Exodus

INTRODUCTION

A. Review

• OT History timeline

<table>
<thead>
<tr>
<th>Event</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) The date of the arrival of Jacob in Egypt</td>
<td>1875 BC</td>
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<tr>
<td>2) Death of Joseph in Egypt (Ex 1:6)</td>
<td>1804 BC</td>
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<tr>
<td>3) A &quot;new King&quot; over Egypt who &quot;knew not Joseph&quot; &amp; persecuted his people</td>
<td>1730 BC</td>
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<tr>
<td>4) Birth of Moses</td>
<td>1525 BC</td>
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350 years

B. The HISTORICAL SCOPE of the book of Exodus

1b. In terms of time, Exodus covers a period of _______ years.

Notice that 350 of those 430 years are covered in the 1st chapter.

The balance of the book (Ex 2-40) covers the remaining 81 years.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1) Birth of Moses (Ex 2:1,2)</td>
<td>1525 BC</td>
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<tr>
<td>2) Moses flees to Midian (Ex 2:15)</td>
<td>1485 BC</td>
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<tr>
<td>3) The Exodus from Egypt (Ex 14)</td>
<td>1445 BC</td>
</tr>
<tr>
<td>4) Tabernacle constructed &amp; inhabited at Sinai (Ex 40)</td>
<td>1444 BC</td>
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81 years

C. The Setting of Exodus
D. The Purpose of Exodus

To demonstrate the creator God’s power to keep His word and _____________His people, and to reveal His relentless desire to be in a ___________________with His people

E. Theological Overview of Exodus

1. God's ______________________ of Israel from bondage in Egypt (plagues, Passover, Red Sea)

   • Exodus means _______________ because it records the escape of the nation of Israel from Egypt, which escape is a demonstration of the covenant-keeping nature of Israel’s God

   1.

   2.

2. The _________________ which YHWH cut with Israel by which He became the King of that nation

3. The Tabernacle where God’s presence will dwell with His people

   A. Structure

   B. Theology
Theological Overview of Exodus

I. REDEMPTION: Deliverance from Egypt (1-18)

A. Israel in Slavery in Egypt (Exod 1)
   a. Overview

   b. How would you describe the problem theologically?
B. *Moses called as the Deliverer (Exod 2-4)*

a. **Overview**

- Birth, deliverance, and exodus of Moses (= mini picture of what will happen to Israel)

- Revelation of the name “Yahweh” (“I am”)

b. **Significance of the name *Yahweh***?

- First, it is God’s personal name highlighting his desire to enter into (or renew) his personal relationship with his people

- Second, may be significance in the meaning of the name YHWH.
  - May mean: 1) “he who causes to be (i.e. he creates), or 2) he who is (exists; cf. 3:14)

  “God claims that he is self-defining. He is unable to be narrowed down. he is the ground of existence” (Longman, *Exodus*, 104).

- The general point of the revelation of Yahweh to Moses is to assure Moses that the *presence of YHWH* will be with him.
  - “I will be with your mouth” (4:12)
  - The “pillar of fire” and “cloud of glory” with Israel in the desert (Exod 13:21)
C. Pharaoh, Moses, and the Ten Plagues (Exod 5-12)

1. Theological point of the plagues
   - God is battling—and defeating!—__________ of Egypt!
     - Exod 12:12 “For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD.”
     - Numb 33:4 “while the Egyptians were burying all their firstborn, whom the LORD had struck down among them. On their gods also the LORD executed judgments.”

- Some of the plagues correspond to the various gods of Egypt
  - 1st plague: Nile to blood. The Nile was the source of life, and the god of fertility, Hapi, was closely related to the Nile river
  - 9th plague: darkness. This would have been an attack on the sun god, Amon or Re, who would have been considered defeated with the ongoing darkness
  - 2nd plague: frogs. The goddess, Heqet, was often pictured with the head of a frog.
**Important to note:** the plagues are more than just God’s judgment on Egypt; they are God’s dramatic means of revealing his character and power to the nations:

- **Key phrase:** “______________________________”
  
  (Yahweh) (6:7; 7:5, 17; 8:22; 10:2; 14:4, 18).

2. **The hardening of Pharaoh’s heart**

   a. 4:21 “I will harden his heart so he will refuse to let the people go”

   b. God hardens Pharaoh’s heart: Exod 7:3; 9:12; 10:1, 20, 27; 11:10

      i. God hardens the hearts of all the Egyptians: Exod 14:7-8, 17

   c. Pharaoh’s heart “was hardened”: Exod 7:13, 22; 8:19; 9:35

   d. Pharaoh hardened his own heart: Exod 8:15, 32; 9:34

   e. Two things to affirm:

      1. 

      2. 

Later, the Bible would call these demons, evil angels, or spiritual powers. And in Dan 10, we see that these spiritual powers often empower whole nations. It is in this sense that God is battling the “gods,” or spiritual forces, behind the nation of Egypt. This is why the magicians do tap into real power of these spiritual forces (serpent, water to blood, frogs). But the Biblical point is that YHWH’s power is much greater, not that the other, lesser powers, were a fraud.
D. Passover and the Crossing of the Sea of Reeds  (13-14)

1. Passover

2. Crossing of the Sea of Reeds
   a. The crossing of the Red Sea (or, “sea of reeds”) is the ____________ of God’s deliverance of his people.
      i. The Red Sea crossing was an act of “salvation” (14:13, 30; 15:2).
   b. The exodus as a whole, and the crossing of the Sea at its apex, becomes THE foundational event ____________________________ to save his people.
      i. Psalm 77!
   c. The paradigm of the exodus is picked up by ___________________ and is used to speak of a future “________________________;” a future time when YHWH will once again redeem his people from the hand of a foreign power.
      i. E.g. Isa 51:9-10; 52:10-12
d. **NT:** the “2nd Exodus,” or the future *redemption* is accomplished through Jesus’ *death and resurrection.*

   i. Mark 1:2-3 (Isa. 40)


   e. The exodus is a paradigm of ___________________ and __________________!

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**EXCURSUS: HISTORICAL PROBLEMS RELATED TO THE EXODUS**

1. The Historicity of the Exodus

   1. 

   2. 

2. The Date of the Exodus

Two options:

   a. 1446 B.C. (early date)

   b. 1275 B.C. (late date)

   **Arguments for Early Date**

   a. 1 Kings 6:1:

   b. Judges 11:26
Problems with an early date?

1. Dating of the destruction of Jericho

2. Mention of “the land of Rameses” (Gen 47:11; Exod 1:11)

3. Early date must assume that 1 Kings 6:1 is either wrong, or refers to an *ideal number* (12 tribes X 40 [a generation]).

3. *The Number of Israelites*

- Exod 12:37-38 = “about 600,000 men”
- Numb 2:32 = 603,550 mean
- Sum = about 2 mil Israelites

- Problem:

- Solutions:
  - The Hebrew word *elef* (“thousand”) can also mean “chief, leader.” This may mean that we should reinterpret the high numbers, which are often listed in terms of thousands.
  - Numbers are often inflated. In ancient history writing, and in the biblical narrative, “numbers…frequently have purposes other than merely to communicate literal fact” (Longman, 117).
  - Suspend judgment
4. The Route of the Exodus

• 3 possibilities: north, east, or south east.

3. The Beginnings of the wilderness wanderings (15-18)

o They are thirsty; God provides water (Exod 15:22-26)

o They are hungry; God provides manna (Exod 16:1-7) and then quail (16:8-21)

o They are thirsty again; God provides more water (Exod 17:1-7)

II. COVENANT: A National Covenant Given at Mt Sinai (19-34)

1. The Narrative Stops!

   a. The narrative virtually stops at __________, at the base of Sinai (but cf. 32-34).

      They don’t pick up camp and move until ___________. They will have been at the
      base of Sinai for ________________.
b. The Sinaitic covenant (Mosaic Covenant)

2. *The Mosaic Covenant (Exod 19:5-6; 20-24)*

   i. It is ______________________
      
      • Abrahamic and Mosaic covenants
      
      • Exod 19:5-6

   ii. It is ______________________
       
       • I.e. the covenant is tailored to God’s relationship with the people of Israel in a certain time, culture, and place.


   • Stated as “absolute” commands
     
     o i.e. no specific situation or cultural/social/geographical context is given or assumed.

     o Apodictic vs. case law

   • Flows from God’s grace, not meant to earn God’s grace (Exod 20:2; cf. 19:4)
• “Israel’s obligation to keep the law is not to form a relationship with God, but rather to show gratitude to and maintain the relationship that it already enjoys with him” (Longman, 121).

4. **Case Law and the Book of the Covenant (Exod 20:22-23:19)**

• The 10 commandments are more universal and general (principally driven), while the case laws are specific instances of offense.

• “*The case laws are applications of the principles of the Ten Commandments to the specific social and redemptive historical situation of Israel*” (Longman, 126).
  
  o 2 examples:

  o *e.g. case law in Exod 20:24-26,* specific instructions on how to build and how *not* to build an alter, is one concrete/specifc way to avoid idolatry. Because it may be tempting to create such an elaborate alter that you begin to worship the alter and not the God to whom you are sacrificing on the alter.

  o *e.g. case law in Exod 21:28-36,* specific instructions about the punishment on an ox (and his owner) who gores a man to death. This is a specific, concrete, application of the 6th commandment: “you shall not murder.”

• Sum: 10 commandments: focus on general principles; case laws focus on specific applications of those principles

5. **Christians, Old Covenant, and the Law**

1. **It is no longer a ____________ covenant**

   - NT is clear: Believers are *not* under this (OLD) covenant, but under a new one.

     • Heb 8:13

     • Gal 3:16-25
2. The ____________________________, as part of the Mosaic covenant, is no longer authoritative in the same way for NT believers

• “not under law”: Rom 6:14; Gal 3:25; Hebrews

• But: Matt 5:17-18?

We, as a multi-national church, live in a different “social and redemptive historical” situation. Thus, our specific application of the principles of the 10 commandments may look different than what we find in the case laws. In this sense, most of the case laws are NOT binding on Christians, though the underlying principle of those laws still is.

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**Applying Case Laws Today**

Since the case laws are applications of the 10 commandments in a specific cultural context, we too can seek to apply the principles in our specific context. Tremper Longman gives a few examples:

“The goring-ox law, for instance, can warn us that those who commit negligent homicide are responsible for their actions. In rural settings, this could still apply to a goring ox. In an inner city context, it could apply to dangerous pit bulls. It could also apply to damage done by a driver who knows their car’s brakes are faulty. The laws that keep Israel from acting like Canaanites in worship (the altar law and the law prohibiting cooking a young goat in its mother’s milk) warn Christians about the danger of importing the practices of false religions into our own worship” (Longman, *Exodus*, 158).
D. The Law Broken by the People, the Golden Calf, the Broken Tablets (32-34)

• The Story:

• Significance of the Golden Calf incident

  1. Shows the utter propensity of the human heart toward ______________ and ______________.

  2. Shows the persistent desire of the Creator God to ____________________________________________

• Note the literary placement of the story!

  o Exod 34:6-7
III. THE TABERNACLE: Construction and Theology (35-40)

A. Construction of the Tabernacle
B. Theology of the Tabernacle

- **Theologically**, the tabernacle enabled God, who is holy, to dwell with man, who are sinful.

- **The importance** of the tabernacle cannot be underestimated: it allowed God to dwell with man.

1. 

   - The precious metals and material used (gold, silver, bronce; blue, purple, scarlet yarn and linen)
   - Quantity of material used: 1 ton of gold, 4 tons of silver, 2 ½ tons of bronze
   - Ark of the covenant had a “seat” (mercy seat) with cherubim guarding it—i.e. it was a throne!

2. 

   - Courtyard was separated, by a wall, from the rest of the Israelites
   - Inner rooms (holy place, most holly place) were also further separated.
   - Remember Exod 19:12-13; 21-24; the Israelites were commanded not to touch the mountain, keep separate from it.
   - Entering into the tabernacle: Alter, lavar, etc. Holines!

3. 

   - Like Eden; the place where God meets humanity (Exod 29:43).
   - The tabernacle enabled relationship

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*Tabernacle and the NT*

1. 

   (John 1:14; 2:21)

2. 

   (Matt 27:51; Rom 3:25)

3. 

   (1 Cor 6:19; cf. 3:16-17; 2 Cor 6:16)