restored fellowship – 33:7-11.
  - d. Reassurance requested by Moses – 33:12-17.
  - e. Moses seeks for a new sign – 33:18-23.
  - f. Renewal of the covenant symbolized – 34:1-4.
  - g. The revelation of God to Moses – 34:5-9.
  - h. God's promise to renew the Mosaic covenant – 34:10-17.

- i. Reminder of feasts and Sabbaths – 34:18-28.
- j. The shining of Moses' face – 34:29-35.
- k. Another reminder of the Sabbath face –

35:1-3.

**C. The Construction of the Tabernacle – 35:4-40:38.**

1. 35:4-39:43 – The Construction of the Details. – 35:4-39:43.

- a. Offerings and workers provided – 35:4-36:7.
- b. Work on the tabernacle proper – 36:8-38.
- c. The furnishings constructed for the tabernacle – 37:1-38:31 as previously listed in 25:10-22.
- d. The tabernacle cost – 38:21-31.
- e. The high priestly garments – 39:1-31.
  - 1). The Ephod – 39:1-7.
  - 2). The Breastplate – 39:8-21.
  - 3). The other holy garments – 39:8-21.
- f. Completion presented to Moses – 39:32-43.

2. The Erection Instructions for the Tabernacle – 40:1-33.

3. 40:34-38 – The Tabernacle filling with Jehovah's glory.

- a. The initial filling. – 40:34-35.
- b. The continual filling. – 40:36-38.



## INTRODUCTION

### THE SECOND BOOK OF MOSES CALLED EXODUS

WE TURN now to the second book of Scripture, namely, "Exodus"; and we have good reason to approach our study of it with real eagerness, for never was there a more striking or vital record written for our learning.

It is here that we see the outgoing of Israel from Egypt—an entire race of people suddenly and forever flinging away the shackles of a generations—long servitude, and migrating to a new country and a new corporate life. It is here that we have the giving of the Law, and the enunciating of the Mosaic Covenant. It is here that we see the erecting of that marvelously symbolical structure, the Tabernacle. It is here that Moses grows up before us and goes forth to his mighty task. It is here that we mark the transition of the Israelites from being merely a plurality of kindred tribes into one nation, Divinely adopted, constituted, and conditioned, as such, at Sinai.

Is there in all history a more amazing spectacle than the Exodus?—a more august and solemn revelation of God than at Sinai?—a more significant piece of architecture than the Israelite Tabernacle?—a greater human figure than the man Moses?—a more influential national epoch than the founding of the Israel theocracy? All these are found in this second book of Scripture. It is the *fons et origo*—the very fount and origin of the national life, law, and organized religion of Israel.

The title "Exodus," which means "outgoing," accurately conveys the main subject of the book; but two other subjects are associated with the Exodus, as being the direct outcome of it, and complimentary to it, namely, the *Law*, and the *Tabernacle*.<sup>2</sup>

*The book of Exodus, the second of the five of Moses, records the redemption of God's people out of Egypt.*

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<sup>2</sup> J. Sidlow Baxter, *EXPLORE THE BIBLE, VOL. ONE, EXODUS* (ZONDERVAN PUB. HOUSE, Grand Rapids, MI., 1960) p. 75. Hereafter referred to as [BAXTER].

*(As is the case throughout much of the Scripture, Egypt is typical of the world.) There thus is a clear allegory in Exodus of God redeeming a people to Himself out of the world. In Exodus, Israel as a people became a nation. The principle of Romans 8:28—"all things working together for good"—lies just below the surface throughout the book. Though God allowed His people to go through difficult times, it all was part of His providential plan for greater good.*

*God, in Exodus, set forth for His people a structured order of worship, sacrifice, and service. A written code concerning a system of sacrifice is begun. A specific plan for a place of worship is set forth in considerable detail. Significant is how this plan was patterned after the ultimate Temple in heaven above according to Hebrews 8:5. Hence, its details and overview foreshadow the eternal Temple in heaven we will someday see. It all is generally typical of Christ and His redemptive work at Calvary.*

*The key personality in Exodus is Moses: his birth, his call to service, and his tempestuous years of leadership. The Jews call the book *Veelleh Shemoth* from the first Hebrew words of which it begins. They have often shortened it to simply *Shemoth* (names). The Septuagint named it 'Exodus' which in Greek means a 'going out.' Indeed, the book details the going out from Egypt of Israel.<sup>3</sup>*

#### TITLE

Hebrew-speaking Jews have always used the initial words of the Book of Exodus as its title, calling it *we elleh shemot* (Heb.), translated "and these are the names." Because of its subject matter, Greek-speaking Jews entitled it *Exodus* (Gr.) in the Septuagint, meaning "departure," "exit," or "outgoing."<sup>4</sup>

#### AUTHOR: Moses

Throughout the Bible, the Torah, i.e., the Law (Genesis-Deuteronomy), is viewed as a unit authored by Moses (cf. Josh. 1:7, 8; 8:30-35; 24:1-27; 2 Chr. 17:9; 31:3; Ezra 6:18; 7:10; Neh. 13:1, 2; Dan. 9:11-13; Mal. 4:4; Mark 12:26; Luke 2:22-24; John 7:19-23). Evidently the division of the Law into five volumes was made because of the necessity for copying the Law on scrolls, and because of the natural divisions in the material. From earliest records until the end of the New Testament era, no other name is ever connected with the Torah except that of Moses (cf. Mark 7:10; John 5:46, 47). Moreover, Christ and the

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<sup>3</sup> David H. Sorenson, *UNDERSTANDING THE BIBLE*, Vol. 2, (Northstar Ministries, Duluth, MN.), pp. 329-330. Hereafter referred to as [SORENSEN].

<sup>4</sup> W.A. Criswell, *Believer's Study Bible [computer file], electronic ed.*, Logos Library System, (Nashville: Thomas Nelson) 1997, c1991 by the Criswell Center for Biblical Studies.

apostles consistently ascribed the Law to Moses, and the internal evidence is overwhelmingly in favor of Moses as the actual human author. Furthermore, portions of Exodus specifically name Moses as the author (cf. 17:14; 24:3, 4; 34:27). [CRISWELL]

**DATE:** 1445–1406 B.C.

Since the book is attributed to Moses, its date would be after the Exodus, which occurred c. 1445 B.C., and before the death of Moses in 1406 B.C. [CRISWELL]

**THEME:** Israel's Redemption

There are five major themes in the Pentateuch: (1) God's covenant promise to the patriarchs; (2) the redemption of Israel from Egyptian bondage; (3) the establishment of the great Mosaic covenant at Sinai, including moral, civil, and ceremonial law; (4) the years of judgment during the wandering in the wilderness; and (5) the final preparation for entering the Promised Land of Canaan. The call of Moses is a direct fulfillment of God's promise to the patriarchs (3:6–10). Major treatment of Israel's redemption from Egyptian bondage and God's presentation of the Law at Sinai is found in Exodus. The book also looks toward the years spent in the wilderness and the final preparation for entering Canaan. Clearly the scarlet thread of redemption is woven into the fabric of this book.<sup>5</sup>

## THE LAND OF EGYPT

### *Size*

The chief thing to remember about Egypt is its length. Ancient Egypt lay between Aswan and the Delta. The length was approximately 675 miles, and the fertile portion ranged from two to thirty miles in width.

The terms "Upper" and "Lower" Egypt are used with respect to the Nile. "Lower Egypt" lies next to the Mediterranean, not with respect to the map as is customary with us.

At Aswan one meets the first cataract, and the sailing boats in ancient times seem not to have gone farther south. Between Aswan and Khartoum one finds six cataracts, which are granite ledges over which the Nile floods have rushed without making much impression.

### *Climate*

Rain in Egypt proper is extremely rare. The atmosphere is very transparent, and the rays of the sun

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<sup>5</sup> W.A. Criswell, *Believer's Study Bible* [computer file], electronic ed., Logos Library System, (Nashville: Thomas Nelson) 1997, c1991 by the Criswell Center for Biblical Studies. Hereafter referred to as [CRISWELL].

beautifully decorate the landscape. Although I have seen the thermometer at 114 in the shade, the climate is generally pleasant.

### *Fertility*

The land became the granary of the ancient world. Herodotus, who travelled there in the fifth century B.C., said, "For Egypt is the gift of the Nile." No settlement could have existed in the heart of the burning sands but for the bold Nile that ran through it like a ribbon. Its supply of fertility and drinking water led the people to regard it as sacred. Rising in east central Africa, this mighty stream runs about 4,000 miles, from its source Kagera, a river of Tanganyika. This stream flows into Lake Victoria, approximately 200 miles south of the equator, and continues for 3,473 miles to the Mediterranean.<sup>6</sup>

## ANCIENT RELIGION

Although Akhnaton sought to institute a political reform leading to a type of monotheism, the land was strongly polytheistic and idolatrous. Three leading traits stand out in their religion—nature worship, animal worship, and ancestral worship. As many papyri and inscriptions have shown, they had a strong belief in a future life. Their Book of the Dead makes an interesting topic for study. Much indicates that their conception of the next life was mostly a continuation of this material existence. [BEAMAN]

## DYNASTIES

Manetho's list of dynasties helps us at various places. Below you have a synopsis of Egyptian history.

*The Old Kingdom, dynasties I-X, about 3400-2160 B.C.*

Notable things to remember are these: the lower and upper sections, with their many names, became unified into one kingdom, with the capital at Memphis (the O.T. Noph). The fourth dynasty produced those astonishing architectural wonders of Egypt, the pyramids. Under the sixth dynasty foreign commerce grew.

*The Middle or Theban Kingdom, dynasties XI-XIV, about 2160-1680 B.C.* Thebes, or the No-Amon of the Bible, was the capital.

*The Hyksos Domination, dynasties XV-XVI, about 2090-1580 B.C.*

So far as the Thebans were concerned, this was an interlude worthy of being called "the Dark Age of

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<sup>6</sup> STUDIES IN EXODUS, Archaeology of Exodus by Dr. Roy Beaman, (MID-AMERICA THEOLOGICAL SEMINARY, Memphis TN.), p. 1. Hereafter Referred to as [BEAMAN].

Egypt." The Theban and Hyksos kingdoms evidently overlapped. Jacob and Joseph come within this period.

Scholars generally accept the fact of Hyksos domination and the date of expulsion as about 1580 B.C. There remains much discussion about their racial strain and their length of domination.

*The New Kingdom, dynasties XVII-XXI, about 1580-944 B.C.*

Here fall the oppression and the Hebrew exodus. Here falls that outburst of national genius that produced Thutmosis III (1501-1447 B.C.), Amenhotep III (1412-1376 B.C.), and Rameses II (1292-1225 B.C.). A backset came to Rameses II in 1288 B.C. Rameses and Hattusil of the Hittites met in battle at Kadesh on the Orontes River. The oldest treaty known came as a result. The Hittite version of this ancient treaty came to light in 1906-07 in the excavations of Winckler at Boghaz-koi. Two stipulations concern us at this time. It was a non-aggression pact between the Egyptians and the Hittites. It set the borderland between them as northern Canaan. Weakness characterized the twenty-first dynasty and allowed great growth of Israel under David and Solomon.

*Disintegration and Dissolution, dynasties XXII-XXX, accepted date 944- 332 B. C.*

These are called the deltaic dynasties because of their connection with the Delta. It was essentially a period of foreign invasion. Assyria, Babylonia, and Persia penetrated Lower and Upper Egypt with their domination and destruction. Alexander easily brought the remaining shell of a kingdom under his control in 331 B.C. Rome made the Ptolemaic kingdom of Egypt a Roman province in 30 B.C. In September 31 B.C. Octavius (Caesar Augustus) won the naval battle of Actium over Mark Antony, and though Antony fled to his paramour Cleopatra, Octavius was easily victorious over them the following year. [BEAMAN, p.2]

#### **MILITARY DEVELOPMENT**

The monuments of Egypt depict a high military development, and Moses had been trained in the current military science. It is but natural to think that he applied some of this training in leading two or three million slaves out of bondage. Such is likely reflected in the orderly arrangement of the march of Israel from Egypt. Exodus 13:18 describes Israel as going up out of Egypt "harnessed," "armed", "in orderly array" (Moffatt), "equipped for battle". [BEAMAN, p.4]

***END OF SAMPLE***