



## Introduction

Exegesis is reading out of Scripture the meaning of a text intended by the authors, the human authors and the divine author.

Theology is the study of God. Exegesis should serve theology. Three primary theological disciplines:

- Biblical theology considers how the whole Bible connects together and climaxes in Christ.
- Systematic theology looks at what the Bible has to say about certain theological topics.
- Practical theology is the study of our response to the truths of Scripture. This is application.

Exodus 19:4-6

“You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation.” These are the words that you shall speak to the people of Israel. (Exodus 19:4–6 ESV)

## Exegesis

### Genre

This passage is a speech of God recorded by Moses that is to be given to the people. There is instruction and exhortation. This is narrative that fits within the larger narrative of the whole Old Testament. So, we could call this passage a prophetic oracle with instruction and exhortation that is part of the historical narrative of Exodus, the Pentateuch, and the whole Old Testament.

### Translation

Compare various English translations of the passage.

Exodus 19:4-6 NIV

“You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.” These are the words you are to speak to the Israelites. (Exodus 19:4-6 NIV)

- NIV says “Egypt” instead of “Egyptians.”
- NIV says “carried on eagles' wings” instead of “bore on eagles' wings.”
- NIV says “if you obey me fully” instead of “if you obey my voice.”
- NIV reverses the order of “treasured possession” and “peoples” or “nations.”



The word “voice” is important because there is power in God’s speech. He created the world by speaking with his voice. There are many other voices we can listen to, but we hear God’s voice when we read his Word.

The end of verse five in the ESV says “for all the earth is mine” which connects “all the earth is mine” with being a treasured possession among the peoples.

In the NIV the end of verse five starts a new sentence with “Although the whole earth is mine” which connects “the whole earth is mine” with being a kingdom of priests and a holy nation.

### Structure

There are two major sections: verse four and verses five and six.

Verse	Phrase
<b>4</b>	You yourselves have seen
<b>5-6</b>	Now therefore

Verse four breaks down further as do verses five and six.

Verse	Phrase
<b>4a</b>	You yourselves have seen
<b>4b</b>	what I did to the Egyptians
<b>4c</b>	and how I bore you on eagles’ wings
<b>4d</b>	and [how I] brought you to myself
<b>5a</b>	Now therefore, if you will indeed obey my voice
<b>5b</b>	and keep my covenant
<b>5c</b>	[then] you shall be my treasured possession among all peoples
<b>5d</b>	for all the earth is mine
<b>6a</b>	and you shall be to me a kingdom of priests and a holy nation

Alternative reading of verses five and six

Now therefore, if you will indeed obey my voice, and keep my covenant, and be my treasured possession among all peoples, for all the earth is mine, then you shall be to me a kingdom of priests and a holy nation.

### Exegetical Outline

- I. God redeems Israel from Egypt (verse 4)
- II. The implication (“Now therefore”): Israel is to show the world their redemption as God’s special people (verses 5-6a)



- A. The condition (“if”) (verse 5a)
  - 1. Heed God’s voice
  - 2. Keep God’s covenant
- B. The result (“then”) (verses 5b-6a)
  - 1. Be God’s treasured possession in the world
  - 2. Be a kingdom of priests
  - 3. Be a holy nation

Alternate structure outline.

- I. God redeems Israel from Egypt (verse 4)
- II. The implication (“Now therefore”): Israel is to show the world their redemption as God’s special people (verses 5-6a)
  - A. The condition (“if”) (verse 5)
    - 1. Heed God’s voice
    - 2. Keep God’s covenant
    - 3. Be God’s treasured possession in the world
  - B. The result (“then”) (verse 6a)
    - 1. Be a kingdom of priests
    - 2. Be a holy nation

What was the intended main purpose for the original audience?

The purpose of Exodus 19:4-6 was to motivate Israel to show the world their redemption as God’s chosen people through God-centered obedience.

What is the main idea of the passage?

In response to God’s gracious redemption, the Lord calls his people to mediate and display his greatness and worth to the world through God-centered obedience.

Message added to outline.

- I. The basis of God’s calling for his people: God’s redemption (verse 4)
- II. The nature of God’s calling for his people: To exalt God in the world (verses 5-6a)
  - A. The means for fulfilling the calling to exalt God in the world: God-centered obedience (verse 5a)
    - 1. Heed God’s voice
    - 2. Keep God’s covenant
  - b. The essence of the calling: to exalt God in the world (verses 5b-6a)
    - 1. Be God’s treasured possession in the world
    - 2. Be a kingdom of priests
    - 3. Be a holy nation



## Word Studies

- ESV – treasured possession
- NASB – you shall be My own possession (special treasure)
- KJV – peculiar treasure

The Hebrew word is used eight times in the Old Testament (Exodus 19:5; Deuteronomy 7:6; 14:2; 26:18; 1 Chronicles 29:3; Psalm 135:4; Ecclesiastes 2:8 and Malachi 3:17).

- Malachi 3:16-18

## Context

- The historical context is the exodus from Egypt.
- The larger historical context goes back to Abraham since the Lord told Abraham that his descendants would be enslaved in a foreign country.
- The covenants are also part of the context.
- The first eighteen chapters of Exodus shows God's care for and redemption of his people. These chapters get us from Egypt to Mount Sinai.
- Beginning in chapter nineteen God establishes his relationship with his people through the Mosaic covenant.

## Theology

### Biblical Theology

- Consider what it means for Israel to be a "kingdom of priests" in Exodus 19:6.
- Adam was given kingly rule over the earth.
- Adam was also a priest in that he was to serve and guard the Garden of Eden, which was a type of God's temple.
- There is anticipation of a new king and priest that will succeed where Adam failed.
- The promise narrows to Abraham in the covenant God made with him.
- In Exodus 4:22 God calls Israel his "firstborn son," thus Israel is a type of Adam.
- The nation is to mediate the rule and presence of the Lord to the world.
  - Exodus 24:8
  - 1 Samuel 2:10; 2:35
  - Zechariah 6:13
  - Psalm 110:1-4



- 1 Peter 2:9
- Revelation 5:9-10

## Systematic Theology

### Soteriology

The salvation of the Israelites from Egypt is not the same as our salvation but is a type of our salvation. What God did for his people by redeeming them from Egypt foreshadowed what he would do through Christ to redeem his people.

### Missiology

Whereas the nation of Israel was to show God's glory to the world as his people redeemed from Egypt and now in the Promised Land, we are to show God's glory to world in our redemption as we go into the world encouraging others to join us in the journey to the ultimate Promised Land.

## Practical Theology

The application for the original audience was a call to grateful obedience in light of God's deliverance from Egypt. The result of this obedience would be them displaying God's rule and righteousness to the world.

Determine the theological significance of the passage. Doing biblical theology and systematic theology should have already highlighted this. Some specifics:

1. Clarify what the passage says about God and his ways. Exodus 19:4-6 shows God as a deliverer of his people. He is a warrior God that conquers evil nations, and he is a God that establishes covenant with his people. God desires that his people lovingly obey him.
2. Determine how Christ's fulfillment of the Old Testament impacts application. Some types of questions:
  - a. Does the passage show old covenant structures that are transformed in the new covenant?
  - b. How does where we are in salvation history influence how we apply the text?
  - c. How does the passage anticipate New Testament realities, such as Jesus, the church, or the consummation?
  - d. Are there cultural elements that no longer apply to us?
  - e. Does the New Testament quote or allude to this passage?

The Exodus is a type of a greater exodus embodied by Jesus. That is seen in Exodus 19:4 and later described by the Old Testament prophets. Next, Christ fulfilled this text as the perfect high priest. He brought us to God and empowers us to obey. Finally, Christ is the true Israel that succeeded where the nation of Israel failed.

3. Summarize the lasting significance of the passage for today. The main application for us is we, as the church, are to live as a royal priesthood and holy nation proclaiming the glory of God. 1 Peter 2:9