

LESSON 5 - EXODUS

In Part A of this lesson you will survey the content of Exodus. In Part B you will look more closely at some subjects related to Exodus. Read and read again the lesson even after you have studied it in class.

(PART A)

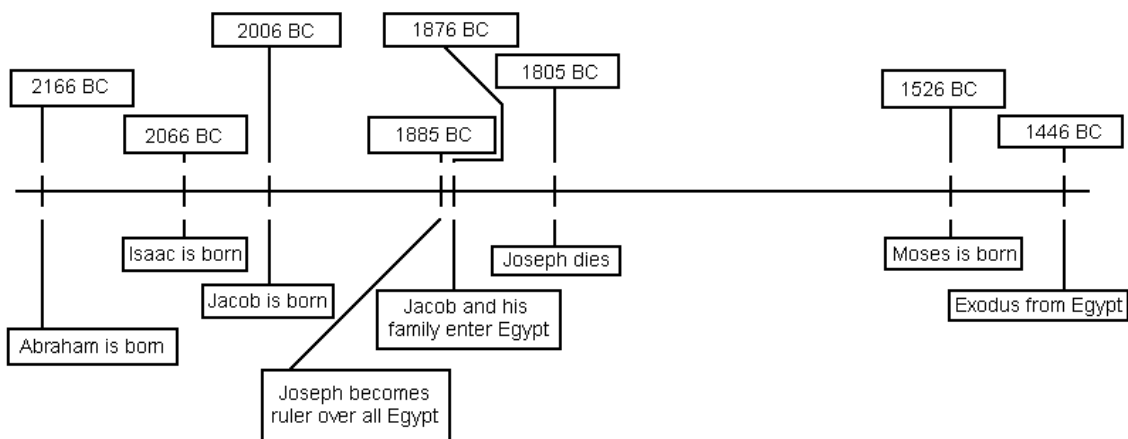
THE NAME OF THE BOOK

The second book of the Pentateuch is called Exodus, Greek for "a going out." The name is used because the book describes the "going out" of the Children of Israel from the Land of Egypt. However, the name properly describes only the content of the first part of the book, the first 18 chapters. The other 22 chapters are concerned with the giving of the Law and Covenant, and the preparation of the tabernacle.

THREE MAIN DIVISIONS

We can logically divide the Book of Exodus into three main parts:

1. The deliverance out of Egypt (1-18)
2. The giving of the Law and the Covenant (19-24)
3. The preparation of the Tabernacle (25-40)



THE FIRST MAIN DIVISION

The first 18 chapters of Exodus describe the deliverance out of Egypt. 319 years have passed since the death of Joseph, recorded at the end of Genesis to the time when Moses was 40 years old. The Israelites (offspring of Jacob or Israel) had been welcome visitors in Egypt at the end of Genesis. At the beginning of Exodus, however, they are a nation of slaves living under a new Pharaoh who had forgotten the good things that Joseph had done for Egypt. Chapters 2-4 tell of the preparation for leadership that was given to Moses so that he might lead the Israelites out of Egypt under God's direction. They tell of Moses' birth, his youth in the household of Pharaoh's daughter, his fleeing to Midian at the age of 40 after killing a man, God speaking to

him out of a burning bush when Moses is 80 years old, the special signs given to him, and his return to Egypt.

Chapters 5-6 relate how Moses negotiated with Pharaoh for the release of the Israelites. Chapters 7-12 tell of the Ten Plagues that God brought upon Egypt, the institution of the Passover, and the killing of the first-born in Egypt. Here is a listing of the Ten Plagues by which God showed His superiority over the gods of Egypt (Exo 12:12):

1. Plague of Blood (7:14-24)
2. Plague of Frogs (8:1-14)
3. Plague of Gnats (8:16-19)
4. Plague of Flies (8:20-32)
5. Plague of Livestock (9:1-7)
6. Plague of Boils (9:8-12)
7. Plague of Hail (9:13-35)
8. Plague of Locust (10:1-20)
9. Plague of Darkness (10:21-29)
10. Death of the Firstborn (11:1-10).

Chapters 13-18 describe the actual exodus of Israel from Egypt. In these chapters you read such events as the miraculous crossing of the Red Sea, God's providing of manna and quail for food, and the giving of water from the rock.

THE SECOND MAIN DIVISION

Chapters 19-24 describe the giving of the Law and the Covenant at Mount Sinai. Chapter 19 tells of the preparation of the people for receiving the Law. Chapters 20-23 record the giving of the Law, which included not only the Moral Law (The Ten Commandments), but also the Ceremonial Law (laws relating to how to worship God) and the Civil Law (laws relating to everyday life in the land of Israel). These different types of law will be explained more fully in Part B. Chapter 24 tells of the establishing of the Covenant between God and His chosen people.

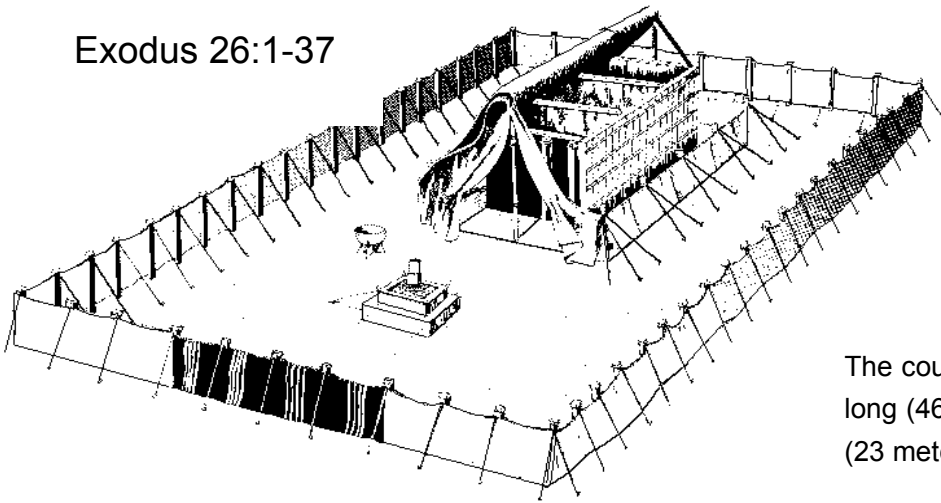
THE THIRD MAIN DIVISION

Chapters 25-40 tell of the preparation of the Tabernacle, the tent-like movable place of worship.

Chapters 25-31 relate the specifications for the construction of the tabernacle and worship at the tabernacle. Chapters 32-34 tell of how the building was delayed by the incident of the golden calf.

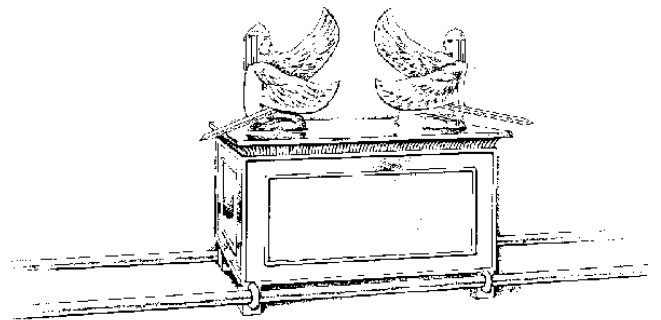
Chapters 35-39 tell of the actual building of the tabernacle. Chapter 40 records the setting up of the tabernacle and the glory of the Lord filling the tabernacle.

Exodus 26:1-37

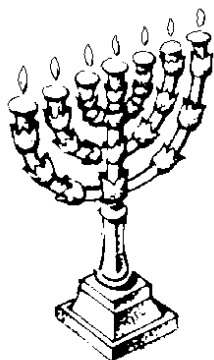


The courtyard was about 150 ft long (46 meters) and 75 ft wide (23 meters)

The “Ark of the Covenant” or “Ark of the Testimony” represented God’s presence among His people. The lid of the Ark of the Covenant was called “the mercy seat” because upon this lid the High Priest sprinkled the blood of a bull once a year to atone for the sins of the people. God was thought of as sitting enthroned between the two angels which adorned the mercy seat.

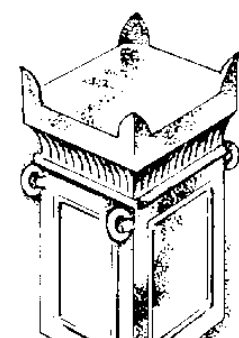


Exodus 25:10-22



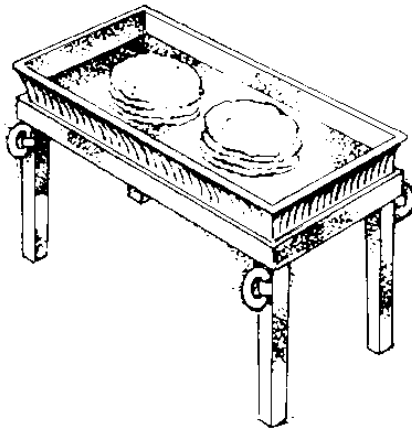
The “Lampstand” had seven lights and represented the sevenfold spirit of God (Isaiah 11:2). Because the Holy Spirit inspires God’s Word, God’s Word is called a “lamp to our feet and a light for our path (Psa 119:105). This is pictured in a symbolic way also in Zechariah 4:2-6.

Exodus 25:31-40



Exodus 30:1-10

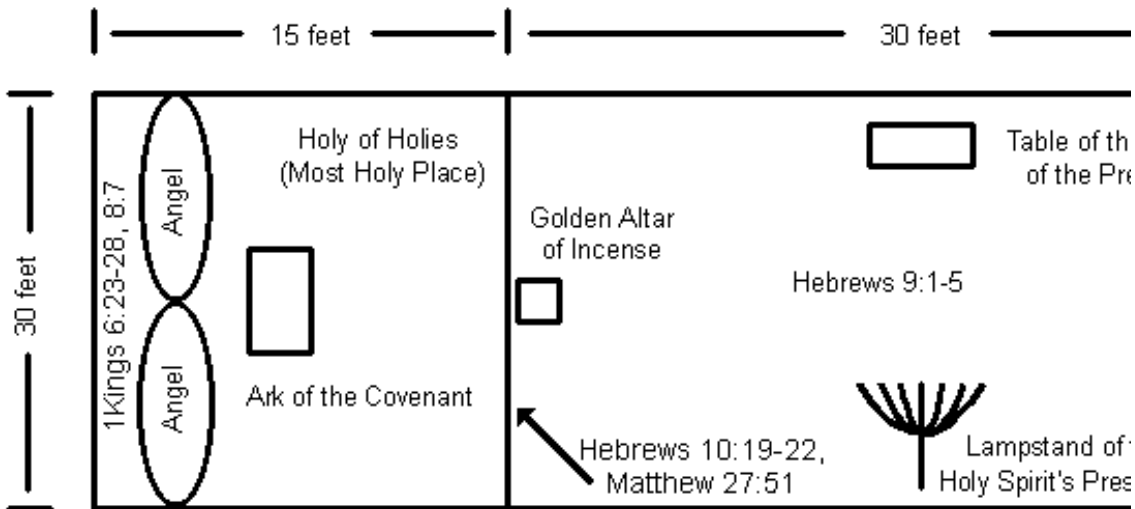
The "Golden Altar of Incense" represented the prayers of the believers rising up to God. (Psalm 141:2)



Exodus 25:23-30

The "Table of Showbread" represented the presence of the 12 tribes of Israel before God. The number 12 is consistently the symbolic number of the Church throughout Scripture. There were twelve tribes. Jesus chose 12 apostles. In Revelation the number 12 is also used as the symbolic number of the Church.

The "Tabernacle" consisted of two parts. The Most Holy Place (Holy of Holies) and The Holy Place. (For a quick description see Hebrews 9:1-5) The priests were selected by lot to serve in the Holy Place, but only the High Priest could enter into the Most Holy Place, and he could do so only once a year. When he entered in, he had to have the blood of a bull with him or he would die. Then he sprinkled the blood of the bull upon "The Mercy Seat" of the Ark of the Covenant as a symbolic way of showing that our sins were "covered over" (atoned for) by the



blood of the Savior to come, Jesus Christ. The rules of how to atone for sin hammered home to the Israelites the fact that "Without the shedding of blood there is no forgiveness of sins." (Heb 9:22)

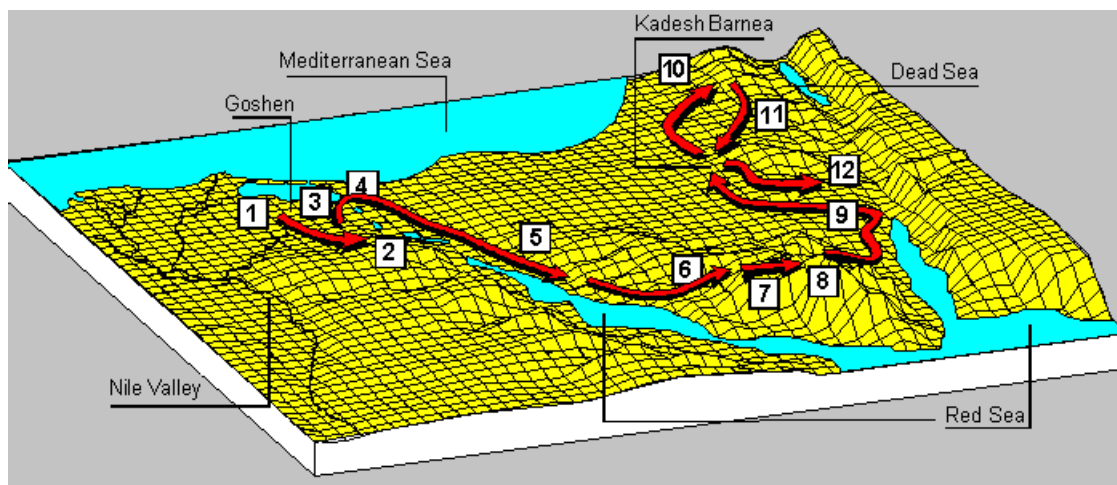
MEMORIZE THE NUMBER OF THE CHAPTER OR CHAPTERS IN EXODUS FOR THESE EVENTS:

The birth of Moses	2
Moses and the burning bush	3
The Ten Plagues	7-12
The Passover	12
Crossing the Red Sea	13
Manna and quail provided	16
Water from the rock	17
The Ten Commandments	20
Preparation of the tabernacle	25-40
The golden calf incident	32
Setting up the tabernacle	40

<p>The Meaning of the Passover (Exo 12:1-51)</p> <p>12:3 – lamb – 1 Corinthians 5:7 – John 1:29</p> <p>12:5 – without defect – 1 Peter 1:18-19</p> <p>12:7 – blood of the lamb – Hebrews 9:16-22, Mat 26:28 – 1 John 1:7</p> <p>12:8 – bread made without yeast – 1 Corinthians 5:6-8 – Matthew 16:6-12</p> <p>12:46 – no bones are to be broken – John 19:36</p>

The Journey of the Israelites from Egypt to the Promised Land of Canaan

1. After the 10th Plague (the Death of the Firstborn), Pharaoh (the Egyptian king) commands the Israelites to depart from the land of Egypt. The years of slavery are over for Israel (Exodus 12:29-36)
2. The Israelites are led by God around the desert road toward the Yam Suph, literally "Sea of Reeds." (13:18) Then God sets a trap for Pharaoh by making it appear that the Israelites are wandering around the land in confusion. He tells Moses to have the people turn back and camp near Pi Hahiroth, between Migdol and the sea, opposite of Baal Zephon. (14:2-3)
3. Pharaoh regrets having let the Israelites go and decides to pursue after them and recapture them for his slave labor. (14:5) He found them trapped by the sea opposite Baal Zephon.
4. God tells Moses to raise his staff up over the sea and the LORD drives back the sea with a strong east wind, turning it into dry land. The Israelites cross over safely, but the Egyptians are all drowned (Ex 14:28, Psa 106:11, Psa 136:15, Isa 51:9, Hab 3:14).
5. After a three day journey they reach Marah, but the water is too bitter to drink (Exodus 15:22-26).



6. The Israelites complain that there is nothing to eat and God provides manna (manna means "What is it?") and quails to eat (Exodus 16).
7. The Israelites complain that there is nothing to drink and God provides water from the rock. The Amalekites earn God's eternal wrath by attacking His people Israel. Moses' father-in-law advises Moses to not judge the people by himself. (Exodus 17-18)
8. Moses receives the Law of God on Mt. Sinai. (Exodus 19-32)
9. Miriam and Aaron are jealous of Moses and for her leadership in the rebellion Miriam becomes leprous (Num 12:1-16)
10. After reaching Kadesh Barnea (normally about an eleven day journey – Deut 1:2), the Israelites ask for permission to send 12 spies into Canaan (Deut 1:22) which God approves (Numbers 13:1) .
11. The people believe the bad report of the spies and reject the good report of Joshua and Caleb. They talk of choosing a different leader to lead them back to Egypt and of stoning Joshua and Caleb.
12. God punishes Israel by making them wander in the wilderness one year for each of the 40 days they explored the land. Everyone over 20 with the exception of Joshua and Caleb will die before Israel enters the Promised Land. (Num 11:14-38)

(PART B)

THE LAW OF MOSES Through Moses God gave three different kinds of Law. They are:

1) The Moral Law, 2) The Ceremonial Law, and 3) The Civil Law.

The Book of Exodus presents mainly the Moral Law, Leviticus mainly the Ceremonial, and Numbers the Civil Law.

- 1) The Moral Law. The Moral Law is God's will for all people of all time. A summary of the Moral Law is the 10 Commandments as stated in the New Testament. It tells man what is right and wrong as far as behavior or morals is concerned. The Moral Law is sometimes called the Natural Law because it was originally written into the hearts of Adam and Eve at creation, and all people by nature know at least part of it. (Romans 2:14-15) The Moral Law as given to the Jews (Exo 20:1-17 and Deut 5:6-21) was stated in a restricted manner suited for their life as God's people during the Old Testament times. This is evident in the 3rd and 4th commandments. They had to

observe Saturday as the Sabbath day (Exo 20:8-11), whereas we are free to worship God on any day (Col 2:16-17). They were blessed to live long in the land of Israel (Deut 5:16), whereas we are blessed to live long on the earth (Eph 6:2).

- 2) The Ceremonial Law. Generally speaking, the Ceremonial Law told God's Old Testament people how to worship God. This kind of law given through Moses tells of all the ceremonies that had to be followed by the Old Testament Jews. It tells of the rules and regulations regarding the Sabbath, the Old Testament Festivals, the place of worship, the priesthood, and all the various sacrifices. It also detailed for them which foods were "clean" and "unclean" (Lev 11 and Deut 14:3-20) The main purpose of the Ceremonial Law was to impress upon Israel the fact that they were sinful and in need of a Savior. To purify from the uncleanness of sin, an atoning sacrifice was needed. These sacrifices could never really take away sin, but were given to point ahead to the sacrifice of Christ which fully paid the debt of our sins (Heb 10:1-10). The Ceremonial Law also served as a dividing wall between the unbelieving Gentiles and the Jews. It served as a God given means of protection for the Old Testament Jews so that they would not lose their own identity and be absorbed by the surrounding nations. When Christ came, God abolished the Ceremonial Law and removed the barrier that it had created between Jew and Gentile (Eph 2:11-16). There is no Ceremonial Law for the New Testament Christian (John 1:17).

- 3) The Civil Law. This kind of law deals with the government regulations that God made for Old Testament Israel. Like the Ceremonial Law, the Civil Law was intended to regulate the lives only of the Old Testament Jews and does not apply to us today.

Remember that when God gave the law to Moses, He was not taking away the promise that He gave to Abraham. Galatians 3:17 reminds us: **"The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise."**

Remember that when God gave the law, He was not giving us a way by which can earn our own salvation. The law never could save anyone. Galatians 2:16 says that **"a man is not justified by observing the law, but by faith in Jesus Christ."** As Romans 4:1-6 reminds us, both Abraham (who lived before The Law was given) and David (who lived after The Law was given) were relying on God's forgiveness and not on their own works. They were looking forward in faith to the promised Savior Who would pay the price of sin and give them His own righteousness (Jer 23:6).

TYPES FOUND IN EXODUS The word "type" means "picture." An Old Testament "type" is

something that pictures and points forward to something in the New Testament. In Col. 2:17 Paul calls a type "a shadow of the things that were to come." In Hebrews 10:1 the sacrifices that God commanded in the Old Testament are also called a "shadow" of Christ's sacrifice. The blood of bulls and goats could not really take away sin, but rather pointed ahead toward the sacrifice of Christ. Through Christ's blood we have redemption, the forgiveness of sins. (Col 1:14)

The Book of Exodus contains some types of Christ. These may be things, people, or events that picture and point forward to Christ and His work. Here are some of the types of Christ in Exodus:

- 1) Manna. Manna was the bread that God provided from heaven for the Children of Israel to eat. But Jesus is the true manna, the Bread of Life Who gives eternal life. (See John 6:48-51)
- 2) The Rock, from which water came. Read 1 Cor. 10:4 to see that this rock pointed forward to Christ.
- 3) The Passover Lamb. The lamb that was killed for the Passover pictured Christ and His death on the cross. Just as the firstborn in Israel were saved from death by the lamb, so we are saved by Christ, the Lamb of God Who takes away the sin of the world. (John 1:29, 1 Cor 5:7)
- 4) Moses. Moses serves as a type of Christ in that he led his people out of slavery in Egypt, while Christ has lead us out of the slavery of sin. (Some would argue that Moses should not be called a type since he is not designated as such by Scripture.)

ANSWER THE FOLLOWING QUESTIONS:

1. Exodus is a word from the _____ language and means _____.
2. It is called Exodus because the first part of the book describes the _____.
3. List the three main divisions of the Book of Exodus, giving also the chapters for each division:

1. _____

2. _____

3. _____

4. At the beginning of Exodus, the Israelites are a nation of _____
living in the land of _____.

5. List at least five of the major events recorded in the first main division of Exodus:

6. Chapter 19 tells about the _____ of the people for receiving the
.

7. What tragic incident is recorded in the middle of the chapters dealing with the building of
the tabernacle? _____.

8. Without looking at your lesson, write the chapter(s) for the following:

The Ten Commandments _____

The Passover _____

Manna and quail provided _____

The birth of Moses _____

The golden calf incident _____

Water from the rock _____

The Ten Plagues _____

Setting up the tabernacle _____

Crossing the Red Sea _____

Moses and the burning bush _____

Preparation of the tabernacle _____

9. What are the three kinds of law given through Moses by God?

10. Which two kinds of law were meant only for the Old Testament Jews?

11. What kind of law is meant for all people of all time? _____

12. The _____ Law is government regulations for the Jews.

13. The _____ law deals with such things as the various sacrifices that were to be made.

14. A summary of the _____ Law is the 10 Commandments.

15. An Old Testament "type" is _____.

16. List four types of Christ found in Exodus.

THE DATE OF THE EXODUS

Usually at some point or another when one is studying

Exodus, the question arises, “When did the Exodus from Egypt take place?” Fortunately, the Bible gives us enough of a chronology to figure this out fairly precisely. In 1 Kings 6:1 it says, “In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon’s reign over Israel, in the month of Ziv, the second month, he began to build the temple of the Lord.” We can calculate when Solomon reigned. An ancient people called the Assyrians kept records of all the important events occurring in each year of the Assyrian kings from the years BC 892 to 648. From these “eponym” lists (name lists) which include verifiable events such as solar and lunar eclipses, we are able to pin point and cross reference with great accuracy the history of Assyria as it interacted with Northern and Southern Israel. Certain dates are fixed beyond a shadow of a doubt. From detailed information supplied in Kings and Chronicles, we know when the kingdom was divided (930 BC) and when each kingdom fell (the Northern Kingdom – Israel – fell in 722 BC, the Southern Kingdom – Judah – fell in 586 BC). We also know the dates of each of the kings of Israel and Judah.

Solomon reigned for 40 years over Israel (1 Kings 11:42) from BC 970-930, with the 4th year of his reign being BC 966. Going back 480 years from this date (966 + 480) gives us BC 1446. The Bible is very clear in marking BC 1406 as the date at which Israel entered the Promised Land of Canaan and BC 1446 as the date of the Exodus.

Why is it that some try to place the date of the Exodus in the 1200’s? Some prefer that date because they think it fits the findings of archaeology more closely. However, the archaeological data is unclear because we do not have at our disposal a foolproof system of dating the objects found and because the evidence is interpreted differently according to the archaeologist’s presuppositions. One archaeologist may come to a certain conclusion and be contradicted by the next person’s conclusions, only to find their own results contested by the next person to come along! Though archaeology can shed light on the social customs of the day, and give general support to the historicity of the biblical account, it is not as sure a guide when it comes to dating the remains that are found. Archaeology can provide us with information about the background of the Bible by highlighting the customs of the day, the type of weapons and tools that were used, etc. But when the “assured results” of archaeology contradict the Bible, we must remember that the Bible is God’s Word and does not err! Since God Himself assures us that the Exodus took place 480 years before the 4th year of Solomon’s reign, we know that this is correct.

The date of the Exodus is important for determining the rest of the Bible’s dates. Exo 12:40 says, “Now the length of time the Israelite people lived in Egypt was 430 years. At the end of 430 years, to the very day, all the LORD’s divisions left Egypt.” This means that the people entered Egypt in BC 1876. (430 + 1446) This also means that since Moses lived to be 120 (Deut 34:7) and led Israel for 40 years, he was born in 1526 BC. Gen 41:46 tells us that Joseph

was 30 years old when he entered Pharaoh's service. When Jacob came down into Egypt (BC 1876), Joseph was 39 years old (Gen 45:6). Therefore Joseph was born in BC 1915 and died 110 years later (Gen 50:26) in BC 1805.

Jacob lived in Egypt 17 years, and he lived altogether 147 years (Gen 47:28). This means that he was 130 when he entered Egypt (Gen 47:9) and would mean (1866 + 130) that he was born in BC 2006. We know that Isaac was 60 years old when Rebekah gave birth to Jacob and Esau (Gen 25:26). That means that Isaac was born in BC 2066. Everyone knows that Abraham was 100 years old when Isaac was born (Gen 21:5) therefore the year Abraham was born was BC 2166.

Putting together what we have pieced together gives the following:

Person	Birth	Death	References
Abraham	BC 2166	BC 1991	Gen 25:7
Isaac	BC 2066	BC 1886	Gen 25:26, Gen 35:28
Jacob	BC 2006	BC 1859	Gen 47:9, 28
Joseph	BC 1915	BC 1805	Gen 41:46, Gen 45:6, Gen 50:26
Moses	BC 1526	BC 1406	Deut 34:7

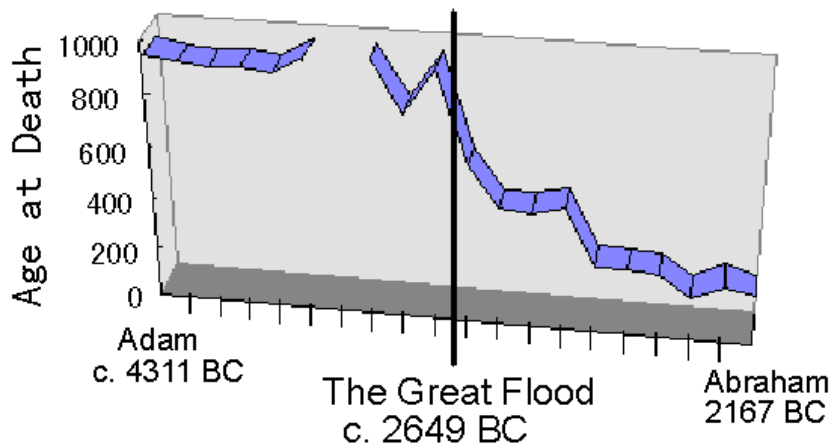
However, we cannot with certainty give precise dates past the time of Abraham. Although we are given a wealth of information in Genesis 5 and 11 regarding the genealogy of the ancestors of Christ from Adam to Abraham, we must keep in mind that it is a genealogy not a chronology. This means that not all of the people are mentioned in this listing. It was not Moses' purpose to give us a chronology. His purpose was to trace the ancestry of the Promised Savior! If one reads the genealogy given in Genesis 11 and compares it with Luke chapter 3:36 we see that Moses did indeed skip at least one person. The New Testament gives us the information that Cainan was the son of Arphaxad. To the Jewish reader this would pose no problem at all. The Hebrew word for "son" can also mean "grandson" or in the wider sense "descendent." Another example where a biblical author decided to leave out people in a listing of generations is found in Matthew 1:6-11. Matthew says that Jehoram was the father of Uzziah. But in actuality he skipped three people! The actual line of descent from father to son is as follows: Jehoram → Ahaziah → Joash → Amaziah → Uzziah. In the case of Matthew, we know the reason he skips those generations. He is making a theological point that God planned out the line of the Savior. Matthew artificially juggles the listing of names so that there are 14 generations from Abraham to David, 14 from David to the exile in Babylon, and 14 from the exile to Christ (Mat 1:17). To the Jewish way of thought, there was no problem with what Matthew did, for all recognized it as a theological statement and not as a literal genealogy. For this reason, we cannot give precise dates past the time of Abraham.

Nevertheless, this does not mean that we have no idea how long ago the world began. Just because there is one proven instance (Luke 3:36) where a man was skipped over in the genealogy, I would not go so far as to say that Moses made a habit of skipping names! From a careful study of the genealogy given in Genesis 5, one can see that if it is treated as a

chronological listing, Methuselah would have died in the year of the flood. It is possible that this indicates that Genesis 5 could be not only a genealogy but also a chronology. However, it does not rule out the thought that a theological statement regarding Methuselah was being made and that the genealogy was lined up just that way to make the point! We must be careful not to go beyond Scripture in this point. It is entirely possible that Moses lined up the 10 generations of Gen 5 and the 10 generations of Gen 11 (where he purposely skipped Cainan) to make a theological point. This is similar to the way Matthew lined up the 14 generations in three groups (purposely skipping people) to show God's providence (Mat 1:17).

But there is another consideration involved in the question of the world's age. Why is it that God chose not to have a written record of the world's creation and the fall into sin and the promise of the Savior until the time of Moses? Due to the long life spans of the people before the flood (Adam lived 930 years, Methuselah lived 969 years, Noah lived 950 years) we can see that many people would have been able to hear the facts from the "old timers" directly. Many people could have gone directly back to Adam and asked for his personal testimony as to the truthfulness of what happened in the garden! Therefore it was not necessary for the Bible to be written down until men's lifetimes began to rapidly decrease after the time of the flood. If there were many generations that were not recorded for us, God would have put His Word down into writing much sooner than Moses' time so that the transmission of the vital facts of how man fell into sin and how God promised the Savior would not become distorted over the generations.

Decline of the Lifespans after the Flood



If the genealogies in Genesis were chronologies, then one could reconstruct from the time of Abraham backwards as follows:

Person	Birth	Death	References
Adam	BC 4304	BC 3374	Gen 5:3-5

Seth	BC 4174	BC 3262	Gen 5:6-8
Enosh	BC 4069	BC 3164	Gen 5:9-11
Kenan	BC 3979	BC 3069	Gen 5:12-14
Mahalalel	BC 3909	BC 3014	Gen 5:15-17
Jared	BC 3844	BC 2882	Gen 5:18-20
Enoch	BC 3682	(BC 3317)	Gen 5:21-24
Methuselah	BC 3617	BC 2648	Gen 5:25-27
Lamech	BC 3430	BC 2653	Gen 5:28, 30-31
Noah	BC 3248	BC 2298	Gen 7:11, 9:28-29
Shem	BC 2746	BC 2146	Gen 11:10-11

(The Flood - BC 2648 – note Methuselah may have died in the year of the flood.)

Arphaxad	BC 2646	BC 2243	Gen 11:12-13
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Cainan	BC 2611	BC 2151	Septuagint - Gen 11:12-13
Shelah	BC 2481	BC 2048	Gen 11:14-15
Eber	BC 2451	BC 1987	Gen 11:16-17
Peleg	BC 2417	BC 2179	Gen 11:18-19
Reu	BC 2387	BC 2148	Gen 11:20-21
Serug	BC 2355	BC 2125	Gen 11:22-23
Nahor	BC 2325	BC 2177	Gen 11:24-25
Terah	BC 2296	BC 2092	Gen 11:32, 12:4, Acts 7:4
Abraham	BC 2166	BC 1991	Gen 25:7

THE DEATH OF THE FIRSTBORN

Exodus 12:29 says, "At midnight the LORD struck

down all the firstborn in Egypt, from the firstborn of

Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well." Is there any indication of this event in the records of ancient Egypt? It was not like the Egyptians (or any ancient empire) to record their disasters, especially defeats in battle. Those things were regularly glossed over or even recorded as victories! Therefore it is hardly surprising that the ten plagues are not recorded in the official histories of Egypt. However, there is a historical record which implies the death of the first born of pharaoh. Right about at the time when the Exodus took place (BC 1446), the pharaoh who had been oppressing the Israelites died. His name was Thutmose III. He ruled over Egypt roughly from BC 1500-1447. His son Amenhotep II assumed the throne and ruled from BC 1447-1421. His son Thutmose IV ruled after him from BC 1421-1410.



Thutmose III , upper part of basalt statue from Karnak

Thutmose IV had a stone pillar (stele)

made which recorded the appearance to him in a dream of the god Harmakhis. Set up between the forelegs of the Sphinx at Giza, it records how the god promised to make Thutmose IV king if he removed all the desert sand that had drifted against the figure of the Sphinx and had blocked the entrance to the chapel located within the Sphinx' paws so that people could not enter to worship. Some think that Thutmose IV made this dream up to legitimize his succession in the eyes of all since he was not really the firstborn son of pharaoh. If he had been the firstborn son himself, he would have needed no special claim to the throne!