

SUNDAY SCHOOL CLASS – HPC - JULY 31, 2022

EXODUS- THE SECOND BOOK OF MOSES



I INTRODUCTION

1. The Title of the book – To the Jews – Its Torah relationship

The title of Exodus in Hebrew (w'elleh Semot) is taken from the first words of 1:1, "Now these are the names." This phrase also appears in Gen 46:8 introducing the list of persons who "came to Egypt with Jacob." Since the book begins with the adverb of time, "Now", as well as this unmistakable connection with Genesis, it is evident that Exodus was meant to be a

continuation of the narrative of Genesis. Furthermore, K,D, Zuber says, the subject matter of the tabernacle (the last major portion of Exodus) and the subject of the function of the Levitical priests who served in the tabernacle (the first chapter of Leviticus) tie the second and third books of the Torah (Law) a Pentateuch (five books or scrolls) together. Plainly the Torah was intended to be read as one book with five volumes, not five separate books.

2. The title of the book – in our English bibles is derived from the Septuagint (the ancient Greek version of the Old Testament) through the Latin (Exodus is the Latin of the Greek *exodus* which means “going out”). This title based on the major theme of the first part of the book, the “exodus”, is the departure of the nation of Israel from bondage in Egypt. This departure was the first vital step on the journey to the land of promise (cf. 3:8,17; 13:5, 32:13; 34: 10-12). That journey which begins with the exodus, is taken up again in the book of Numbers (cf. Nm 15:2) only to be delayed by fear and unbelief. When the story of that journey is taken up once more in Deuteronomy (cf. Dt. 1: 6-8), it ties together the narration of the nations promise from the LORD (Gen 12-50), deliverance by the LORD (Exodus)-provision, preservation and protection from the LORD (Exodus-Numbers), and preparation (for entering the land, Deuteronomy. Walter C. Kaiser says that viewed this way “Exodus” forms the heart of the Torah.

3. The human author of the book – MOSES
There has been an attempt by some biblical critics to contest Moses’s authorship under a theory named JEPD, however, this theory has been roundly dismissed by many conservative scholars of note. For example, K.D .Zuber says that their theories stand in stark contrast to the view indicated in the text itself. K.A. Kitchen simply states that “the basic fact is that

there is no objective independent evidence for any of these four compositions (or any variant of them) anywhere outside of the pages of our existing Hebrew Bible.” Dr. M. Unger said, “If these theories were true the Pentateuch would be unauthentic, unhistorical, and unreliable, a formation of men, not a work of God. Moses himself said he wrote it (Exod. 24:4). Finally, for the Christian Jesus said, Moses was the human author (Mk 12:26; Lk 20:37).

4. The date of writing

There is considerable agreement that the best dates range from 1450 – 1410 BC.

5. Themes of the book of Exodus

1. THE DELIVERANCE FROM BONDAGE – REDEMPTION

No incident in the history of the nation of Israel is referred to more frequently by the rest of the O.T. than the exodus.

2. WORSHIP –

The central role worship should play in the life of God’s people.

3. THE STUDY OF GOD

The revelation of the person, attributes and perfections of God. He is the God who calls, empowers, and employs unlikely but submissive servants. He is the one who keeps all His promises.

4. THE ESTABLISHMENT OF IDENTITY FOR THE CHILDREN OF ISRAEL, LEADERSHIP AND THE FOUNDING OF A NATION.

For over 3,400 years Jews have celebrated this event—the Escape from Egypt by power and by blood in the Passover. The Christian Lord’s Supper or Communion is also celebrating the redemption of God’s people by power and blood grows out of the Passover, both historically and

theologically.

II. Exodus Chapters 1-3-PEOPLE NEEDING IDENTITY AND LEADERSHIP.

1: 1-8 – In the opening paragraph of Exodus Moses tied the book of Genesis to the book of Exodus with the genealogy of the sons of Jacob (Gen 46: 8-27) and highlighted the special status of Joseph. Exodus starts with “now these are the names “and it demonstrates how personal God is, not numbers but names. Jesus said of the Good Shepherd, “He calls His own sheep by name and leads them out” (Jn 10:3). The Israelites came down as shepherds- but now they are slaves. But God, the Good Shepherd, has plans “to lead them out”. The seventy people who came had multiplied to a few million including 603,550 men of war by the time they left Egypt.

v.8 a new King “arose” is better rendered, “Rose up” or “Rose against”.

1: 9-14 – The new King (Pharoah) who knew not Joseph saw the increase of the Israelites as;

1. A danger (should they join with an enemy during a war)
2. An economic asset (to help supply bricks for building)

Pharoah’s’ solution:

1. Genocide – Kill all the male babies of the Israelites.
2. Make slaves of the Israelites.

Note: Three evil rulers in scripture ordered the murder of Innocent children: Pharoah, Athaliah (2 Kgs 11) and Herod (Mt. 2).

1:15-22 – The Israelite mid-wives Shiphrah and Puah defied Pharoah’s’ order to murder male babies. Scripture Union comments on the mid-wives; “The reward given to the

mid-wives in terms of a flourishing family life (v.21) was granted them not for telling Pharaoh a falsehood when questioned but for their humanity. This is not to say that the end justified the means. But in a world charged with sin as ours, it may be that obedience to greater duties is possible only at the cost of obedience to lesser one. In this as in all else, "the fear of the Lord is the beginning of wisdom". Foiled by the Hebrew mid-wives Pharaoh commanded his own people to take an active role to insure the death of newborn male children of the Hebrews.

Chapter 2 – THE BIRTH, RESCUE AND TRAINING OF MOSES

2: 1-10 – A man and woman of the house of Levi gave birth to a son. Their names were Amram and Jochebed. The description of the child was that he was beautiful indicating that even in infancy the child was recognized as exceptional (cf. Acts 7:20; Heb 11:23). He was hidden by his parents for three months. Moses' mother Jochebed showed the tenderness of a mothers' love to save her son. Jochebed

Noah's built an ark of papyrus and covered it with tar and pitch.

Her ark like ~~Moses~~ is a picture of Christ in whom there is safety. The ark was watched over by Moses' sister Miriam (cf. Exod 15:20; Nm 26:59). God's providence is seen in the seeming coincidences that occurred.

1. Why did Pharaoh's' daughter bathe right where the ark was floating?
2. Why did the baby happen to cry and draw out her Compassion?
3. Why was Moses' mother accepted by Pharaoh's' daughter As his nurse?

In Egyptian the name Moses probably means child or son. In Hebrew the name means "drawn out"- drawn out of water. MacKintosh remarks with his usual insight:

“The devil was foiled by his own weapon, inasmuch as Pharaoh whom he was using to frustrate the purposes of God, is used of God to nourish and bring up Moses, who was to be His instrument in confounding the power of Satan.”

2: 11-15a – MOSES’ FAILURE AND REJECTION YET A DECISION OF DESTINY

We know from Acts 7:23 that Moses was forty years old when he visited his own people. ‘He was led to a declaration of mind as he determined to renounce the palace and identify himself with the sufferings of the people of God (.Heb 11:24-26). His faith which is of the operation of God was even forming in his heart. However his killing of an Egyptian who was smiting a Hebrew man caused his zeal to outrun his discretion. God would one day use him to deliver His people but the time had not yet come. First, he must spend forty years on the back side of the desert learning in the school of God. God had predicted that His people would be in the land of Egypt for 400 years (Gen 15:13), so Moses action was forty years premature.

2: 15b-22 – THE FLIGHT TO MIDIAN-THE SEVEN DAUGHTERS OF JETHRO OR REUL (V18) THE PRIEST OF MIDIAN.

Moses’s kind help to Jethros’ shepherdess daughters at a well led Mosses to a new home, a wife (Zipporah) and a son (Gershom meaning “stranger there”).

2: 23-24 – PHAROAH DIES – GOD HEARD THE CRY OF HIS PEOPLE AND HAD RESPECT UNTO THEM

Moses is shortly to have an encounter with the living God and be used by God as His leader of the people as a deliverer

Note: Moses as a type of Christ the Deliverer (Isa 3:16; Lk 4:18; 2 Cor 1:10; 1 Thess 1:10.

1. A Divinely chosen Deliverer (Ex 3:7-10; Acts 7:25; Jn 3:16).
2. Rejected by Israel he turns to the Gentiles (Ex2:11-15; Acts 7:25, 18:5-6, 28:17-28).
3. During his rejection he gains a Gentile bride (Ex2:16,21; Mt 12: 14-21; 2Cor 11:2; Eph 5:30-32).
4. Later he again appears as Israel's deliverer and is accepted (Ex 4:29-31; Rom 11:24-26; Acts 15:14-17).
5. Officially a leader (Deut 33:4; Isa 55:4; Heb 2:10) while in relation to the house of God, he is in contrast with Christ. Moses was faithful as a servant over another's house. Christ as 'a Son over His own house (Heb 3:5,6,).

Chapter 3 -THE "CALL" OF MOSES-MOSES COMMISSIONED BY "I AM WHO I AM"- "I AM BECAUSE I AM", "I AM THAT I WILL BE

3: 1-6 The Call to the burning bush-The revelation of Yahweh/ Jehovah to Moses

Moses kept the flock of Jethro for forty years and one day in the desert he was at Mt. Horeb (Mt. Sinai) and turned aside when he saw a bush burning yet it was not consumed. The Angel of the LORD appeared to him out of the burning bush and called him, MOSES, MOSES and Moses replied, "here am I". It was a calling as unexpected by Moses as it was inescapable in God's eternal purpose.

3: 2-8 THE ANGEL OF THE LORD - GOD MANIFEST

Here brilliant manifestation of God appeared (cf. Gen 15:17); Exod 13:21, 40: 34; 1 Kgs 8:11), the burning bush to signify that the LORD (here in the form of The Angel of the LORD), was present (3:2). The Angel of the LORD could be translated "the messenger of the LORD" however here, as elsewhere, the Angel of the LORD says, I AM the God of thy fathers, the God of

Abraham, Isaac and Jacob. Moses hid his face for he was afraid to look upon God (v.6).

In the O.T. there are 'numerous appearance of God as The Angel of the LORD (Gen 16:7,9, 11:15, 31:11, 48:16; Jdg 6:11, 13: 13, 15, 16.) showing that the LORD Himself is the Angel of the LORD. The standard belief is that The Angel of the LORD is a pre-incarnate manifestation of Jesus Christ since "no man has seen God at any time" and since Jesus Christ is the revealer of the Father (cf. Jn 1L18, 12:45, 14:9), it is believed the "theophanies" (visible manifestation of God) are actual manifestation of the pre-incarnate Christ. He established the solemnity of the moment by a solemn address Moses, Moses and a stern command to remove his sandals (being filthy) because the place was made holy by the presence of the LORD (v.5). This is the first mention of the word holy in the bible. The LORDs self-identification as the God of the patriarchs signified that Moses calling was to be in the service to the LORD'S promise (cf. Gen 12:1-3, 15:13-16). What began as a mere curiosity turned to reverential fear (v.6) by the awesome encounter with God.

A fire in such a desert bush was a "great sight" that is generally taken to be a picture of the Israelites condition in Egypt. They were oppressed by grinding service and bloody persecution yet, in spite of the cruel policy that was bent on annihilating them, they continued more numerous and thriving as ever. The reason was that "God was in the midst of them". The symbol has also been taken as the various historical state of the Jews, as well as the church generally in the world. Tried in the fires of affliction but not consumed. We should all be like the burning bush- burning for God yet, not consumed.

v. 7-9 God immediately turned Moses's attention to the afflictions of My people who are in Egypt. God informed Moses that He was well aware of their misery, their cry caused by

their sufferings. Moreover, He was about to fulfill His promise to Abraham and bring them from Egypt to the land of promise- "a land flowing with milk and honey". The land was specifically identified by the names of the occupying peoples and in both cases the Jebusites are mentioned last. This is because they were the last because they occupied Jerusalem and were not defeated until the time of David when he achieved their defeat and made Jerusalem the capital of the whole nation.

v. 10 Moses commissioned by the LORD who told him to come now I will send you to Pharaoh that you may bring forth My people the children of Israel out of Egypt.

v.11 Moses response - "Who am I that I should go unto Pharaoh?". This is the first of five excuses Moses will make.

v.12 God's response - "Certainly I will be with you" - Moses could not fail.

v.13 THE REVELATION OF JEHOVAH TO MOSES

Moses asked God for His name so he could tell the Israelites who had sent him. Moses was not introducing a new God to the Israelites but did reveal an awesome name of God to them. This name points to His self-existence and eternity. The phrase "the God of your fathers" is immediately discernable. He is the same God throughout the ages.

The Hebrew consonants YHWH is usually written Yahweh . I AM is a literal translation of the first person singular of the Hebrew verb 'ehyeh. The third person singular of this word is translated Yahweh ("HE IS"). The name Yahweh is combined with the vowels for the divine name Adonai (Master or Lord) because the Jews considered the name Yahweh so sacred it should not be mentioned thus they added the vowel points with the result they pronounced it differently instead of saying

Yahweh. No one knows how YHWH was originally pronounced. The addition of the vowels points gave rise to the name Jehovah in English. The combination of the four letters (YHWH) is called a "tetragrammaton" (the four letter name of God). This name is dense with implications about the nature and being of God- He is self-existing, affirming that God is uncaused and depends on no other source for His existence- and rich in theological meaning- as the memorial name this name becomes the name identifying Jehovah as the deity who makes covenant promises and keeps them to all generations.

v.15-22 The name of God having been revealed to Moses Jehovah furnishes Moses with two speeches for two audiences and reveals the outcomes of the speeches.

1. Speech for the elders of Israel as to who sent him and they would have a positive response (v. 15-18a).
 2. Speech for Pharaoh with request for permission to let the children of Israel go to the desert for three day to worship God and Pharaoh would reject the request.
- Accordingly, the LORD will smite Egypt with His wonders and Pharaoh will then let the people go. Moreover, the LORD will give the people favor with the Egyptians and they will give silver and gold jewels, clothing etc. when the women of Israel ask them for them. (v.21,22). They will leave Egypt with much of the wealth of Egypt.

Blessings!