



## STORY 7: EXODUS

### PIECES NEEDED:

#### CREATION pack

HANDS AND HEART OF GOD  
STARS  
TWELVE LITTLE PEOPLE IN COLORED ROBES  
RIVER  
WATER  
\*\*TREES  
TWO LITTLE WHITE-ROBED PEOPLE, as MOSES and \*\*JOSHUA

#### NOAH pack

\*\*ALTAR AND FLAME

#### LANDSCAPES pack

\*\*THREE GREEN HILLS (originally in CREATION pack)  
\*\*DESERT  
HOLY MOUNTAIN

#### OLD TESTAMENT pack

EXODUS story collection (\*MOSES' BASKET, FIRE OF GOD, \*DARK CLOUDS, \*BLOOD OF THE LAMB, PILLAR OF CLOUD, \*\*MANNA, \*\*ROCK and WATER FROM THE ROCK, \*\*TEN COMMANDMENTS, \*\*ARK OF THE COVENANT)

#### BASIC STORY SCRIPT

*The Exodus story is long and action-packed, and is presented here in two parts, so that you can split it between two worship or class sessions. The pieces needed for Part 1 only are marked with one asterisk; those for Part 2 only are marked with two asterisks. All other pieces (unmarked) are needed for both parts.*

*If you tell Part 2 independently, you should begin with a brief verbal and visual recapitulation of the previous episode, as with any story. This is provided, in parentheses, at the beginning of Part 2. If you are telling the whole Exodus story continuously, you should skip the entire part in parentheses.*

*This script picks up where the Abraham story leaves off. Later, when you have BEULAH LAND Set 3, the "Heroes" set, you will need to adapt the opening lines of this script to refer to Jacob or Joseph or whoever was the hero of the last story you told.*

*NOTE: If your feltboard is less than about 45" wide, this story presents some challenges. You need to have three distinct "zones" in the board from left to right: Egypt (at the left), the Holy Mountain (at the right), and the center space for everything else: Canaan, the Red Sea, and the wilderness. The best solution if your board is too narrow is to allow the Holy Mountain to extend past the right-hand edge of the board. Overlap*



*it round to the rear if possible, otherwise just let it stick out onto the wall or the frame of the feltboard or even into midair. It isn't likely to fall off as long as at least half of it is in contact with the feltboard.*

## EXODUS - PART ONE

**Do you remember how God said to Abraham,  
"I will make of you a great nation.  
You will have more children  
than there are stars in the sky,  
or sand in the desert?"**

*Begin by putting up HANDS AND HEART OF GOD,  
and filling the sky area below them with STARS  
as you begin to speak.*

**Abraham was the father of Isaac,  
and Isaac was the father of Jacob and Esau,  
and Jacob was the father of twelve sons,  
the twelve tribes of Israel,  
the People of the Promise.**

*Put up the TWELVE LITTLE PEOPLE IN COLORED  
ROBES below the stars, as the ISRAELITES.*

**OR ...**

**Reuben, Simeon, Levi, Judah,  
Gad, Asher, Dan, Naphtali,  
Zebulon, Issachar, Joseph, and Benjamin—  
the twelve tribes of Israel,  
the People of the Promise.**

*Put them up, one by one, as you say their names.*

**The tribes of Israel lived  
in the land of Canaan,  
which God had promised  
to their ancestor Abraham.**

**But when there was no food in Canaan,  
they went down to the land of Egypt  
to find food.**

*Move the ISRAELITES to the lower left corner  
of the feltboard.*

**And there they became a great nation,  
many in number.**

**And when Pharaoh, the King of Egypt,  
saw how they had become a great nation  
he became afraid.**



He was afraid that they would take away his power.  
So he turned against them,  
and made them his slaves.

He made them do hard labor.

He made them build his cities.

He tried to take away their children.

And the people of Israel cried to the Lord  
in their slavery,

*Raise your hand towards the HANDS AND HEART  
OF GOD.*

and the Lord chose Moses to be their leader  
and to set them free.

Moses was born in Egypt,  
and his mother hid him  
from Pharaoh, the King of Egypt,  
but when she could hide him no longer,  
she put him in a basket,  
and floated it on the river.

*Put up the RIVER, to the right of the ISRAELITES  
(NOTE: the river goes with its narrower end at  
the top).*

*Put up MOSES' BASKET, in a curve of the river.*

And the princess, the daughter of Pharaoh,  
found him in the river,  
and took him home to her royal palace,  
and raised him as her own son,  
but when he grew up,  
he ran away.

*Remove the RIVER and MOSES' BASKET.*

Moses became a shepherd  
on the Holy Mountain.

*Put up the Holy Mountain at the extreme right-hand  
side of the feltboard (see NOTE at the beginning  
of this script).*

*Put up ONE LITTLE WHITE-ROBED PERSON, as  
MOSES, at the top of the Holy Mountain.*

And as he was feeding his sheep.  
God called to him in a burning bush,  
and said, "Moses, Moses!"  
and Moses said,  
"Here I am!"

*Put up the FIRE OF GOD, on the upper edge of the  
Holy Mountain, between Moses and the hands  
and heart of God.*



And the Lord said to Moses,  
“Go down to Egypt,  
and say to Pharaoh, the King of Egypt,  
‘THUS SAYS THE LORD:  
LET MY PEOPLE GO.’”

And Moses said, “Who, me?”

And the Lord said, “Yes, you.”

So, though Moses was afraid, he went.

*Move MOSES to the “Egypt” area of the feltboard,  
a little to the right of the Israelites.*

He went down to Egypt,  
and said to Pharaoh, the King of Egypt,  
‘THUS SAYS THE LORD:  
LET MY PEOPLE GO.’”

*Quickly remove the HOLY MOUNTAIN and the FIRE  
OF GOD (set them aside; you will need them  
again), then focus all your attention on Moses.*

And Pharaoh said,  
“No.”

So the Lord acted with power,  
with a mighty hand,  
and an outstretched arm,  
and sent great plagues in Egypt:  
storms and sickness, darkness and death.

*Put up the DARK CLOUDS, first the gray one, then  
the black one overlapping it, stretching between  
the Israelites and Moses.*

And at last, the Angel of Death  
passed through the land of Egypt  
and killed the first-born of all the Egyptians.

But the people of Israel marked their doorposts  
with the blood of a lamb  
and the plague passed over them  
in the night,  
leaving them unhurt.

*Put up the BLOOD OF THE LAMB, on the part of the  
dark clouds that is over the Israelites.*

And at last Pharaoh let the people go.

In the dark of night  
they set out across the desert,

*Move the ISRAELITES, with MOSES in the lead,  
out into the lower part of the center area of  
the feltboard.*



and the LORD went with them  
to show the way:

a pillar of fire by night,  
a pillar of cloud in the daytime.

They went out, all of them together,  
and they camped on the shore  
of the Red Sea.

When Pharaoh, the King of Egypt,  
saw that the people of Israel were gone,  
he sent his army after them.

At the edge of the sea,  
the people of Israel looked behind them  
and saw their enemies marching near.

The water was in front of them!

Their enemies were behind them!

They couldn't go forward  
and they couldn't go back.

They cried to Moses,  
and Moses cried to the Lord,  
and the Lord said,  
"Why do you cry to me?  
Tell the people of Israel to go forward.

Stretch out your rod over the sea,  
and the sea will go back,  
and form dry land  
for the people to go over."

*Remove the DARK CLOUDS and the BLOOD OF  
THE LAMB.*

*Put up the PILLAR OF CLOUD, above and slightly  
to the right of the Israelites, leaving enough  
room between it and the Israelites to place the  
water later.*

*Place the FIRE OF GOD in the upper part of  
the PILLAR OF CLOUD, making it the  
PILLAR OF FIRE.*

*Spread out several rows of WATER between the  
Israelites and the pillar of fire, making sure that  
each row consists of two strips, so that the  
waters can later divide.*

*Turn to your listeners and speak these words  
with a great sense of urgency, gradually picking  
up both pace and volume.*

*Stretch out your own hand, as if holding a rod,  
towards the listeners.*



Then Moses stretched out his rod over the sea,

*Turn back to the feltboard (while continuing to project your voice back to your listeners, and continuing the tension and pitch in your voice without slacking).*

and the Lord drove the sea back  
by a strong east wind all night,  
and the waters were divided;

*Carefully pull apart the strips of WATER,  
to make a space.*

and the people passed through the sea  
on dry ground,  
with walls of water to the right of them  
and walls of water to the left of them ...  
there was not one of them lost ...

*Move the ISRAELITES forward, with MOSES in the  
lead, past the "walls of water."*

and when they were safely across,  
the waters came back  
and drowned their enemies.

*Close the strips of WATER back up again,  
behind the Israelites.*

And the people sang and danced on the seashore,

"Sing to the Lord,  
for he has won a great victory;  
the horse and its rider  
he has thrown into the sea!"

*Turn back to your listeners, and proclaim with  
great conviction.*

And the people believed in the Lord.

(And that's our story.)

*(Use this line only if you are ending the story  
at this point!)*

## EXODUS - PART TWO

*Use this paragraph, and the feltboard instructions accompanying it, to rebuild the tableau from the end of Part 1 when you are telling Part 2 of the Exodus story as a free-standing story.*

(Do you remember when the Lord sent Moses  
to set the people free from Egypt?

*(Put up the HANDS AND HEART OF GOD).*

*(Put up one of the LITTLE WHITE-ROBED  
PEOPLE, as MOSES, in the lower center  
area of the feltboard).*

*(Put up THE TWELVE LITTLE PEOPLE IN*



*COLORED ROBES, as the ISRAELITES, in a cluster below Moses).*

**Moses led the people out from Egypt by night, (Put up STARS in the sky area.)  
and God went before them  
in a pillar of cloud  
that flamed by night with the fire of God**

*(Put up the PILLAR OF CLOUD, and add the  
FIRE OF GOD to create the PILLAR OF FIRE).*

**and led them through the Red Sea  
on dry land  
with walls of water to the right of them  
and walls of water to the left of them,  
and when they were safely across,  
the waters came back  
and drowned their enemies.)**

*(Place strips of WATER to the right and left of the  
Israelites, then move the strips to place them  
behind the Israelites).*

**The Lord led the people of Israel  
through the desert.**

*Remove the strips of WATER.*

*Spread out the DESERT in place of the water,  
below the Israelites and the pillar of fire, leaving  
room at the right side of the feltboard for the  
Holy Mountain to be placed later.*

**When there was no water,  
Moses struck the rock with his staff  
and water flowed out, enough for them all.**

*Move MOSES and the ISRAELITES so that  
they are on the desert.*

*Put up the ROCK and the WATER FROM THE  
ROCK—the small stream flowing down from the  
rock, the curved drops spurting upward from it.*

**When there was no food,  
God sent manna,  
the bread of heaven,  
enough and more than enough for them all.**

*Place the MANNA near or around the Israelites.*

**The people camped  
at the foot of the Holy Mountain**

*Put up the HOLY MOUNTAIN at the extreme  
right-hand side of the feltboard (see NOTE at  
the beginning of Part 1 of this script).*

*Remove the MANNA, the ROCK and the WATER  
FROM THE ROCK.*

**and Moses went up the mountain**

*Move MOSES to the top of the Holy Mountain.*



to speak with God face to face,  
while the people remained below.

*Move the FIRE OF GOD from the pillar of fire to the top of the Holy Mountain, between Moses and the hands and heart of God.*

The Lord spoke to Moses in cloud and fire  
and gave him the Law for his people:

*Place the TEN COMMANDMENTS directly above Moses, so that they seem to hover over his upstretched hands.*

**"I AM THE LORD YOUR GOD,  
who brought you out of Egypt;  
Serve no other gods but me.  
Do not lie, cheat, kill or steal;  
Live with fairness and truth."**

This was the Law of God,  
written on two tablets of stone.

And when Moses brought the Law  
down from the mountain,  
he found that in his absence  
the people had been acting foolishly  
and worshipping an imaginary god.

*Move MOSES, with the TEN COMMANDMENTS,  
back down to stand before the Israelites.*

In his anger,  
he threw down the tablets of the Law  
and they broke into pieces.

*Flick the TEN COMMANDMENTS to the floor,  
then pick it up and set it aside (you will need it  
again in a minute).*

Moses went back up the Holy Mountain  
to plead with the Lord to forgive the people;  
and the Lord did forgive them,  
and gave the Law to Moses a second time:

*Move MOSES back to the mountaintop.*

**"I AM THE LORD YOUR GOD,  
who brought you out of Egypt;  
Serve no other gods but me.  
Do not lie, cheat, kill or steal;  
Live with fairness and truth."**

*Again put up the TEN COMMANDMENTS,  
just above Moses' upstretched hands.*

Once again, Moses  
brought the Law to the people;  
and this time,  
they received it with gladness.

*Again move Moses and the Ten Commandments  
down to stand before the Israelites.*





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The people promised to be God's people  
and God promised to be their God.  
And the people built an altar  
and worshipped the Lord.

Moses made a golden chest,  
the **ARK OF THE COVENANT**,  
to hold the tablets of the Law.

As they traveled through the desert,  
the priests, the sons of Levi,  
carried the Ark between them.

For forty years,  
they traveled through the desert,  
and after forty years,  
when all those who had once been slaves  
had died,  
Moses stood at the top of Mount Nebo  
and looked down on the Land of Promise,  
the land of Canaan,  
the land flowing with milk and honey.

And Moses died there;  
but Joshua, the follower of Moses,  
led the people across the River Jordan

into the Land of Promise:  
the land God had promised  
to their ancestor Abraham,  
the beautiful land,  
the land flowing with milk and honey.

And that's our story.

*Move the FIRE OF GOD from the mountain-top back  
to the PILLAR OF CLOUD.  
Put up the ALTAR and FLAME,  
near Moses and the Israelites.*

*Remove the HOLY MOUNTAIN.*

*Remove the ALTAR and FLAME, and put up the ARK  
OF THE COVENANT, setting it between two of  
the Israelites so that their upstretched hands  
appear to be holding it between them.  
(NOTE: the Ark should be placed with the  
winged "cherubim" at the top and the rectangular  
"box" below).*

*Move MOSES and the ISRAELITES, the ARK OF  
THE COVENANT and the PILLAR OF FIRE, off  
the desert and set them in a cluster somewhat to  
the right of center of the feltboard.*

*Remove the DESERT.*

*Remove MOSES and replace him with JOSHUA.*

*Put up the RIVER in the center of the feltboard,  
close to the Israelites.*

*Put up the THREE GREEN HILLS, just above the  
river, so the river appears to be flowing towards  
us from the hills.*

*Place the FIVE FRUIT TREES and several other  
TREES on the green hills.*



## NOTES AND VARIATIONS

### **“Let My People Go”**

The Exodus story is high drama, and is the “master story” of the Judaeo-Christian world view. It is challenging to tell, because of the amount of action, scene changes, etc. which must be combined with a sense of deep significance and religious awe. At the same time, it is a human drama. The direct confrontations between Moses and God, Moses and Pharaoh, Moses and the Israelites, and the Israelites and the Egyptian host, make for episode after episode of tension, suspense, and sometimes humor. *And Moses said, “Who, me?” And the Lord said, “Yes, you.”*

This story is so strong that it can carry a certain amount of lively foolery without losing its qualities of holy fear. One of the most effective ways of drawing children into the story is to have them supply, on cue, the phrase “PHARAOH, THE KING OF EGYPT,” whenever the name of Pharaoh is called for. They should announce the name with deep, mock-heroic voices. (We do this also in the Joseph story, which will be supplied in your BEULAH LAND “Heroes” set). It then comes naturally to say,

**And Moses said to Pharaoh, the King of Egypt,**

**“Thus says the Lord, ‘Let my people go!’”**

**And Pharaoh said,**

**“Uh uuuh-uh!”**

– with hands on your hips, eyebrows raised, and your finger wagging.

### **The Invisible Enemy**

Why is Pharaoh invisible? Interestingly, children have never asked that question. There are two answers. The first is pure practicality: with the small scale of human figures (made necessary by the crucial role of geography in this story—water, desert, mountain) it would be hard to make a little figure imposing enough to carry the role that Pharaoh must carry, and harder still to work out the logistics of getting him on and off the feltboard in ways that flowed with the story and did not introduce an element of the ridiculous. It’s better to make Pharaoh ridiculous by mocking him behind his back (“PHARAOH, THE KING OF EGYPT!”) than by putting up a little felt person with a gold lamé headdress and collar, who just stands there all through the story, or keeps appearing and disappearing as needed. The story is a complicated one, with many figures to keep track of and move around. It flows better if there can be some moments without all that feltboard business, in which the story can simply be told, and the teller can make eye contact with the listeners and put undistracted energy into communicating the story.

The second answer has to do with the story’s impact and meaning, though (as so often in art) it grows out of the practicalities. Pharaoh is invisible because Pharaoh is The Enemy. The Enemy, in the Exodus story, is more than “PHARAOH, THE KING OF EGYPT.” The Enemy is all the forces of evil and oppression, outside us and within us; and ultimately, through the death and resurrection of Jesus, the Enemy is Death itself. It is inappropriate to project all that symbolic meaning onto a historical king of a specific nation (Egypt), or indeed onto any human figure.



The whole question of locating Evil in a specific, visible character or figure comes up repeatedly in BEU-LAH LAND. The different stories do not represent an entirely consistent approach: Satan is visible, as is the snake in the Eden story, but Pharaoh is not and neither are the evil kings in the Daniel stories (although their idol is). Goliath is visible; so are the priests, scribes, and Roman soldiers in the Jesus story and Haman in the Esther story; the robbers in the Good Samaritan story are not. In general, the evil characters (except for Satan) have been the last added to the stories as the scripts and materials have evolved, and nearly all the stories can be presented quite effectively without the evil characters actually appearing on the board.

