

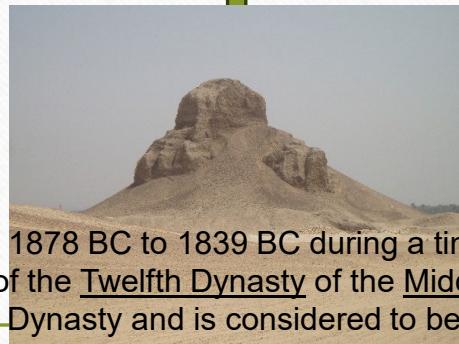
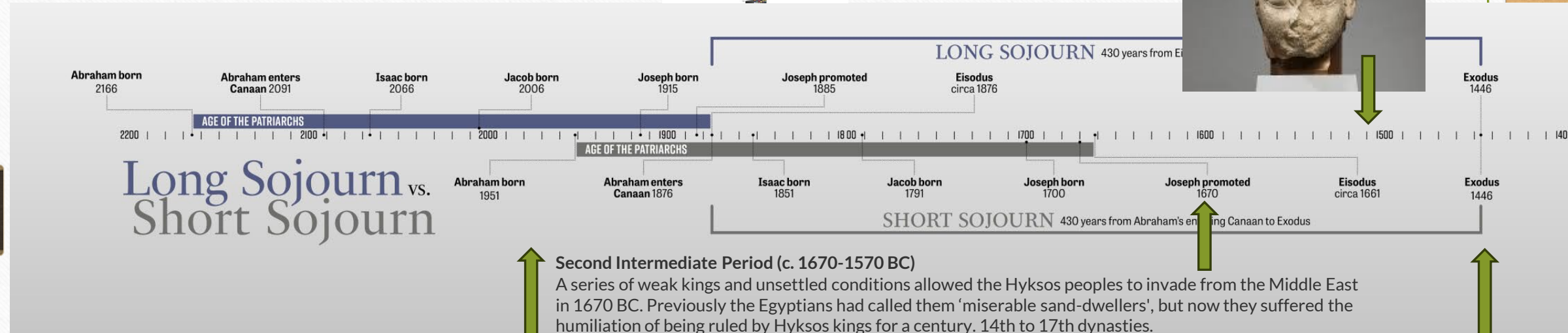
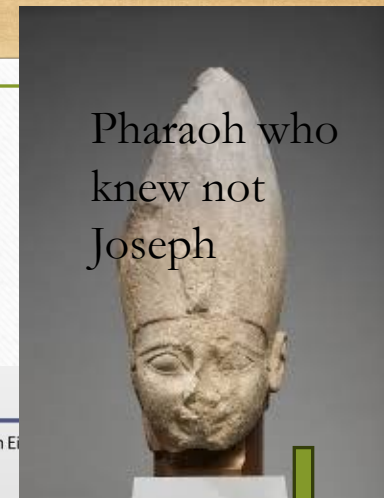
The Book of Exodus

Short Sojourn



Ahmosé I

Pharaoh who knew not Joseph



Senusret III ruled from 1878 BC to 1839 BC during a time of great power and prosperity, and was the fifth king of the Twelfth Dynasty of the Middle Kingdom. He was a great pharaoh of the Twelfth Dynasty and is considered to be, perhaps, the most powerful Egyptian ruler of the dynasty



The Hyksos introduced to Egypt the horse and chariot, as well as the sickle sword and the composite bow.

Analysis of the context

AUTHORSHIP

- There are several internal claims in the Book of Exodus which directly ascribe authorship to Moses.
- He is told to record on a scroll the episode of Israel's victory over Amalek (17:14). He is instructed to write down the Ten Commandments (34:4, 27-29).
- He "wrote down everything Yahweh had said" (24:4), which included at least the Book of the Covenant (20:22-23:33).

Authorship

- These internal claims are supported by a strong association of Mosaic authorship for the Pentateuch found in other OT books and in NT books as discussed in the Introduction to the Pentateuch (Kaiser 1990:287-288).
- When all the evidence found in Scripture is considered, along with Moses' qualifications for writing Exodus and the remaining books of the Pentateuch, it is hard to deny the strong likelihood of Mosaic authorship.

RECIPIENTS

- It would seem that Moses' original readership would have been the Exodus generation of Israelites as well as all future generations who entered into covenant-relationship with Yahweh.
- While the covenant-relationship is offered to Israel, it is clear from the Book of Exodus that a response of faith is necessary to truly enter into that relationship.

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DATE OF EVENTS

- The events of the Book of Exodus span from sometime after Joseph had died and a new Egyptian king came to power who did not know Joseph, to the setting up of the Tabernacle at Israel's encampment at Mount Sinai.
- Now Exodus 12:40, 41 states that Israel had lived in Egypt 430 years to the day when Moses led them out.
- Further, Exodus 19:1 notes that in the third month after coming out of Egypt, on that very day, Israel came into the wilderness of Sinai.
- And lastly, Exodus 40:17 says that the Tabernacle was erected on the first day of the first month of the second year of Israel's exodus from Egypt.



DATE OF EVENTS

- Thus, Exodus 12-40 spans a period of one year.
- A date of 1446 B.C is proposed as the date of the Exodus.
- This would date the birth of Moses at about 1526 B.C. and the erection of the Tabernacle at 1445 B.C.
- Thus the majority of events recorded in the Book of Exodus occurred between 1526 and 1445 B.C., a time span of 81 years.

DATE OF COMPOSITION

- Moses' leadership of Israel began when he was 80 years old (7:7).
- The date for the composition of the Book of Exodus must, therefore, be between that point in time and when he died just prior to Israel's entrance into the Land of Promise (Deut 34:7).
- It is reasonable to assume, however, that the one year Israel spent in the wilderness at Sinai would have presented Moses with a good opportunity to write the majority, if not all of Exodus.
- Taking the date of the Exodus as 1446 B.C., the Book of Exodus could have been written as early as 1445 B.C.

THEOLOGICAL ELEMENT

- The theological element for Exodus looks back on Genesis and subsumes all of its theological revelation as its context.
- However, major additions to this context must be made as Yahweh reveals Himself through:
 - 1. His mighty plagues brought against the Egyptians
 - 2. the covenant-relationship He proposes to Israel
 - 3. His laws specified in the Mosaic Covenant
 - 4. His anger and wrath which He brings against Israel for their disobedience to the covenant stipulations,
 - 5. also through His grace and mercy which He extends to Israel in response to the mediation of Moses.

Theological Context

- In addition to the *Abrahamic Covenant*, the single most dominant addition to the theological context for understanding Exodus is the Mosaic Covenant and the covenant-relationship which it specifies between Yahweh and Israel.
- This addition to the theological context controls not only understanding Exodus but the rest of the Pentateuch and in deed the rest of the Old Testament.
- So important is this covenant to Israel's history that when the New Testament era opens we find Jesus living under it.

Challenges

- The redemption of Israel from Egyptian domination irrupts as Yahweh separates Israel from the pursuing Egyptian army through the waters of the Red Sea which serve as a means of deliverance for Israel but death for the Egyptians. (13:17-15:21)

(14:10-15:21)

- Israel's fear and grumbling turns to great joy as Yahweh redeems His people from Egyptian domination through the waters of the Red Sea by parting the waters for Israel's safe passage, and then by allowing the waters to return to their normal position thereby drowning the pursuing Egyptian army. (14:10-15:21)



(15:22-18:27)

- The redemption of Israel from Egyptian dependency irrupts as Yahweh's testing of Israel in the wilderness demonstrates, in spite of their grumbling, His power to provide food, water, protection, and leadership, while His introducing them to the concept of the Sabbath day further separates them from their lifestyle in Egypt and prepares them for living a life separated to Him in covenant-relationship.

(19:1-24:18)

- The constituting of Israel as a redeemed people to be a nation separated to Yahweh irrupts as Yahweh proposes a bilateral (Suzerainty-Vassal) covenant-relationship and Israel accepts by pledging themselves to obey all that He commands and by ratifying that pledge through the blood of the covenant.

(19:1-25)

- The constituting of Israel as a kingdom of priests and a holy nation separated to Yahweh and living under His rule irrupts as Yahweh, from atop Mount Sinai and through the mediation of Moses, proposes a covenant-relationship to His redeemed people which they accept.

(20:1-23:33)

- The covenant law binding Israel to Yahweh specifies foundational commandments and legal stipulations which define their covenant responsibilities to Yahweh and to each other.

(20:1-26)

- 1. The covenant law binding Israel to Yahweh specifies ten commandments which define the fundamental nature of Israel's relationship with Yahweh and with each other as they live within the community of the redeemed.

(21:1-23:33)

- 2. The covenant law binding Israel to Yahweh specifies legal stipulations of the covenant which regulate the social and religious behavior of the redeemed people.

(24:1-18)

- The formal acceptance of the covenant by Israel binds the redeemed people in covenant-relationship to Yahweh and Him to them in a suzerainty-vassal relationship.
- 1. The ratification of the covenant is formalized as the people twice pledge themselves to obeying all the words of Yahweh written in *the book of the covenant*, and as Moses sprinkles them with *the blood of the covenant*. (24:1-8)
- 2. Yahweh's acceptance of Israel's ratification of the covenant is manifested through His appearing on Mount Sinai to Moses and the elders of Israel, and through His giving Moses a copy of the covenant law written on stone tablets. (24:9-18)

(25:1-40:38)

- The enthronement of Yahweh as Israel's God and King (Suzerain) irrupts as Yahweh, in spite of Israel's rebellion and breaking of the covenant through idolatry, comes to dwell (tabernacle) among His people and the glory of His presence fills the Tabernacle.

(25:1-31:18)

- 1. The specification of the plans for the Tabernacle provides Israel with the details of its material, of the form and function of its component parts, of the Aaronic priesthood which is to minister before Yahweh in it, the designation of those who will have responsibility for building it, and the details for observing the Sabbath.



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- 2. The constitution of Israel as a redeemed people separated to Yahweh in covenant-relationship is threatened as the breaking of the covenant erupts with the people of Israel worshiping a golden calf, but Moses' mediation and the repentance of the people lead to a renewal of the covenant and restoration of the relationship. (32:1-34:35)

(32:1-10) and (32:11-34:35)

- 1. The breaking of the covenant erupts through Israel's sin of idolatry, as their profane worship of a golden calf causes Yahweh to burn with anger and seek to destroy them.
- 2. The persistent mediation of Moses on behalf of the people of Israel appeases the anger of Yahweh, while the repentance of the people leads them to renew the covenant under Moses' leadership.

32: 11-35, 33:1-23, 34; 1-35

A. The mediation of Moses appeases Yahweh's anger as Moses entreats Him to remember His covenant with Abraham and to have mercy on His people, yet the people would be punished for their sin. (32:11-35)

B. The mediation of Moses turns Yahweh away from withdrawing His presence from Israel as the people repent and Moses reminds Yahweh that Israel is distinguished from the other nations because of His presence with His people. (33:1-23)

C. The renewal of the covenant comes about through Moses' mediation as Yahweh pledges Himself to the covenant, and as the sons of Israel renew their pledge to obey all the stipulations of the covenant. (34:1-35)

(34:1-35)

- (1) The renewal of the covenant results through Moses' mediation as Yahweh first reveals Himself to Moses and then pledges Himself to the covenant, but not without warning Israel to make sure that they destroy the Canaanites and all their instruments of idolatry, lest they fall into the abominations of the people He is driving out before them, and to be sure to observe the festivals He instituted.
- (2) The renewal of the covenant by Israel takes place as Moses, after returning from speaking with Yahweh, commands the sons of Israel to do everything that Yahweh had spoken about to him on Mount Sinai. (34:29-35)

Exodus 35:1-40:33

- The construction of the Tabernacle in exact accordance with Yahweh's specifications, and its consecration and the consecration of the Aaronic Priesthood, completes the dwelling place for Yahweh to tabernacle among His people. (35:1-40:33)

(40:34-38)

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- Yahweh's enthronement in the Tabernacle as Israel's God and King dwelling (tabernacling) among His redeemed and separated people irrupts as the cloud of His presence covers the Tent of Meeting and His glory fills the Tabernacle.

Major Theological Themes of Leading up to Exodus 15-40

- **PROMISE AND FULFILLMENT**

- The Book of Exodus is based upon the fulfillment of Yahweh's promises to Abraham. Promises and/or prophecies that are specified in the Book of Genesis and fulfilled in the Book of Exodus.

Major Theological Themes of Leading up to Exodus 15-40

- **The promise of a great nation**
- A recurring promise that God made to Abraham was to make him into a great nation (cf. Gen 12:2a; 13:6; 22:17).
- The fulfillment of this promise is seen in Exodus 1:7 which notes, "But the sons of Israel were fruitful and increased greatly and multiplied, and became exceedingly mighty, so that the land was filled with them."

Major Theological Themes of Leading up to Exodus 15-40

- **The prophecy of enslavement**
- In Genesis 15:13 God, in the process of confirming His promises to Abraham through the cutting of a covenant, informed Abraham that while his descendants would surely receive the land of Canaan as their possession, they would be delayed in taking possession of it because they would first be strangers in a foreign land where they would be enslaved and oppressed for 400 years.
- The fulfillment of this prophecy is recorded in Exodus 1:8-14.

Major Theological Themes of Leading up to Exodus 15-40

- **The promise of judgment and deliverance**
- Although God would permit the enslavement and oppression of Abraham's descendants, He promised Abraham that He will judge the nation whom they will serve, and afterward, in the fourth generation, they will come out of that land with many possessions and return to the land of Canaan (Gen 15:14, 16).
- The fulfillment of the promised judgment upon the oppressors of Abraham's descendants is recorded in Exodus 7:14-[11:8](#); 12:29-30; 14:23-31.

Major Theological Themes of Leading up to Exodus 15-40

- **The promise of judgment and deliverance**
- The fulfillment of God's promise of the release of Abraham's descendants is recorded in Exodus 12:31-34; 40-41, 51, and the fulfillment of God's promise that Abraham's descendants would leave the land of their enslavement with many possessions is recorded in Exodus 12:35-36.

THE REVELATION OF GOD

The revelation of the person of God is paramount throughout the book.

- He is the One who controls history (chapter 1);
- He revealed Himself in a name which, though not new, takes on new meaning (3:14);
- He is the originator of the covenant and, with it, the covenant-relationship (19:1-5);
- He is the redeemer of His people (6:6; 15:13);
- He is judge of His people (4:14; 20:5; 32: 27-28) and of His foes (chapters 7-12);
- He is the transcendent One who, though existing outside of the Creation because He brought it into being by the power of His word (Gen 1), nevertheless dwells (tabernacles) among His elect people (29:45-46; 40:34).

The revelation of God through His names

- One of the characteristics of the biblical revelation is that it reveals God by His names.
- The name of God revealed in Genesis 17:1 (and noted in Exodus 6:3) is such an example.
- There God revealed Himself as *El Shaddai* (commonly translated as "God Almighty"), a name that is derived from a Hebrew term that means "mountain."
- Thus El Shaddai portrays God as the "God of the mountain," or "the overpowering One, standing on a mountain."

The revelation of God through His names

- The name by which God reveals Himself to Moses and to all of Israel in the Book of Exodus is YHWH, pronounced *Yahweh*, (3:14-15).
- This name was applied to God in the Book of Genesis but without explanation.
- The understanding of the four letters written in the Hebrew text has been the subject of much debate.
- From the Hebrew verb "to be," the stem from which the name is derived.
- Some take it with a present active sense and understand it to mean "I am" referring to God as the active, self-existent One.
- Others take it with a future sense and understand it to mean "I will be what I will be."

The revelation of God through His names

- In the context of the Book of Exodus, God, first of all, identifies Himself as Yahweh "the God of Abraham, Isaac and Jacob."
- In this there is continuity with God's relationship with Israel's patriarchs and with the covenant promises that He made to them.
- But the Book of Exodus goes beyond this implication of meaning which was made known through the events in Genesis, to incorporate new traits.
- That this is so is seen from God's own declaration to Moses, ". . . I am Yahweh, and I appeared to Abraham, Isaac, and Jacob, as El Shaddai (God Almighty), but by My name, Yahweh, I did not make Myself known to them" (6:2-3).

The revelation of God through His names

- Thus, although the patriarchs knew the name Yahweh and referred to God by it, they nevertheless did not know its full significance.
- The Book of Exodus makes that significance known through God's actions with, and on behalf of, Israel.
- In His relationship with Israel, Yahweh is His memorial-name to all generations (3:15).



The revelation of God through His names

- In the context of the Book of Exodus, the name Yahweh takes on implications of meaning which include
- *redeemer* (Israel's go'el, kinsman-redeemer, 3:7-8; 6:2-7)
- *suzerain-king* covenant-maker and participant (19:1-6),
- the God who dwells (*tabernacles*) among His people (29:45-46; 40:34).

The revelation of God through His nature

- Exodus reveals God through His nature.
- In the Book of Exodus God is revealed as compassionate, gracious, slow to anger, abounding in lovingkindness and truth, keeping lovingkindness for thousands, forgiving iniquity, transgression, and sin;
- yet as punishing the guilty, and visiting the iniquity of the fathers on the children and on the grandchildren to the third and fourth generation (34:6-7)

The revelation of God through His acts

- The Book of Exodus reveals God through His acts as a:
 - A. As a covenant-maker and keeper
 - B. As the sovereign over individuals, nations, and nature,
 - C. As executing judgment upon the wicked,
 - D. As a kinsman-redeemer, as a warrior, and as personal, coming to dwell in the midst of His people.

DELIVERER

- Exodus reveals God who acts to execute judgment upon Egypt for the evil it committed in afflicting His chosen people with hard labor and bondage, and for its worshiping false gods.
- Exodus further reveals God who acts to deliver His chosen people from Egypt, and to bring them into covenant-relationship with Himself.
- The Book of Exodus reveals God who carries out His actions, first, on the basis of the promises He made to Abraham, and then, on the basis of the Law He stipulated as part of the covenant He made with His chosen people.

The revelation of Yahweh as the God of redemption

- The Book of Exodus reveals Yahweh as the God of redemption, the kinsman-redeemer who exercised His powers to perform mighty acts of judgment upon Egypt to redeem His people from their bondage in Egypt.
- It is Yahweh who hears the cries of Abraham's descendants and takes action to redeem them from bondage, first in calling Moses, then in effecting judgment on Egypt, and lastly in delivering Israel by means of the Passover and the waters of the Red Sea.
- Yahweh redeems Israel, an act that goes far beyond physical deliverance to the very act of spiritual redemption (as discussed below), in order to separate a people to Himself and bring them into covenant-relationship with Himself that He might be their God and they His people.

The revelation of Yahweh as the God of the covenant:

- The Book of Exodus also reveals Yahweh as the covenant making and covenant keeping God.
- It was Yahweh's proposal to Israel to enter into covenant-relationship, and it was Yahweh who stipulated the covenant requirements and conditions.
- Further, after Israel had violated the most fundamental stipulation of the covenant, Yahweh demonstrated His faithfulness to the covenant by responding to the intercession of Moses and continuing with His people (chapters 32-34).

REDEMPTION

- It was the judgment on the firstborn that broke their stubborn resistance to Yahweh's command.
- In effect, this judgment brought destruction to Egypt's firstborn, while God's provision of the Passover brought deliverance/redemption to Israel's firstborn, and to the nation, as God mediated the judgment pronounced against Israel's firstborn upon the Passover lamb.
- There is no question that through the death of Egypt's firstborn and the redeeming of Israel's firstborn through the Passover, God effected Israel's physical redemption from Egypt

REDEMPTION

- The question is did God also effect their spiritual redemption?

Redemption

- The nature of Yahweh's purpose in redeeming Israel from Egypt is seen to be in making Israel:
 - His own possession among all the peoples of the earth (19:5);
 - a kingdom of priests (19:6a);
 - a holy nation (separated to Himself, 19:6b); and
 - a people among whom He would dwell (29:45-46)

Redemption from Sin

- All these factors *imply* that the nature, or type of meaning, of the Exodus redemption must necessarily be *redeemed from sin*.

Redemption from Sin

- Although the Passover passage does not explicitly state that redemption from sin is being effected, it becomes clear that the *type of meaning* expressed in the text has this as a necessary implication.
- Implications of three fundamental redemptive concepts that are later developed in Scripture but used in Exodus to convey the Passover stipulations;
 - (1) lamb as a substitute sacrifice,
 - (2) blood as an atonement for sin, and
 - (3) faith as a necessary response.

Redemption from Sin

- The demonstration that the type of meaning for the Passover event is redemption from sin is found in a correspondence between these redemptive concepts and the essential meaning of atonement for sin as found in the Book of Leviticus which dictates the need for a substitute sacrifice (Lev 4:1-5:13), the application of the blood which was given by Yahweh to effect atonement.

THE COVENANT

- There are three factors necessary for the formation of a nation:
 - 1. a common people
 - 2. a common homeland
 - 3. a common government or constitution holding the people together.
- Exodus 1-18 records the creation of the people, the Book of Joshua records the acquisition of the land, and Exodus 19 through the Book of Leviticus presents the details of the constitution adopted and entered into at Sinai.

Theocracy

- This constitution is a covenant binding the people of Israel to Yahweh as their Suzerain King, and binding the tribes of Israel to one another as co-vassals of the King.
- When the process is complete—acquisition of a people, constituting of a people, and acquisition of the land—a theocratic state will have been created with all Israelites equal under Yahweh their God

Covenant at Sinai

- There are two aspects to the covenant ratified at Sinai; its form and its function which is defined by its stipulations.
- The covenant-treaty presented by Moses is structured very similarly to the Hittite suzerainty-vassal treaty form characteristic of that age.
- The second aspect of the covenant is its function.

Covenant

- The basis for the covenant-relationship proposed by Yahweh and accepted by Israel's Exodus generation (and later renewed by the Conquest generation, Deut 27) is founded in the concept of a suzerainty-vassal relationship.
- Yahweh is proposing to enter into a relationship with Israel whereby Israel promises obedience to Yahweh as their King and He in turn promises to treat them benevolently as His own possession among all the peoples of the earth (19:1-5).
- But there is another dimension to the covenant proposal that has no relationship to the suzerainty-vassal treaty agreements of that day

Covenant

- The relationship God proposed to Israel made them to be His own possession (literally, a special treasure), and *a kingdom of priests and a holy nation* (19:6).
- The *kingdom relationship* God was proposing to Israel was one in which the subjects of the kingdom were all priests with immediate access to Him, and one in which the nation of Israelites were to be a holy nation.
- The concept of "holy" includes the idea of *being separated*, (and indeed, Israel was to be separated from all other nations and devoted only to Yahweh)

Covenant/Holiness

- Separateness was to be defined (as the Book of Leviticus does) in terms that reveal the holiness of God in His separation from all that is evil, profane, and defiling.
- It is in this sense that Israel was called to be holy, as it says in Leviticus 19:1, "You shall be holy, for I Yahweh your God am holy."



Covenant

- The requirement for Israel to be a holy nation separated to Yahweh is basic to the whole covenant-relationship and a recurring theme in the Book of Exodus (and more so in the Book of Leviticus).
- The reason Yahweh separated Israel from Egypt and redeemed them was to take them to be His people—they would be His people and He would be their God (6:7-8).
- It is for this reason that He separated them and brought them to Sinai where He would enter into covenant relationship with them (19:4).

Separation Examples

- The demands Yahweh made to Pharaoh that he let His people go that they may *serve* Him (cf. 4:23; 7:16; 8:1, 20; 9:1, 13)
- Demand that the Egyptian's recognition that the sons of Israel were being separated from Egypt to *serve* their God (see, for example, 10:7, 8, 11, 24)
- In Pharaoh's exclamation that he made a mistake in letting Israel go from *servicing* Egypt (14:5);
- In Israel's willingness to go back and *serve* the Egyptians when their lives were being threatened at the Red Sea (14:12).
- In Yahweh's distinction between Israel and Egypt in bringing judgment upon the land and the people. Israel was protected, while Egypt was judged (see, for example, 8:22-23; 9:4, 26; 10:23; 11:7).

Separation

- Nowhere is there any clearer evidence of this than in the judgment on the first-born where only Israel was given the opportunity to be protected from the destroyer by exercising faith in the blood of the Passover lamb (chapter 12)

The covenant stipulations

- The stipulations of the covenant take the form of Ten (somewhat general) Words (20:1-17) that form a foundational framework within which the covenant relationships are to be worked out, and a set of specific commands that deal with practical situations in the course of daily living (chapters 21-23).

The expression of covenant-relationship through worship

- The covenant-relationship is characterized by:
 - obedience and benevolence
 - Israel promises obedience to Yahweh, and Yahweh promises to be benevolent to Israel.
- However, there is another dimension to the covenant-relationship that finds its expression in worship.

Worship as an Expression of Covenant

- Israel is commanded to worship Yahweh and Him alone by having no other gods before Him to worship and serve (20:3-5).
- In order that worship of Yahweh may be expressed properly, and not according to pagan practices, God institutes a system of worship that is centered in the Tabernacle, the place where Yahweh:
 - Localizes His presence on earth (25:8; chapters 25-27; 30-31; 35-40),
 - Worship must be administered by a priest-hood invested in Aaron and his descendants (chapters 28-29)
 - Incorporates the weekly observance of the Sabbath (31:12-17) annual observances of the Feast of Unleavened Bread, the Feast of Harvest, and the Feast of In-gathering (23:10-19), as well as the yearly observance of the Passover (chapter 12)

Theology of Exodus

- The constituting of Israel as a nation separated to Yahweh
- The Book of Exodus recounts the story of God's work in separating Israel from bondage in Egypt and of His redeeming them to bring them into covenant-relationship with Himself.
- This act of God **irrupts** (to break or burst into) in history as Yahweh takes action to fulfill His promises to Abraham.
- Yahweh's covenant-relationship with Israel demands Israel's redemption from sin, as well as from Egypt, in order that the holy God might dwell, or *tabernacle*, among His covenant people

The Deliverance of Israel from Egyptian Bondage IRRUPTS in History

As Yahweh begins to fulfill his Promises to Abraham

by separating the people to Himself

by constituting them as a nation in the covenant-relationship with Him

by enthroning Himself as their king dwelling in the Tabernacle

in preparation for their entrance in to the land of Canaan