

God and the Exodus (Exodus 1:1 – 19:2)

Objectives

1. Complete Session 3 Notes - Take Questions
2. Review Session 4 - God and the Exodus
3. Time permitting, review Quick OT Survey and/or One-word summaries of OT Books

Notes

1. Authorship

1st Five Books were written by Moses

A. Anti-Mosaic Authorship: Documentary Hypothesis

18th c. Jean Astruc & 19th c. Julius Wellhausen

1. Moses cannot have written it because he could not write as the people of that time. Archeology totally debunked this idea as there is evidence of writing even 1500 years before Moses.

2. The books were written later by unknown men called “redactors” (or editors), differentiated by certain preferences, like specific names of God, J (Jehovah) and E (Elohim), certain aspects of the writing, D (Deuteronomy), and particular group, P (Priestly). This has been soundly refuted by conservative scholars as being invalid, biased, and more philosophical than scientific or theological.

3. Attributed books to Moses later for the sake of credentials - But no proof of this

B. Biblical Basis for Mosaic Authorship

1. Pentateuch (Books themselves) affirm Mosaic Authorship: Ex 17:14; 24:4; 34:27; Lev 1:1; 4:1; 6:1,8; Num 1:1,19; 33:2; Deut 1:1; 17:18; 31:9, 24-26.

2. Other OT Books affirm Mosaic Authorship: Josh 1:7-8; 8:31-34; 22:5; 1 Ki 2:3; 2 Chron 23:18; 34:14; Dan 9:11,13; Ezra 3:2; Neh 8:1; 13:1-3

3. Christ affirms Mosaic Authorship: Mt 8:4; 19:7-8; Mk 7:10; 12:26; Lk 16:29,31; 24:44; Jn 1:45; 5:46; 7:19

4. NT Writers affirm Mosaic Authorship: Ac 3:22; 26:22; 28:23; Ro 10:5,19

5. Tradition affirms Mosaic Authorship: Literature from the Intertestamental Period, from the Early Church Fathers, and from the Later Centuries that followed

2. Date of Exodus

A. Late Date: 1290 BC

This view is based on certain archeological finds and Ex 1:11 that references storehouse cities of Pithom and Ramses. Since the city of Ramses was built just before the Exodus and in honor of Pharaoh Ramses II, who lived in the 13th c, the exodus must have occurred in the 13th c. (Note: This is the dating in the movie, *The Ten Commandments*, with Charlton Heston as Moses.)

B. Early Date: 1445 BC (under Pharaoh Amunhotep II)

1. The city may not have been named after Ph. Ramses II. There was a land area by this name long before Ph Ramses II. This city may possibly have been named after a Rameside dynasty before Ph Ramses II. The archeology shows that construction work on the cities began decades before Ph Ramses II.

2. 1 Ki 6:1 supports an early date. Synchronizations between certain events in the reigns of later Israelite kings and Assyrian chronological records fix the fourth year of the reign of Solomon's reign to be c. 966 BC. If Israel's exodus is placed 480 years prior to this, it would have occurred c. 1446 during the rule of the 18th dynasty Egyptian pharaoh, Amunhotep II.

3. Jud 11:26 supports an early date. Jephthah states that Israel occupied Heshbon, Aroer and the surrounding settlements in the land of Moab for 300 years.

"These cities were taken by Israel just before their invasion of Canaan (cf. Num 21:25-35). The possession of Heshbon occurred approximately 340 years before Jephthah, *thus his statement of 300 years of occupation*. The problem for those who hold the late Exodus date is obvious. If the Exodus took place in 1280 BC, then Jephthah would have been a judge in 940 BC - during the reign of King Solomon! However, if the Exodus took place in 1445 BC, then Jephthah judged in 1105 BC, well within the period of the Judges.

4. Merneptah (or Merenptah) Stele (*monolith - single stone - of modest size - less than 2.5 feet high - with one face only decorated with cut-away carving or low relief sculpture*). But this Stele stands more than seven feet high. Discovered in 1896 in Merneptah's mortuary temple in Thebes by Flinders Petrie, the stela is a poetic eulogy to pharaoh Merneptah, who ruled Egypt after Rameses the Great, ca. 1212-1202 BC. The hieroglyphic text describes the victories of Pharaoh Merneptah c 1230 BC over Libyans and the People of Palestine. This Stele is notable for being the first extra-biblical mention of "Israel." It also shows that Israel's entrance into the land had already taken place by 1230 BC. If The Exodus is placed late (c 1290 BC), it would not give time for their establishment in the land, but an early date would.

3. The Book of Exodus (Exodus 1:1 - 2:10)

A. Israel in Egypt (Exodus 1)

1. 400 Years of relative divine silence as Israel is in Egypt (approx. 100 years of enslavement) - *God does not always bring prosperity* (compare 400 years of divine silence before Christ's coming)

2. Exodus 1:7 - Israel is growing in population (70 ----> approx. 1.5 million)

3. History of the Pharaoh's

Pharaoh (BC dates)	Event/Person in the Bible
Sesostris III (1878-1841)	Jacob and family enter Egypt (land of Goshen) to escape famine.
Amunhotep III (1841-1797)	Joseph dies.
Ahmosé I (1570-1548)	Pharaoh who "knew not" Joseph.
Amunhotep I (1548-1528)	Pharaoh of Ex 1:15 - attempted to reduce

Pharaoh (BC dates)	Event/Person in the Bible
	Israel's population
Thutmose I (1528-1508)	Moses born (1525) - This may be the Pharaoh of Ex 1:15 instead of Amunhotep I
Thutmose II (1508-1504)	
Thutmose III (1504-1448)	
Amunhotep II (1448-1423)	Exodus in 1445

4. Pharaoh Ahmose I - feared Israel's growth and potential to join Egypt's enemies to attack Egypt.

5. Exodus 1:8-10 - Enslavement of Israel

Prophesied by God to Abraham in Gen 15:13; Also prophesied punishment of Egypt (v 14a), plundering of Egypt (v. 14b).

6. Exodus 1:15-21 - Ph orders midwives to kill male babies (note the faith of the Midwives - also exceptions to the no lying principle)

7. Exodus 1:22 - Order is given to throw male babies into the Nile

B. Birth of Moses (Exodus 2:1-10)

Focus on God being at work

(1) Mom and dad's name not given until chapter 6 (Amram and Jochebed)

(2) Pharaoh name not given

(3) Providence of God in preserving Moses' life at birth (Pharaoh's daughter had sympathy) and when Moses tried to take matters into his own hands by killing the Egyptian

4. Moses (Exodus 2:11-3:5)

1. Moses - Egyptian name meaning "is born" but sounds like word for "I drew him out of water"

2. Time for growing up in Egypt - 40 years (cf. Ac 7:23)

3. Rapid turn of events: Murders Egyptian, flees Egypt, goes to land of Midian

4. Moses at the Burning Bush (80 years old - Ac 7:30) - *Moses was prepared 80 years before being used by God - so we can be patient too*

Theological Aside: "The Angel of the LORD" - this could be references to the pre-incarnate Christ (cf. Gen 16:7) because this Angel is given God-like authority unlike other angels and is worshipped. But differentiate from NT "an angel of the Lord" (e.g. Luke 2:9).

A. Call of Moses (Ex 2:23-6:1)

1. Israel cried out

To whom did they cry out? The text is not clear. The cry may have just been out of the experience of slavery. Israel may have forgotten God (but note the midwives).

(1) God heard it (2:23-24) but passive voice makes whether they cried out to God unclear.

(2) Acts 7:35 hints that the people may not have known God

(3) Moses asks God in Ex 3:13 what He should say if they ask who God is

2. (But) God does not forget his promises

(1) Fulfilled multiplication promise in Gen 12 (cf. Acts 7:17)

(2) Remembered His covenant to Abraham, Isaac, and Jacob (Ex 2:24; 3:16-17 - fulfillment of the promise of land from Gen 15:18ff)

3. God had CONCERN for Israelites (sort of anthropomorphism)

B. Moses at Mount Horeb (Ex 3:1-10)

1. Mt. Horeb = Mt. Sinai

2. Moses called out of an "ordinary" day of life (Ex 3:1)

3. Moses on Holy Ground - meaning of holy (set apart from unclean/set apart to God).
 Removal of shoes = sign of reverence.

5. Moses' Call and Excuses (Exodus 3:6-9:35)

Moses' Excuse	God's Response
1. I am not worthy (3:11)	I will be with you (3:12)
2. I don't know enough about God (3:13)	I am who I am (3:14ff)
3. The people will not believe me (4:1)	What is in your hand (4:2ff)
4. I cannot speak in public (4:10)	Who gave man his mouth (4:11ff)
5. I don't want to go (4:13)	Lord's anger burned (4:14ff)

A. Excuse 1: I am not worthy (Ex 3:11-12)

Sign: worship at Mt. Sinai

When: After you bring my people out of Sinai

Principle: Sign follows obedience (cf. Jn 7:17 a principle of faith)

B. Excuse 2: I don't know enough about God (Ex 3:13-23)

Ex 3:14 "I am who I am" - I was...I will be... (points back and forth - faithful in the past, will be faithful in the future)

Grounded in covenant with Abraham, Isaac, and Jacob

Expresses always existence (cf. Jn 8:58, Before Abraham was born, I AM)

C. Excuse 3: Nobody will believe me (Ex 4:1-9)

God gives 3 signs

(1) Staff ---> Serpent

(2) Hand ---> Leprosy

(3) Nile water into blood on land

Principle: Moses was concerned about the result but his real concern should just have been obedience to God. But we see here God's patience with Moses. There will be

occasions where the result will not be good. Isa 6:8-13 is an example. He went to a people that would reject his message.

Aside: Place of miracles and faith (cf. Jn 14:11; 4:48). Jesus blesses those who believe without seeing (See ex in Centurion in Luke 7:1-9, esp vv 7 and 9; cf. Jn 20:29)

6. Moses' Excuses and the Plagues (Ex 4:10-12:51)

A. Moses Excuses Continued (Ex 4:10-20)

1. Excuse 4: I can't speak before people (Ex 4:10-12)

God's response twofold

(1) Who made the mouth? (4:11)

(2) I will teach you and help you speak (4:13-17)

But may be a false excuse as his later lingering hesitation to go shows and because of his training in Egypt (cf. Ac 7:22 - Moses powerful of speech)

2. Excuse 5: I don't want to go (Ex 4:13-17)

God's Response

(1) Angry - Moses keeps trying God's patience

(2) Sends Aaron to be Moses and Moses to be as God

3. Turning Point

God indicates that those waiting to kill Moses are dead (Ex 4:19) - shows Moses that God knew about his murder and also that He has made provision for Moses. After this, Moses obeys (Ex 4:20)

B. The Plagues (Ex 6-12)

1. Hardening of Pharaoh's Heart (Ex 6:28-7:5)

7. The Plagues and Leaving Egypt (Ex 14:5-22)

A. The Purpose of the Plagues

1. Sovereignty of God

Ex 3:19 God foreknew events and ordained results

Example: Ac 2:23 death of Christ - who killed Jesus? (cf. Isa 53:10)

Hardening of Pharaoh's Heart

(1) Pharaoh hardens his heart (7x - Ex 7:13,22; 8:15,19,32; 9:7...9:34-35)

(2) God hardens Pharaoh's heart (4x - Ex 9:12; 10:12,27; 11:10) - does not happen until 6x of Ph's hardening his own heart (cf. Rom 1:24,26; Rom 9:14-23)

Conclusion: Man left to his own device grows more evil and God sometimes gives them over to their evil to accomplish his purposes, but God extends his mercy on some by his sovereign choice.

B. Nature of Plagues

1. Scholars believe happened over 9-12 month period

2. Supernatural element

- Timing

- Intensity
- Moses' foreknowledge
- Hebrews' immunity (after 3rd)

B. Plagues and Leaving Egypt (Exodus 14:5-22)

God was combating the gods of Egypt - see chart below

Scripture	Plague	Israel Exempt?	Egypt's gods involved
7:14-25	Nile river to blood	No	Hapi - spirit of the Nile Khnum - guardian of the Nile
8:1-15	Frogs	No	Heqt - form of a frog Hapi - spirit of the Nile
8:16-19	Swarms of lice/gnats	No	Uncertain - perhaps attack on the priests
8:20-32	Flies	Yes	Uatchit - god who manifests as a fly
9:1-7	Disease on cattle	Yes	Apis - bull revealed Sacred bulls & cows: Ptah, Mnevis, Hathor
9:8-11	Boil/sores on man and animals	Yes	Sikhmet - goddess with power to heal Serapis - healing god
9:12-35	Destruction of crops and cattle by hail	Yes	Seth - protector of crops Nut - Sky goddess
10:1-20	Destruction of crops by locusts	Yes	Isis - goddess of life Seth - protector of crops
10:21-29	Darkness	Yes	Re - sun god (also Amon-Re) Atum - god of setting sun
11:1-10	Death of 1 st Born	Yes - if blood properly applied	Osiris - giver of life Pharaoh was also considered deity

B. Leaving Egypt

Certain Memorial Events Instituted

Passover (Ex 12:1-4; Lev 23:4,5) - 14 Nisan (1st mo of religious new year) - Mar/April

Pesach = "Passover"

Seder = "Passover meal"

Feast of Unleavened Bread (Ex 12:15-20; Lev 23:6-8) - 15-21 Nisan (mar/April)

Heg HaMatzot - Bread made in a hurry without yeast

Consecration of the First Born (Ex 13:1-16) - Redeem 1st Born - Later Levites will take the place of these 1st born.

Crossing the Red Sea (different views)

1. Ex 13:18 - "Sea of Reeds" - Lit Translattan. But since the Red Sea does not have reeds, many think Hebrews did not cross the Red Sea (which leads to Arabian Peninsula)

(2) Gulf of Suez - Leads into the Wilderness of Sinai, the Northern arm of the Red Sea

(3) Shallow Lake - drained when Suez Canal created

(4) lake Manzaleh - approx 20 mi East of Ramses - because Ex 14:3 Baal Zephon, which Egyptian papyrus seems to locate in vicinity of Tahpanes (cf. Jer 2:16) near Lake Manzaleh. The crossing of the "Red Sea" probably occurred at the southern end of the Lake Manzaleh.



OTHER EVENTS BETWEEN THE RED SEA AND THE GIVING OF THE LAW AT MT SINAI

Ex 15:22-27 Bitter water

Ex 16 No bread/meat

Ex 17:1-17 Thirsty

Ex 17:8-15 Amalekites defeated (God prophesied in Gen 15 to Abraham)

Amalekites from line of Esau, Son of Eliphaz

Ex 18 Visit of Jethro (Midianite) - giving of wise advice

Midian - 4th Son of Abraham by Keturah - Abraham had 6 sons by Keturah