

"Exodus: Introduction"
"Out of Egypt" Series

Title:

The Hebrew name of the book is called, "*Shemot*," which is shortened from the opening words, "*ve'elleh shemot*" meaning, "And these are the names."

Hebrew titles are taken from the _____ word or words of the book. E.g. "*Bereshit*" – "Beginning" or "In the beginning" = Genesis (Latin); *En arche*; *origin* (Grk).

It has also been known as "*sefer yetsi' at mitsrayim*," – "The Book of the _____ from Egypt." In Greek it was known as, "*Exodos Aigyptou*" – "The Exodus of Egypt" which is where we get our shortened English title: "Exodus." It could have also come from the Latin, "*Liber Exodi*," meaning, "Book of Exodus."

A third name for this book is, "*Homesh sheni*," – "The _____ Fifth" of the Torah.

Note: The first five books of the Old Covenant are called the "*_____*." "Exodus" would be the second book of the five. The "*_____*" is the term used for the entire Old Covenant.

Author: The text does not tell us. However, there is substantive, _____ biblical evidence that Moses was the author.

From _____, his successor: Joshua 8:30-35; cf. Ex. 20:25 [numerous allusions to Moses, his writings, his works/deeds are referenced in Joshua which find their place in the Exodus narrative]

Other O.T. writings: Ezra 3:2; 6:18; Neh. 9:14 [numerous allusions to Moses, his writings, his works/deeds are referenced in the rest of the _____, the _____, and the _____ which find their place in the Exodus narrative]

From _____: Mark 12:26; Luke 24:44; John 5:45-47

Date:

Scholars are divided into two camps on this issue. Some support an early date of _____ B.C.E.; others support a later date of 1280 or 1230 B.C.E.

The best and clearest support from Egyptian word borrowing, gemology, and the _____ of Egypt that mentions "Israel" as being back in Canaan by the 13th century, leads the author of this study to hold to the earlier 1440 B.C. E. date during the reign of Amenhotep II.

For those adhering to a later date, the primary evidence is Exodus 1:11 and the store cities of "Pithom" and "Ramases." _____, was not the ruler of Egypt until 1290's B.C.E., 18th Dynasty.

Jewish _____ tells us that 140 years elapsed from the death of Joseph (1:4) and the construction of the Tabernacle almost 1 year after the Exodus (40:2).

Only incidentally do we learn that the period of Egyptian enslavement lasted at least _____ years (Acts 7:23, 30; Moses' life division ~ 40 yrs, 80 yrs, 120 yrs †).

Outline:

There are _____ chapters in the Book of Exodus. They are divided by Jewish scholars into three active "pillars" of Jewish life or sections:

Pillar 1 ~ The _____ of Israel (1:1-15:21)

Pillar 2 ~ The _____ of Israel (15:22-18:27)

Pillar 3 ~ The _____/_____ of Israel. (19-40)

Slight variations in English:

Hebrews in _____ (1:1-12:29)

Hebrews in _____ (12:30 – 18:27)

Hebrews at _____ (19:1 - 40:38)

Israel in Egypt (1:1-11:10)

_____ from Egypt (12:1-18:27)

_____ (19:1-31:18)

_____ and _____ (32:1-40:38)

_____ Structure (per J.A. Motyer, *The Bible Speaks Today Series*)

A¹ Building for Pharaoh (1-5)

B¹ The lamb of God (6-12)

C¹ The companion of God (13-18)

D The grace of God and the Law of God (19-24)

C² The indwelling God or God with us (25-31)

B² The golden calf (32-34)

A² Building for God (35-40)

The Text:

The entire Exodus narrative is _____. Its larger thematics are God's mighty deeds on behalf of His people in times of oppression, in acts of liberation, and in the course of the wilderness wanderings. It offers the reader a

look into the _____ tenets of faith amid required works that expose a _____ God to a recently delivered people. It gives the reader a way of viewing a developing faith/_____ system and new _____.

Scholar Victor Hamilton summarizes Exodus: "It is about how God changes a '_____ to a '_____.'" (*Exodus: An Exegetical Commentary*, xxi, Baker Publishing, 2011)

The "_____" of the Exodus is more important than the "_____." God clearly hears the cries of His suffering people and responds (3:7). But there is something greater driving Him: His _____ to Abraham, Isaac, and Jacob (3:9) ~ a Promised Land for a Chosen People.

The book of Exodus reveals the divine _____ that is in contrast with the gods of Egypt primarily and the gods of the surrounding area secondarily. It communicates a _____, _____ Deity, who demands exclusive obedience. And it is here that we find for the first time a polemic (argument) against "_____." And it is here that we find the personal name, _____, given to the people as a covenant name.

Exodus teaches us that God is deeply _____ in human affairs. It teaches us that history is not a procession of causeless, undirected, meaningless events, but is the _____, purposeful, unfolding plan of a Divine Intelligence.

Exodus also exposes for us the first codification of a _____ in the form of the Decalogue (Ten Commandments). This would be the parameters for a set apart people but also a veiled attempt at communicating the _____ of a moral God.

Exodus will give us the origins of the Hebrew _____ by which the Feasts and Fasts of Israel will be governed (sacred calendar).

Finally, two of the most important institutions of biblical Israel will be established: a central _____ of sacrifice/worship (tabernacle) and a hereditary _____.

Prophetic fulfilment: Genesis 15:12-16 [_____]

Reminder: The Abrahamic covenant was _____, personal, physical, generational, national, and territorial. (Cf. Gen. 12, 15, and 17)

Christological Importance: Typology

1. The _____ – Ex. 12:1-28

⁷ “Get rid of the old yeast, so that you may be a new unleavened batch-- as you really are. For Christ, our Passover lamb, has been sacrificed.” (1 Cor. 5:7 NIV)

¹⁸ “For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, ¹⁹ but with the precious blood of Christ, a lamb without blemish or defect.” (1 Pet. 1:18-19 NIV)

2. The _____ – Ex. 16:1-36

³² “Jesus said to them, ‘Very truly I tell you, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven.

³³ For the bread of God is the bread that comes down from heaven and gives life to the world.”

³⁴ ‘Sir,’ they said, ‘always give us this bread.’

³⁵ Then Jesus declared, ‘I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.’” (Jn. 6:32-35 NIV)

⁴⁸ “I am the bread of life.

⁴⁹ Your ancestors ate the manna in the wilderness, yet they died.

⁵⁰ But here is the bread that comes down from heaven, which anyone may eat and not die.

⁵¹ I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world."
(Jn. 6:48-51 NIV)

3. The _____ – Ex. 17:5-6

³ "They all ate the same spiritual food ⁴ and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ." (1 Cor. 10:3-4 NIV)

4. The _____ – Ex. 25:1-31:18; 35:1-40:38

¹¹ "But when Christ came as high priest of the good things that are now already here,¹ he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation.

¹² He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining¹ eternal redemption." (Heb. 9:11-12 NIV)

²⁴ "For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

²⁵ Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own." (Heb. 9:24-25 NIV)

5. _____ – Ex. 5:1

"Therefore, holy brothers and sisters, who share in the heavenly calling, fix your thoughts on Jesus, whom we acknowledge as our apostle and high priest.

² He was faithful to the one who appointed him, just as Moses was faithful in all God's house.

³ Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself.

⁴ For every house is built by someone, but God is the builder of everything.

⁵ "Moses was faithful as a servant in all God's house,"¹ bearing witness to what would be spoken by God in the future.

⁶ But Christ is faithful as the Son over God's house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory."
(Heb. 3:1-6 NIV)

6. The _____ – Ex. 4:27; 7:1-2, 19

⁴ “And no one takes this honor on himself, but he receives it when called by God, just as Aaron was.

⁵ In the same way, Christ did not take on himself the glory of becoming a high priest. But God said to him, ‘You are my Son; today I have become your Father’.¹

⁶ And he says in another place, “You are a priest forever, in the order of Melchizedek.”¹ (Heb. 5:4-6 NIV)

¹¹ “But when Christ came as high priest of the good things that are now already here,¹ he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation.” (Heb. 9:11 NIV)

Key Citations of the Exodus in the Psalms:

Psalms 77

Psalms 78

Psalms 95

Psalms 105 – primary

Psalms 106 – primary

Psalms 114