

# Bible Survey – Exodus Part 1

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## EXODUS:

### 1. Introduction:

- a. The Cain and Abel story “gives defining shape to all our lives.” [John Steinbeck]. If we were left to ourselves, our story would be Cain & Abel.
- b. The Bible says there is another story that transcends the tragedy of the Cain & Abel story and opens our lives up to new horizons of hope and purpose.
  - i. Exodus is God’s paradigm of freedom and redemption... it is the heart of the OT and the defining moment for Israel from which they took their identity.
  - ii. Exodus is God sending His prophet to rescue His people from their slavery and oppression to Egypt. Messiah then becomes God Himself coming to rescue humanity from their slavery and oppression to sin and death.
- c. God reminds His people Israel 125 times in OT that, “I am the Lord your God who brought you out of the land of Egypt.”
- d. The covenant making God of the Patriarchs is now the covenant keeping God of Israel, where major new components of revelation and redemption are revealed.

### 2. Significance of the Exodus

- a. Shaped Israel’s memory
  - i. God directly intervening and fighting for Israel is literally *Jihad*... it is God fighting for man, NOT man fighting for God.
  - ii. Israel’s collective thinking was forever changed by this preeminent saving event, unprecedented before or after in history.
  - iii. This memory enabled Israel to sustain themselves through turmoil and tragedy, knowing that what God had done... He could do again.
- b. Forged the pattern for Israel’s history
  - i. Countless allusions to Moses appear in stories of Gideon, Samuel and David.
  - ii. Elijah was a type of deliverer in the pattern of Moses who rescued Israel in her darkest spiritual hour from the paganism [Baal worship] of Ahab and Jezebel, who themselves became a type of the worst of the worst.
  - iii. The many parallels between Elijah and Moses are intentional.
    1. Like Moses, Elijah received supernatural provisions of food [1 Kings 17:1, 6].
    2. After a 40 day fast Elijah encountered the living God at Horeb [1 Kings 19:8].
    3. At the end of his life he supernaturally crossed the Jordan on dry ground [2 Kings 2:7-14] before he ascended into heaven... same area where Moses was shown the Promised Land before he died [Deut 34:1].
    4. Ministry continuation under Elisha also awakened memories of Moses and Exodus.
- c. Focused Israel’s hope for a future beyond exile
  - i. Metaphors of Exodus became the paradigm for Israel’s revival and restoration during the exile.

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- ii. A “New Exodus” was prophesized about [Is 40-66] that would have greater magnitude than the original... building on the past for a glorious future.
- d. Jesus is the fulfillment of the Exodus story
  - i. Moses prophesized that “the Lord your God will raise a prophet like me from among you... listen to him” [Deut 18:15].
  - ii. NT writers used Exodus imagery as a vehicle for interpreting and proclaiming God’s redemptive act in Jesus.
  - iii. John employs Exodus themes:
    - 1. “The Word became flesh and dwelt [tabernacled] among us, and we beheld His glory [reserved for God] – John 1:14.
    - 2. John’s gospel is shaped around 7 “I Am” statements... reflecting the Name God disclosed to Moses – Ex 3:14.
    - 3. John’s gospel employed miraculous signs reflecting the signs of Moses... demonstrating the greater power and wonder of Jesus, including:

<u>Jesus:</u>	<u>Moses:</u>
a. Water to wine	water to blood
b. Raising of 1 <sup>st</sup> born [Lazarus]	death of 1 <sup>st</sup> born
c. Jesus is Passover lamb	use of Passover lamb
d. At Jesus death – sky turned dark	9 <sup>th</sup> plague darkness
  - iv. Mark also employed Exodus themes:
    - 1. Chapter 5 Jesus sails into Gentile territory... on the boat He calms the raging storm with a word demonstrating His divine authority over nature.
    - 2. On another shore Jesus confronts demonized man – demons are cast out into the sea... what the Jews hoped Messiah would do to the Romans. But instead of defeating the Roman enemy, Jesus defeated the ultimate enemy – Satan... burying his army in the sea as Moses defeated Pharaoh’s chariots.
    - 3. Where Moses parted the sea and walked on dry land... Jesus walked on the water.
  - v. These reflections of Moses’ acts demonstrated that Jesus was not just the new Moses... He was vastly superior to Moses.
  - vi. Jesus can command nature and the spiritual realm... but He will not force Himself on His people. The picture of the mustard seed is that prolific growth will prevail through the smallest of beginnings... the advancement of the Kingdom of God is certain.
- e. Six ‘Life Questions’ are answered by the Exodus story – which provide a continuity between Israel-OC and the Church-NC [1 Cor 10:11].
  - i. Identity – who are we?
    - 1. Israel – “Is my son... my first born” – Ex 4:22. Israel’s destiny would be sons of God, not slaves of Pharaoh.
    - 2. Jesus – “My beloved Son... in you I Am well pleased” – Mk 1:11.

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3. Church – “are all sons of God through faith in Jesus Christ” – Gal 3:26.

ii. Reality – what happened to us?

1. Israel – slaves to cruel tyrants against whom they had no hope other than God – 1<sup>st</sup> was Pharaoh & Egypt; later captivity to Assyrians, Babylonians, & Persians; finally under Caesar & Rome.

2. Church [disciples] – slaves to Satan & sin and death – Eph 2:1-2.

iii. Value – what did God do to rescue humanity?

1. 1<sup>st</sup> Exodus – rescued from death at sea by escape on dry land, a miraculous new creation – Deut 4:32-34

2. 2<sup>nd</sup> Exodus – rescued from Satan, sin & the grave from around the world – a cosmic new creation – Isa 49:20-22; 2 Cor 5:17.

iv. Purpose – where are we going?

1. Israel – was liberated from Egypt so they could meet with and worship God... theirs was a divine destiny... a calling to be God’s people as ambassadors of God to the world.

2. Church – was liberated from Satan, sin and death so they could meet with and worship God... theirs was a divine destiny... a calling into intimate relationship with God as ambassadors to the world.

v. Fulfillment – what is our function in the world?

1. Israel – a kingdom of priests and a holy nation ... if you obey My voice and keep My covenant – Ex19:4-6.

2. Church – a New covenant... not of the law but of the Spirit... you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession – 1 Pet 2:9.

3. OC was ‘if’ meaning conditional, NC is ‘are’ meaning certain – the cross has secured this gift of Grace forever.

vi. Humility & dependence – why is the journey so hard?

1. It seems that we humans only learn humility and dependence when we have reached the end of our own limits of control... we learn it in the wilderness – Deut 8:2-3; Matt 4:3-4.

2. The OC convicted and condemned law breakers... but gave no ability for transformational living.

3. The NC convicts by the Spirit, but there is no condemnation... and the Spirit provides the power and means to live a life that is pleasing to God through Jesus Christ our Lord.

### 3. Literary Outline of Exodus

a. Parallel structure – Waldemar Janzen

i. The 1<sup>st</sup> Cycle – Anticipation – Moses

1. The salvation of Moses

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- a. Israel in Egypt – 1:1-22
- b. One is saved – 2:1-25  
[Moses with Jethro]
2. The Commissioning of Moses – Sign of the Burning Bush
  - a. God calls Moses – 3:1-4:17
  - b. Moses returns and confronts Pharaoh – 4:18-6:1
  - c. God reaffirms Moses' call – 6:2-7:7
- ii. The 2<sup>nd</sup> Cycle – Realization – Israel
  1. The salvation of Israel
    - a. Signs of judgment – 10 plagues – 7:8-11:10
    - b. Passover & 1<sup>st</sup> born – 12:1-13:16
    - c. Crossing the sea – 13:17-15:21
    - d. Signs of Grace in the wilderness – 12:22-18:27  
[Moses with Jethro]
  2. The Commissioning of Israel – Sign of Mt Sinai burning
    - a. Theophany at Mt Sinai – 19:
    - b. Ten Commandments – 20:1-17
    - c. The Book of the Covenant – 20:18-23:33
    - d. Covenant ceremony – 24:
    - e. Instructions for building the Tabernacle – 25:-31:  
[How God wants to be present with His people]
    - f. Golden Calf worship – 32:-34:  
[How Israel wants God to be present with them]
    - g. Building of Tabernacle – 35:-40:  
[Israel accepts God's presence on God's terms]
- b. Chiastic Structure of Exodus – 1:1-13:16 – David Dorsey... [review Chiasms and the interpretation of these structural elements of Biblical communication in the AuthenticDiscipleship.org segment on 'Interpreting Scripture – Hermeneutics'].
  - A Enslavement & attempted decimation of Israelites in Egypt
    - Pharaoh's plot to kill Israelite male babies to control population
    - New king arose
    - Small total number of Israelites who came down to Egypt – 70 people
  - B Moses – an Israelite male child escapes death from Pharaoh – 2:1-10
  - C Egyptian strikes an Israelite – Moses strikes down an Egyptian – 2:11-22
  - D Call of Moses – standing on Holy ground – 3:1-4:17
    - God makes distinction between Holy and common – the ground Moses stands on
    - Topics: sign, Israel's 3 day journey

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E Moses returns to Egypt – 4:18-31

F Brief encounter with Pharaoh – 5:1-5

Central thought:

X Commissioning of Moses and Aaron – 5:6-7:7

a Promise to deliver by strong hand and mighty acts of judgment

b The people doubt Moses

a' Promise to deliver by strong hand and mighty acts of judgment

b' Moses self-doubts

F' Brief encounter with Pharaoh – 7:8-13

E' 1<sup>st</sup> cycle of plagues – 7:14-8:19

D' 2<sup>nd</sup> cycle of plagues – 8:20-9:12

- God makes distinguishes between His Holy people and common Egyptians – the land on which they stand
- Topics: sign, Israel's 3 day journey

C' 3<sup>rd</sup> cycle of plagues – Egyptians are struck down – 9:13-10:29

- Warning – God has not yet struck Egyptians
- Action – Now God will strike – hail strikes down Egyptians, flocks & crops

B' God will kill Egypt's 1<sup>st</sup> born males – 11:1-10

A' Freedom of Israelites from Egyptian slavery and increased population – 12:1-13:16

- God decimates Egyptian population by killing their 1<sup>st</sup> born males
- Pharaoh arises to mourn decimation of Egyptian people
- Large total number of Israelites leaving Egypt – 600,000 men

#### 4. Inter-textual Cohesion of Exodus in scripture – summary of the shape of the text:

a. With Genesis 'primeval history narrative & wilderness journey

- i. Both creation & flood epics along with Red Sea miracle demonstrate God's power over creation [sea – *yam*].
- ii. Miracles begin with the wind [spirit] moving/blowing over the sea.
- iii. In both flood & Red Sea stories the 'wind' dries the land.
- iv. In the creation story – God divides the waters 'between' above [atmosphere] and below [sea] – in the Red Sea story God divides the waters so that people can walk 'between' the waters.
- v. In both Flood & Red Sea stories God creates 'dry land' in the midst of the sea.
- vi. In both flood & Red Sea stories God uses the waters to destroy His enemies while protecting His chosen people through the same destructive forces.

b. With the Abraham and Exodus

- i. Both migrate from Canaan to Egypt because of famine.

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- ii. Both Sarah and Israel are wrongly detained by Pharaoh.
  - iii. God brings great plagues upon Pharaoh’s house to release his chosen.
  - iv. God breaks Pharaoh’s resolve because of the plagues on Egypt and Pharaoh’s house.
  - v. Pharaoh is exasperated and gives orders for them to ‘Go’ [*lek* – Abraham; *leku* – Moses].
  - vi. The Egyptians enrich both Abraham and Israelites with wealth as they leave Egypt.
- c. Exodus within the Pentateuch
- i. A ‘central transaction’ has been initiated and completed in Exodus – it is a fundamental change of masters. Where Pharaoh proved a false and abusive master, God emerges as the One True Master of creation, the universe, and the Spiritual realm. He has rescued Israel from slavery and now reigns in the midst of His loyal people. Where Israel had been building structures for Pharaoh and their false gods, now Israel is building an earthly place of meeting for the Living God.

ii. Outline of literary movement in Exodus to Pentateuch:

<u>GENESIS:</u>		<u>EXODUS:</u>		<u>LEV, NUM, DEUT:</u>
Joseph	<=	Israel in Egypt		
Jacob’s sons	<=	12 Tribes	=>	
Gen 1 & 12	<=	People multiply		
God of patriarchs	<=	God of Israel-Yahweh	=>	
Promise to Abraham	<=	Promised land	=>	Num, Deut, Joshua
		Moses	=>	Num, Deut
		Aaron	=>	Lev & onward
		Joshua, Phinehas, others	=>	Lev & onward
		Wilderness march	=>	Num 10:10ff
		Revelation at Sinai	=>	Lev, Num
		Laws of Covenant	=>	Lev, Num, Deut
Creation – Garden	<=	Tabernacle	=>	Lev, Num, Deut
Fall	<=	Golden Calf	=>	Deut

5. Birth and Salvation of Moses – Exodus 1:-2:

a. Situation in Egypt

- i. Hebrews were not the only Semitic population that posed a threat to the Egyptian rulers. During the 18<sup>th</sup> to the 16<sup>th</sup> centuries, ethnic groups [Hyksos] from Canaan infiltrated Egypt and gradually taken political control.
  - 1. By 1720 BC the Hyksos were in control of the eastern Nile Delta area and established their capital at Avaris... gradually Semites replaced Egyptians in administrative offices. The Hyksos occupation was a shameful humiliation for the Egyptians and had a profound affect on the Egyptian national identity.

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2. Queen Hatshepsut [1480-1469 BC] referenced the ‘ruination of the country’ in the temple she built at Speos Artimedos – the inscription recalled the ruination of the country caused by ‘Asiatic.’
- ii. The building program inaugurated by Ramses II required an immeasurable amount of bricks – more than 24.5 million for the construction of pyramids at Dahshur].
  1. It is estimated that more than 2,000 bricks a day were required from the conscripted laborers.
  2. An Egyptian historical document referred to these brick makers as being ‘dirtier than vines or pigs from treading mud for bricks. Their clothes were stiff with clay, and his leather belt was going to ruin. He is miserable... exposed to the high wind and weather elements his body ached and his arms are destroyed by his work. He eats the bread of his fingers and washes only once a season. He is simply wretched...’
  3. In addition to making bricks, the Israelites were responsible for seasonal Nile flood clean-up, clearing of the dikes and canals, and maintenance of the irrigation ditches.
- iii. The Egyptians maintained their separation from other nationalities – they were segregationists preferring not to intermarry with foreigners. Israel presented a pressing problem:
  1. Ex 1:1-7 – the small band favored by a previous Pharaoh has become a multitude despised by the current Pharaoh. They were incredibly fertile and prolific in producing offspring.
  2. Ex 1:8-14 – Pharaoh had a plan ‘A’ to resolve the Jewish problem:
    - a. 1:8-10 – harsh servitude would thwart fertility.
    - b. 1:11 – storage cities needed to be built... interesting that Joseph had originally employed the temple granaries for food storage against the 7 year famine, now his offspring were building new storage areas.
    - c. 1:12 – harsh treatment only caused greater fertility!
    - d. 1:13-14 – Israel fell out of favor with the entire population which deepened the servitude.
  3. Ex 1:15-22 – Pharaoh came up with plan ‘B’ for the Jewish problem:
    - a. 1:15-16 – reduce population through the use of the mid-wives.
    - b. 1:17-19 – the mid-wives didn’t comply and disobeyed Pharaoh.
    - c. 1:22 – Pharaoh’s vengeful solution is to drown 1<sup>st</sup> born males – ultimately God would revisit Pharaoh’s judgment on his own people – as the 1<sup>st</sup> born males were killed miraculously by God’s angel, and Pharaoh’s army was drowned in the Red Sea.

- b. **Summary – the monarch of the world’s greatest superpower of the era could not thwart God’s Will and promise. Interestingly 5 women are used to accomplish God’s purposes in the 1<sup>st</sup> few chapters of Exodus... including Pharaoh’s daughter. Pharaoh decrees that the sons of Hebrew women are to be cast into the Nile to die, to reduce the internal threat of the Hebrew nation.**
- i. **Pharaoh’s chosen instrument of destruction [the Nile] was the means for saving Moses... and is how he got his name – Moses means to either to ‘draw out’ as out of the Nile, and ‘water-son’ as son born out of the water.**
  - ii. **The daughters are allowed to live, but they purposefully thwart Pharaoh’s plans.**
  - iii. **Moses mother saves her son through faithful providence – instead of drowning her son, she casts him to God’s care in a reed bassinette.**
  - iv. **A primary member of Pharaoh’s family saves the very person who would later rescue Israel and destroy the ruling dynasty.**
  - v. **A bold Hebrew girl gives Pharaoh’s daughter advice, and she heeds it!**
  - vi. **The mother of Moses gets to care for her son and is compensated for it!**
  - vii. **Moses is educated as a Prince of Egypt in the inner-court of Pharaoh. He received the best Egypt had to offer – providing the basis for the leadership he would need... offset by a personal wilderness experience and 40 years of shepherding in Midian.**
  - viii. **Moses name [to draw out] is a prophecy for what God will use him for regarding his people.**
6. **The Call of Moses and God’s Self Revelation – Ex 3:-4:**
- a. **A foreshadowing of Sinai as wondrous sign – a burning bush... led to an amazingly wondrous sign – Theophany [God speaking directly to man.**
  - b. **The question of identity:**
    - i. **Moses 1<sup>st</sup> objection... who am I?**
      1. **Moses spent 40 years as a prince of Egypt – learning all he would need to know to become a leader of men.**
      2. **Moses spent 40 years as a shepherd in Midian – learning all he would need to know to become a servant of men.**
      3. **God introduces a theme that runs counter to all of humanity... the servant leader, which runs throughout Scripture and culminates in Messiah.**
    - ii. **God’s response... I will be with you.**
      1. **God promises that Moses will not be alone in the task assigned to him.**
      2. **The fact that Moses had struck and killed an Egyptian who was beating Hebrews showed that Moses cared for the people he would be used to rescue.**
      3. **God’s reassurance that He will be with him to protect, support, and encourage him until the task is completed... this is more than mere presence, it is active intervention help.**
    - iii. **Moses 2<sup>nd</sup> objection... who are You?**

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1. Moses question to God “What is your name?” is more than a mere formality... he is asking about God’s identity... your character behind the name... the reason I should trust you.
2. In the Ancient Near East [ANE] the ‘name’ of a god was usually a noun as with people and it had a known meaning – Baal meant ‘master’, Shamash meant ‘sun’, Anu meant ‘sky’, Yam meant ‘sea’. The name said something descriptive about the person.
3. ‘Nabal’ means fool – 1Sam 25:25. ‘Cain’ comes from the word to strike for forging metal... hence a ‘smith.’ ‘Able’ means vapor or fragile due to his short life. ‘Seth’ means restitution, etc.
4. Often people were renamed to indicate a change in their calling – Abram becomes Abraham, Simon becomes Peter, Saul becomes Paul, etc. In Revelation 2:17 we are promised a white rock with a new name on it – name and name changes are about our identity in God.

### iv. God’s response – I AM.

1. ‘I AM WHO I AM’ uses a verbal stem ‘to be’ which is outside the customary name designations. This indicates that there is something mysterious about this ‘God’. The verb indicates a God of action, the mystery indicates that He will not be confined to merely human categories.
2. ‘I AM WHO I AM’ in Hebrew verb tense is present or future... so it equally means ‘I WILL BE WHO I WILL BE’ [unlike English verb tense being past, present, or future]. The present tense affirms the present acting nature of God, the future tense speaks to God’s eternity... the result is a dynamic statement about who God is.
3. The name God provides Moses leaves questions to be answered... there is ambiguity and mystery involved... requiring faith on Moses part to accept and to trust. The sign of the Burning Bush provided evidence that this God was for real.

### v. ‘YHWH’ in Scripture:

1. OT – ‘YAHWEH’ [actually the “Tetragrammaton” YHWH is used] also ‘Jehovah’ for Lord of Hosts... a memorial name in the 1<sup>st</sup> person.
2. God would assume other names and titles including:
  - a. Elohim – God as transcendent Being... the creator of the universe.
  - b. El Elyon – God most high... ruler of all things.
  - c. El Shaddai – everlasting from the root for mountain.
  - d. Adonai – Lord and Father.
  - e. Abba – Daddy... an intimate term for Father.

## 7. The Plagues – Ex 7-11:

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- a. Remember that Scripture is not mere history... that is events in a chronological order, but theology – it is the author’s statement about God inspired by the Spirit. It says something about God we need to know so we can develop a relationship with Him.
  - i. Egypt was the super-power of its day, and the Pharaoh was the supreme leader on earth who looked to his own pantheon of gods for help and support. Behind the personal drama of a people seeking release, is a spiritual drama between the supreme God of the universe and local spirits of the Egyptian religious system headed by Satan.
  - ii. God confronts the people and spiritual powers with the assertion that He is the true and only God. The plagues are part of the spiritual warfare that occurs demonstrating His power.
  - iii. Pharaoh – was a cruel and ruthless despot who was considered to be divine.
  - iv. Magicians – were scholarly men trained in magic and were highly educated in the temple schools. They practiced sorcery and mystical arts – there is a spiritual reality they worked through, but it is Satanic, not God and is in opposition to God’s rule.
  - v. Hebrews – were a contentious group who had enjoyed great favor under Joseph when he was governor of Egypt, but had now fallen into disfavor. Egyptian leaders were concerned that they presented an internal threat to their rule and decided to systematically dispirit them.
  - vi. Moses – left Egypt afraid for his life and uncertain of who he was. 40 years as a shepherd had turned his thinking inward... he was timid and lacked confidence. God’s challenge against the powers of Egypt was as much to bolster His chosen leader as it was to demonstrate His power.
- b. Literary structure – Exodus follows 3 groups of 3 events:
  - i. Each series of 3 follows a pattern – Moses confronts Pharaoh in the morning at the river, then Moses later returns to Pharaoh, then Moses uses a symbolic gesture without warning.
  - ii. Plagues 1-3 – blood, frogs, and gnats:
    - 1. Each were elements that came out of the river which was symbolic of life for the Egyptians. The river was also erratic as it would flood and then subside.
    - 2. God differentiates between Himself and the Egyptian deities, and between His servant Moses and Pharaoh’s servants.
  - iii. Plagues 4-6 – flies, livestock, boils:
    - 1. These are elements from the land, also needed for their life but considered stable and predictable compared to the river.
    - 2. God differentiates between the Israelites and the Egyptians.
  - iv. Plagues 7-9 – hail, locusts, darkness:
    - 1. These elements were neither river nor land based, but were more enigmatic, transitory, and spiritually frightening events symbolic of the air and sky.

2. God now differentiates between Himself and everyone else.

c. Creation and the plagues:

- i. It is known now and was likely known then that certain naturally occurring events fit the description of the phenomena described in the plague events. These would include:
  1. An abnormally high river flow level would have washed down sediment upstream that could turn the river red with sediment and fuel an algae bloom that fouled the water and killed fish.
  2. The algae bloom and dead fish could cause the frogs to leave the water, and the disease organism *Bacillus Anthracis* caused the frog's sudden death.
  3. Gnats/midges/mosquitoes, and flies are common to stale water breeding and abundant decaying critters.
  4. The livestock were likely killed by anthrax caused by the dead frogs.
  5. The boils were likely caused by a skin reaction to fly bites transmitting skin anthrax.
  6. Hail and thunderstorms would have destroyed flax and barley, but would have left the wheat and spelt for the locusts that would follow behind the flood waters.
  7. Darkness could be due to heavy fog coupled with dust particulates held down low by an inversion layer.
- ii. These plague events may have had some underlying natural phenomenon, but were of extreme of very unusual in their severity or timing. It is not unlike God to use natural phenomenon for His purposes... He is the Creator and creation must necessarily be obedient to Him.
- iii. The theological point behind this is the order and severity of these events is clearly extraordinary, where God is essentially de-constructing creation. The God that created, can also destroy or alter His creation as He sees fit. The God who called order to reign over chaos, is also free to let chaos loose. The order in which these things progress declare that God is purposefully acting... this is not a random set of circumstances but events planned and carefully executed.

8. The Passover – Ex 12 – the 10<sup>th</sup> and final plague:

- a. This plague brings about judgment against Pharaoh and deliverance for the Jews.
  - i. God's power is demonstrated [Ex 11:1-6].
  - ii. God's grace is demonstrated in making a distinction between His chosen people the Jews, and the oppressors the Egyptians [Ex 11:7].
- b. This plague also introduces a major theme in Scripture – substitutionary atonement.
  - i. God gave clear requirements as to the necessary qualifications of the substitute. This makes some sense on the basis of ritual sacrifice in the Ancient Near East... but it takes on an entirely wondrous meaning in light of the Messiah.
    1. A lamb without blemish – Ex 12:5.

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2. No broken bones – Ex 12:46.
3. Efficacy is in the blood sacrifice – Ex 12:7, 13.
4. You must apply the blood in faith – Ex 12:7.
5. You must consume the lamb in a specific ritual form in faith – Ex12:3-13.

ii. This sacrifice was so important that God used it to initiate a new covenant:

1. A new era for Israel, a new beginning with a new calendar – Ex 12:2.
2. An annual feast of remembrance called the Passover to be practiced by the nation – Ex 12:27.
3. Leads inextricably to Messiah who is the Passover Lamb personified – 1 Cor 5:7.
4. The cross takes the place of the door posts where the blood is applied.
5. The 'Lord's Supper' takes the place of the Passover ceremony – a new beginning with a new tradition built upon the past.
6. OT Passover looked back to the miraculous deliverance from Egypt and slavery and oppression... a new lease on life with a new hope in a land of promise.
7. NT Lord's Supper looks back on the cross and the miraculous deliverance from slavery to sin and death... a new lease on life with a new Hope in eternity.

iii. Continuity of the Passover:

<u>Exodus:</u>	<u>Characteristic:</u>	<u>Jesus:</u>
12:3	Lamb	John 1:29; 1 Cor 5:7
12:5	Without blemish	Heb 4:15, 7:26
12:46	No bone broken	John 19:36
12:6, 21	Vicarious sacrifice	Mat 26:28; Heb 9:28
12:6, 21	Blood shed	Heb 9:12; 10:10, 14
12:7, 22	Blood applied	Heb 9:14; 12:24

9. The song of Moses and the concept of Holy War:

- a. War in the OT is almost always between nations.
- b. War in the NT is almost always spiritual between the Kingdom of God [good & holiness], and the kingdom of Satan [wickedness & evil].

c. Song of Moses – Ex 15:1-21

- i. Then Moses and the sons of Israel sang this song to the LORD, and said, " I will sing to the LORD, for He is highly exalted; The horse and its rider He has hurled into the sea. The LORD is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him. The LORD is a warrior; The LORD is His name. Pharaoh's chariots and his army He has cast into the sea; And the choicest of his officers are drowned in the Red Sea. The deeps cover them; They went down into the depths like a stone. Your right hand, O LORD, is majestic in power, Your right hand, O LORD, shatters the enemy. And in the greatness of Your excellence You overthrow those who rise up against You; You send forth Your burning anger, and it consumes them as chaff. At the blast of Your nostrils the waters were piled up, The flowing waters stood up like a heap; The deeps were congealed in the heart of the sea. The enemy said, 'I will pursue, I will overtake, I will divide the spoil; My desire shall be gratified against them; I will draw out my sword, my hand will destroy them.' You blew with Your wind, the sea covered them; They sank like lead in the mighty waters. Who is like You among the gods, O LORD? Who is like You, majestic in holiness, Awesome in praises, working wonders? You stretched out Your right hand, The earth swallowed them. In Your loving kindness You have led

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- the people whom You have redeemed; In Your strength You have guided *them* to Your holy habitation. The peoples have heard, they tremble; Anguish has gripped the inhabitants of Philistia. Then the chiefs of Edom were dismayed; The leaders of Moab, trembling grips them; All the inhabitants of Canaan have melted away. Terror and dread fall upon them; By the greatness of Your arm they are motionless as stone; Until Your people pass over, O LORD, Until the people pass over whom You have purchased. You will bring them and plant them in the mountain of Your inheritance, The place, O LORD, which You have made for Your dwelling, The sanctuary, O Lord, which Your hands have established. The LORD shall reign forever and ever. For the horses of Pharaoh with his chariots and his horsemen went into the sea, and the LORD brought back the waters of the sea on them, but the sons of Israel walked on dry land through the midst of the sea.
- ii. **This ‘song’ is poetry... it speaks in terms of images and emotion about the greatness and character of God.**
    1. **In the ANE when groups went to war, each typically had their own patron god that the people trusted/worshiped who would help them prevail in their struggle. It was reasoned that the group that prevailed had the greater god.**
    2. **Notice the words used to describe God’s character and nature:**
      - a. **Highly exalted.**
      - b. **Majestic in Holiness.**
      - c. **Working wonders.**
      - d. **Loving kindness.**
  - d. **This song introduces the theme of ‘Holy War’ – which is God intervening directly in history for His people. This is totally different from man striving for God, it is God standing in for His people.**
    - i. **God’s promise to Moses and the Jews is an outflow of grace initiated in the Patriarchal narratives – they operated by faith in dependence upon God. The reality of grace is that it’s a gift... you don’t deserve it, and you can’t earn it. You can either accept it or reject it... solely on the terms that God offers... there is no negotiation.**
    - ii. **The Abrahamic covenant is based upon a blessing promising ‘seed’ [offspring, a people or nation] and land [an inheritance, where abundance and blessings flow]. The source of the promise is God, and it is received by faith in God’s Grace... it is clearly a gift that is not earned.**
    - iii. **There are instances where Abraham and later the Israelites must use force to achieve God’s ends... and in these cases, God allows fighting – as in the case of rescuing Lot and subjecting the Canaanites.**
    - iv. **God’s promise to Abraham’s seed Jacob and his sons was allowed by the wrongful violence of the sons against Joseph, who later secured by Grace a position of authority as governor of Egypt to save his family and open the opportunity for the nation to form.**
    - v. **In the immediate events preceding the plagues and Passover, the seed now firmly established in Egypt is threatened and God by Grace seeks to transplant it to a ‘land of milk and honey.’**
    - vi. **Throughout the Exodus God’s Grace received by faith and necessary human effort ordained by God go hand in hand, with God empowering and providing for the nation.**

- vii. In approaching Canaan, the Israelites were required to completely destroy the Canaanites because of their iniquity... the Israelites were here an instrument of God's justice. Many years later, the Babylonians would be chosen as the instrument of justice against Israel. In both cases, it is not about the more righteous disposing of the unrighteous... this is clearly not the case especially with the Babylonians. The issue was God had rendered a judgment against a people and employed others to accomplish His will. These are actions and situations where God does not war directly, but indirectly.
- viii. In circling Jericho, God acts directly taking down a fortress that was way too strong for Israel to contend against. This is a case of active intervention by God... and this back and forth between God as Warrior and a people serving His justice against a condemned people continues throughout Scripture.
- e. What does this tension between God as acting agent and passive agent really mean? What is the theological issue behind this tension?
  - i. At issue then and now is the necessary preparation and discipling of God's people as agents of change in the world, and the necessary dependence by faith in God instead of the peoples own strength and means.
  - ii. This problem cycles throughout Scripture and remains a major problem for Christians today. When the Israelites enjoyed success and security, they forgot their dependence on God, and suffered the consequences for their error.
  - iii. Whether it was the Israelites who carried the Ark into battle presuming to force God's hand – 'putting God to the test', or the Israelites expecting their Messiah to be a military man to free the nation, subjugate the Romans and instill the Messianic reign from Jerusalem. God will not permit Himself to be a 'Genie in our bottle' for our use at our discretion.
  - iv. It is important to understand that God is not capricious or unfair, but that His ways are not our ways and like Job we don't see the whole picture. That's why we walk by faith dependent upon grace.
  - v. It is also important to understand that God gave us a brain and abilities and He expects us to use them. It is prudent to lock your door at night, rather than relying on God to keep you safe. It is diligent to secure the financial means possible to you and protect them from theft by placing them in a vault in a bank, rather than under your pillow and then expect God to bail you out when you are robbed. It is prudent to know where you are going in your journeys and make preparation for what you will encounter, not expecting God to work things out when a problem occurs.
  - vi. Sometimes God will ask you to step out of your comfort zone and do things that seem less that rational, but be sure you are listening to the Spirit and are obedient to His calling before you place yourself in harm's way.

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- vii. God is always faithful, and everything is a gift from above, but walking in faith with God will always combine the tension of trusting Him and making prudent preparation.
- viii. In the New Covenant of Jesus in the church age [present age included] – political and military powers are still in the hands of the state. However, Spiritual rule is now in the hands of Messiah... who also promises that political and military rule will be unnecessary in the New World Order Jesus will instill at His 2<sup>nd</sup> coming. In the meantime, we exercise spiritual authority in His name, and serve His mission [Missio Dei] as His ambassadors.

### **10. The Covenant – Ex 19:**

#### **a. Exodus 19:3-6**

- i. Basis of the covenant is God’s loyal love [Hessed] – God’s motivation is that He loves the people He chose, Israel’s motivation is to be based on appreciation and love expressed in obedience.
- ii. Purpose of the covenant is to prepare a ‘treasured possession’ [crown jewel, a symbol of God’s wealth]... a kingdom of priests [set apart for the service to God, mediating in the life of the nations] and a holy nation [God’s unique people, set apart from earthly ways to mirror God as His ambassadors].

#### **b. Exodus 19:7-9**

- i. In the Old Covenant – God’s promise is conditioned by Israel’s promise to remain faithful and true... something they were unable to do. When they honored the covenant in obedience they were blessed, when they disobeyed they were cursed. The people accept the terms enthusiastically... though their promise is prone to failure, God tolerates much disobedience and then draws a line in the desert.
- ii. In the New Covenant – God’s promises are infinitely better in Jesus... the Beatitudes reveals God’s intent – it is all blessing and no curses. The requirement is to receive Jesus as savior, obey Him as Lord, and walk in the light of the Spirit... and the blessing leads to eternal life with God.

#### **c. Exodus 19:10-25**

- i. God is revealed through awe-inspiring phenomena that excites and frightens the people – fire, billows of smoke, earthquake, & thunder. It is a massive display of shock and awe on queue.
- ii. “Fear of the Lord” is profound and reverential respect. These people had never seen or heard anything like this before, and it totally blew their minds.
- iii. “Consecration” is the ritual of preparation to live a new life of holiness and obedience... to fail is certain death.
- iv. Cross reference with Psalms 119:1-8 for old covenant, and Hebrews 10:19-25 for new covenant.

### **11. The Ten Commandments – Exodus 20:**

- a. The commandments are introduced by a reminder of Grace – ‘I brought you out of Egypt’:

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- i. It is a reminder of God’s providential Grace.
  - ii. It is a reminder that because of what God has done in the past, He can be trusted for the future.
  - iii. It is a reminder of the greatness of God... you have seen My miracles – remember and be obedient!
- b. The commandments are unique yet similar:
- i. The 1<sup>st</sup> 4 commandments are unique to the Ancient Near East... and speak to the difference of God Almighty YHWH from the demonic gods of other peoples.
  - ii. The 2<sup>nd</sup> group of commandments is similar to other ANE laws. The Code of Hammurabi and Akkadian cuneiform tablets included similar instructions dating from the 17<sup>th</sup> century BC.
- c. Details of the 10 Commandments:
- i. 1<sup>st</sup> commandment – You shall have no other gods before Me – 20:3
    - 1. This is mono-theism – the declaration that there is only one true God of the universe, and worshipping any other was wrong and treasonous.
    - 2. “Before me” can also be translated “In preference to me.”
    - 3. There shall be no other worship offered other than to God, who reserves and demands exclusive allegiance.
  - ii. 2<sup>nd</sup> commandment – You shall not make for yourselves any idol – 20:4-6
    - 1. In the ANE the making of an idol was intended to capture the life or essence of the god.
    - 2. If one could possess the life of the god, one could manipulate that life for one’s own ends.
    - 3. The decree prohibits making images for idolatry, there is no objection to sculpture or art in this decree.
    - 4. Idols produce a form of instant gratification. Idols were often installed in grand temples that were awe inspiring, and smaller versions of the idol were often crafted for sale to traveling worshipers so they could take the memory of the event with them. Ironically, this produced a sort of addictive response where people wanted more and more images to take home with them as a memorial shrine in their homes. They would burn incense and place grain and flowers before these shrines as a form of worship – buying safety and success for their family.
  - iii. 3<sup>rd</sup> commandment – You shall not misuse the name of the Lord [make a vain oath or false promise] – 20:7
    - 1. God is Holy... and His name is Holy, therefore:
      - a. Do not attach God’s name to an empty cause... a profane matter.

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- b. Do not invoke God’s name to cover a falsehood [lie] or a mistruth [an exaggeration].
        - c. Do not invoke God’s name to support a matter for your own personal benefit.
  2. False prophets in the OT and NT invoked God’s name for their personal benefit... they claimed visions and messages from God for personal gain. This is a grievous sin for which they would be executed if found out to be false. Surely God will not look favorably on false prophets and false miracle workers.
  3. There will be people and evil spirits who will lie in the name of the Lord... we must test the spirit and judge those who presume upon God’s name. All should be tried and tested.
- iv. 4<sup>th</sup> commandment – The Holy Sabbath – 20:7
  1. The Hebrew word ‘remember’ carries the idea of reliving or actualizing the past through the gift of memory. By remembering who we are in light of God, is to acknowledge and imitate on earth what God has accomplished in heaven.
  2. Moses provides 2 approaches to this matter:
    - a. In Exodus – the focus is on creation.
    - b. In Deuteronomy – the focus is on redemption.
  3. The point is that our identity is caught up in who God is and what He has done for us in light of redemptive history. Keeping the Sabbath holy is a living means of keeping this memory and identity fresh.
- v. 5<sup>th</sup> commandment – To honor your father and mother – 20:12
  1. To honor means “to give dignity, to value or appreciative relationship in deference to others in the communal structure.”
  2. This commandment is coupled with a promise... ‘so that you days may be long in the land.’
  3. We need to remember that the Old Covenant promise is about ‘seed’ or offspring and ‘land’ or inheritance. These coupled together provide an interesting insight to the desired community or relational intimacy God has decreed as the standard, and helps us understand the unique relationship of intimacy and respect within God as Trinity.
  4. The environment of reverence, appreciation, respect, intimacy, promotion, love, care and concern for one another – are all reflections of life within the God-head of Trinity.
  5. This commandment is the hinge point [where the rubber meets the road] between the commands regarding our relationship with God [commands 1-4], and the commands governing society [commands 6-10].

6. Family life is the centerpiece of God’s ordained social order... but it presumes husband-wife health, parent-child health, and family-community health – which precedes child-parent health, and child-community health. These are all bound together in this command.
- vi. 6<sup>th</sup> – 10<sup>th</sup> commandments – these help regulate life in a morally and ethically fair, honest, and equitable social order.
  1. You shall not murder – life is precious, each person is created unique and is dear to God.
  2. You shall not commit adultery – marriage relationship is holy... it is the glue that holds the social order together, and restrains our baser motivations.
  3. You shall not steal – the emphasis is to earn your way by doing what is right, and not by taking what belongs to another. This has a reciprocal in the social classes of wealthy and poor, citizens and sojourners – the wealthy had a responsibility to care for those unable to care for themselves and to provide for others by providing them with work and a reasonable wage.
    - a. The righteous rich were people of integrity – such as Boaz who took in Ruth as his wife. These people were spoken well of and were an example of Godliness and Godly favor.
    - b. The Unrighteous were people of base instincts – such as Lamech and Nabal who were examples of what not to do.
  4. You shall not give false testimony – in a society where it took the word of two witnesses to convict an individual of wrong doing, honesty was of paramount importance... and a person’s reputation is their most important asset. When the righteous are subverted by the ignoble, society is in trouble.
  5. You shall not covet – covet is the word hamad – which means to have a strong inner desire for something.
    - a. It is pining for something much as King David’s son Amnon who pined for an incestuous relationship with his sister Tamar. His consummation of his desire ruined both their lives.
    - b. The gist of this decree is that desires need to be properly restrained, don’t feed your desire by dwelling on it or giving in to it.
- d. These commandments make an interesting commentary – in our modern world, we emphasize our rights and excuse away our responsibilities. In God’s society, we have responsibilities and rights that flow out of them. Effective governments emphasize personal responsibilities with accountable rights and privileges.

### 12. Development of the Covenant Theme:

- a. Outline of the Old Covenant:
  - i. The Law and the Altar – 20:23-26

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- ii. **The judgments – 21:1-22:20**
- iii. **Moral commandments and duties – 22:21-23:9**
- iv. **Sabbatical times and calendar festivals – 23:10-19**
- b. **Hebrew Law in contrast to Canaanite culture of the time:**
  - i. **Raised the position of women above the status of sex objects – 22:16-17.**
  - ii. **Raised the loyalties and relational commitment to God above that of sorcery [manipulating powers through magic-witchcraft rituals] – 22:18.**
  - iii. **Condemned bestiality – 22:19.**
  - iv. **Condemned idolatry – 22:20.**
  - v. **Condemned the mistreatment of the poor, the orphan, the sojourner [alien], the widow and anyone else who is disenfranchised and without an advocate for their rights – 22:21-27.**
  - vi. **Produced godliness and civility in speech and communication – 22:18.**
  - vii. **Established responsibilities beyond self-interest – 23:4-5.**
  - viii. **Established love for fairness and ethics above personal gain – 23:68.**
- c. **Hebrew Law was summed up accurately by Jesus – Mat 22:36-40:**

“Teacher, which is the great commandment in the Law?” And He said to him, “ ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ [Deut 6:5]. “This is the great and foremost commandment. “The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ [Lev 19:18] “ On these two commandments depend the whole Law and the Prophets.”
- d. **Old Covenant [Law] contrasted with New Covenant [Gospel of Jesus]:**
  - i. **Continuity between old and new:**
    - 1. **Basis is the same – God’s Grace and will played out through redemptive history.**
    - 2. **Purpose is the same – 1 Peter 2:9-12**

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God
    - 3. **The character is the same – Holy, righteous, and good – Rom 3:21; 7:16.**
    - 4. **Both are enacted and validated in life blood – Heb 9:16-21.**
    - 5. **Basic commands are the same – love God and love others – Mat 22:24ff.**
  - ii. **Discontinuity between old and new:**
    - 1. **The new has better promises – Heb 8:6.**
    - 2. **The new has a better more effective sacrifice – Heb 9:16ff.**

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3. **The new has a better provision:**
  - a. **The intent of the Law is placed within the heart instead of an external restraint – Jer 31:31ff.**
  - b. **God’s Spirit is poured out – Ez 35:24-28; Joel 2:28.**
  - c. **When led by the Spirit, one is no longer under Law nor needs a written law.**
4. **The new has a broader scope – it includes all the nations in equality – Acts 1:8; Isaiah 42:4; Eph 3:6.**
5. **The new is heavenly in origin while the old is earthly – Gal 4:21ff.**
6. **The new is not conditional based on man’s obedience, but is unconditional based on God’s faithfulness... there is no ‘if’ in the Beatitudes.**