

NAME

The Jews commonly called Exodus, “The second book of Moses.”

וְאֵלֶּה שְׁמוֹת “v-ale-leh sh^emot” (we’elleh shemoth) - “shem” = “name” (plural ending) “*These are the names*” - note the “vav” distinguishing “now” these... marks a new beginning in the narrative begun in Genesis. The Hebrew name for Exodus indicates that the Hebrews living in bondage had retained a knowledge of their ancestry and with it a knowledge of God’s promises. Exodus 1:1 continues/ties with Genesis 46:8 “these are the names” of those who came to Egypt.

εξοδος “exodus” - “exit, departure, way out, a going out”

AUTHOR

Jewish tradition and the New Testament ascribe authorship to Moses. Conservative scholarship has maintained Mosaic authorship. However, as with the rest of the canon, recent higher criticism has questioned Mosaic authorship. For a discussion on the argument of higher criticism see the discussion on authorship from Class 01 - Genesis (JEP).

Exodus begins the account in the Pentateuch where Moses is an actual eye witness to those events (Exodus 17:14; 24:4; 34:27; Joshua 8:31; Mark 7:10; 12:26; Luke 2:22,23; 20:37. Moses’ life and work comprise Exodus, Leviticus, Numbers, and Deuteronomy. The account of Moses is about 1/7 of the Bible. Comparatively that would be about 2/3 of the New Testament. Jesus, and the apostles, quote 25 passages of Moses.

For more on Moses see the handout from Class 01 - Genesis: “Brief Biographical Background Of Moses”

DATE

Dating of the book of Exodus is contingent upon dating of The Exodus. Dating of the Exodus is based on one of two theories:

Early Date Theory (Halley page 127ff)

- Based on a literal interpretation of 1 Kings 6:1
- 966 B.C. - Solomon begins to build the Temple. Solomon began his reign in 970 B.C. - the fourth year of his reign would be 966 B.C. - which is given as 480 years since the Exodus, dating the Exodus at 1446 B.C.
- Moses grew up during the 18th Dynasty. Moses was born under Thutmose I, lived under Thutmose II, and fled to Egypt under Thutmose III. Given this understanding Amenhotep II was the Pharaoh of the plaques of Exodus (Halley page 129) and Hatshepsut was the Egyptian princess who adopted Moses (Exodus 2).
- Archeology in Canaan (especially concerning Israel’s conquest of the promised land) fits this date better. “*Real people in real places in real time = real history.*”

Late Date Theory

- Liberal scholars have more recently adopted this view (i.e. this is a more recent view). To hold this view one must take the years in 1 Kings 6:1 as spiritual and not a literal 480 year period.
- The date of the Exodus is given at around 1290 B.C.
- Exodus 1:11 is taken to indicate Ramses must be one of the Ramses of the 19th Dynasty - usually Ramses II

Isaac Born	2066 B.C.
Jacob and Esau Born	2006 B.C.
Joseph	1915 to 1805 B.C.
Moses	1526 to 1406 B.C.
Exodus	1446 B.C. - Isaac & Family in Egypt 1876 to 1446 B.C.

THEME

Type of Literature: Law, History.

Halley (page 43): The Covenant With The Hebrew Nation

Mitchell: The Book of Redemption - because redemption is the only way out of sin (Egypt). Israel was redeemed from bondage into a covenant relationship with God. Exodus begins with slaves and ends with a nation in fellowship with God. Exodus, as a book of redemption, chronicles God's working in the lives of His people on the way to Canaan (the Promised Land).

Important note about redemption is that God redeems us into a relationship with Him (Redemption into a relationship) - which is very much in view here in Exodus. Redemption by God into a relationship with God means that redemption is more than a provision for salvation. Redemption is the beginning of God's continual work with His people (us = conformity to the image of Jesus Christ).

In Genesis God forms the world for Himself. In Exodus God forms Israel for Himself.

God calls His "Son" (Israel and Jesus) out of Egypt (Exodus 4:22; Hosea 11:1) just as God redeems us into a relationship with Him.

Key word (Nelson's): Redemption

Key Verses (Nelson's):

"Say therefore to the people of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment.'" (Exodus 6:6)

"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 19:5,6)

Key Chapters (Nelson's): Exodus 12-14: The climax of the entire Old Testament is recorded in chapters 12-14: The salvation of Israel through the blood (the Passover) and through the power (the Red Sea) - (the water - John 3:5; 1 John 5:6,7?)

Outline:

I. Israel In Egypt chapters 1-13 (God's Deliverance)
God fulfills His promise to make Abraham's descendants a great nation. Israel enters Egypt with 70 persons and leaves with 2 to 3 million. Note that the population of Egypt at the time was around 1.5 to a maximum of 5 million. No wonder the Egyptians were wary of the Hebrews.

1. Enslavement 1

2. Deliverer 2-4

3. Plagues 5-11 (Halley page 136)

One major point of these is God vs. the gods of Egypt. Notice the purpose of these plagues:

- a. To punish the pride of Egypt 5:2-4
- b. To reveal God's power 9:16
- c. To encourage the faith of Israel 10:2,4
- d. To disgrace the idols of Egypt 12:12

4. Passover 12,13

God's provision for Israel's escape (redemption) from Egypt (sin)

Note the similarities between the Lamb and the Christ: 1) no blemish; 2) male in the prime of life; 3) no bone in the body broken; 4) observed to tell if perfect (the Pharisees checked out Jesus, God approved of Him, and Jesus asked, "Which of you convicts Me of sin?" [John 8:46]); 5) slain at the precise time of God's choosing; 6) blood applied to the door post - unless the blood of the Savior is applied there is no salvation; 7) the sacrifice of flesh and blood - Jesus applied the symbolism of the body and blood to Himself

Note that the Passover begins the religious calendar of God's people. This is the first month. Time is reckoned from this point forward. We can reckon time from when salvation (the body and blood of Jesus) were applied personally to our lives.

II. Egypt To Sinai chapters 14-19 (God's Provision)

Significant issues:

1. Crossing the Red Sea (Halley page 139) See map on page seven

Differences in the proposed route taken generally hinge on one's perspective of the Red Sea crossing being an act of Divine guidance or Divine deliverance. Neither route (Red Sea or Reed Sea) invalidates God's deliverance of His people and the destruction of the Egyptians - although one is more spectacular. Note Exodus 14:22 - its hard to drown in a marsh.

2. God's miraculous provision for His people - manna, quail, shoes, water

3. Their arrival at Mount Sinai (location?) - see map

4. The Law (19:3-8)

- God uses the Law to counteract the spiritual pride of the people. God's people do not realize their own spiritual condition. The Law shows them the condition of their heart and humbles them to serve God.
- God proposes the Law and the people voluntarily accept it (grace becomes exchanged for law)
- God imposes the Law - the Law is never intended to save anybody.

III. Giving Of The Law - Obeying God chapters 20-24 (God's Covenant)

The giving of the Law and its institutions complete the organization of the people into a kingdom of priests and a holy nation (chapters 20-40)

Handout: Major Covenants In The Old Testament

Introduction to the Law:

- It was for the Jews - Deuteronomy 5:1
- It was temporary - Galatians 3:19 - added because of transgression until "seed" comes and law is fulfilled
- True purpose = to reveal sin - Romans 3:19 - Law gives us knowledge of sin (i.e. "This is

sin.) by showing us our departure from the Law (capital "L" - Law is obeyed by grace vs. law which shows the need for grace). "*Sin is anything I think, say, or do that is disobedient to God.*"

- Its relationship to Christians today - Romans 7:4 - including the Decalogue (Ten Commandments) - the Christian is not under the law but under grace. However, the Law does point out what sins to avoid.

1. The Decalogue 20:1-17

- Table #1 = Duties to God (love God with all that you are - love God supremely) - 4 commands
- Table #2 = Duties to Man (love neighbor as self - love others sacrificially) - 6 commands

2. The Law involves fear 20:18-26

- The separates people from God.
- The Law necessitates sacrifice

3. The promise of God's presence 23:20-23

4. The blessed future 23:24-33 - if Israel remains loyal to the Lord

5. People voluntarily accept the Law 24:1-18

- God doesn't force the Law on His people. They accept the contract

IV. Construction Of The Tabernacle chapters 25-40 (God's Presence)

This is a significant subject in Exodus as 17 chapters in Exodus are dedicated to the Tabernacle see Halley page 146ff / Handout: The Tabernacle

The purpose of the Tabernacle is to foreshadow the New Covenant in Christ. The Tabernacle is symbolic of the person and work of Jesus Christ (Hebrews 9).

General Examples

- Gold = Deity
- Silver = Redemption
- White = Righteousness
- Purple = Royalty
- Brass = Judgment
- Wood = Humanity

There are three parts to the Tabernacle

1. The Outer Court

- Brazen Altar = used for sacrifice - symbolic of the sacrifice Jesus offered on the cross - "*Behold the Lamb of God*" (John 1:29).
- Laver (like a giant bird bath) = use for cleansing before service (priestly functions) - symbolic of Jesus washing the disciples feet and His priestly function (John 13)

2. The Holy Place (15x15x30)

- Show Bread = represents sustenance - 12 loaves of bread that were changed each Sabbath - the old bread was eaten by the priest and people. Spiritual nourishment

comes from Jesus - "*I am the bread of life*" (John 6:35).

- Candelabrum = represents guidance - 7 branches filled with purist olive oil that was continually lit. Jesus said, "I am the light of the world" (John 8:12). The Holy Spirit is represented by oil - Jesus ministers (light) by the power of the Holy Spirit.
- Altar of Incense = represents intercession - sweet smelling incense except on the Day of Atonement. Prayers ascend to the Father (Revelation 8:3). Prayers of Christ as He intercedes for us (Romans 8). Jesus prays for His disciples (John 17).

Regarding The Present Ministry of Jesus: Following His resurrection Jesus ascended to Heaven (Luke 24:50,51; Acts 1:9-11). His work of redemption completed, Jesus now sits in the position of authority at the right hand of the Father (Psalm 110:1; Matthew 26:64; Hebrews 1:3). Jesus sustains (Colossians 1:17) and has sovereign authority over creation (Ephesians 1:20,21; 1 Peter 3:22). Jesus is the sovereign Head of the Church (1 Corinthians 12:5; Colossians 1:18). Jesus has forever fulfilled the role of our High Priest and continues to present His completed sacrifice before the Father as the sufficient basis for the giving of pardoning grace (Psalm 110:4; Hebrews 4:14; 5:1-10; 7:11-28). As our Advocate, when we stumble in sin, Jesus pleads for our pardon and maintains our peace with God (Romans 5:1,2; 8:34; Hebrews 7:25; 1 John 2:1).

3. The Holy of Holies

The Ark of the Covenant (literally "the box") is the only one item of furniture in the Holy of Holies.

a. The Ark (the box) contains 3 objects

The Ark itself is symbolic of the access God's people have to God through the Covenant (contract) - Matthew 26:27,28

- Tablets of the Law (represents God's covenant with His people)
- Manna - which never spoiled (represents God's provision for His people)
- Aaron's Staff - which budded (represents God's spiritual provision for His people through the priesthood)

b. The Mercy Seat (the top section of the box)

On the Day of Atonement

- Blood was sprinkled on the Mercy Seat
- The glory/presence of God resided between the angels
- The blood satisfied the wrath of God

Christ is our Mercy Seat by which God's wrath is satisfied (Romans 3:32). Jesus is our propitiary sacrifice (John 20) through His shed blood. At the death of Jesus the curtain separating the Holy of Holies from the Holy Place is torn from top to bottom (Matthew 27:51).

Tabernacle Set-Up and Dedication Service chapter 40

This is a HUGE singular moment in history

- Shikinah Glory (cloud) God's presence descends on the Holy of Holies / Tabernacle - as the cloud moves the people move
- God accepts as proper the acts of worship offered
- God identifies with the people / dwells (in a limited way) with His people
- Diving filling - Exodus 39:43—40:38 (especially 40:34-38)

POINT = It all comes down to this (focal point of Tabernacle)

- God redeemed His people from Egypt
- God established His covenant with His people
- God's presence will be open to all (in the future) - Jesus our propitiary sacrifice / Temple curtain torn from top to bottom (see above)

RECIPIENTS

God's people - specifically the Hebrews...and us.

CONTRIBUTION TO CANON

Record of the birth of Israel as a nation

- Genesis = Abraham's family / Israel's origin with Abraham
- Exodus = Israel's origin as a nation. After a brief recapitulation of the descent of Jacob's family into Egypt (1:1-6) the Israelites are viewed as a nation.

Record of redemption

- Israel was a nation of slaves with no hope of deliverance
- To deliver them God prepares and calls a deliverer = Moses
- Through Moses' leadership (as deliverer) God rescues (redeems) His people by blood and power.

There are more types of Christ in this book than in any other book of the Old Testament (John 5:46). The way of Man's reconciliation to God and coming into covenant and communion with Him by a mediator is here represented (Passover/Tabernacle).

"Exodus gives us insight into God's nature..." (Halley page 133)

What could Exodus contribute to our lives?

RESOURCES

Gromacki, Robert C. *New Testament Survey*, Grand Rapids, Michigan, Baker Book House, 1978

Halley, Henry H. *Halley's Bible Handbook*, Grand Rapids, Michigan; Zondervan Publishing House

Horton, David, General Editor. *The Portable Seminary*, Grand Rapids, Michigan, Bethany House Publishers, 2006

Nelson's Quick Reference - Bible Maps And Charts, Nashville, Tennessee; Thomas Nelson, Inc., 1994

As general resources I've relied on my class notes from various professors at Biola University (especially those of Dr. Curtis Mitchell), Western Conservative Baptist Seminary, and Talbot Seminary as well as notes shared with me by Annie Kartoian.

Additional reference material has come from the study Bibles of the English Standard Version, New American Standard Version, and The New Living Translation.

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