

EXODUS INTRODUCTION

compiled and written by Gary Kukis

Exodus Introduction God, Through Moses, Takes the Hebrew People out of Egypt

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently.

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I anticipate working on the Book of Exodus for the next decade or so. What follows is primarily a compilation of work by other commentators on Exodus (Annotated Bible, Barnes, Cambridge, Clarke, College Press, Constable, K&D, Pett, Scofield, J.Thomas), with a smattering of my own commentary added in.

Links to the [word-by-word](#), [verse-by-verse studies](#) of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Interim
Interim
Interim

The Interim Period (Commentators/Commentary)
God's Removal of Jacob and His Sons from Canaan

Moses (by Wenstrom)

Basic Summaries of Exodus

Basic Summary **The overall view of Exodus**
 Basic Summary **Short Summaries of the Book of Exodus** (Various Commentators)
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 Basic Summary **Dr. Peter Pett's Sevenfold Division of Exodus**
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 Basic Summary **The Importance of the Book of Exodus** (Various Commentators)
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Authorship

Authorship **The Authorship of Genesis**
 Authorship **Commentators Who Believe in Mosaic Authorship**
 Authorship **Internal Evidences of Mosaic Authorship of Exodus** (from Whedon)
 Authorship **The Cambridge Bible Gives Their Take on the Authorship of Exodus**
 Authorship **Evidence that Moses is the Author of Exodus** (College Press Bible Study)
 Authorship **Critical Theories about the Authorship of Exodus** (College Press Bible Study)
 Authorship
 Authorship **Liberal Rejection of Mosaic Authorship** (by William Wenstrom)
 Authorship **Moses, the Author of Exodus, Leviticus, Numbers and Deuteronomy** (Kyle Butt)

Title

Title **The Title of Exodus** (Various Commentators)
 Title **The Titles of the book of Exodus**

Genre/Style

Outlines and Book Summary

Outlines **Outline of Exodus** (from Spokane Bible Church)
 Outlines **Each Chapter of Exodus as a Tweet** (from Bible Summary.info)
 Outlines **Arno Gaebelein's Outline of the Book of Exodus**
 Outlines **The Cambridge Bible Outlines Exodus**
 Outlines **Dr. Thomas Constable's Outline of the Book of Exodus**
 Outlines **Ted Grove's Structure of the Book of Exodus**
 Outlines **Whedon Outlines the Book of Exodus**

Outlines
Outlines
Outlines
Outlines
Outlines
Outlines

[College Press Bible Study Detailed Outline of Exodus](#)

Book Summary
Book Summary
Book Summary
Book Summary
Book Summary
Summary

[Adam Clarke’s List of the 10 Plagues](#)
[Shmoop Summary of the Book of Exodus](#)

Maps

Maps
[The Location of the Sons of Israel During Exodus, Leviticus, Numbers and Deuteronomy](#) (a map)

Themes
Themes
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Themes
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Themes

[The Great Themes of the Book of Exodus](#)
[Key Doctrines in the Book of Exodus](#) (from the Spokane Bible Church)
[The Great Metaphor of Israel being taken out of Egypt](#)
[The Theme of Redemption in the Book of Exodus \(College Press\)](#)
[College Press Bible Study on Nation Israel, Being Formed in the Book of Exodus](#)

Theology

Chronology and Timelines

Chronology
Chronology

[Timeline from Genesis 46 through Joshua 12](#) (Jeremy Thomas)
[Egyptian Dynasties and the People of Israel](#) (Jeremy Thomas)
[The Pharaohs During the Life of Moses](#) (Jeremy Thomas)
[C. Heath on the Discrepancy of the Times](#)
[The Time Frame of the Book of Exodus](#)
[Timeline for Exodus](#)
[Dr. Peter Pett and the Problem of Time in the Bible Narrative](#)
[The Chronology of the Exodus from Various Commentators](#)
[The Early Date for the Exodus \(1446 B.C.\) \(College Press Bible Study\)](#)
[The Late Date for the Exodus \(1290 B.C.\) \(College Press Bible Study\)](#)
[Wenstrom and Dating the Exodus](#)
[Jeremy Thomas on Dating the Exodus](#)
[Jeremy Thomas Timeline for the Exodus](#) (a chart)

Typology
Typology

Typology
[Moses and His Life as Typical of Jesus Christ](#)

Doctrines Covered or Alluded To

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms

**Rebound
(Restoration to
fellowship with
God)**

In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

- Some of these definitions are taken from
- http://gracebiblechurchwichita.org/?page_id=1556
 - <http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
 - <http://rickhughesministries.org/content/Biblical-Terms.pdf>
 - <http://www.gbible.org/index.php?proc=d4d>
 - <http://www.wordoftruthministries.org/termsanddefs.htm>
 - <http://www.realtime.net/~wdoud/topics.html>
 - <http://www.theopedia.com/>

An Introduction to Exodus

Introduction: At this point, we begin a study of the book of Exodus. The intent of this study is to help you to understand what is found in Exodus, what it all means, how this relates to the gospel of Jesus Christ, and also, how it relates to our lives today (seeing that the historical events recorded in this book took place about 3500 years ago).

Despite the fact that we live in the Church Age; that our Lord’s death for our sins is an established historical fact; the Old Testament is still the Word of God and it is still relevant to our lives today. Therefore, we are able to study the Old Testament and to learn and grow from it. *The grass withers, the flower fades, but the word of our God will stand forever.* (Isa. 40:8; ESV) [Jesus is speaking] *Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them, but to fulfill them. For I tell you truly, until heaven and earth pass away, not a single jot, not a stroke of a pen, will disappear from the Law until everything is accomplished.* (Matt. 5:17–18; Berean Study Bible)

When studying the Old Testament, we have to be careful here and not to fall into a trap of legalism or misapplication. It is quite easy for the novice to study the book of Exodus and begin debating in his own mind if he ought to be observing the Sabbath or not; and he may even find himself wondering, *which day of the week is it?* (The Sabbath is Saturday.)

We live in the post-canon period of the Church Age; during which God works through the body of believers known as the church. There is no concern given to a person's race, gender or national origin—every person who believes in Jesus Christ is saved and is, therefore, a member of the body of Christ (1Cor. 12:12–27). Every person who believes in Jesus is a part of the church universal. We do not have a relationship to God through the nation Israel as the Hebrew people had. Nor is nation Israel (or the Jewish people) somehow transformed into the church. These are two separate entities, with some overlap in the first century A.D.

However, the God of the church is also the God of Israel. His essence, in these two dispensations, remains unchanged. There is not a God of the Law in the Old Testament and a God of Love in the New. Jesus does not reveal God the Father as being somehow nicer in the New Testament than He was in the Old. Therefore, there is much that we can learn about God in the Old Testament. Furthermore, we learn to appreciate God's incredible plan as we study His prophecies and the types found in the Old Testament.

The book of Exodus, although written perhaps 400 years after Genesis, is clearly a follow-on to the book of Genesis, beginning with the wâw conjunction, which means *now, and*. This book begins with a list of the sons of Jacob who came to Egypt with their families (which is Gen. 46–50). Exodus would make no sense as a stand-alone book, without Genesis. The logical questions to ask, if there was no book of Genesis, would be, *who is this God and who are these people?* It would be like stepping into the middle of a movie.

In the book of Exodus, God will use Moses, a Levite, to confront Pharaoh of Egypt, and to them bring God's people out of Egypt and into the land of Canaan—the land which God had promised to (this actually takes us all the way from Exodus to Deuteronomy). By the end of Exodus, Moses and the people of God will be at Mount Sinai.

Although one must know some of the contents of Genesis in order to fully appreciate Exodus, Exodus is still a self-contained unit, beginning with the names of the patriarchs who first moved to Egypt and ending with all of their descendants camped out at the foot of Mount Sinai, quite a distance from nation Egypt, receiving direct communication from God, spoken to them by their leader Moses.

Eugene H. Merrill: *The exodus is the most significant historical and theological event of the Old Testament...[and] The purpose of the Book of Exodus is to celebrate God's gracious deliverance of His chosen people Israel from Egyptian slavery to the freedom of covenant relationship and fellowship with Him.*² This is quite an amazing series of events which are unique in human history.

God's choice of the people of Jacob is not arbitrary. He promised the land of Canaan to Abraham, Isaac, and Jacob over a period of approximately 200 years. As we have studied, these were real men who had their weaknesses and who made their mistakes (Jacob in particular). However, it is through these men that God will raise up Jesus, the Jewish Messiah, the Savior of the world.

Apparently, the New Testament cites Psalms most often, then Isaiah, and then Exodus. Although various theologians at different times have presented Exodus as metaphorical, these are actual historical events which even our Lord understood to be actual history. We can develop types and metaphors from the book of Exodus, but it is historical at its core. In fact, as with all the Bible, its history is to be taken as completely accurate.

The Book of Genesis ends with a coffin in Egypt; and the Book of Exodus begins with a baby being born in Egypt—a man who will lead the Jewish people back to the land which God had given their ancestors.

Although I will teach Exodus as if it is set up chronologically, there is at least one place where the chronology breaks down. The Tent of Meeting is spoken of in Ex. 33, and how Moses would go there to commune with God

² Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Exodus Book Commentary

and the cloud pillar would descend upon it. The materials for the Tabernacle are gathered in subsequent chapters and then the Tabernacle and all of the furniture is built. Either this is a different place, or we are being given the overall view in the middle of Ex. 33; and the details of its building in the rest of Exodus. Being a different place makes no sense, because the phrase *the Tent of Meeting* is first found in Gen. 27 and then in nearly every chapter after that all the way to Gen. 40 (it is found 34 times in the book of Exodus). It would make little sense for there to be two tents of meeting. The Tabernacle appears to be a synonym for this, as it is found 55 times in the final 16 chapters of Exodus. About 5 times, we read the phrase, *the Tabernacle of the Tent of Meeting*; which suggests that these terms can be almost interchangeable (we find both terms used in the same verse in relation to building the Tabernacle); and that there may be a very specific and differentiated use of both terms. The Tabernacle might refer specifically to the Tent and its interior; whereas the Tent of Meeting might include the Tabernacle and the courtyard area as well.

A summary of the book of Exodus is found [here](#); and a brief summation of each chapter is found [here](#).

Jeremy Thomas on the divinely inspired book of Exodus: *The OT, like the NT is considered divinely inspired. 3,808 times the OT records that "God said...", "Thus says the Lord", "God spoke", "the Lord spoke" (Exod 25:1), and other introductory formulas. Such formulas are used numerous times in Exodus and indicate that what was communicated to the prophet was ultimately sourced in God (Burning Bush, 3:1-22; God spoke, 4:12; 5:1; 6:1, 2, 10, 28-29; 7:8, 13, 22; 8:1, 5, 16, 20; 9:1, 13, 22; 10:1, 12; 11:1; 13:1, 17; 14:1; et. al.). Until the discovery of the Qumran Scrolls authority rested on the Masoretic Texts, mostly from the 10th century. Recent discoveries of the Qumran Scrolls in various caves near the ancient community of Qumran near the Dead Sea have confirmed a tremendous preservation of the OT. 95%+ of the text is considered accurate, a figure unheard of among ancient documents except in the NT which boasts 98-99% accuracy. There can be no doubt that what we have in Exodus is a near perfect account of the actual events and no archaeological finding has ever nullified the historical record in the Bible. Time and again, secularists are faced with archaeological finds that only confirm what the Bible already said.*³

Ray Stedman makes some comments which require discussion: *In a panoramic view of Scripture, the first six books, Genesis through Joshua, trace out God's pattern of working in human life. His pattern will be exactly the same in your life as it was in the lives of Adam, Abraham, Moses, David and all the others. It will follow the pattern that is developed for us in Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Joshua. In these books we will see how God moves in our lives.*⁴ I think that we need to be careful when it comes to imitating believers from the past—particularly believers to whom God spoke. God does not audibly speak to believers today. We have His Word. God is not building a nation out of you or me; He did build a nation out of Abraham, Isaac, and Jacob. Messiah is not going to come out of my genealogical line; but God did promise this to Adam, to Abraham, and to David. So, when you make a statement like this, it really requires some refinement and a little more explanation.

Unless otherwise noted, Bible quotations are taken from the ESV; capitalized.

There are a number of ways of summing up the teachings of a particular book.

Exodus in a Nutshell

Main characters	God and Moses.
Secondary characters	Aaron, Pharaoh of Egypt, Miriam, children of Israel.
Primary Events	The 10 judgments of Egypt; the exodus out of Egypt; the giving of the Law at Mount Sinai; and the building of the Tent of Meeting out in the desert.

³ From the [Fredericksburg Bible Church](#); an rtf document (so it will open in Word or WP); accessed July 14, 2017.

⁴ Ray Stedman, *Stedman's Bible Commentary*; from E-sword; Exodus Book Commentary.

Exodus in a Nutshell															
Purpose of Exodus	"God's deliverance from bondage" and "God's revelation of how to live once delivered"														
Key words	Pharaoh, Hardened, Law, Ordinances, Plague, Tent and Ark.														
Major doctrines associated with the exodus	Substitutionary Atonement, Redemption, Propitiation, Reconciliation, God's sovereignty and omnipotence.														
Major doctrines associated with Mount Sinai	Revelation, Inspiration, Inerrancy, Canonicity.														
Themes of Exodus	Deliverance and Obedience; hesitance on the part of Moses; and the disobedience of Gen X (those who left Egypt as adults).														
Types in Exodus	<table border="0"> <tr> <td>Pharaoh</td> <td>Satan</td> </tr> <tr> <td>Israel</td> <td>Sinners</td> </tr> <tr> <td>Moses</td> <td>Christ as Savior</td> </tr> <tr> <td>Moses</td> <td>Christ as Lawgiver</td> </tr> <tr> <td>Leaven</td> <td>Sin</td> </tr> <tr> <td>Lamb</td> <td>Substitute</td> </tr> <tr> <td>Hyssop</td> <td>Bitterness</td> </tr> </table>	Pharaoh	Satan	Israel	Sinners	Moses	Christ as Savior	Moses	Christ as Lawgiver	Leaven	Sin	Lamb	Substitute	Hyssop	Bitterness
Pharaoh	Satan														
Israel	Sinners														
Moses	Christ as Savior														
Moses	Christ as Lawgiver														
Leaven	Sin														
Lamb	Substitute														
Hyssop	Bitterness														

Much of this was taken from Jeremy Thomas, pastor of the [Fredericksburg Bible Church](#); (an rtf document, so it will open in Word or WP); accessed July 14, 2017. Also material from [Spokane Bible Church](#); accessed March 21, 2018. Thomas's words were used in most of this chart.

Chapter Outline

Charts, Maps and Short Doctrines

Ray Stedman: *[Regarding the Book of Exodus,] remember four things. The whole book centers around four great events. The first one is the Passover. Chapters one through fourteen lead up to it and climax in that great event. The second event is the crossing of the Red Sea, which is described for us in chapter fourteen. The third great event is the giving of the law at Sinai and the fourth is the construction of the tabernacle in the midst of the camp of Israel. These four events sum up the book of Exodus.*⁵

Tod Kennedy on the expanded theme of Exodus: *God created Israel—his priest nation—from Abraham, Isaac, and Jacob. He used Joseph to protect the nation during the beginning years in Egypt. Years later, God raised up Moses to lead the new nation out of Egypt and back into Canaan, their homeland. A short time out of Egypt, God gave Israel the Law. The Mosaic Law was the constitution for the theocracy. The first half of Exodus (1-19) finds them in Egypt and then takes them to Sinai. The second half is the record of God's laws and instructions (20-40). Moses records God's successes alongside Israel's unbelief and failures.*⁶

Summary Chart of the Book of Exodus

DELIVERANCE FROM OPPRESSION	PREPARATION FOR WORSHIP
Redemption from Egypt Exodus 1:1-18:27	Revelation from God Exodus 19:1-40:38

⁵ Ray Stedman, *Stedman's Bible Commentary*; from E-sword; Exodus Book Commentary.

⁶ From <http://www.spokanebiblechurch.com/books/exodus> accessed March 21, 2018.

Getting Israel Out of Egypt						Getting Egypt Out of Israel!			
Narration						Legislation			
Birth of Moses Ex 1-2	Call of Moses Ex 3-6	Conflict with Pharaoh Ex 7-10	Exodus from Egypt Ex 11-12	Red Sea Crossed Ex 13-15	Journey To Sinai Ex 16-18	Law Given Ex 19-24	Tent Plan Ex 25-31	Idol Worship Ex 32-34	Tent Built Ex 35-40
Subjection			Redemption			Instruction			
Suffering and Liberation of People of God			Guidance of God			Worship of God			
Moses and Burdens of Israel		Pharaoh and Plagues Upon Egypt		Red Sea Deliverance	Wilderness Provision	Sinai Instructions			
Bondage and Oppression			Deliverance and Provision			Law Pattern and Construction			
Israel in Egypt Ex 1:1-13:16			Israel to Sinai Ex 13:17-18:27			Israel at Sinai Ex 19:1-40:38			
God's People Enduring Bondage			God's Grace Revealed in Redemption			God's Glory Manifested in Worship			
Egypt 430 Years (15% of Exodus)			Wilderness 2 Months (30% of Exodus)			Mt Sinai 10 Months (55% of Exodus)			
From Groaning					To Glory!				

From <https://www.preceptaustin.org/exodus-1-commentary> accessed January 17, 2021.

Wordcloud for Exodus 1–15 (using the NKJV)

The Principals of Book of Exodus

Characters	Biographical Material
Y^ehowah Elohim	Unlike the God we came to know at the end of Genesis, Who clearly worked behind the scenes, invisible to all, except in their thinking; this God will play a prominent and active role in the lives of Moses, Aaron and the children of Israel. He will call for the sending forth of His people into the desert, and when Pharaoh refuses, He will send judgments or plagues upon Egypt because of the negative volition of Pharaoh.
Moses	Moses was raised in the palace of Pharaoh, and, for 40 years, was being prepared to become a royal pharaoh. However, when he stepped out of the palace and went among his people, he ended up killing an Egyptian taskmaster; and had to flee Egypt. From age 40 to 80, Moses lived in the Midian outback, having become a part of the family of a priest, having married one of the man's daughters. He had two sons at this time, but not the best marriage. God calls Moses at age 80 and he will represent God before Egypt and before his people, and lead them out of Israel.
Aaron	Aaron is Moses' older brother (he is 7 years older); and he and Moses will meet in the desert prior to going into Egypt. Moses will complain, on many occasions, that he is not a natural spokesman, so God arranges for the two men to reunite in the desert, and for Aaron to temporarily become Moses' spokesman.
Pharaoh of the Exodus	<p>We know of two (or maybe three) pharaoh's in the book of Exodus. The first one calls for the murder of all the male Hebrew children. It is in this time period that Moses is born and adopted by Pharaoh's daughter.</p> <p>Moses will kill an Egyptian slave driver, and another pharaoh will issue a warrant for his arrest (it is not clear whether this is the same as the first pharaoh).</p> <p>When Moses returns to Egypt, at age 80, there will be a different pharaoh in power, and it is he who plays the most prominent part in the first half of Exodus. Moses and Aaron will appeal to him, and he will refuse the commands of God over and over again.</p>
The children of Israel	<p>Most often referred to as the <i>sons of Israel</i>; these are all the descendants of Abraham, Isaac, and Jacob, with the exception of some of the wives and a number of people who chose to associate themselves with the Hebrews (called the mixed multitude in the KJV).</p> <p>These had become slaves to Egypt; and faced incredible oppression during the life of Moses.</p> <p>At some point, it will become important to distinguish the generations of these people. Gen X are the people of Jacob, 20 and older when leaving Egypt (the adults). Their children I call the <i>generation of promise</i>, who grow from being children to adults in the desert-wilderness. After 40 years there, this generation of adults range in age from 20 to 60, their parents (Gen X) all having died the sin unto death in the desert. Although the Bible most often lumps these two disparate groups together, they are very different generations.</p>

There are many other people who will populate the book of Exodus; but these are the most important.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Ray Stedman: *As Moses grew up he was raised in the court of Pharaoh and had access to all the learning of the Egyptians; he was trained in the best university of the greatest empire of the world of that day. He was the foster son of the king himself and every privilege, every advantage was his.*⁷

It is important to understand what has gone before.

The Prequel to the Book of Exodus (by me and other commentators)

The book of Exodus begins with a wâw conjunction, which connects it to the previous book, which is Genesis.

Arno Gaebelein: *[T]his second book of the Pentateuch is closely linked with Genesis. Without the events recorded in the final chapters of Genesis, the book of Exodus would have no meaning; without the continuation of the story of Israel in Egypt, the book of Genesis would be in an unfinished state. The promises given by God to the patriarchs which we find recorded in Genesis, make this book a necessity. For instance, we read in Gen. 15:13–14 : “And He said unto Abram, Know of a surety that thy seed shall be stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward they shall come out with great substance. To Jacob the Lord said, I am God, the God of thy Father; fear not to go down to Egypt; for I will there make a great nation of thee” (Gen. 46:3). The fulfillment of these predictions and promises, as well as others, are seen in the book of Exodus.*⁸

Dr. Peter Pett: *It will be noted that Exodus demands, and depends on, a knowledge of Genesis. It is a knowledge of the experiences of the patriarchs, to say nothing of the earlier history, that illuminates and makes sense of Exodus.*⁹

In the book of Genesis, God specifically calls Abraham, and then his son and grandson, Isaac and Jacob. God promises to make their descendants like the sand on the shore and that He would give them the land of Canaan. With the book of Exodus, God begins to fulfill these promises.

God first led Abraham to the Land of Promise; and his son Isaac and his son Jacob both were raised in this land, but as strangers who owned nothing more than a plot of land where they could bury their people. Because of a series of events, the sons of Jacob were in Canaan during a great famine, with one of their own (Joseph) living in Egypt. Joseph, under orders from Pharaoh, calls for his family to move to Egypt in order to survive the famine (there are 5 years remaining). The sons of Jacob—every single person with his genes—will live in Egypt for the next 400 years. The Book of Exodus begins with listing these sons and the fact that they have been made slaves to the Egyptians.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The overall background:

The Background for Exodus

1. We live in a fallen world, which is hip deep in the Angelic Conflict. Man was created in order to resolve the Angelic Conflict. God created angels with free will; about a third of the angels fell (chose against God). Those angels have been judged and God has set their sentence, but they have not yet been punished. Between their judgment and punishment, man was created.
2. R. B. Thieme, Jr. suggests that Satan objected to their punishment of eternity under judgment, saying that a loving God would condemn His creatures to a lake of fire forever. I would suggest that there were a myriad of objections brought up, each one of them matching God’s actions in judgment with God’s essence and questioning God’s essence. For instance, is it just to condemn His creatures to an eternity

⁷ Ray Stedman, *Stedman’s Bible Commentary*; from E-sword; Exodus Book Commentary.

⁸ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Exodus Book Commentary.

⁹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus Book Commentary.

The Background for Exodus

of judgment when their wrongdoing only occurred over a relatively short period of time (even if that is billions of years)? Of course, there would be the objection, “You made me this way; I am not responsible for what I have done.” Satan, perhaps the most brilliant creature of all, no doubt formulated thousands, if not millions of objections.

3. Man was created in order to resolve and answer those objections.
4. Man was on earth for a considerable time where there were a dramatic number of changes.
 - 1) Man was created sinless, but with the ability to sin against God.
 - 2) Although the woman sinned against God because she was deceived, Adam sinned against God understanding what he was doing (which resulted in a different set of judgments for men and women).
 - 3) God allowed actual interaction between the fallen angels and man—and nearly all mankind had been corrupted by these angels.
 - 4) God cleansed the earth with the flood and man began again.
 - 5) After the flood, seasons became a part of our lives, which suggests that the earth was tilted on its axis during the flood or at the beginning of the flood.
 - 6) The descendants of Noah lived on the earth for nearly a thousand years.
5. A new program by which God could interact with man was developing, known as the Jewish Age or the Age of Israel. In this Bible study, we are in phrase I of the Age of Israel, where the Hebrew people—a new race of people—have been brought into the world by God. God would communicate to the world through these people.
6. The Jewish Age consists of 3 parts:
 - 1) The patriarchal period (from Abraham to Moses).
 - 2) Nation Israel (from Moses to Christ).
 - 3) The Tribulation (7 years). The Tribulation is still to come.
7. This new race of people, the Hebrew people, are all of those who are descended from Abraham, Isaac, and Jacob.
8. God used these 3 men to explain His redemptive plan for mankind; and He will use the Hebrew people as a whole to also explain His redemptive plan for mankind.
9. Salvation was promised to mankind through Abraham’s son—referring to Jesus Christ (this promise is very similar to how the woman was promised salvation through her seed in Gen. 3:15).
10. Through a series of incidents, the people of Israel (the other name for Jacob) were brought to into Egypt on friendly terms. Jacob’s son, Joseph, is the prime minister of Egypt and he saved the lives of hundreds of thousands of Egyptians by preparing Egypt for the great 7-year famine.
11. As we will study, after Joseph dies, the Hebrew people are enslaved by the Egyptians and this is the way that we find them in this book.

Some of this is from <http://www.spokanebiblechurch.com/books/exodus> accessed March 21, 2018.

Each book of the Bible has several purposes.

The Purpose of the Book of Exodus

1. The Book of Exodus is the foundation of the Hebrew nation Israel.
2. The Exodus is one of the most momentous events of the Old Testament (along with from creation of the earth and universe; the restoration of the earth; and the flood).
3. From a national standpoint, the Exodus is the most momentous event in the history of nation Israel. It will be referred back to many times in the remainder of the Old Testament and in the New.
4. The exodus and the eventual taking of the land of Canaan are unique events in human history in the founding of a nation. However, one cannot deny that there are parallels to early Israel and modern Israel.
5. The exodus is also a great picture of redemption (purchase). God has purchased His people (with His blood) and He has delivered the sons of Israel (Jacob).
6. This national redemption is a picture of spiritual redemption—where the Lord redeems (purchases) us and

The Purpose of the Book of Exodus

delivers us from oppression.

7. In salvation, we are positionally redeemed from the world, the flesh (= the sin nature) and the devil, our 3 enemies.
8. So the redemption of nation Israel is a picture or a type¹ of our redemption from sin and rebellion against God.
 - 1) As an aside, a type does not know he/it is a type; the writers and readers of the Old Testament do not know that he or it is a type. They do not even know what a type is.
 - 2) No one in Old Testament times read about the Exodus and thought to themselves, *this is a redemption of the Hebrew people just as the sacrifice of the Messiah will redeem His people.*
 - 3) Today, we look back on the Exodus and give it additional meaning to it that it did not have to the author (Moses) while writing the book of Exodus; or to the participants of the exodus.
 - 4) The Holy Spirit, the Divine Author of Scripture, knows the end from the beginning, so we are able to understand the meaning which He has placed in the Word before it was fully understood and appreciated.
 - 5) This additional layer of meaning does not negate the historicity of the events recorded in this book; nor does it negate the meaning of this book to the people of Israel.
9. To the Old Testament believer, the Exodus is God redeeming His people and bringing them out of slavery.
10. To the New Testament believer, the Exodus is a picture of Jesus Christ redeeming His people and purchasing them from the slave market of sin.
11. The book of Exodus is the 5th most quoted book from the Old Testament. Psalms, Isaiah, Deuteronomy and Genesis **are quoted more often**. Moses is the most quoted author from the OT.
12. The doctrines fundamental to the exodus itself are redemption, propitiation and reconciliation.
13. The doctrines fundamental to the people at Mount Sinai are the Law, the justice of God, the priest nation concept, and inspiration and inerrancy of the Word of God.

As an aside, the book of Ruth also paints a picture of redemption, most fully understood in the Church Age.

¹ A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.¹⁰

Some of this information was inspired by Jeremy Thomas, from [Fredericksburg Bible Church](#) accessed April 11, 2018.

I have decided to place this in the Introduction, so that it is near the beginning of the book and easy to find.

A Summary of the Book of Exodus

The Book of Exodus is filled with marvelous events: we have the birth of Moses in the palace in midst of a time when Pharaoh was trying to kill all of the Hebrew male babies. We have God's great calling of Moses in the desert-wilderness of Midian. Moses will go with Aaron, and stand before Pharaoh, and demand, "Send God's people out!" In order for that to come to pass, God will bring 10 plagues upon Egypt. However, it will be that final plague which will change Pharaoh's mind. God threatens the death of the firstborn unless a household is protected by the blood of the sacrificial lamb (obviously, a type, looking forward to the Lord Jesus Christ). This is the institution of the marvelous tradition of the Passover, something still practiced today in some Jewish families; and Christians observe the follow-on to that ceremony—the Eucharist.

¹⁰ From [Dake](#), accessed October 15, 2013.

A Summary of the Book of Exodus

Moses will then lead the people over the Sea of Reeds, where God blows back the waters of the sea to provide a pathway for all of the Jewish people to walk—which pathway will be the death of the Egyptians who pursue them with evil intent. All of this is celebrated with a song of Moses—a song which many see as the dividing point of the book of Exodus.

As the people march after Moses, they find that they lack food and water in the desert; and God marvelously provides for them manna from heaven and water from a rock (both of which are types). So the people become aware of God's ability and willingness to provide for their basic needs, even in the desert-wilderness region.

Moses will then lead the people to Mount Sinai, and there God will first speak to all of the people, and then God will commune directly with Moses, who will bring God's words down from the mountain to the people. God speaks the Ten Commandments aloud, to all the people, but, at their insistence, Moses takes notes on the additional portions of the law personally, and they will listen to him rather than God. Hearing God audibly frightened the people of Jacob.

Moses will bring the first set of laws back and he teaches them to the people. Then he returns to Mount Sinai and brings some people up the mountain with him. They will be allowed to see some limited manifestation of God; and then they will come down the mountain and Moses will go up to receive more laws.

It is not completely clear whether Exodus 21–40 is in strict chronological order. We have a reference to Moses going to the Tent of Meeting in Ex. 33, but it is actually built in Ex. 34–40. I will probably treat these chapters as if they are in chronological order; but it is clear at this point that at least one portion is not.

At this point, God gives him ceremonial laws or religious observances. There will be additional regulations involving the Sabbath and animal sacrifice. God will also give Moses the design for the building of the Tabernacle of God and all of its furniture.

However, when Moses comes down, after 40 days and nights on the mountain, he will find his people engaged in heathen idolatry, worshiping a golden calf which they make with their own hands. God is ready to strike all of this people down, but Moses stands in the gap—Moses pleads for the people. As a result, God begins to cull out the rebellious elements of the Jewish people. 3000 men will die.

The Tent of Meeting (the Tabernacle) is then built and the glory of God fills it. Because Moses broke the stone tablets with the Ten Commandments on them, having returned to find the people engage in idol worship, Moses is to cut out similar stone tablets, and God would write the Ten Commandments on these new tablets.

At the end of this book, people bring supplies and raw materials to be used for the Tabernacle; and it is built, along with the furniture and priest garments.

Chapter Outline

Charts, Maps and Short Doctrines

Thomas provides a short, sleek outline:

Outline for the Book of Exodus (Jeremy Thomas)

- I. Israel's liberation chs. 1—18
 - A. Israel's affliction (Israel is Egypt's possession) 1:1—2:14
 - B. Deliverance 2:15—18:27

Outline for the Book of Exodus (Jeremy Thomas)

- II. Israel's adoption chs. 19—40
 - A. Covenant delivered 19:1—24:11
 - B. Sanctuary planned 24:12—31:18
 - C. Covenant broken ch. 32
 - D. Covenant renewed chs. 33—34
 - E. Sanctuary's construction 35:1—40:33
 - F. Covenant sealed (Israel is God's possession) 40:34-38

From [Fredericksburg Bible Church](#) accessed April 11, 2018.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Structure of the Book of Exodus (a graphic); from [Slide Player](#); accessed February 3, 2021.

The [entire set of slides](#) is on the books of Genesis and Exodus and they are pretty reasonable for an introduction to both books.

Structure

- ▶ The writing of the Book
 - According to Jewish and Christian tradition, Moses wrote the book of Exodus at the command of God in connection with Israel's covenant experience with Yahweh at Sinai.
- ▶ Outline
 - I. Israel in Egypt
 - A. Slavery in Egypt (1)
 - B. Birth, Early Life and Call of Moses (2-4)
 - C. Pharaoh's Oppression of Israel (5:1-6:13)
 - D. Genealogies (6:14-27)
 - E. The Plagues and the Passover (6:28-12:36)
 - II. The Journey from Egypt to Sinai (12:37-14:31)
 - III. Covenant and Law at Sinai (19 -40)

Also a very brief view of the entire book.

The Narrative of Exodus (from the Spokane Bible Church)

1. God prepared Moses for the leadership, formed the sons of Israel into a community, and Moses led them out of Egypt (1-12). The people repeatedly complain against God and Moses because they refuse to believe God's word.
2. At Sinai, God made them his kingdom of priest and his holy nation (19).
3. God gave the Israeli people his law, called the Mosaic Law (20-34).
4. While Moses was on Mount Sinai, Aaron failed as a leader and the people made the golden calf idol (32).
5. Moses interceded for the people based upon God's covenant to Abraham, Isaac, and Jacob; and God kept his word to bless Israel (32-34). The Israelites complete the tabernacle and God's glory filled the tabernacle (35-40).

Palace Fort 18th Dynasty. Ruins of a large fortification were discovered in the 1990s at Ramesses on the south bank of the Pelusiac branch of the Nile River. It was active during the 18th Dynasty, ca. 1550-1300 BC.

From <http://www.spokanebiblechurch.com/books/exodus> accessed March 21, 2018.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I have decided to place this chart in the Introduction, so that it is near the beginning of the book and easy to find. You can refer back to this chart to see where we have been, to gain context, and to see where we are going.

Unfortunately, there are several chapters which are poorly divided.¹¹

Chapter by Chapter Descriptions for the Book of Exodus

Chapter	Brief Description
1	<p>Exodus 1 bridges the gap between Genesis and Exodus, listing the sons of Jacob who entered into Egypt, followed by a later pharaoh who put all of the descendants of Jacob into slavery.</p> <p>In the third section of Exodus 1, pharaoh orders that all of the male infants be killed, as the population of the Hebrew people is growing too quickly.</p> <p>God blesses the midwives who spare the Hebrew males.</p>
2	<p>Moses is born and adopted by Pharaoh's daughter. Moses grows up in the palace, but as an adult, he ventures out among the Hebrew slaves and kills an Egyptian slavedriver. Because he is later recognized, Moses flees to Midian to escape punishment. In Midian, Moses becomes closely associated with a Midianite ranching family and he marries one of the man's daughters. Meanwhile, in Egypt, the Israelites cry out because of their slavery and God hears them.</p>
3	<p>When Moses is out in the desert-wilderness of Midian, God (manifested as a burning bush) calls upon him to deliver the Jewish people. God carefully tells Moses what he is going to do, speaking first to the elders of Israel and eventually leading the sons of Israel out of Egypt to the Land of Promise. God also tells Moses how he will appeal to Pharaoh, and God indicates that Pharaoh is going to be negative towards this whole idea from the beginning.</p>
4a	<p>Moses complains to God that no one would listen to him, so God gives him two miracles to perform. Then God begins to tell Moses what he will do when those miracles are not considered. However, Moses complains that he is not a public speaker and would be unable to do what God is asking him to do. God tells Moses that he is going to meet his brother Aaron, and that Aaron would do the talking for him.</p> <p>Moses tells his father-in-law that he is going to return to Egypt, but does not tell him about his encounter with God, instead saying that he is going to go see his family, to find out if they are still alive.</p> <p>Along the way, God meets Moses and tells him that he must circumcise his sons before they proceed, which he does; and which greatly upsets his wife.</p>
4b	<p>In this half of the chapter, God tells Moses what the first and last signs (judgments, plagues) will be.</p> <p>Moses meets Aaron and they go and speak to the elders of Israel, who believe what they say and therefore, they prostrate themselves before God.</p>

¹¹ Chapter and verse divisions came long after the text was written.

Chapter by Chapter Descriptions for the Book of Exodus

Chapter	Brief Description
5	Moses and Aaron go and speak directly to Pharaoh, and ask that they be able to lead the Hebrews a 3-day journey into the desert-wilderness to worship their God. Pharaoh says <i>no</i> and increases the workload of the Hebrew slaves, requiring them to find the straw on their own in order to make bricks (something which they did not have to do before). The Israelite foremen appeal to Pharaoh, who accuses them of being lazy and sends them out with no relief, requiring of them an impossible workload. These foremen complain to Moses and Aaron; and Moses then complains to God.
6a	God tells Moses that Pharaoh will eventually cooperate, but it will be under strong compulsion. God tells Moses of the promises which He has made to Abraham, Isaac, and Jacob; and that He will now begin to fulfill those promises. Moses, armed with this information, speaks to the sons of Israel, but they do not buy into it this time. Moses again complains to God, telling God that he is not a persuasive speaker—in fact, he is unable to even convince his own people of that.
6b	In the middle of Exodus 6, we have a genealogy of Reuben, Simeon and Levi; with the Levi genealogy leading to Moses.
6c	At the end of Exodus 6, we return to Moses making the point to God that he is unable to convince his own people, so how can he speak before Pharaoh? This appears to be the same conversation that Moses was having with God prior to the genealogy insertion.

Exodus 5–7 are somewhat confusing chapters, chronologically speaking. I believe what happened was, Moses, a few years after this all occurred, was recording the events of Ex. 5–6a, and he had to stop and attend to some crisis. Then he returned to write 6b, but was distracted again; and then he returned to write Ex. 6c–15 in almost one sitting.

My point being, whereas most of Exodus is a chronological narrative, that is not the case for these 3 chapters.

7a	<p>God, answers Moses' complaint from the previous chapter, saying that He has sent for Aaron to speak on behalf of Moses. He also warns that He will strengthen Pharaoh's heart and also provide more signs and wonders in the land of Egypt. God promises that, in the end, He would bring all of the people out of Egypt.</p> <p>Moses and Aaron go before Pharaoh and this appears to be the same as the appearance in Ex. 5. They show the miracle of the staff being turned into a serpent; but Pharaoh's magicians, wise men and sorcerers, were able to do the same thing. Despite the fact that Aaron's serpent swallows up the serpents of the magicians, Pharaoh's heart remains strong against God, and he would not listen to them, as God had warned would happen.</p>
7b	<p>God speaks to Moses about the first sign/plague, where Moses and Aaron are to station themselves to meet Pharaoh at the Nile River, and Aaron would raise the staff over all the waters and they would become blood (or something which resembled blood); and all of the waters in Egypt turned to blood, even standing water in open containers. The fish in these waters died and the water stank.</p> <p>Magicians were able to duplicate this act in some way (on a much smaller scale) and Pharaoh remains obstinate. The Egyptians were able to dig shallow wells in order to find water to drink.</p>

Chapter by Chapter Descriptions for the Book of Exodus

Chapter	Brief Description
8	<p>7 days later, God gives new instructions to Moses, that Aaron stretch out his staff over the waters, and from them would come billions of frogs, which would invade the land of Egypt everywhere. Moses and Aaron did this, and, even though the Magicians duplicate their sign on a small scale, Pharaoh asked that they speak to their God to remove the frogs, which had infested everywhere. Pharaoh agreed to send God's people forth. A day later, all of the frogs died and only remained in the Nile. The dead frogs produced an horrendous odor. Pharaoh, after the frogs had died, strengthened his heart against God and refused to let God's people go.</p> <p>The 3rd plague is gnats and it appeared that the very dust of Egypt was turned into gnats, which landed on people and on animals. The magicians could not even imitate this sign. They testified to Pharaoh that this was the <i>finger of God</i>. Pharaoh remained stubborn.</p> <p>God then sends Moses and Aaron to stand before Pharaoh when he went to the water the next day, and to promise swarms of insects which would affect the Egyptians only (Plague #4). Pharaoh gave in (again), and promised to send the people out and even bargained with Moses as to how far they could go.</p> <p>By the time that the swarming insects were removed, Pharaoh again had strengthened his heart against God.</p>
9	<p>Plagues 5 (killing of the Egyptian cattle), 6 (the boils); and 7 (hail) are found in Exodus 9. Pharaoh's heart was strengthened against God after plagues 5 and 6.</p> <p>For the 7th plague, there was a warning to the Egyptians that God would send hail upon the land, and that it would kill the cattle which remained out in the field and all their vegetation. Pharaoh relents again. However, when Moses appeals to God to stop the extreme weather, Pharaoh hardens his heart against God once again.</p>
10	<p>Plagues 8 (locusts) and 9 (darkness).</p> <p>With the threat of the plague of the locusts, even Pharaoh's officials argued that he should send the Israelites into the desert-wilderness to worship their God. Pharaoh was about to give in, but he would only allow the men to go and worship God, as he believes Moses to have an evil plan in mind. Because of this, God sends the locusts, who were so thick that it was like darkness over the land. Pharaoh gave in, called Moses and Aaron to implore God to remove the locusts, but, after God does, God also strengthens Pharaoh's heart and he relents again.</p> <p>The plague of darkness followed, where there were 3 days of darkness, where no one could see anyone else. Pharaoh agrees that all of Israel may go and worship their God, but their flocks must remain behind. God strengthens Pharaoh's heart (or, resolve), and he refuses; and warns Moses, "If you see my face again, you will die!"</p>
11	<p>The final plague (#10), the death of the firstborn, part I. Pharaoh is warned, and God makes his heart strong, to refuse to let the sons of Jacob go.</p>

Chapter by Chapter Descriptions for the Book of Exodus

Chapter	Brief Description
12	<p>The final plague, the death of the firstborn, part II.</p> <p>The Passover is instituted. Blood from a lamb would be applied to top and sides of the front door; and the Angel of God would pass over that house with the blood and pass over it (He would not take their firstborn).</p> <p>God also institutes the celebration of the Passover and the Feast of the Unleavened Bread, which would be continued throughout Israel's history.</p> <p>At midnight, the Lord struck down all the firstborn, from the least to the greatest; and this included the firstborn of all livestock. Pharaoh rises up and sends all of the Israelites and their flocks and cattle out of Egypt.</p> <p>After 430 years, the Lord brings the sons of Israel out of Egypt.</p> <p>More regulations regarding the observation of the Passover are given.</p>
13	<p>In the first half of the chapter, Moses tells the people about the consecration of the firstborn and the regulations for the Festival of the Unleavened Bread.</p> <p>At the end of the chapter, God is guiding the sons of Israel through the desert.</p>
14	<p>God brings the Israelites to the Sea of Reeds and warns Moses that He has made Pharaoh's heart stubborn.</p> <p>Meantime, Pharaoh decides that he has made a horrible mistake to let the Israelites go and he organizes his people to pursue the Hebrew people. As they approach the Hebrew people, the Hebrew people call out to God, not for deliverance, but to complain that He brought them out to the desert to die.</p> <p>Moses upbraids the Hebrews, tells them to move forward toward the Sea of Reeds, where they will cross on dry land, between the waters.</p> <p>The Egyptians follow after the Hebrews, and God allows the waters to come together, and they drown the Egyptians.</p>
15a	<p>Exodus 15 is a Song of Moses, celebrating the power of God over Egypt; and how this would concern other peoples who might be antagonistic toward the Hebrews.</p> <p>There is also a short song by Miriam.</p>
15b	<p>After 3 days in the desert-wilderness, the Hebrew people had not come across any water. They came to the waters of Marah, which were bitter. A log was thrown into the waters to make the waters sweet. The people went further and came upon Elim, where there were 12 springs of water and palm trees.</p>
16	<p>The people grumble about their lack of food and God gives them manna from heaven.</p>
17	<p>God provides the children of Israel water from a rock (first instance of this).</p> <p>The Amalekites come out to fight against the Israelites. In this battle, when Moses raises his arms, the battle goes in favor of the Israelites; when he lowers them, the battle goes against them.</p>

Chapter by Chapter Descriptions for the Book of Exodus

Chapter	Brief Description
18	<p>Jethro, Moses' father-in-law, comes to visit him in the desert-wilderness. He brings along with him Moses' wife and their two children (they apparently returned to Midian at some point).</p> <p>Jethro rejoices when he hears all that God did on behalf of Israel.</p> <p>Jethro suggests that Moses delegate some of his responsibilities to lower-level judges.</p>
19	<p>The sons of Israel come to Mount Sinai and Moses calls for the people to cleanse themselves and to separate themselves from Mount Sinai. They were not to even touch it.</p> <p>God makes himself visibly and audibly known on Mount Sinai.</p>
20	<p>God speaks the Ten Commandments to all the people of Israel; and it really shakes them up. They ask Moses to speak to God directly and then to tell them what God says. They do not want to hear God speaking directly to them.</p> <p>The people pull back away from the mountain, and Moses goes towards the mountain to the thick darkness where God is. God speaks to Moses about idols and altars (which appears to continue into Exodus 21–23 for other topics).</p>
<p>Apart from the Ten Commandments, most of the moral laws are given in Exodus 21–23.</p>	
21	<p>God gives laws about slavery, personal injury and homicide. These laws include actions by animals (the guilty party is the owner of the animal).</p>
22	<p>Laws on theft and a set of general property rights and laws. This chapter includes a wide variety of laws on illicit sexual activity, worship of another God, mistreatment of widows and orphans, loan conditions and restrictions, and consecration of the firstborn.</p>
23	<p>Laws on giving truthful testimony, the keeping of the Sabbath and Sabbatical years; and the three major festivals are described.</p> <p>God promises to help the Israelites enter into the land of Canaan to take it.</p>
24	<p>God tells Moses that he may bring certain other people up the mountain with him next time.</p> <p>Moses brings these laws, which he has written down, to the people. Animal sacrifices are offered and he reads the laws to the people.</p> <p>Moses, Aaron and many other people go up Mount Sinai and God allowed them to see the Manifestation of Himself.</p> <p>Moses then goes up by himself and remains at the top of the mountain for 40 days and 40 nights.</p>
<p>The ceremonial laws specifically related to the Tabernacle and to the priesthood are given in Exodus 25–30. In total, there are only 10 chapters in Exodus specifically given over to the delineation of the laws of God. Much of this is ceremonial.</p>	
25	<p>God describes the ceremonial things which are to be made/built. A description of the sacred furniture is given: the Ark of the Covenant, the Mercy Seat, the Table of Showbread, and the Golden Lampstand.</p>

Chapter by Chapter Descriptions for the Book of Exodus

Chapter	Brief Description
26	God describes how the Tabernacle is to be designed, as well as the Holy of Holies. Where the furniture is to be placed is also described.
27	The Altar, the Courtyard area, and the oil for the Lamp are described.
28	A description of the priest's clothing, including the Ephod and the Breastpiece, is given.
29	The consecration of the priests is described.
30	<p>A description of the Altar of Incense.</p> <p>God speaks of the redemption price which must be paid for each person.</p> <p>God then describes the Bronze Basin, the anointing oil, and the incense, all which will become a part of the rituals to be practiced by the Hebrews.</p>
31	<p>God tells Moses about specific craftsmen whom He has chosen to build these things.</p> <p>God speaks to Moses about the Sabbath again.</p> <p>When God was finished speaking to Moses, He gives him the two tablets of the Law, written by the finger of God.</p>
32	<p>While Moses is receiving the law from God, Aaron, down below, encouraged by the people, makes a golden calf for the people to worship. They celebrate heathen religious worship.</p> <p>Meanwhile, on Mount Sinai, God warns Moses that the people are involved in idol worship and that He speaks of consuming them. Moses intercedes for the people, reminding God of the promises which He had made to Abraham, Isaac, and Jacob.</p> <p>Moses comes down the mountain with Joshua, they can hear the celebration of the people. Moses is quite angry and he breaks the tablets of the Law, and first goes to Aaron, who lies about how it happened.</p> <p>The Levites were called upon to destroy the wicked among them, and 3000 people were killed that day.</p> <p>Moses goes back up the mountain and intercedes again for the people.</p>
33	<p>God instructs the people (through Moses) to leave Mount Sinai and to go towards the Land of Promise.</p> <p>God demonstrates His Presence at the Tent of Meeting. This is the Tabernacle which will be built in chapters 35–40.</p> <p>God allows Moses to see His Glory, but while Moses is in a crevice in the rock.</p>

Chapter by Chapter Descriptions for the Book of Exodus

Chapter	Brief Description
34	<p>Moses cuts out the tablets of stone upon which God would write the Law a second time.</p> <p>God describes His Essence/Personage.</p> <p>God repeats His covenant promises to give Israel the land of Canaan, warning them to destroy all the vestiges of the heathen religion of the Canaanites.</p>
35	<p>The people bring offerings and materials for the building of the Tabernacle.</p> <p>The craftsmen to build the Tabernacle and its furniture are drafted into service.</p>
36	<p>The head craftsmen are named again. While they were building the Tabernacle, the people continued to bring things to be used until they had brought too much.</p> <p>The building of the Tabernacle is described.</p>
37	<p>Bezalel builds the Ark of the Covenant, the Mercy Seat, the Table of Showbread, the Golden Lampstand and the Altar of Incense. This is the furniture for the inside of the Tabernacle.</p>
38	<p>Bezalel then builds the Altar for Burnt Offerings and the Bronze Basin. He also builds the courtyard of the Tabernacle. All of this is related to the outside of the Tabernacle.</p> <p>Then there is a record of all the materials used in the building of these things.</p>
39	<p>The priestly garments, the Ephod and the Breastplate are made; along with the robe of the Ephod and other priestly garments.</p> <p>All that has made is brought to Moses for an inspection of the finished work.</p>
40	<p>God gives Moses instructions for setting up the Tent of Meeting, and the arrangement of the sacred furniture. Many things, including the priests, will require consecration prior to beginning their service. Moses obeys God's instructions.</p> <p>The Glory of God fills up the Tabernacle. The nature of God's Presence with regard to the Tent of Meeting guided the Israelites in their movement toward the land of Canaan.</p>

The book of Exodus begins with the descendants of Jacob in Egypt, who have been made slaves; and ends with the building of the Tabernacle (the Tent of Meeting); where God's Shekinah Glory fills the Tabernacle.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I don't know what to do when trying to compare these final chapters in the Greek and Hebrew. These chapters do not even come close to correlating.

Comparing Exodus 36-39 Greek and Hebrew

Exodus	Hebrew Text	Greek Text
36:1	The final thing said by Moses; belongs with Exodus 35.	Same.
36:2-7	Moses calls for a halt to the giving from the people. They have too much raw material.	Same.

Comparing Exodus 36-39 Greek and Hebrew

Exodus	Hebrew Text	Greek Text
36:8a	<i>Building the Tabernacle</i> ; which is the Title of this section	
36:8b–13	Construction of the curtains for the Tabernacle.	
36:14–19	Construction of the curtains that go over the Tabernacle.	37:1–18 (They do not appear to really match up to the passage here.)
36:20–34	Construction of the boards and bars of the Tabernacle.	
36:35–38	Pillars and hangings.	
37:1–9	The Ark of the Tabernacle, including the Mercy Seat and the cherubim.	38:1–11
37:10–16	Constructing the Table of Showbread.	
37:17–24	Constructing the Golden Lampstand.	37:12–17
37:25–29	Constructing the Altar of Incense and the oil and incense.	38:25 (making the oil and incense)
38:1–7	Making the Altar of Burnt Offering	38:22–24
38:8	Making the Bronze Laver.	38:26–27
38:9–20	Constructing the courtyard for the Tabernacle.	38:12–21 (the posts, chapters, courtyard)
38:21–23	The people involved in the construction of the Tabernacle and the furniture.	37:19–21
38:24–31	A summary of the raw materials used on the Tabernacle and the furniture.	39:1–2 v. 3 is the population 39:4–10 (how the gold and silver is used)
39:1	The priestly garments.	36:8
39:2–7	Making the Ephod.	36:9–14
39:8–21	Making the breastplate.	36:15–29
39:22–31	Making the clothing for the priests and High Priest.	36:30–37
39:32–43	The work is completed and the finished products are brought to Moses.	39:13–23

In the LXX, there is the golden plate in Exodus 36:38.

In the LXX, there is the use of the excess materials in Exodus 39:11–15.

Although I just glanced at the different sections, the Greek did not appear to synch up with the Hebrew, even at matching up these sections. I will probably give that a try, nevertheless.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are several important questions about the book of Exodus.

Fundamental Questions About the book of Exodus

1. How long were the sons of Israel in Egypt? The two primary views are 215 years and 430 years.
2. How many people exactly moved with Jacob to Egypt?
3. What about the hardening of Pharaoh's heart? Is God able to turn a person's positive volition into negative volition in order to make a point?
- 4.

I cannot guarantee to answer any of these questions satisfactorily. I will make every effort to do so, and to expose you to other explanations as well.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As I begin or proceed through a book or a chapter, various questions occur to me.

Fundamental Questions for the Book of Exodus

[Just because these questions occur to me, this does not mean that I will be able to successfully answer them]

What did it mean for God to harden Pharaoh's heart? Did God actually change his volition?

Were the plagues upon Israel miracles or natural occurrences or a combination of the two?

What did God mean in Ex. 6:2–3: [And God spoke to Moses, and said to him, I am YHWH: and I appeared to Abraham, to Isaac, and to Jacob, as God Almighty; but by my name YHWH I wasn't known to them.](#)

Why were all of the plagues necessary? Was there not a way to remove Israel from Egypt miraculously?

This doctrine is found twice in this chapter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are two very difficult topics found in the book of Exodus: (1) the hardening of Pharaoh's heart (what does it mean and who did it?) and (2) the time period that Israel was in Egypt. Although I cannot promise to be the final word on either of these topics, I have come up with some unique observations which may help us to understand these two controversial subjects better.

The Internal Historicity of Exodus (Dr. Peter Pett)

That the Exodus happened we can be in no doubt. Its centrality in Israel's future faith confirms it. This is demonstrated by its regular representation in the Psalms as something to be sung about and seen as central to their worship, especially as related to the Reed Sea deliverance and Mount Sinai. And no nation of antiquity would have invented a story so demeaning to itself. When nations invented stories it was in order to glorify themselves not in order to demean themselves.

The book reveals a nation of slaves (in the ancient sense of the term), and a man trained up in Egypt in administration and leadership, gaining knowledge of the wilderness in exile, who tackles the mighty Egyptian king face to face and outfaces him, leads a conglomerate people made up of many nations, but whose core is the Israelites, out of Egypt and through the wilderness, and establishes a basis of nationhood for them in the Covenant of the Ten Commandments, the Book of the Covenant and the laws that follow.

He could not do this without appealing to their general and religious background and there can be no doubt that

The Internal Historicity of Exodus (Dr. Peter Pett)

he would call on their ancient records as the basis for their faith. It was therefore extremely likely, even from a human point of view, that he would take those records and incorporate them in some kind of continual narrative (if that had not already been done) so that the large number of foreign elements within the group could be made familiar with the background and ethos of this people with whom they had joined themselves in the Exodus. They needed to be established in the traditions of Israel. As also did Israel itself need to be reminded of its own traditions. This was the final origin of the Book of Genesis which was based on those ancient records (apart possibly from a few later scribal amendments which were a quite normal procedure). Exodus continues the story.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus Book Commentary.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippant in his approach.

Shmoop Introduction to the Book of Exodus

In A Nutshell

Before you see Exodus: Gods and Kings, make sure you know the real story. Then you'll be able to tell Ridley Scott what's what, and you'll finally have something worthwhile to say in all those Christian Bale fan letters you keep writing.

Meet the Bible's freedom-fighting, plague-inducing, show-stopping revolutionaries: Moses, his brother Aaron, and of course, God. This is the A-Team that's ready to set the Israelites free from the bonds of slavery in Egypt and high tail it for the desert. On the road, it'll rain fire, bread, and commandments. Buckle up: this is going to be a crazy ride.

Traditionally, Exodus was thought to have been written by Moses himself, but nowadays folks think it's an amalgamation of texts—like almost everything else in the Bible—put together between 400 and 600 BCE. Whatever you believe, Exodus is a pivotal moment; it's about a community trying to redefine itself as the ancient world underwent huge changes.

Around this time, the Greeks were peaking and the Romans were getting started. Yep, the Greeks were doing their Zeus while Exodus was being ready. It's easy to forget that this stuff was around together—not exactly melting pot, but still pretty cool to think about.

Written in Hebrew, Exodus is a combination of national narrative—the stories that help identify a country—and straight-up law. And freedom moments are huge for any culture, right? Think about July 4th for Americans or Bastille Day for the French. The day your people went from slavery or oppression to freedom is the day that your culture became, well, your culture. For The Israelites, being freed from Egypt and taking on the covenant with God is huge politically, socially, economically, and religiously. It's the perfect storm of big moments, and we're here to take you through it all.

Before we start, a quick note about the historical Exodus. Archaeologically, there is no evidence for a mass migration of people on the scale the Bible describes. For us (and for you), this is nearly irrelevant; no matter what actually happened, the stories in this book have had a crazy amount of social impact on Western culture. Like it or not, the stories—not the historicity—are what wield the power.

Shmoop Introduction to the Book of Exodus

You can find shmillions of historical explanations for the Exodus, the Plagues, and all that jazz. That stuff is all pretty fascinating, and in some cases essential to good, old-fashioned academic work. But here, we focus on the stories. That's what we do best.

WHY SHOULD I CARE?

The Ten Commandments. Shmoop out.

Not really, but let's face it: so many of our ideas about morals and laws come from this text.

The Exodus story shapes the entire rest of the Bible. Because it's such a pivotal moment in Israelite culture, the story, the rules, and the aura reverberate throughout the rest of the book. It's the point at which God and the Israelites—the two biggest characters of the Hebrew Bible—get to know each other.

But what about Genesis? Isn't that the biggest, most defining book? Nope. We're sticking to our guns and going with Exodus. Take a minute to think about what a book like Genesis does; it's a collection of stories, myths, and legends, right? But Exodus takes those themes and vaults them onto a much larger stage. God doesn't help out one family—he helps out a nation. The Ten Commandments don't apply to just Abraham, Isaac, or Jacob—they apply to all the Israelites. We're going from family-centered to nation-centered, just like that.

And the rest of the Hebrew Bible will be concerned with this issue: how to get God to participate in Israelite life. This is the crash course on what God is like in the "flesh," what his rules are, and how he acts in public places. The whole Hebrew Bible is concerned with God's relationship with the Israelites, and it all starts right here.

From <https://www.shmoop.com/exodus/> accessed April 29, 2019.

Whedon: Our comment assumes the existence and influence of the supernatural. Not the unnatural, nor the contra-natural, but the supernatural, is assumed in the fact of revelation. Denial of this has logically led many able and learned writers to manifold theories and artifices of interpretation, some absurd and some dishonest, in order to bring all the phenomena of the Scriptures within the range of natural law. It is well for the reader to see that these manifold questions of interpretation are all virtually settled before the commentator begins his work, by the settlement of the previous question, whether the Creator of Nature is yet its Lord, using its laws to reveal himself in truths undiscoverable by Reason, but clear and convincing to Faith. So overwhelming is the evidence of the authenticity of this narrative that no objection worth attention would now arise from any quarter if the book did not contain accounts of supernatural events. In fact, all the real objections made to its authenticity and genuineness are found, when reduced to their lowest terms, to be a simple denial of the supernatural. While the critical keenness and learning of eminent Rationalists have done the truth great service by their attestation to the substantial verity of the narrative in Exodus, they have done no less a service by attesting as constantly, in the criticism of its details, to the fact that these are phenomena of history that cannot be accounted for on merely natural causes.¹²

Changes—additions and subtractions (for the book of Exodus): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

¹² Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Exodus Book Commentary.

At this point, I am making an attempt to standardize my introductions to books. However, since I have written hundreds of studies on chapters, I have been able to pretty well standardize them; but it is much more difficult to standardize the introduction to a book.

I have decided to move the chapter summary and the chapter by chapter description into the introduction. Some people will want to reference these to get a bird's eye view of the book, so I want them to be more easily found, near the beginning of the study. The idea being, you can read the introduction to the Introduction of a book, and have a substantial introduction at that point.

Authorship of Exodus

The Authorship of Genesis: The book of Genesis was primarily narrative taking place over 2000–3000 years, with a few genealogies thrown in. The book appears to have been written by many different authors with some minor additions made to the text from time to time to update the names of various places (these changes are called *glosses*).

It appears that the text of Genesis was transmitted was from father to son, by memory. And on some occasions, the son would add a few chapters of material to the text and pass all of it on to his son.

For a significant portion of the Genesis text, it is my theory that several people presented this history to their children—Joseph and Judah for certain—and possibly Leah and others. Jacob, as the elder in Egypt, would have given the first 36 chapters of Genesis, all from memory, and then Judah and Joseph to step forward and pick it up from there, trading off. A few decades later, a son of Judah and a son of Joseph might speak in the place of their fathers; and the oldest living patriarch would still give the first 36 chapters of Genesis.

Although this theory is conjecture, it is very much in line with the long-established traditions of the Jewish people—many of these traditions are followed even today. It would also explain the chronology of the final 14 chapters, where we seamlessly move from one set of eyes to another set of eyes (known as 3rd person omniscient today).

We do not have any specific text which tells us that Genesis was memorized; nor do we have any text which refers to writing down the words of Genesis; nor do we have any specific authorship for this book listed anywhere. We have some reasonable circumstantial evidence for this theory (the personal nature of some of the histories; the way that the narratives are organized); all of which we have discussed previously.

We do not know who exactly possessed the Word of God; and who exactly passed it along to his children—but there are portions of Genesis which are so personal as to defy being written by some third party hundreds of years later. Furthermore, there is enough looking back in Exodus to Genesis to suggest that many exodus-era Hebrews knew the book of Genesis.

Unlike the book of Genesis, there is every indication that the contents the book of Exodus were actually written down (and that, they had writing materials available to them during that time period). God actually instructs Moses to write down His words; and Moses is very careful throughout the book of Exodus to distinguish between God's words and his own words. We nearly always know when God is speaking; and we know the events which take place before and after. Moses is meticulous about who is speaking.

Given Moses' background, there is every indication that he received the best education available to an Egyptian during that time (which would have included reading, writing, geography, history and languages). Script writing in Egypt goes back to 3150 B.C. (Hieroglyphic writing only a short 50 years before that).¹³ What we have studied

¹³ From http://www.ancient.eu/Egyptian_Writing/ accessed June 28, 2017.

at the end of Genesis was around the 1800's B.C. (The 1600's by a different calculation). In any case, writing in Egypt preceded Jacob's family moving to Egypt by well over a millennium.

These facts may argue for a recording of the book of Genesis (and Job?) during the time that Jacob's sons resided in Egypt. However, nothing is ever actually said about the recording of those two books.

Exodus is a much different sort of book. The author appears to be Moses (he is called the author on many occasions in the New Testament); he is the central human figure of Exodus, Leviticus, Numbers and Deuteronomy. God on several occasions told Moses to write down His words (Ex. 17:14 34:27). Moses is said to have written down portions of the Pentateuch (Ex. 24:4 Num. 33:1–2 Deut. 31:9–11). Furthermore, Moses is said to be the author of those 4 books in the Old Testament (Joshua 1:7–8 8:31–32 1Kings 2:3 2Kings 14:6 21:8 Ezra 6:18 Neh. 13:1 Dan. 9:11–13 Mal. 4:4) and in the New Testament (Matt. 19:8 Mark 12:26 John 5:45–47 7:19 Acts 3:22 Rom. 10:5). He is never said to be the author of Genesis.

At least twice, Moses is said to have written down the words of God. Ex. 24:4a **And Moses wrote down all the words of the LORD.** Ex. 34:27 **And the LORD said to Moses, "Write these words, for in accordance with these words I have made a covenant with you and with Israel."** Both of these quotations indicate that at least a portion of Exodus was written down soon after the events occurred (or, in this case, immediately after the words were spoken). The second quotation suggests that Moses often acted as God's secretary.

The Book of the Law (which would have been the first 5 books of the Bible) existed prior to Joshua leading the people into the Land of Promise. Joshua 1:7–8 **Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.**

When arguing that Abraham, Isaac, and Jacob were still alive, Jesus said this: **"And as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?"** (Mark 12:26; Ex. 3:6)

The book of Exodus is spoken of as being authoritative in the New Testament 25 times by Jesus and His Apostles, mostly to make a theological point. It is also quoted extensively in the epistles. To reject Mosaic authorship would be to also reject the authority of the book of Exodus. This puts you at odds with Jesus Christ.

With Egypt being so close to Canaan, with the various interactions which took place between these areas—the people of Canaan, for instance, went to Egypt for several years to purchase grain (those who could afford it). So it should not seem far-fetched that, a written language for the Canaanites and for the people of Jacob to have developed by this time. However, in **viewing** the Hieratic Book of the Dead of Padimin written sometime after 664 B.C., I do not see any sort of similarities between the written form of ancient Egyptian and Hebrew. Let me suggest some various possibilities: if the book of Genesis was committed to writing at any point around the time of the end of Genesis, while the people of Jacob were in Egypt, then: (1) they had developed a written language by that time and were able to use it; (2) they decided to keep their holy book written in a language which most Egyptians could not read, possibly in order to protect it. Or, (3) they retained the books of Genesis and Job in oral form.

In any case, the first time we hear of anything being written down is in the book of Exodus, where God specifically tells Moses to write His words down. This implies that a written language for the sons of Jacob existed (how long it existed or how it was developed is unknown to us); and the public writing of the words of God in the book of Joshua (Joshua 8:31–32) suggests that the people of Jacob were able to read (otherwise, why write down stuff in a public area that no one is able to read?).

Interestingly enough, the 4 books of Moses (Exodus, Leviticus, Numbers and Deuteronomy) each have their own flavor. Each book is very different from the others. However, Moses is said to be the author in both the Old and New Testaments of those 4 books.

Apart from the Bible, the written Hebrew language certainly goes back to around 1000 B.C., around the time of King David. The earliest example that we have of Hebrew writing comes from this time, although that is disputed. This does not mean that the Hebrew language did not develop until this time; it simply means that we do not have examples of it from before this era as we do of Egyptian writing. Given the ephemeral nature of the writing materials used by the Hebrew people, we would not expect any of their writings of that era to remain. But they do.

In retrospect, I believe the Pett stated all that we really need to know.

Commentators Who Believe in Mosaic Authorship

Dr. Peter Pett: *There is a continuous testimony throughout history that the book was mainly the work of Moses. No one will deny that other Old Testament books assert the essential Mosaic authorship of the Pentateuch demonstrating the strong tradition supporting the claim (see for example Joshua 8:31–32; Joshua 23:6; 1Kings 2:3; 2Kings 14:6; 2Kings 23:25; 2Chron. 23:18; 2Chron. 25:4; 2Chron. 34:14; 2Chron. 35:12; Ezra 3:2; Ezra 6:18; Neh. 8:1; Neh. 8:14; Neh. 13:1; Dan. 9:11; Dan. 9:13; Mal. 4:4). And this list only includes actual references to his writing. To list all the reference referring to God's command given through Moses would require a number of pages. Very important among the above is Joshua 8:31–32 which testifies to the fact that what Joshua had written on the stones came from the written law of Moses. Accepting that Joshua did write on those stones (and we have no reason for doubting it) this takes the testimony back to eyewitnesses. Through all this period there is no hint that it was written by anyone else.*

Pett continues: *More importantly Jesus Christ Himself saw the Pentateuch as the writings of Moses (John 5:46–47), as without error (Matt. 5:17–18), and indicated Moses' connection with Deuteronomy (Matt. 19:7–8; Mark 10:3–5). See also Peter (Acts 3:22), Stephen (Acts 7:37–38), Paul (Rom. 10:19; 1Cor. 9:9), and the author of the Epistle to the Hebrews (Heb. 10:28).*

Pett continues: *Thus the weight of all the earliest evidence, and of the Scriptural evidence, is that Moses was its source. His 'authorship' is therefore something that has to be disproved for those disinclined to accept it, rather than something that has to be proved.*

Pett continues: *Of course when we speak of Mosaic authorship we must understand what is being claimed. It is not necessarily believed that Moses wrote every word of the book in his own hand, for it would be quite in accordance with the day for him to use a scribe. Mosaic authorship instead is intended to indicate that Moses is the source of the information in it, although the actual recording would have been done by the scribe that he chose, with the finalising possibly done after his death when there was no longer the living voice. This was possibly done by Joshua, although it may have been Eliezer or some other godly scribe unknown to us who was Moses' confidant. But that Moses insisted on putting things in writing comes out throughout the Pentateuch (Ex. 17:14; Ex. 24:4–8; Ex. 34:27; Num. 33:1–2; Deut. 31:9; Deut. 31:22) and the number of times that we are told 'Yahweh said to Moses' (or the equivalent) are legion. And we must remember that Israel's most sacred relic was the Ark of the Book (Testimony).¹⁴*

¹⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus Book Commentary.

Commentators Who Believe in Mosaic Authorship

Dr. Thomas Constable: *Moses, who lived from about 1525 to 1405 B.C., wrote Exodus (Ex. 17:14; Ex. 24:4; Ex. 34:4; Ex. 34:27–29). He could have written it under the inspiration of the Holy Spirit any time after the events recorded (after about 1444 B.C.). He may have written it during the year the Israelites camped at the base of Mt. Sinai. He may have done so during the 38–year period of wandering in the wilderness following the Israelites' failure to enter the land from Kadesh Barnea (cf. Numbers 13–14; ca. 1443–1405 B.C.). On the other hand he may have written it on the plains of Moab just before his death (cf. Ex. 16:35)... These dates tie in with the date of the Exodus of the Israelites from Egypt, which will be discussed in the exposition of chapter 12 below.*¹⁵ Some of what Moses wrote down was done (the words of God) occurred immediately after God spoke to him.

Arno Gaebelein: *The school of the destructive Bible criticism claims that Exodus is of a composite origin. The same confusing nonsense of a "Jehovist-Elohism-Priestly" narrative with a number of redactors, with which they dissect Genesis, has been applied to Exodus. Canon Driver, an ardent disciple of the fathers of higher criticism, makes the following statement: "The two main sources used in Exodus are those now generally known as 'Jehovist-Elohism,' the chief component parts of which date probably from the seventh or eighth century before Christ, and the 'Priestly' which is generally considered to have been written during or shortly after the Babylonian captivity." According to these statements Moses had nothing whatever to do with the composition of this book. We do not care to invite our readers to a closer inspection of this higher critical dissecting room, nor do we wish to burden our pages with the infidel assertions of these so-called "learned men." It is a hopeless labyrinth of theories and contradictions, which lead gradually but surely into the outer darkness. Yet these pernicious inventions are taught in many colleges and seminaries of the different evangelical denominations.*

Rabbi Dr. Benno Jacob of Goettingen, Germany: *All these and similar analyses of the sources of Exodus and the conclusions based thereon are entirely wrong.... The theory that the book of Exodus was compiled from previous works is not sufficiently supported; and the attempt to analyze it into its component parts is a hopeless one, for all the elements of the book are closely welded together into one harmonious whole.*¹⁶

Arno Gaebelein continues: *Every intelligent reader of Exodus makes this discovery. The impression is at once created that only one person wrote this book, and that this person was intimately acquainted with the history of the period which Exodus treats. That the author was Moses is indisputable.*¹⁷

Barnes: *The narrative is closely connected with that of Genesis, and shows not only that it was written by the same author, but that it formed part of one general plan. Still it is a distinct section. The first events which it relates are separated from the last chapter in Genesis by a considerable interval, and it presents the people of Israel under totally different circumstances. Its termination is marked with equal distinctness, winding up with the completion of the tabernacle. Although I certainly agree that Exodus is a continuation of Genesis; I also believe that Genesis had about 10 authors, each of which picked up the narrative where the previous one left off, generally beginning with the wāw consecutive.*

Barnes continues: *The Book of Exodus could not have been written by any man who had not passed many years in Egypt, and who did not also have a thorough knowledge, such as could only be acquired by personal observation, of the Sinaitic Peninsula.*

Barnes continues: *No Jewish writer, who had lived in Palestine alone, could have imagined a narrative so Egyptian in its marks. All evidence tends to prove that the history was written by someone who was well conversant with Egypt; and we shall look in vain for anyone, other than Moses himself, who possessed this qualification for writing the history of the emancipation of the Israelites under divine guidance.*

¹⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Exodus Book Commentary

¹⁶ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Exodus Book Commentary.

¹⁷ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Exodus Book Commentary.

Commentators Who Believe in Mosaic Authorship

Barnes continues: *Modern travelers point out the following coincidences between the narrative and their own experiences. Absence of water where no sources now exist, abundance of water where fountains are still found, and indications of a far more copious supply in former ages; tracts, occupying the same time in the journey, in which food would not be found; and, in some districts, a natural production similar to manna, most abundant in rainy seasons (such as several notices show the season of the Exodus to have been), but not sufficient for nourishment, nor fit for large consumption, without such modifications in character and quantity as are attributed in the narrative to a divine intervention.*

Barnes continues: *The late explorations of the Peninsula of Sinai have thrown much light upon the fact that the route taken by the Israelites was probably determined by conditions agreeing with incidental notices in the history; and when we come to the chapters in which the central event in the history of Israel, the delivery of God's law, is recorded, we find localities and scenery which travelers concur in declaring to be such as fully correspond to the exigencies of the narrative, and which in some accounts (remarkable at once for scientific accuracy and graphic power) are described in terms which show that they correspond, so far as mere outward accessories can correspond, to the grandeur of the manifestation.*¹⁸

Wenstrom: *Liberal scholarship rejects Mosaic authorship. John Hannah writes, "Liberal scholars approach the book in one of three ways. First, scholars after Julius Wellhausen attempt to isolate the literary origins of the book, assuming three sources over a lengthy time span. This is commonly known as the documentary approach or JEDP theory (but there would be no 'D' source in Ex.). (Cf. 'The Authorship of Gen.' in the Introduction to Gen.) Second, the form-critical approach attempts to discover in the text small literary units through an understanding of the history behind the forms. In this way these scholars attempt to determine the date of the original writing of the book. Third, the traditionalist-critical school argues for a long, oral transmission of the accounts, though the exact recovery of the accounts is unlikely. These three approaches are similar in their basic assumptions: Moses probably did not write the book, the exact nature of the events is difficult to determine, and the date of compilation is late." (Walvoord and Zuck; The Bible Knowledge Commentary, Old Testament, pages 102-103; Victor Books, SP Publications, 1985).*

Wenstrom continues: *To reject Mosaic authorship for the book of Exodus is to deny the inspiration of the Bible since both the Old and New Testaments confirm Mosaic authorship. First of all, the book of Exodus explicitly states that Moses wrote the book of Exodus since God commanded Moses to write the events of Joshua's military campaign against the Amalekites (Exodus 17:14). Exodus 24:4 also states that Moses wrote down everything the Lord communicated to him on Mount Sinai. This was called the "book of the covenant" (24:7). The Lord told Moses to "write down these words" in Exodus 34:27 and it is recorded in 34:28 that Moses "wrote on the tablets the words of the covenant."*¹⁹

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Individual portions of this will be referenced in specific chapters, where they are pertinent.

¹⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Exodus Chapter Commentary (introduction).

¹⁹ From www.wenstrom.org/ accessed July 15, 2017.

Internal Evidences of Mosaic Authorship of Exodus (from Whedon)

1. REFERENCES TO GEOGRAPHY. — Every day reveals more and more clearly the accuracy of the knowledge which the author of Exodus possessed concerning the geography of Egypt, the Red Sea coast, and the Desert of Sinai. The Egypt of Exodus is the Nile-land of history and of the monuments. Every intelligent traveller, whatever his religious belief, regards the Book of Exodus as the indispensable guidebook in the wilderness of Sinai. The history of the book is indissolubly bound to its geography; and although many of the sites which it mentions are still unidentified, yet in the desert mounds and ruins, springs, palm clusters and wadies, and in the floating Bedouin traditions, every traveller is seeking after the Bible names, and finding fresh proofs of the geographical accuracy of Exodus.

2. REFERENCES TO CLIMATOLOGY AND NATURAL HISTORY. — The Nile is Egypt's rain, and Moses describes the inhabitants as wholly dependent upon the river for drink, keeping its water in reservoirs and cisterns, and sorely distressed when it was tainted. (See notes on the first plague, chap. 7.) The narrative of the plagues shows a minute acquaintance with the climate, insects, reptiles, domestic animals, and cultivated grains, peculiar to Egypt.

So the account of the tabernacle shows acquaintance with the productions of the Desert. The boards of the sanctuary are made not of cedar or cypress, as they would have been in Palestine, but of the desert shittah, or acacia, and it was covered with the skins of the tachash, the seal or the halicore of the Red Sea. Mr. Holland measured acacia trees in the Desert nine feet in circumference, and the Bedouins make sandals of the skin of the halicore.

It has been strongly objected, by Colenso and others, that the Desert of Sinai never could have sustained two millions of people, with their cattle, for forty years. But this is also the precise statement of our narrative; which accordingly relates the specially providential or miraculous provisions of the manna, the quails, and the water from the rock of Horeb. It is particularly and repeatedly declared that ordinary natural means were not sufficient to sustain them. It is not specially stated that pasturage was providentially or supernaturally provided for the cattle, but we are at liberty to suppose this, if needful, for the greater miracle of the manna includes lesser ones like this. Colenso's difficulties arise wholly from attempting to account for what is avowedly supernatural upon natural causes, and of course he finds these difficulties insuperable.

Yet it is most probable that there was not any thing supernatural in providing pasturage for the cattle of Israel. The monuments and the most recent explorations of travellers show conclusively that the Desert did once sustain a great population. Long before the time of Moses there were permanent Egyptian settlements in this desert, around the copper, iron, and turquoise mines of Maghara and Sarabit-el-Khadim, where troops, officered by men of high rank, were garrisoned, and who have left their record in the beautiful bas-reliefs of Wady Maghara. These inscriptions boast of Egyptian victories over the warriors of the Peninsula, showing that they were then formidable enough in numbers and in valour to contest the supremacy of these deserts and mountains. Rich veins of iron, copper, and turquoise are now found in that vicinity; and ancient slag heaps, as well as remnants of smelting furnaces, are met with in many parts of the Peninsula. (Palmer's Desert of the Exodus, chaps. 2:10.)

Internal Evidences of Mosaic Authorship of Exodus (from Whedon)

Palmer, of the "Sinai Survey Expedition," describes extensive and massive foundations and walls of ruined cities — deep, finely constructed wells — walled fields — and traces of terraced gardens — where now are arid wastes. Hundreds of monastic gardens and orchards were once scattered through the Sinai mountains. The causes of these great changes have also been largely, if not wholly, discovered. The reckless destruction of the forest has diminished the rainfall, and the contemptuous neglect of all cultivation on the part of the inhabitants has left the soil to be stripped from the hillsides and carried down the rocky wadies by the torrents which are produced by every shower, which else might be clothing these barren valleys with blooming gardens. The rich black soil, palm groves, and tamarisk thickets of Wady Feiran, and the convent gardens and orchards around Jebel Musa, show what cultivation might accomplish here. The wretched misgovernment of centuries, which has not only neglected but wasted the natural resources, even levying upon the country a tribute of charcoal which annually diminishes the scanty stock of timber, and the total neglect of irrigation and agriculture, have been steadily deteriorating the country for more than two thousand years. The same causes have operated in this desert which have changed Palestine from a "land of milk and honey" to the bare and barren country which the Christian traveller visits to-day. See note on Exo_15:22.

In reading the narrative of the desert sojourn we are not to consider the people of Israel as constantly in motion. The greater part of the forty years they spent at fertile halting places in the desert wadies, where they scattered over several square miles for pasturage; and when they moved to another camping place it is probable that the cattle carried the water for their own use in leathern bottles or sacks, as Baker tells us that the cattle in the Abyssinian deserts do to-day. Holland, who has four times visited the Peninsula, and wandered over it for months on foot, sees no difficulty in finding pasturage for the flocks of the Israelites, and says that "it is wonderful how apparent difficulties melt away as one's acquaintance with the country increases." — SMITH'S Dict., Am. Ed., (Appendix.)

3. REFERENCES TO LANGUAGE. — Egyptian scholars have shown that the author of Exodus was acquainted with the Egyptian language, from his peculiar use of words. In a brief paragraph we can instance but a few among a multitude of examples which may be gathered from consulting Birch's Egyptian Lexicon, in the last volume of "Egypt's Place in Universal History," by Baron Bunsen. Canon Cook calls attention to the most noticeable fact, that in that portion of Exodus which treats especially of Egyptian affairs words are constantly used which are either of Egyptian origin or are common to Hebrew and Egyptian.

There is a series of examples in the description of the "ark of bulrushes," (Exo_2:3,) which will illustrate this argument.

הבת (tbh,) "ark," Egyptian, teb, Septuagint, thibe, is a common Egyptian word meaning "chest," "coffer," or "cradle." This word occurs twenty-seven times in the books of Moses, and nowhere else. It has no Shemitic root or equivalent.

אגם, "bulrush," papyrus, is, according to Brugsch, the Egyptian kam, and it is significant that it is used by Isaiah to describe "the habitation of dragons," lairs of the crocodiles of the Nile, (Isa_35:7,) and the vessels of the Upper-Nile Ethiopian ambassadors, (Isa_18:2,) while it nowhere else occurs, except in one passage of Job.

רמח (chmr,) verb and noun, meaning daub, slime, has the same letters, although reversed, as the Egyptian word of the same meaning, mrch.

תפז (zft,) "pitch," is the common Egyptian sft.

פוס (suph,) "flags," is the hieroglyphic tufi, the Coptic and modern Egyptian zufi.

ראי (ior,) "river," is the Egyptian ior or aur, as read on the Rosetta stone; and "by the river's brink," or "lip," is the exact Egyptian idiom as given in the famous "Funeral Ritual." In a papyrus of the nineteenth dynasty we read, "I sat down upon the lip of the river." All these Egyptian words and idioms occurring in this single verse, which describes the exposure of the infant Moses in the Nile, convey an irresistible impression that they were written by one born and bred in Egypt.

A long list of similar words could easily be furnished, and we instance especially the proper names Moses, Pharaoh, Pithom, and Rameses, on which see the notes; and the common nouns sare missim, "taskmasters," lords of tribute; seneh, "bramble," Egyptian, sheno; tebhen, "straw," Egyptian, tebu; kin, "fly" or mosquito, Egyptian, ken, which means "plague;" pasach, "passover," Egyptian, pesht.

Internal Evidences of Mosaic Authorship of Exodus (from Whedon)

Besides words of this character, which are virtually identical in the two languages, the author also uses many words which are not Shemitic in origin and can be traced to Egyptian roots. This verbal usage clearly shows the Egyptian training of the author of Exodus, and it is a usage which would not occur in the work of a writer trained in Palestine.

4. REFERENCES TO ART. — The building of the treasure cities, the work among bricks, and the gathering of straw and stubble for this work, all receive abundant illustration from the Egyptian monuments. (See on Exodus v, and illustrations there from Wilkinson.) The temples, tombs, and palaces of Egypt have never been elsewhere equaled in vastness and massiveness, and immense multitudes of slaves were employed, as shown in the mural pictures, for transporting the granite, basalt, and sandstone from the distant quarries; in the manufacture of bricks, both sun-dried and kiln-burnt, which are as enduring as the stone; in cutting the canals and building the dykes which covered the land like a net-work; and in rearing these colossal monuments to the pride and power of the Pharaohs.

The architecture and furniture of the tabernacle are precisely what might have been expected from artists who had been trained in the Egyptian cities. As shown above, the materials were such as would have been used in the desert, and not after the settlement in Palestine. The arts of carving, of embroidery, of overlaying with gold, of the ornamentation of capitals, hangings and walls, with the representations of fruits and flowers, and with symbolic forms setting forth spiritual truths, were precisely the arts in which the Egyptians were most famous, as is abundantly illustrated in their palaces, tombs, and temples. Moreover, these were arts to which the Israelites never gave special attention after their settlement in Canaan, so that Solomon was obliged to send to Tyre for workmen to build and ornament his palace and temple. Alone among the famous nations of antiquity the Hebrews have left us hardly a trace of their architecture, and not a vestige of their painting or sculpture. Thus this sanctuary tent was not only just adapted to the nomad life of the desert sojourn, but we cannot well conceive of its origin under any other circumstances than those related in the book of Exodus.

5. REFERENCES TO CONTEMPORARY HISTORY. — The exact epoch of the exode of Israel is as yet one of the unsettled questions, although more light daily gathers about it. The general harmony of this narrative with the history, religion, government, and manners of ancient Egypt is universally recognised, as is shown in the notes where occasion offers. But a closer harmony with any special period of Egyptian history we do not believe can as yet be found, although the time when this will be possible cannot be far distant. See Introduction to the History of the Plagues, chap. vii, and Concluding Note 1 to chap. 1. It will be seen that we have not entangled our exegesis with the historical theories of Poole, Wilkinson, Lepsius, or Ewald, (though inclining most to the last,) for the time to write dogmatically upon this subject has not yet come.

6. REFERENCES TO MOSES HIMSELF. — The references to the great founder and lawgiver of Israel are worthy of a separate and careful study. They are such as could have been made by no man except Moses himself. Let the reader peruse the book, imagining it to be the work of a contemporary, such as Joshua or Eleazer, or of a Jew of a later age, such as Samuel, or a Levite of the times of the Kings, and this conviction will be felt at once. Moses, the founder and the father of the nation, the lawgiver and deliverer of Israel, was beloved and venerated by every Hebrew above all other human beings, as the greatest man of all time. What Israelite of that or of any age would have set down thus plainly and nakedly the failures, weaknesses, and sins of Moses? Who of his followers would thus have painted his stammering speech, his halting faith, his hasty wrath, the rebukes and punishments which fell upon him from Heaven? What scribe of the time of the Judges or Kings would thus have hidden Moses in his work — overshadowed him with the Sinai cloud? Not thus do men write of their heroes, unless, indeed, they are lifted up by inspiration above human prejudices; but inspired men do not forge history and law, and this work is simply a forgery if it is not the work of Moses. It is clear that the author of Exodus did not know of the personal and historic greatness of Moses.

Only Moses, and the Moses here described as the slowly-fitted instrument of Jehovah, could thus have written of the lawgiver, founder, and father of Israel.

Internal Evidences of Mosaic Authorship of Exodus (from Whedon)

The theory of Ewald, Knobel, and others, that this body of history and law grew gradually from various documents in a later age, contradicts fundamental laws of human nature. Especially is it difficult to see how it can be held by men possessing the moral sense. It assumes that men who above all others worshipped, loved and trusted a God whom they believed to be holy, had yet no sense of truthfulness. It makes this book a solecism in literature and in history.

Our comment assumes the existence and influence of the supernatural. Not the unnatural, nor the contra-natural, but the supernatural, is assumed in the fact of revelation. Denial of this has logically led many able and learned writers to manifold theories and artifices of interpretation, some absurd and some dishonest, in order to bring all the phenomena of the Scriptures within the range of natural law. It is well for the reader to see that these manifold questions of interpretation are all virtually settled before the commentator begins his work, by the settlement of the previous question, whether the Creator of Nature is yet its Lord, using its laws to reveal himself in truths undiscoverable by Reason, but clear and convincing to Faith. So overwhelming is the evidence of the authenticity of this narrative that no objection worth attention would now arise from any quarter if the book did not contain accounts of supernatural events. In fact, all the real objections made to its authenticity and genuineness are found, when reduced to their lowest terms, to be a simple denial of the supernatural. While the critical keenness and learning of eminent Rationalists have done the truth great service by their attestation to the substantial verity of the narrative in Exodus, they have done no less a service by attesting as constantly, in the criticism of its details, to the fact that these are phenomena of history that cannot be accounted for on merely natural causes.

Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Exodus Book Commentary.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The Cambridge Bible does not believe in Mosaic authorship. They believe that many hands developed this text before it was presented as a finished product and then accepted into the canon of Scripture.

The Cambridge Bible Gives Their Take on the Authorship of Exodus

The Book of Exodus, like the other books of the Hexateuch, is of composite origin, and reached its present form by a series of stages, being built up gradually on the basis of excerpts from pre-existing documents or sources. The principal grounds on which this conclusion of modern criticism respecting the sources and structure of the Hexateuch rests, are stated in the General Introduction to the Pentateuch in the present series: here, therefore, the conclusion will be taken for granted; and all that will be attempted will be to explain, as far as may be necessary or possible, the details of the composition of the book, and to give an outline of the narrative contained in each of the sources. The two oldest sources of which Exodus is composed are those now commonly known as 'J' and 'E'—the former, called 'J' on account of its author's almost exclusive use of the sacred name Jehovah, written probably in Judah in the 9th cent b.c., and the latter, called 'E' on account of the preference, frequently shewn in Genesis and Numbers not less than in Exodus, for Elohim ('God'), written probably a little later in the Northern Kingdom. The principal materials out of which these two narratives were constructed were partly oral tradition, and partly (esp. in chs. 20–23, Ex. 34:10–28) written laws. Excerpts from these two sources were combined together, so as to form a single continuous narrative (JE), by a compiler, or redactor (RJE), who sometimes at the same time made slight additions of his own, usually of a hortatory or didactic character, and who lived probably in the early part of the 7th cent. b.c. The parts derived from J and E are in tone and point of view (as in the other books of the Hexateuch) akin to the writings of the great prophets: the additions which seem to be due to the compiler approximate in both style and character to Deuteronomy (7th cent b.c.). The other source used in Exodus is the one which, from the priestly interests conspicuous in it, is commonly denoted by 'P': this is evidently the work of a priestly school, whose chief interest it was to trace to their origin, and embrace in a framework of history, the ceremonial institutions of the people. Exodus 1–24 contains only a few fragmentary excerpts from P; but the fact that chs. 25–31:18a and 35–40

The Cambridge Bible Gives Their Take on the Authorship of Exodus

belong to it—to say nothing of nearly the whole of Leviticus—is sufficient to substantiate what has been just said. There are reasons for thinking (pp. 328 f., 378) that what has here been denoted by P, though it all bears the same priestly stamp, is not throughout the work of the same hand, but that parts of it (e.g. most of chs. 30–31, 35–40) are of later origin than the rest. It is probable that P was written, partly during the Babylonian exile, partly during the century that followed the return to Judah. The materials upon which it was based were partly, it seems, historical traditions current in priestly circles, partly the knowledge of pre-exilic Temple usage possessed at the time, the whole of the latter being arranged, developed, and systematised so as to form an ideal picture of the theocracy, as it was supposed to have existed in the Mosaic age. A second compiler or redactor (RP), living in the 5th or 4th cent. b.c., taking P as the framework of his narrative, inserted into it large portions of JE, and so, except perhaps for a very few still later additions (e.g. Ex. 38:21–31), produced Exodus—not of course as an isolated book, but as a part of the Hexateuch—in its present shape.

The discourses of Deuteronomy must have been united to JE, before the latter was combined with P. The compilation of the entire Hexateuch will thus have been effected in three main stages: first, J and E were combined by a compiler, RJE; secondly, the discourses of Deuteronomy were combined with the whole thus formed by a second compiler, RD; and thirdly, P was combined with JED, or the whole formed by JE and D, by a third compiler, Rp. The sources, and gradual formation, of the Hexateuch may be exhibited approximately by the diagram on p. xiii (cf. Bennett, Exodus, in the Century Bible, p. 18).

The reader who desires to view the Hexateuch in its historical perspective, should thus think of it as a series of strata: the oldest and lowest stratum consisting of JE—for J and E, as they are very similar in character and tone, may, for many practical purposes, be grouped together as a single stratum—expanded here and there by additions made by RJE; the second stratum consisting of the discourses of Deuteronomy, written in the 7th cent b.c., and combined with JE not long afterwards; and the third and latest stratum consisting of P. And when a verse or passage of the Hexateuch is quoted or referred to, he should cultivate and strengthen his historical sense by thinking of it not as a part of the Hexateuch generally, but as a part of the particular stratum to which it belongs.

I included all of this, undiluted with commentary. Most people, simply by reading this, can see what a very confused approach this is. Originally, it was thought that no one actually was writing anything in the time of Moses, so some explanation had to be developed to explain where the book of Exodus (and the other books) came from. The premise or reason for this weird approach was later shown to be false, but this sort of explanation for the authorship of Exodus still remains.

There is more to this work and discussion, where these various authors, editors and influences are further defined and portions of the book of Exodus specified; but my hopes are, simply by reading the text on your own, you can see that this is not really a viable option for the authorship of this book.

Sometimes scholars become too brilliant for their own good, devising weird ideas and theories and then using very complex, yet false ways of propping up their work. A good example of this is Keynesian Theories of Economics (where a nation taxes itself out of debt).

On the other hand, setting this approach by the Cambridge Bible aside, portions of their commentary are quite helpful and enlightening.

It was difficult to find much text in the very extensive introduction to the book of Exodus by the Cambridge Bible. So much of it was given over to commentary which included identifying and commenting on the various “authors” for this book (J, E, or P). In most cases, it was not worth the effort.

The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Book Commentary (Sources and Literary Structure of the Book of Exodus).

This appears to be the ultimate list of proofs.

Evidence that Moses is the Author of Exodus (College Press Bible Study)

- I. Testimony in the book itself.
 1. Ex. 17:8–16 (the story of the attack by Amalek) is said to have been written by Moses. See Ex. 17:14.
 2. Ex. 20:22 to Ex. 23:32 (the book of covenant ordinances) is said to have been written by Moses. See Ex. 24:4.
 3. Ex. 34:10–26 (the ordinances of the renewed covenant) was written by Moses. See Ex. 34:27.
 4. Num. 33:2 says that “Moses wrote their (Israel’s) going out according to their journeys by the commandment of Jehovah.” While this may apply primarily to the brief record in Numbers 33, it may also apply to the record of their journey in Exodus 12–19.
 5. From these passages, which are the only ones specifically ascribed to Moses in the book, we can project (extrapolate) Mosaic authorship to the entire book, because the book is a unit and tells a continuous story.
- II. Testimony in other parts of the Old Testament.
 1. Joshua 8:31—“As it is written in the book of the law of Moses,” (referring to Ex. 20:25).
 2. Joshua 8:32—“He wrote there upon the stones a copy of the law of Moses.”
 3. Joshua 23:6—“Do all that is written in the book of the law of Moses.”
 4. Judges 3:4—“which he commanded their father by (Heb., by the hand of) Moses.”
 5. 1Kings 2:3—“Keep his testimonies, as it is written in the law of Moses.”
 6. 1Kings 8:56—“which he promised by (Heb., by the hand of) Moses.”
 7. 2Chron. 25:4—“As it is written in the law in the books of Moses.”
 8. 2Chron. 35:6—“According to the word of the Lord by (Heb., by the hand of) Moses” (concerning the
 9. Ezra 6:18—“As it is written in the book of Moses.”
 10. Neh. 10:29—“which was given by Moses” (Heb., by the hand of Moses).
 11. Mal. 4:4—“Remember ye the law of Moses my servant.”
- III. Testimony of the New Testament.
 1. Mark 7:10—“Moses said, Honor thy father and mother.”
 2. Mark 12:26—“Have ye not read in the book of Moses?” (referring to Ex. 3:6)
 3. Luke 24:44—“All things . . . which are written in the law of Moses, and the prophets, and the psalms, concerning me.” (By these expressions Jesus referred to the entire Old Testament.)
 4. John 1:17—“The law was given through Moses.”
 5. John 5:46–47—“For if ye believed Moses, ye would believe me (Jesus); for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”
 6. Compare also these passages, which attribute other parts of the Pentateuch to Moses: Matt. 8:4; Matt. 19:7; Matt. 22:24; Mark 1:44; Luke 2:22; Luke 16:29; Luke 20:28; John 7:19; Acts 3:22; Acts 26:22; Rom. 10:5; Rom. 10:19; 1Cor. 9:9.
- IV. Testimony of ancient Jewish writers.
 1. From the Jewish Talmudic tract Baba Bathra, 14b–15a:
“Who wrote the Scriptures?—Moses wrote his own book and the portion of Balaam and Job. Joshua wrote the book which bears his name and [the last] eight verses of the Pentateuch.” (The Talmud was put into writing in the second and third centuries after Christ.)
 2. From the Jewish Talmudic tract Aboth (Fathers), chap. I:
“MISHNAH: 1. Moses received the Torah at Sinai and transmitted it to Joshua.” The commentary (Gemara) on the term “Torah” says, “Scripture and its complementary Oral Instruction, with special reference to the latter.”
 3. Josephus, Against Apion, 1, 8.
(Of our books) “five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death.” (Josephus wrote about 80 A.D.)
The view that Moses was author of Exodus was the unanimous view of Bible writers and the ancient Jews. So strong and consistent was this testimony that even those who do not accept Moses as the author of the whole book will credit him as being the author of parts.

College Press Bible Study: *There were very few men living in ancient times who had the knowledge, the training, the literary skill, the time, and the motivation to write such a marvelous book as Exodus. As a participant and eye-witness of the events, Moses had the necessary knowledge. Having been educated in all the wisdom of Egypt, he had adequate training and literary skill. Because he was with Israel for forty years during the wilderness wanderings, he had abundant time to write. Being a man fully dedicated to God and to the people of God, he had the motivation necessary for the big task of writing this book and also the other books of the Pentateuch. Most important of all, the Spirit of God motivated him and assisted him. How many other men of ancient times (or modern either!) possessed this combination of qualities needed by any author of a book like Exodus?*

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section IV).

Chapter Outline

Charts, Graphics and Short Doctrines

There are a considerable number of people who do not believe that Moses is the author of Exodus.

Critical Theories about the Authorship of Exodus (College Press Bible Study)

The term “critical” has unfortunately come to have a bad connotation to many people. The term is derived from the Greek word meaning “to judge.” All students of the Bible must form some judgments concerning the Biblical text; so in a way all Bible students are “critics.” However, so many Biblical “critics” have expressed skeptical, negative, views about the Bible, that the very expression “Bible critic” has become synonymous to many with “destructive critic.”

1. Martin Noth expresses the view of the majority of Old Testament “critics” in the following statement: The intensive work on the Pentateuch which has been carried on by scholars for many generations has shown that the completed Pentateuch, as it now stands in the Old Testament, cannot be explained as the work of one “author” and that the attribution of the Pentateuch to Moses as author, of which we find traces only after the Old Testament period, does not hold true. [Martin Noth, *Exodus* (Phila.: Westminster, 1962), p. 12.]
2. Those who reject the Mosaic authorship of Exodus and the rest of the Pentateuch maintain that at first the stories and other parts of these books were stories about real or imaginary people and events, which were transmitted orally over a long period. [Roy L. Honeycutt, Jr., *Exodus*, in *Broadman Bible Commentary*, Vol. 1 (Nashville: Broadman, 1969), p. 308. (This particular edition of the Broadman Bible Commentary was withdrawn from publication and sale by the Southern Baptist Convention because of the “liberalism” expressed by certain of its authors.)]
3. These oral (word-of-mouth) traditions were “shaped by usage in worship centers throughout the era of conquest and settlement.” [Honeycutt, *ibid.*]
Supposedly the oral traditions clustered themselves into collections of traditions at different places—Shechem, Jerusalem, Hebron Gilgal, or other places, so that in time different sections of what we now have in Exodus were chiefly known primarily in specific areas. Thus (according to the theory) there developed a body of traditions at one place about the exodus event; at another place a group of traditions about the wilderness wanderings; at yet another area a collection of traditions about the Sinai events. The sections about the covenant (Exodus 20-23) and the tabernacle (25-31, 35-40) were also independently circulated. [Ibid., pp. 309–311]
4. The first “author” who wrote some of the traditions down is commonly called “J.” “The ‘Jahwist,’ i.e. the author of this particular narrative stratum in the Pentateuch, is probably to be dated in the time of David or Solomon.” [Noth, *op. cit.*, p. 14.] He is thought to have lived in the southern kingdom (Judah). Sections of Exodus attributed to J include Ex. 1:8–12; Ex. 4:1–16; and many others.
5. The next “author” is called “E,” (because he used the Hebrews name ‘elohim for God, rather than Jehovah). He is usually placed after J in time, and located in the northern kingdom. “The question whether J or E is the earlier is disputed; E is usually taken to be the less ancient, but this cannot be proved for certain.” [Noth, *op. cit.*, p. 15.]
6. Some time near the fall of the northern kingdom the writings of J and E were combined into a single work, often called JEHOVAH.

Critical Theories about the Authorship of Exodus (College Press Bible Study)

7. Skeptical critics assume that the book of Deuteronomy was written during the latter years of the kingdom of Judah. It is often associated with the reformation of Josiah in 621 B.C., although many now date it back to the time of Hezekiah (about 700 B.C.) The “Deuteronomistic” writers supposedly also added many moralistic insertions into other books (Judges, Kings, Exodus, etc.). The initial “D” is often applied to the Deuteronomistic author(s).
8. During or after the Babylonian exile (586–536 B.C.) priestly writers added a great amount of written material to the JE and D material that came to them. The priestly writers specialized in ceremonial and ritualistic writings, in statistics, genealogies, and introductory expressions (“these are the generations of . . .”). Most of the book of Leviticus is attributed to P, as is the material about the tabernacle and related matters in Exodus. The priestly writers supposedly rewrote much of the history which they found in JE to promote their own priestly privileges and position.[See Noth, op. cit., p. 16.]
9. Some time after the Babylonian captivity JE, D, and P were combined into what we now know as the Pentateuch, or Torah. This leaves Moses out of the picture.
10. These separate “sources” only exist in the minds of the critics who believe in them. The oldest Bible manuscripts we have betray no trace of J, E, D, or P.
11. No two critics who dissect the Old Testament into these sources come up with quite the same analysis. They have broad agreement, but when it comes to assigning particular passages to particular sources, every critic has his own analysis.[For examples of way that Exodus is divided up verse by verse (or in larger units) and attributed to J, E, or P, see S. R. Driver, *An Introduction to the Literature of the Old Testament* (New York: Meridian, 1958), pp. 22–42; and W. O. E. Oesterly and Theodore H. Robinson, *An Introduction to the Books of the Old Testament* (New York: Meridian, 1958), pp. 36–37.]
12. We do not accept the “source” theories about the origin of the Pentateuch. In our commentary we frequently refer to the critics’ views of various passages. When these views are weighed, they are found to be unproven speculations based upon an unwillingness to accept the supernatural inspiration of the Bible.

For further study of the critical theories, see Edward J. Young, *An Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1963); or Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago, Moody, 1964); or Merrill F. Unger, *Introductory Guide to the Old Testament* (Grand Rapids: Zondervan, 1951).

If you desire to check some books favoring the source (documentary) analysis of the Old Testament, see James King West, *Introduction to the Old Testament* (New York: Macmillan, 1971), Martin Noth, *Exodus* (Philadelphia: Westminster, 1962); S. R. Driver, *An Introduction to the Literature of the Old Testament* (New York: Meridian, reprinted 1958).

Even though my mind is made up here; and even though it is clear to me that the concept of inspiration of Scripture requires that we accept Moses as the author; there is nothing wrong with considering other options, as they often lead us back to the inescapable conclusion that Moses is the actual author.

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section IV).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Wenstrom provides a good summary of what we do not believe.

Liberal Rejection of Mosaic Authorship (by William Wenstrom)

Liberal scholarship rejects Mosaic authorship. John Hannah writes, “Liberal scholars approach the book in one of three ways.

First, scholars after Julius Wellhausen attempt to isolate the literary origins of the book, assuming three sources over a lengthy time span. This is commonly known as the documentary approach or JEDP theory (but there would be no ‘D’ source in Exodus). (Cf. ‘The Authorship of Gen.’ in the Introduction to Gen.)

Liberal Rejection of Mosaic Authorship (by William Wenstrom)

Second, the form-critical approach attempts to discover in the text small literary units through an understanding of the history behind the forms. In this way these scholars attempt to determine the date of the original writing of the book.

Third, the traditionalist critical school argues for a long, oral transmission of the accounts, though the exact recovery of the accounts is unlikely.

These three approaches are similar in their basic assumptions: Moses probably did not write the book, the exact nature of the events is difficult to determine, and the date of compilation is late.” (Walvoord and Zuck; The Bible Knowledge Commentary, Old Testament, pages 102-103; Victor Books, SP Publications, 1985) To reject Mosaic authorship for the book of Exodus is to deny the inspiration of the Bible since both the Old and New Testaments confirm Mosaic authorship.

There is probably no book in the Bible with a greater affirmation of authorship. Moses is said to have written the material down in the Pentateuch; later Old Testament authors speak of him as the author of the last 4 books of the Pentateuch (including Joshua). Jesus personally confirms Moses’ authorship on several occasions; and writers of the New Testament do as well.

From Wenstrom.org; accessed March 21, 2018 (slightly edited).

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This comes from Apologetics Press, and looks at Moses from the standpoint of the medical and scientific information found in the books which he wrote. The author, like most theologians, believes that Moses wrote the book of Genesis.

Moses, the Author of Exodus, Leviticus, Numbers and Deuteronomy (Kyle Butt)

Scientific Foreknowledge and Medical Acumen of the Bible by Kyle Butt, M.Div.

While it is the case that the Bible does not present itself as a scientific or medical textbook, it is only reasonable that if God truly did inspire the books that compose the Bible, they would be completely accurate in every scientific or medical detail found among their pages. Furthermore, if the omniscient Ruler of the Universe actually did inspire these books, scientific and medical errors that fill the pages of other ancient, non-inspired texts should be entirely absent from the biblical record. Is the Bible infallible when it speaks about scientific fields of discipline, or does it contain the errors that one would expect to find in the writings of fallible men in ancient times?

That the first five books of the Old Testament are a product of Moses is a matter of historical record (Lyons and Staff, 2003). Furthermore, the story of Moses’ education among the Egyptian culture was well understood. In fact, even those Jews who did not convert to Christianity were so familiar with the historic fact that Moses was educated in “all the wisdom of the Egyptians” (Acts 7:22), that Stephen’s statement to that effect went completely undisputed. Moses had been trained under the most advanced Egyptian educational system of his day. With such training, it would have been only natural for Moses to include some of the Egyptian “wisdom” in his writings if he were composing the Pentateuch by using his own prowess and mental faculties.

A look into the medical practices from ancient Egypt and those found in the Pentateuch, however, reveals that Moses did not necessarily rely on “wisdom” of the Egyptians (which, in many cases, consisted of life-threatening malpractice). While some medical practices in the Pentateuch are similar to those found in ancient Egyptian documents, the Pentateuch exhibits a conspicuous absence of those harmful malpractices that plague the writings of the Egyptians. Moses penned the most advanced, flawless medical prescriptions that had ever been recorded. Furthermore, every statement that pertained to the health and medical well-being of the Israelite

Moses, the Author of Exodus, Leviticus, Numbers and Deuteronomy (Kyle Butt)

nation recorded by Moses could theoretically still be implemented and be completely in accord with every fact modern medicine has learned in regard to germ spreading, epidemic disease control, communal sanitation, and a host of other medical and scientific discoveries.

It is the case that the ancient Egyptians were renowned in the ancient world for their progress in the field of medicine. Dr. Massengill noted that “Egypt was the medical center of the ancient world” (1943, p. 13). During the days of in the Medo-Persian Empire, the ancient historian Herodotus recorded that it was king Darius’ practice “to keep in attendance certain Egyptian doctors, who had a reputation for the highest eminence in their profession” (3.129). Thus, while the medical practices of the Bible could be equally compared to those of other ancient cultures and found to be flawlessly superior, comparing them to that of the eminent Egyptian culture should suffice to manifest the Bible’s supernatural superiority in the field.

This articles continues from this point forward, of the scientific evidence for the writings of Moses being divinely inspired, covering topics like prescriptions in the Pentateuch; germs, labor fever, and Biblical sanitation; laws of food consumption; and quarantine.

From <http://www.apologeticspress.org/APContent.aspx?category=13&article=2024> accessed December 19, 2020.

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Title of Exodus

The Title of Exodus (Various Commentators)

Arno Gaebelein: *The word “exodus” means “way out” or “going forth.” The book has been given this Greek name because it relates to the history of the deliverance of the children of Israel from the house of bondage and how they were led forth by the power of God.*²⁰

Barnes: *The name “Exodus” (ἔξοδος exodos), i. e. “the going forth,” assigned to it by the Alexandrian Jews, applies rather to the former portion than to the whole book.*²¹

The Cambridge Bible: *The Book of Exodus derives its name through the Vulg. Exodus from the LXX. ἔξοδος, i.e. the Outgoing or Departure (cf. Heb. 11:22), viz. of the children of Israel from Egypt. By the Jews, in accordance with their practice of calling the books of the Pentateuch after one or more of their opening words, it is known as תּוֹמַתְּ הַלְאָה.*²²

Clarke: *The name by which this book is generally distinguished is borrowed from the Septuagint, in which it is called ἐξοδος, Exodus, the going out or departure; and by the Codex Alexandrinus, ἐξοδος αἰγπτου, the departure from Egypt, because the departure of the Israelites from Egypt is the most remarkable fact mentioned in the whole book.*²³

²⁰ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Exodus Book Commentary.

²¹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Exodus Chapter Commentary (introduction).

²² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Book Commentary (Introduction).

²³ Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, Exodus Book Commentary (Preface).

The Title of Exodus (Various Commentators)

College Press Bible Study: *In the Hebrew Bible it is called Shemoth, meaning names. This is taken from the opening words of the book, We'elleh shemoth, which mean "These are the names."*

College Press Bible Study: *In the Greek Bible (Septuagint, or LXX) it is called Exodos, meaning "going out" or "departure." This word actually appears in the Greek of Exodus 19:1 : "In the third month of the departure (Gr., exodos) of the sons of Israel . . ."* This name applies more accurately to the first half of the book than to the second half.

College Press Bible Study: *The Latin Bible used the title Exodus, a slightly-changed form of the Greek title. In our English Bibles we have used the Latin title.*²⁴

Dr. Thomas Constable: *The Hebrew title of this book (we'elleh shemot) originated from the ancient practice of naming a Bible book after its first word or words. "Now these are the names of" is the translation of the first two Hebrew words.*

Dr. Thomas Constable continues: *The English title "Exodus" is a transliteration of the Greek word exodos from the Septuagint translation meaning "exit," "way out," or "departure." The Septuagint translators gave the book this title because of the major event in it, namely, the Israelites' departure from Egypt.*²⁵

Treasury of Scriptural Knowledge: *The title of this Book is derived from the Septuagint; in which it is called ΕΞΟΔΟΣ, "Exodus;" or, as it is in the Codex Alexandrinus, ΕΞΟΔΟΣ ΑΙΓΥΠΤΟΥ, "the Exodus or departure from Egypt;" but it is called in Hebrew Bibles ואלה שמות, We'elleh Shemoth, "these are the names," or merely, שמות, Shemoth, "names," from the words with which it commences.*²⁶

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The Titles of the book of Exodus:

Jeremy Thomas: *The Hebrew name of the book follows the traditional Jewish method of naming the book after the first words. Thus, the Hebrew name is we'elleh shemot, "now these are the names of" (Exod 1:1). When the Hebrew people returned from exile in Babylon the majority had lost use of the Hebrew language. As a result, the Hebrew Scriptures were translated into Greek. Tradition says 72 men in separate cubicles made the translation resulting in the Septuagint (LXX). Although the titles are not inspired the translators gave this book the title 'Exodus' meaning "to go out" "to exit" "to depart" because the mass exodus of Israel from Egypt is the main event in the book. The word 'Exodus' comes from the Greek Translation of the Hebrew yatsa, which is found in Exodus 19:1.*²⁷

Ex. 19:1 **On the third new moon after the people of Israel had gone out [yâtsâ' (יָצָא)] of the land of Egypt, on that day they came into the wilderness of Sinai.**

When the Jews were removed from the land in 572 B.C., a generation of them grew up not knowing Hebrew; they spoke Greek instead. So, at some point, it was appropriate to translate the Old Testament into Greek (this is called the Septuagint or the LXX²⁸). Tradition has it that 72 translated the Hebrew Old Testament into Greek (this would have taken place between the testaments). This same word in the Greek LXX is ἔξοδος or *Exodus*.

²⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section III).

²⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Exodus Book Commentary

²⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Exodus Book comments.

²⁷ From [Fredericksburg Bible Church](#) accessed April 11, 2018.

²⁸ LXX means 70, after the approximate number of translators.

This word *exodus* actually only occurs 3 times in the Bible and only in the New Testament, because it is a Greek word (most of the Old Testament is written in Hebrew; the New Testament is written in Koine Greek). *Exodus* is only found once only in the way that we understand it in Heb. 11:22, where it means *departure*. *Exodos* (ἐξοδος) [pronounced *EX-ohd-oss*], means, 1) *exit, i.e. departure; a going forth* 2) *the close of one's career, one's final fate;* 3) *departure from life, decease*. Strong's #1841. Quite obviously, we have simply transliterated the word. It is also found in Luke 9:31 2Peter 1:15, where it is translated *decrease*. However, this word does occur 55 times in the Greek Old Testament (but only twice in the book of Exodus—19:1 23:16).

Moses (by Wenstrom)

The Old Testament tells us that Moses was 80 just prior to the Exodus (Exodus 7:7) and was 120 at his death (Deuteronomy 34:7). His death was in 1406 B.C. because it was at the very end of the wilderness period. Therefore, his birth date was 1526 B.C. His birth was in the very year of the death of Amenhotep I.

Like Abraham, Moses was a man of great faith and this he declared openly several times in his life. In fact, Moses is listed in God's Hall of Fame of Faith Hebrews 11.

Hebrews 11:24–29 *By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen. By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them. By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned. (NASB95)*

The life of Moses is divided into three equal portions of forty years each (Acts 7:23,30,36): (1) Life in Egypt: Moses' birth, adoption into the home of Pharaoh, and the avenging of his countrymen. (2) Exile in Midian (Arabia): Middle years of Moses' life where he was married, called by God to service, and culminating in his return to Egypt as a prophet of God. (3) In the Wilderness as Leader of Israel: Leader of the nation of Israel involving his leading the Exodus, the journey to Sinai, receiving the Law at Sinai culminating in his death. Stephen gives a brief summary of Moses' life in Act 7.

Moses was a genius in several areas: (1) Music: Ex.15; Deut. 32 (2) Literary: Wrote the Pentateuch (3) Administrative: Led 2 million Jews for 40 years (4) Military: He delivered the Egyptian 18th Dynasty from the famous Ethiopian invasion after 3 regular armies had been wiped out. (Josephus' Antiquities of the Jews Chapter 10, paragraph 1) (5) Architectural: He built the "treasure" cities of Egypt.

No other Old Testament figure can compare with Moses. He is called in Scripture the "servant of the Lord" (Nm. 12:7-8; Deut. 34:5; Josh. 1:1) and he alone spoke "face to face" with the Lord. Therefore, he is the first and greatest of the prophets because of this fact (Ex. 33:7-23; Nm. 12:7-8; Deut. 34:5; Josh. 1:1). Moses was the great lawgiver and in fact, the Jews called the Law given to them by God as "the law of Moses" (1 K. 2:3; Neh. 8:1; Mal. 4:4). He was a man zealous for the Lord (Nm. 16-17) and was described as the "meekest man on earth" (Nm. 12:3). He interceded on Israel's behalf when it sins, and on more than one occasion risking his own election for the sake of the people (Ex. 32:32; Nm. 11:10-15).

Moses was born during eighteenth dynasty of Egypt during the reign of Amenhotep I. Amosis found the eighteenth dynasty of Egypt. He expelled the Hyksos, whose name according to recent scholarship means, "rulers of foreign lands," rather than "shepherd kings." The Hyksos were not Egyptian and their traditions, customs and lifestyle were as different from those of the Egyptians as their names. The Hyksos domination of Egypt falls in the period between the death of Joseph and the birth of Moses.

Moses (by Wenstrom)

Joseph did not live during the reign of the Hyksos kings but rather during the reign of Egyptian kings. This is indicated by the fact that Joseph shaved himself before presenting himself to Sesostris II following his release from prison. If Joseph shaved his beard before appearing before a Hyksos king, it would have been an insult. The Egyptians shaved themselves and did not have beards. Also indicating that Joseph did not live during the reign of Hyksos kings is that Genesis 43:32 tells us that Joseph segregated his brothers apart from the Egyptians because “Egyptians did not eat with Hebrews.” Joseph’s imprisonment occurred during the 12th Dynasty of Egypt during the reign of Sesostris II (1897-1878 B.C.).

Following Joseph’s death, the Hebrew-Hyksos relationship was amicable because they honored the memory of Joseph who was of course, a Hebrew. Amosis defeated the Hyksos and his successor Amenhotep I did not sympathize with Joseph’s countrymen the Hebrews since his predecessor had just defeated the Hyksos. Amenhotep I instituted repressive policies against the Hebrews out of fear that they would overrun the country because the population of the Hebrews had exploded while in Egypt. He instituted slave labor among the Hebrews to accomplish his building projects and eventually resorted to genocide requiring the slaughter of all newly born Hebrew males (Exodus 1:15-16), of which Moses was one.

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Basic Summaries of Exodus

This section is for those who want a bird’s eye view of Exodus, without much detail; but with a good overview.

The overall view of Exodus:

There are two sections in Exodus: the historical progression of events in Exodus 1:1–15:21; followed by the giving of the Law and the system of laws for the people of Abraham (Exodus 15:22–40:38). The first half is narrative interspersed here and there with the words of God; and the second half are the words of God interspersed with a little narrative. So that there is no misunderstanding, all of the book of Exodus is the Word of God. By *words of God*, I am referring to God actually speaking to Moses, and Moses recording those words verbatim.

Each section can be divided into many subsections.

Although the power of God was on display in the book of Genesis, it was not on the level of the miracles found in the book of Exodus. The miracles of Exodus had to be more than of the parlor tricks by magicians designed to perplex a audience of a few hundred or a few thousand. The miracles of the Exodus had to convince an entire people to leave the place of their birth and to follow Moses to a place where they had never been. These miracles also had to be seen by all the Egyptians—allowing them to make a clear choice for or against the God of Israel. These miracles needed to be overwhelming in their size and scope.

One thing which we learn from this book is, miracles are not overwhelming enough to overturn a person’s volition which is stuck in negative. All of the Egyptians and all of the sons of Jacob saw these miracles. A majority of the Egyptians resisted them and did not follow the sons of Israel out of Egypt.

The miracles done by the hand of Moses were much different than the miracles done by the hand of Elijah or those done by our Lord in His earthly incarnation. Moses’ audience was an entire nation of two separate peoples. God, Who is fair, had to make certain that everyone in Egypt could make an informed choice—to stand with Moses (and the God of the Hebrews) or stand against him. In that way, do you see how he is a type of Christ? So the miracles of Moses had to affect everyone; everyone had to be able to experience them or, at the very least, see or hear about them.

When God does miracles in Scripture (some of which are in accordance with the laws of nature to some degree and some which are not), they are always appropriate to the audience that the miracles are for. This is true for all signs and miracles found in all the books of the Bible. God's appeal by miracles to Moses out in the Midian wilderness are much different from God's appeal to Egypt and Israel through the hand of Moses. Moses could appreciate the burning bush; he could appreciate his hand being made leprous; but these signs would not be appropriate to an audience of 2 million Israelites and however many million Egyptians. Moses never stands before all Israel and says, "Okay, now, watch my hand..."

Moses will live for a 120 years, and his life is divided into 3 time periods. From 1–40, he lives in Egypt and is raised up to become Pharaoh. From ages 40–80, he lives in Midian, in hiding because of the crime he commits. From ages 80–120, he will lead the children of Israel out of Egypt and to the Land of Promise. He will not enter the Land of Promise himself at any time (although he will be east of the Jordan River).

Exodus 1 provides a bridge between Gen. 50 and the book of Exodus. We jump forward in time about 320 years. For someone to write Exodus 1, they must be familiar with Genesis, otherwise, why try to write a bridge from there to the life of Moses?

Short Summaries of the Book of Exodus (Various Commentators)

Wenstrom: *Exodus describes not only God's great deliverance of Israel from bondage in Egypt but also God establishing a covenant with them at Sinai. He not only gives them a law to follow but also institutes a sacrificial system, which not only provided a means to enter His presence but also taught Israel about His character and nature.*

Wenstrom continues: *This book records the nation building a tabernacle in obedience to God's instructions, which was designed as a place for Israel to meet God and to demonstrate that He was present with the nation. Lastly, Exodus describes the great failure of Israel despite the great privilege that God had given the nation. The nation learns not only of God's holiness but also His love and grace in the face of such failure.*²⁹

The Cambridge Bible: *Exodus is a striking and fascinating book. It sets before us, as the Hebrews of later ages told it, and in the vivid, picturesque style which their best historians could always command, the story of the deliverance from Egypt: it exhibits some of their most characteristic laws and institutions, ceremonial observances, and religious ideals, in different stages of their growth; the writers in it, one and all, are manifestly men filled and moved by the Spirit of God; and it possesses a deep and abiding spiritual value.*³⁰

Durham: *With Yahweh's Presence promised, then demonstrated, then given to Israel in theophany at Sinai, the first half of Exodus ends. The second half of the book is preoccupied with response to that Presence, in life, in covenant, in worship, and even in disobedience. The largest part of that second half has to do with the communication to Israel of the reality of that Presence, through a series of set-apart places, set-apart objects and set-apart acts, all of them intimately connected, in one way or another, with Yahweh's Presence.*³¹

²⁹ From www.wenstrom.org/ accessed July 15, 2017.

³⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Book Commentary (Preface).

³¹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Exodus Book Commentary. Constable cites Durham, p. 501.

Short Summaries of the Book of Exodus (Various Commentators)

Dr. Peter Pett: *The Book of Exodus contains the remarkable story of how God raised up a man, Moses, and used him to deliver His people out of slavery in Egypt and how they began the journey that took them to the land promised by Him to their ancestors. It then reveals how God made a unique covenant with them at Sinai, and established them as His chosen people, with His earthly Dwellingplace among them.*³²

Keil and Delitzsch: *this book, which may be divided accordingly into two distinct parts. In the first part, Exodus 1–15:21, we have seven sections, describing (1) the preparation for the saving work of God, through the multiplication of Israel into a great people and their oppression in Egypt (Exodus 1), and through the birth and preservation of their liberator (Exodus 2); (2) the call and training of Moses to be the deliverer and leader of Israel (Exodus 3 and 4); (3) the mission of Moses to Pharaoh (Exodus 5-7:7); (4) the negotiations between Moses and Pharaoh concerning the emancipation of Israel, which were carried on both in words and deeds or miraculous signs (Exodus 7:8-11); (5) the consecration of Israel as the covenant nation through the institution of the feast of Passover; (6) the exodus of Israel effected through the slaying of the first-born of the Egyptians (Exodus 12-13:16); and (7) the passage of Israel through the Red Sea, and destruction of Pharaoh and his host, with Israel's song of triumph at its deliverance (Exodus 13:17-15:21).*

Keil and Delitzsch continue: *In the second part, Exodus 15:22-40:38, we have also seven sections, describing the adoption of Israel as the people of God; viz., (1) the march of Israel from the Red Sea to the mountain of God (Exodus 15:22-17:7); (2) the attitude of the heathen towards Israel, as seen in the hostility of Amalek, and the friendly visit of Jethro the Midianite at Horeb (Exodus 17:8-18:27); (3) the establishment of the covenant at Sinai through the election of Israel as the people of Jehovah's possession, the promulgation of the fundamental law and of the fundamental ordinances of the Israelitish commonwealth, and the solemn conclusion of the covenant itself (Exodus 19-24:11); (4) the divine directions with regard to the erection and arrangement of the dwelling-place of Jehovah in Israel (Exodus 24:12-31:18); (5) the rebellion of the Israelites and their renewed acceptance on the part of God (Exodus 32-34); (6) the building of the tabernacle and preparation of holy things for the worship of God (Exodus 35-39); and (7) the setting up of the tabernacle and its solemn consecration (Exodus 40).*

Keil and Delitzsch continue: *These different sections are not marked off, it is true, like the ten parts of Genesis, by special headings, because the account simply follows the historical succession of the events described; but they may be distinguished with perfect ease, through the internal grouping and arrangement of the historical materials. The song of Moses at the Red Sea (15:1-21) formed most unmistakeably the close of the first stage of the history, which commenced with the call of Moses, and for which the way was prepared, not only by the enslaving of Israel on the part of the Pharaohs, in the hope of destroying its national and religious independence, but also by the rescue and education of Moses, and by his eventful life.*³³

Dr. Peter Pett: *Genesis has explained the origin of the people who went down into Egypt, and the promises that they had received from God. Exodus continues the story. Genesis begins with one man. Exodus begins with seventy men, a number signifying divine perfection intensified. But while Exodus 1 covers centuries of history during which Israel develop and then face oppression, and Exodus 2 the life of Moses up to the burning bush, (said to be 'eighty years' - 7:7), the remainder of Exodus covers the two years that complete and follow Moses life in Midian during which he inflicts under God's hand the ten plagues on Egypt, leads the people out to safety, establishes the covenant of Mount Sinai and erects the Dwellingplace of Yahweh.*³⁴

The Scofield Bible:

1. Israel in Egypt (Exodus 1 - 15.).
2. From the Red Sea to Sinai (Exodus 16 - 18.).
3. Israel at Sinai (Exodus 19 - 40.).³⁵

³² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus Book Commentary.

³³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Exodus Book Commentary (slightly edited).

³⁴ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus Book Commentary.

³⁵ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Exodus Book Commentary. .

Short Summaries of the Book of Exodus (Various Commentators)

Whedon: *The Book of Exodus is a record of the deliverance of the Israelites from Egyptian bondage, of their journey to Sinai, and of the covenant and legislation given at that sacred mountain.*³⁶

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³⁶ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Exodus Book Commentary.

The Book of Exodus—a Visual Summary (a graphic); from [Bethel Seminary](#); accessed January 12, 2021.

"AND THESE ARE THE NAMES"

EXODUS

REDEMPTION

LIVING WITH THE GOD WHO IS PRESENT

KEY vs. 15:1b-2; 19:4-6
c. 1445-1425 -SINAI

1. REDEMPTION 1-18

2. REVELATION 19-24

3. REVERENCE 25-40

BONDAGE



BURNING BUSH



TORAH
"INSTRUCTIONS"

TEACHINGS 1-4
Attitude toward God

TEACHINGS 5-10
Attitude toward humanity

YAHWEH
"TABERNACLES"
AMONG
HIS PEOPLE



TENT OF MEETING

PLACE FOR ATONEMENT
& CLEANSING



PASSOVER



EXODUS

PROMISE - 2:24; 6:5
GOD REMEMBERS

MOSTLY "TOP-LINE" BLESSINGS:
NATION ESTABLISHED
PEOPLE BLESSED

"BOTTOM-LINE" BLESSING:
MIDIANITES

God's Righteous Expectations

TORAH CANNOT SAVE

TORAH REFLECTS
GOD'S CHARACTER

TORAH TEACHES
RIGHT RELATIONSHIPS

TORAH REVEALS SIN

PRIESTHOOD:



- REPRESENT PEOPLE TO GOD
- TEACH TORAH TO PEOPLE
- SEEK YAHWEH'S WILL FOR THE NATION

Exodus by Location

Chapters	Location
Exodus 1:1–12:36	Egypt
	Midian
Exodus 12:37–18:27	On route to Sinai
Exodus 19–40	Sinai

Hamilton; from Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Gen. 11:27-50:26 (slightly edited).

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[Charts, Graphics and Short Doctrines](#)

Charts from Exploring Exodus by Wilbur Fields (which is equivalent to the College Press Bible Study). Taken from <http://icotb.org/resources/Exodus.pdf> accessed July 13, 2017. I should point out that there is nothing magic about these chapters or how they match up, as the chapters were added long after the fact. I have cleaned up the table to make it more readable and edited slightly it as well.

God's Man	Plagues	Pathway	Covenant	Tabernacle Instructions	Golden Calf	Tabernacle Construction
- 1 - Need for God's man	- 7 - The conflict begins! Plague 1	- 13 - Demands and direction for the redeemed	- 19 - Preparations to receive God's covenant	- 25 - Tabernacle Instructions (Ark, table, lampstand)	- 32 - Rupture of covenant	- 35 - Offerings and workmen
- 2 - Preparation of God's man	- 8 - Plagues 2, 3 & 4	- 14 - Baptized unto Moses	 - 20 - The Ten Commandments	- 26 - Enclosures (curtains, boards, bars, veil, screen)	- 33 - God and Israel at odds	- 36 - Things enclosed
 - 3 - Call of God's man	- 9 - Plagues 5, 6 & 7	- 15 - From song to bitterness	- 21 - God's covenant ordinances	- 27 - Altar and court	- 34 - Renewal of covenant	- 37 - Inside furniture
- 4 - Hesitancy of God's man	- 10 - Plagues 8 & 9	- 16 - Bread from heaven	- 22 - God's covenant ordinances	- 28 & 29 - Priest's garments and consecration		- 38 - Outside furniture; total cost
- 5 - Resistance to God's man	- 11 - The last warning!	- 17 - Two tests: water and war	- 23 - God's covenant ordinances	- 30 - Incense, etc.		- 39 - Priests' garments, finished work presented
- 6 - Strengthening of God's man	- 12 - Plague 10 over and out	- 18 - Jethro and judges	- 24 - Covenant ratified	- 31 - Craftsmen, Sabbath		- 40 - All set up; glory of God

The Burning Bush (a graphic); from [Three Minute Bible Study](#); accessed January 17, 2018.
 The Ten Commandments (a graphic); from [My Jewish Learning](#); accessed January 17, 2018.
 Aaron in High Priest Garments (a graphic); from [A Scrapbook of Me](#) (in which there are many aspects of the High Priest's garment illustrated); accessed January 17, 2018.

This is such a short and basic outline, that it is rightly placed here, with the Basic Summaries of Exodus.

Basic Outline Based on Locations (from College Press Bible Study)

We can outline the book of Exodus according to the **places** where the events occurred.

- I. ISRAEL IN EGYPT; Chs. 1–13 (Ex. 1:1 to Ex. 13:16)
 1. Population growth and bondage; Ch. 1.
 2. Preparation of Moses; Chs. 2-6.
 3. Plagues; Chs. 7-11.
 4. Passover and departure; Chs. 12-13.
- II. ISRAEL FROM EGYPT TO SINAI; Chs. 13–18 (Ex. 13:17 to Ex. 18:27).
 1. Deliverance at the Red Sea; (Ex. 13:17 to Ex. 15:21).
 2. Journey to Sinai; (Ex. 15:22 – Ch. 17).
 3. Visit of Jethro; Ch. 18.
- III. ISRAEL AT SINAI; Chs. 19-40.
 1. Law (covenant) given; Chs. 19-24.
 2. Tabernacle instructions; Chs. 25-31.
 3. Rebellion and renewal (golden calf); Chs. 32-34.
 4. Tabernacle construction; Chs. 35-40.

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section III).

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[Charts, Graphics and Short Doctrines](#)

We can outline Exodus according to the **experiences** shared by God's people Israel. Exodus itself emphasizes the theme of God's doings with His **people**. (Note Ex. 3:7; Ex. 5:1; Ex. 6:7; Ex. 7:4; Ex. 15:13; Ex. 19:5–6.)

Basic Outline Based on Experiences of the People (from College Press Bible Study)

- I. God's people delivered; Chs. 1–13 (Ex. 1:1 to Ex. 13:16)
- II. God's people led; Chs. 13–18 (Ex. 13:17 to Ex. 18:27)
- III. God's people made a covenant nation; Chs. 19-24.
- IV. God's people receive tabernacle instructions; Chs. 25-31.
- V. God's people sin (golden calf); Chs. 32-34.
- VI. God's people construct the tabernacle; Chs. 35-40.

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section III).

[Chapter Outline](#)

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This is my own outline from several decades ago. I need to redo and complete it.

Basic Outline of the Book of Exodus

- I. Prelude to the Exodus
 - A. Historical introduction Ex. 1
 - B. Moses early life and training Ex. 2
 - C. The calling of Moses Ex 3-4:19
 - D. Moses travels back to Egypt and meets his people, the Jews, and his brother, Aaron. Ex. 4:20–31
 - E. Moses before the Pharaoh Ex. 5-
- II. The exodus out of Egypt
- III. Beginning of the desert wandering

Exodus could be divided up by location as well: [1] Ex. 1:1 to Ex. 12:36, in Egypt; [2] Ex. 12:37 to Ex. 18:27, to Sinai; [3] Ex. 19:1 to Ex. 40:38, at Sinai.³⁷

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Dr. Peter Pett's Sevenfold Division of Exodus

The book is composed on a sevenfold structure:

- 1). The condition of Israel and preparation of Moses ready for Yahweh's assault on Egypt because of the enslaving of His people (Exodus 1-4).
- 2). Their covenant God acts powerfully to deliver Israel from Egypt (Exodus 5-12).
- 3). The journey of His redeemed people to Mount Sinai (Exodus 12-18).
- 4). The giving of the covenant (Exodus 19-24).
- 5). Moses' period in Mount Sinai while the people wait below, during which he is given instruction concerning the Tabernacle and the Priesthood (Exodus 25-31).
- 6). The breaking of the new covenant and its renewal (Exodus 32-34).
- 7). The setting up of the Tabernacle (mishkan - Dwellingplace) and its commissioning by the descent of the glory of Yahweh (Exodus 35-40).

We have here a series of contrasts. In (1) the people are enslaved under Pharaoh, in (7) they are established as Yahweh's people under Yahweh. In (2) Yahweh powerfully delivers His people revealing His faithfulness, in (6) His people fail in their response and reveal their faithlessness. In (3) we have progress towards the making of the covenant by Yahweh with His people in which first foundations are laid down, and in (5) we have the means provided by which they can maintain their covenant relationship with Yahweh. In (4), central to all, is the Covenant itself.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus Book Commentary.

[Chapter Outline](#)

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More significant than short summaries, is the importance of the book of Exodus. Several state this with a brief sentence or two.

The Importance of the Book of Exodus (Various Commentators)

J. H. Hertz: *Nearly all the foundations of which JEWISH life is built—the Ten Commandments, the historic festivals, the leading principles of civil law—are contained in the book of Exodus.*³⁸

College Press Bible Study: *The importance of Exodus is not confined to the Jews alone. CHRISTIANS recognize the events in Exodus as having been written "by way of example" for our learning (1Cor. 10:11). The bondage in Egypt illustrates our former bondage in sin. Moses is like unto Jesus Christ in many respects (Deut. 18:15; Acts 3:22; Acts 7:37). Israel's deliverance across the Red Sea was a "baptism unto Moses" and illustrates our "baptism into Christ" (1Cor. 10:2; Gal. 3:27). Israel's failures in their wilderness journey were recorded that we might not fall into the same example of disobedience (Heb. 4:11). The tabernacle, which is so prominent in Exodus 25–40, was a "figure for the time present" (Heb. 9:9).*³⁹

³⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Genesis 11:27-50:26.

³⁸ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section I). They cite J. H. Hertz, *The Pentateuch and Haftorahs* (London: Soncino, 1969), p. 205.

³⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section I).

The Importance of the Book of Exodus (Various Commentators)

Let me insert here that, what happens in Exodus is a picture of our lives as believers; but it is *not* typical in the same way that Moses is typical of Jesus Christ

College Press Bible Study: *The greatness of Exodus radiates benefits and life-changing truth to all humankind. From no other book have men learned so much of the character and work of the LORD God, a "God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; . . . and that will by no means clear the guilty" (Exodus 34:6-7). From no other book has mankind learned laws more beneficial, comprehensive, and succinct than the ten commandments in Exodus.*⁴⁰

College Press Bible Study: *The theme of redemption sums up much of the history and message of the book of Exodus. Numerous authors (e.g., Pink, Van Dooren) have felt that this term was a good one to express the theme of the book.*

Kaiser: *Exodus contains some of the richest, foundational theology of all the books in the OT. Preeminently, it lays the foundations for a theology of God's revelation of his person, his redemption, his law, and his worship. It also initiates the great institution of the priesthood and the role of the prophet and formalizes the covenant relationship between God and his people.*⁴¹

Chapter Outline

Charts, Graphics and Short Doctrines

The life of the believer is presented in the Passover and in the walking out into the Sea of Reeds (probably the Red Sea). The person is saved in the Passover, but when he gets up and walks, at Moses' command, to the border of Egypt, and steps into the Sea of Reeds, along the path God made for him, he is living the spiritual life. He trusts in God, he knows where God wants him to go, and that is where he goes.

The Message of the Book of Exodus (Various Commentators)

Dr. Thomas Constable: *The major message of this book is that Yahweh is the sovereign God who provides deliverance for people from the slavery in which they find themselves. Moses revealed God's methods of providing salvation in Exodus.*

Dr. Thomas Constable continues: *His method of dealing with the whole human race was to create a pattern in the nation of Israel of how glorious it can be to live under the government of Yahweh. His method of dealing with Israel was by revealing Himself in power and glory. God intended this revelation to produce the double reaction of obedience (horizontally) and worship (vertically) in the Israelites. God's method of dealing with individuals was by providing opportunities to obey and experience blessing or to disobey and experience chastisement.*

Dr. Thomas Constable continues: *God's grace in choosing Israel and blessing her with deliverance, adoption, and His abiding presence stands out clearly in Exodus, especially in view of Israel's ingratitude and rebelliousness.*⁴²

⁴⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section I).

⁴¹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Exodus Book Commentary. Constable cites Kaiser, "Exodus," p. 292.

⁴² Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Exodus Book Commentary.

The Message of the Book of Exodus (Various Commentators)

Jeremy Thomas: *Exodus has two basic purposes. The first purpose of Exodus is to trace the momentous deliverance of Israel from the oppressive satanic forces of Egypt (Exod 1:8-15:21). The Exodus is the single most significant theological and historical event in the entire OT.*⁴³

Merrill F. Unger: *Whereas Genesis is the book of beginnings, Exodus is the book of redemption.*⁴⁴

Wenstrom: *The central theme of the book of Exodus is the Lord's miraculous deliverance of the Israelites from Egyptian bondage. By this deliverance, God revealed that He is immanent meaning that He is intimately concerned about the affairs of mankind and His people. The Exodus of Israel demonstrated God's omnipotence (6:1; 9:13-16) and His great compassion for the descendants of Abraham, Isaac and Jacob (15:13).*

Wenstrom continues: *The book of Exodus continues the story that began in Genesis, which records God calling Abraham and establishing a covenant with him which was reconfirmed to his son Isaac and his son Jacob, which promises that a great nation would come from them. The nation of Israel was founded upon the promises to these patriarchs. Thus, Exodus presents the fulfillment of the promise to make a great nation from these men.*

Wenstrom continues: *The book of Exodus records the Lord establishing a covenant with the nation of Israel while under Moses, which is called the "Mosaic Covenant." The Abrahamic covenant was unconditional whereas the Mosaic Covenant was not but rather was conditional. This covenant, which is also called the "Mosaic Law" reveals God's holiness and righteousness and justice as well as His grace and love.*

Wenstrom concludes: *Exodus also records the Lord giving instructions to Israel to build a tabernacle in which to meet and worship Him. This tabernacle also emphasized God's holiness, righteousness and justice as well as His grace and love. The Lord also instituted sacrifices which would serve to teach Israel about His holiness, righteousness, justice, love and grace. The central figure in the book of Exodus is of course Moses. He acts as a mediator between a holy God and a sinful people delivered the grace of this holy God. He serves as a type of Christ (1 Timothy 2:5; Hebrews 9:15).*⁴⁵

Scofield: *Broadly, the book [of Exodus] teaches that redemption is essential to any relationship with a holy God; and that even a redeemed people cannot have fellowship with Him unless constantly cleaned of defilement.*

Scofield continues: *In Exodus, God (Who had previously only interacted with the Israelitish people only through His covenant with Abraham) brings them to Himself nationally through redemption, puts them under the Mosaic Covenant, and dwells among them in the cloud of glory. Galatians explains the relation of the law to the Abrahamic Covenant. In the Commandments God taught Israel His just demands. Experience under the Commandments convicted Israel of sin; and the provision of priesthood and sacrifice (filled with precious types of Christ) gave a guilty people a way of forgiveness, cleansing, restoration to fellowship, and worship.*⁴⁶

Whedon: *We have (1) an account of the Bondage of Israel, and its intense persistence in spite of all the plagues which smote the land, because of the king's refusal to let the people go. Chaps. 1–11. This is followed (2) by an account of the Redemption of Israel, as typified by the passover, realized in the journey out of Egypt, and celebrated in Moses's triumphal song, (chaps. 12–15:21;) and (3) the Consecration of Israel, by means of the various events and discipline recorded in Ex. 15:22–27.*

Whedon continues: *[O]ne may recognize the two simple divisions of (1) the Exodus out of Egypt, (chaps. 1-18,) and (2) the Legislation at Sinai, (19-40).*⁴⁷

⁴³ From the [Fredericksburg Bible Church](#); an rtf document (so it will open in Word or WP); accessed July 14, 2017.

⁴⁴ From the [Fredericksburg Bible Church](#); an rtf document (so it will open in Word or WP); accessed July 14, 2017.

⁴⁵ From www.wenstrom.org/ accessed July 15, 2017.

⁴⁶ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Exodus Book Commentary (edited).

⁴⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Exodus Book Commentary.

Chapter Outline

Charts, Maps and Short Doctrines

The book of Exodus consists of direct quotations from God (which includes guidance, theology, religious and criminal law); narrative; and history. A song of Moses (and one by Muriel) is included.

Herbert M. Wolf: *Like Genesis, Exodus contains a mixture of literary genres, including narrative, poetry, legal, and cultic.*⁴⁸

Outlines and Synopses

Outline of Exodus (from Spokane Bible Church)

- I. **Moses' Preparation, 1-6**
 - Chapter 1 – New Pharaoh and Midwives
 - Chapter 2 – Moses Born, Taught, Midian
 - Chapter 3 – Burning Bush Revelation
 - Chapter 4 – Staff, Hand, Blood, Egypt
 - Chapter 5 – Make More Bricks
 - Chapter 6 – Moses, Tell Pharaoh
- II. **Plagues and Exodus, 7-18**
 - Chapter 7 – Staff, Serpents, Nile Blood
 - Chapter 8 – Frogs, Lice, Flies
 - Chapter 9 – Disease, Boils, Hail
 - Chapter 10 – Locust, Darkness
 - Chapter 11 – Predicts Death
 - Chapter 12 – Passover, Death, Exodus
- III. **Plagues and Exodus, 7-18**
 - Chapter 13 – Sanctify Firstborn
 - Chapter 14 – Red Sea Deliverance
 - Chapter 15 – Moses' Song, Bitter Water
 - Chapter 16 – Manna and Quail
 - Chapter 17 – Rephidum, No Water, Amelek
 - Chapter 18 – Jethro Advises Moses
- IV. **Priest Nation and the Law, 19-24**
 - Chapter 19 – Mt. Sinai, Holy Priest Nation
 - Chapter 20 – Ten Commandments
 - Chapter 21 – Slaves, Personal Injury
 - Chapter 22 – Laws, Restitution, Loans
 - Chapter 23 – Justice, Sabbaths, Conquest
 - Chapter 24 – Book of the Covenant, Stone Tablets
- V. **Tabernacle, 25-40**
 - Chapter 25 – Tabernacle
 - Chapter 26 – Tabernacle
 - Chapter 27 – Tabernacle

⁴⁸ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Exodus Book Commentary

Outline of Exodus (from Spokane Bible Church)

Chapter 28 – Priest Uniform
 Chapter 29 – Consecrate Tabernacle and Priests
 Chapter 30 – Altar, Money, Laver, Oil, Incense
 Chapter 31 – Builders, Sabbath, Tablets
 Chapter 32 – Golden Calf
 Chapter 33 – Moses Face to Face with the Lord
 Chapter 34 – Ten Commandments and Shining Face
 Chapter 35 – Freewill Offerings for Tabernacle
 Chapter 36 – Excess Offerings, Curtains, Boards, Veil
 Chapter 37 – Mercy Seat, Table, Lampstand, Altar
 Chapter 38 – Brass Altar, Laver, Court
 Chapter 39 – Priests Clothes, Inspection Passed
 Chapter 40 – Set Up and Anoint Tabernacle. Lord's Glory

From <http://www.spokanebiblechurch.com/books/exodus> accessed March 21, 2018.

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Each Chapter of Exodus as a Tweet (from Bible Summary.info)

Ex1: The Israelites prospered in Egypt, but a new king arose and forced them into hard labour. He commanded that their baby boys be killed.

Ex2: Pharaoh's daughter found a Hebrew baby by the river. She named him Moses. When he grew up, Moses killed an Egyptian and fled to Midian.

Ex3: Moses saw a burning bush. God told him to lead the Israelites out of Egypt. Moses asked God his name and God said, "I am who I am."

Ex4: The LORD gave Moses signs so that the people would listen. Moses was afraid, so the LORD sent his brother Aaron to speak for him.

Ex5: Moses and Aaron told Pharaoh to let the Israelites go into the desert to worship. Pharaoh refused and increased their workload instead.

Ex6: The LORD told Moses that he would lead the Israelites out of Egypt to the promised land. Aaron and Moses were from the tribe of Levi.

Ex7: Moses and Aaron went to Pharaoh. Aaron's staff became a snake, then the LORD turned the Nile to blood, but Pharaoh wouldn't listen.

Ex8: The LORD sent a plague of frogs on Egypt. Pharaoh begged for relief but then hardened his heart. The LORD sent gnats and then flies.

Ex9: The LORD sent a plague on the livestock of Egypt, then boils and then hail. Pharaoh begged for relief but then his heart was hardened.

Ex10: The LORD sent a plague of locusts. Pharaoh begged for relief but then his heart was hardened. The LORD sent darkness for three days.

Ex11: The LORD said that he would send one more plague, and then Pharaoh would let the Israelites go: all the firstborn Egyptians would die.

Ex12: The LORD told the Israelites to take Passover. That night all the firstborn Egyptians were killed. Pharaoh told the Israelites to go.

Ex13: The LORD told the Israelites to consecrate their firstborns to him. He guided them as a pillar of cloud by day and of fire by night.

Ex14: Pharaoh's army caught the Israelites by the sea. The LORD parted the waters and the Israelites crossed. The Egyptian army was drowned.

Ex15: The Israelites sang: "I will sing to the LORD, for he has triumphed; horse and rider he has thrown into the sea." They camped at Elim.

Ex16: The Israelites grumbled to Moses that they had no food, so each day the LORD provided quails and manna. They rested on the sabbath.

Ex17: The LORD told Moses to strike a rock to provide water. Amalek attacked Israel, but as Moses held up his arms Joshua's army prevailed.

Ex18: Moses' father-in-law Jethro came and offered sacrifices to God. He suggested that Moses appoint leaders to help him judge the people.

Ex19: The Israelites camped near the mountain in Sinai. The LORD spoke to Moses on the mountain and made his covenant with Israel.

Ex20: I am the LORD your God. Honour the LORD above everything. Keep the Sabbath. Honour your parents. Don't do wrong to your neighbors.

Ex21: If you buy a Hebrew slave he shall go free in the seventh year. Whoever kills shall be put to death. Whoever injures shall compensate.

Ex22: Whoever steals shall make restitution. If a man sleeps with a virgin he shall marry her. You shall not oppress strangers or the poor.

Ex23: You shall not pervert justice. Each year you shall hold feasts. My angel will lead you and I will drive your enemies from the land.

Ex24: The people said, "All that the LORD has spoken we will do", and they offered sacrifices. The LORD told Moses to stay on the mountain.

Ex25: Tell the Israelites to make a sanctuary for me. Make an ark with a mercy seat and two cherubim. Make a table. Then make a lampstand.

Ex26: Make a tabernacle of fine linen. Make curtains of goats' hair to cover the tabernacle. Make boards of acacia wood and a linen veil.

Ex27: Make an altar of acacia wood with bronze utensils. Make a court for the tabernacle of fine linen hangings and bronze pillars.

Ex28: Set apart Aaron and his sons to minister as priests. Make a breastplate, an ephod, a robe, a tunic, a turban and a sash for them.

Ex29: Sacrifice a young bull and two rams to consecrate Aaron and his sons. Make daily sacrifices on the altar and I will dwell with Israel.

Ex30: Make an altar for burning incense. The Israelites shall each give half a shekel. Make a bronze laver. Make anointing oil and incense.

Ex31: I have filled Bezalel with the Spirit of God, with skill to make everything I have commanded. The seventh day is a Sabbath of rest.

Ex32: While Moses was away the people worshipped a golden calf. Moses pleaded with the LORD for them, but then had three thousand killed.

Ex33: Moses set up a tent of meeting. He said to the LORD, "Don't send us from here without your presence." The LORD passed near to Moses.

Ex34: Moses made new tablets for the law. The LORD spoke to him and made a covenant with Israel. When Moses returned his face was shining.

Ex35: Moses told the Israelites to keep the Sabbath. He called for craftsmen to make the tabernacle. The people gave gifts for the work.

Ex36: The people gave more than enough. The craftsmen made the curtains. Bezalel made the curtains, the boards, the veil and the pillars.

Ex37: Bezalel made the ark with its cherubim, the table, the lampstand and the incense altar. He made the anointing oil and the incense.

Ex38: Bezalel made the altar of burnt offering, the laver and the court. Ithamar kept an inventory of the gold, silver and bronze used.

Ex39: They made the ephod, breastplate, tunics, turban and sash for Aaron. Moses saw that it had all been made as the LORD had commanded.

Ex40: Moses set up the tabernacle and brought the ark into it, as the LORD had commanded. Then the glory of the LORD filled the tabernacle.

From <http://www.biblesummary.info/exodus> accessed March 21, 2018.

Many outlines will divide Exodus up into two parts.

Arno Gaebelein's Outline of the Book of Exodus

- I. ISRAEL'S DELIVERANCE OUT OF THE HANDS OF THE EGYPTIANS
 1. The House of Bondage (Ex. 1:1–22)
 2. Moses the Chosen Deliverer (Ex. 2–4:28)
 3. Moses and Aaron in Egypt (Ex. 4:29–7:13)
 4. The Nine Plagues; the Tenth judgment Announced (Ex. 7:14–11:10)
 5. Redemption by Blood: The Passover and the Law of the Firstborn (Ex. 12–13:16)
 6. Redemption by Power (Ex. 13:7–22; Ex. 14:1–31)
 7. The Song of Redemption (Ex. 15:1–21)
- II. THE JOURNEY TOWARDS THE PROMISED LAND. ISRAEL AT SINAI
 1. The Experiences in the Wilderness (Ex. 15:22–18:27)
 2. At Sinai: The Covenant and the Law (Ex. 19–24:18)
 3. The Tabernacle and the Priesthood (Ex. 25–31:18)
 4. Israel's Sin and Rebellion (Ex. 32:1–35)
 5. Moses' Intercession and its Results (Ex. 33–34:35)
 6. The Building of the Tabernacle (Ex. 35–39:43)
 7. The Tabernacle Set Up: The Finished Work and the Glory (Ex. 40:1–38)

Arno Gaebelein: *We learn from this division and analysis that the first section begins with the groans of the enslaved people in the house of bondage and ends with the song of redemption, sung by the redeemed and delivered nation. The beginning of the second section shows the redeemed people in the wilderness of Shur and describes their experiences; it ends with the finished work and the glory of the Lord filling the tabernacle. Both sections are prophetic. Israel's groans and captivity will end in deliverance. Their wilderness wanderings will yet terminate in a future of glory, with Jehovah in their midst.*

Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Exodus Chapter Commentary (The Division of Exodus).

Chapter Outline

Charts, Graphics and Short Doctrines

The Cambridge Bible Outlines Exodus

- I. Chs. 1–11. Events leading to the deliverance of the Israelites from Egypt.
 Chs. 1–2. The increase of the Hebrews in Egypt. The birth and education of Moses, and his flight to Midian.
 Chs. Ex. 3:1 to Ex. 7:13. Moses commissioned by Jehovah to be the deliverer of his people. His unsuccessful endeavour to obtain their release from the Pharaoh.
 Chs. Ex. 7:14–24. The first nine Plagues.
- II. Chs. 12–18. The departure of the Israelites from Egypt, and their journey as far as Rephidim.
 Chs. 12–13. The last Plague. Institution of the Passover, and the Feast of Unleavened Cakes. The death of the firstborn of the Egyptians. The departure from Egypt. Law for the consecration of the firstborn. The journey to Etham.
 Chs. 14–15. The passage of the Red Sea (ch. 14). Moses' song of triumph (Ex. 15:1–18). The journey from the Red Sea to Elim (Ex. 15:22–27).
 Ch. 16. The journey from Elim to the wilderness of Sin. Manna and quails given.
 Ch. 17. The Israelites reach Rephidim. Water given to them at Massah. The victory over Amalek.
 Ch. 18. The visit of Jethro to Moses. Appointment of judges to assist Moses in the administration of justice.
- III. Chs. 19–40. Israel at Sinai.
 Ch. 19. Arrival at Sinai. The theophany on the mount.
 Ch. Ex. 20:1–21. The Decalogue (vv. 1–17). Introduction to the Book of the Covenant (vv. 18–21).
 Chs. Ex. 20:22 to Ex. 23:33. The Book of the Covenant.
 Ch. 24. The ratification of the covenant. Moses ascends the mount to receive the tables of stone, and directions for the construction of a sanctuary.
 Chs. 25:1–31:18a. The directions given to Moses for the construction and equipment of a sanctuary, and for the vestments and consecration of the priests.
 Chs. Ex. 31:18–18. The Episode of the Golden Calf, and incidents arising out of it or mentioned in connexion with it.
 Chs. 35–40. Execution of the directions given to Moses in chs. 25–31:18a.

From *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Book Commentary (Introduction).

Chapter Outline

Charts, Graphics and Short Doctrines

Every expositor has a slightly different take.

Dr. Thomas Constable's Outline of the Book of Exodus

- I. The liberation of Israel Exodus 1:1 to Exodus 15:21
- A. God's preparation of Israel and Moses chs. 1-4
1. The growth of Jacob's family Exodus 1:1-7
 2. The Israelites' bondage in Egypt Exodus 1:8-22
 3. Moses' birth and education Exodus 2:1-10
 4. Moses' flight from Egypt to Midian Exodus 2:11-15
 5. Moses' life in Midian Exodus 2:16-25
 6. Moses' call Exodus 3:1 to Exodus 4:18
 7. Moses' return to Egypt Exodus 4:19-31
- B. God's demonstrations of His sovereignty chs. 5-11

Dr. Thomas Constable's Outline of the Book of Exodus

1. Pharaoh's response to Moses and Aaron's initial request Exodus 5:1 - Exodus 6:1
2. Moses and Aaron's equipment as God's messengers Exodus 6:2 to Exodus 7:7
3. The attestation of Moses and Aaron's divine mission Exodus 7:8-13
4. The first three plagues Exodus 7:14 to Exodus 8:19
5. The fourth, fifth, and sixth plagues Exodus 8:20 to Exodus 9:12
6. The seventh, eighth, and ninth plagues Exodus 9:13 to Exodus 10:29
7. The proclamation of the tenth plague ch. 11
- C. God's redemption of His people Exodus 12:1 to Exodus 13:16
 1. The consecration of Israel as the covenant nation Exodus 12:1-28
 2. The death of the first-born and the release of Israel Exodus 12:29-36
 3. The exodus of Israel out of Egypt Exodus 12:37-42
 4. Regulations concerning the Passover Exodus 12:43-51
 5. The sanctification of the first-born Exodus 13:1-16
- D. God's completion of Israel's liberation Exodus 13:17 to Exodus 15:21
 1. The journey from Succoth to Etham Exodus 13:17-22
 2. Israel's passage through the Red Sea ch. 14
 3. Israel's song of deliverance Exodus 15:1-21
- II. The adoption of Israel Exodus 15:22 to Exodus 40:38
 - A. God's preparatory instruction of Israel Exodus 15:22 to Exodus 18:27
 1. Events in the wilderness of Shur Exodus 15:22-27
 2. Quails and manna in the wilderness of Sin ch. 16
 3. The lack of water at Rephidim Exodus 17:1-7
 4. The hostility of the Amalekites Exodus 17:18-36
 5. The friendliness of Jethro the Midianite ch. 18
 - B. The establishment of the Mosaic Covenant Exodus 19:1 to Exodus 24:11
 1. Preparation for the Covenant ch. 19
 2. The Ten Commandments Exodus 20:1-17
 3. The response of the Israelites Exodus 20:18-21
 4. The stipulations of the Book of the Covenant Exodus 20:22 to Exodus 23:33
 5. The ratification of the Covenant Exodus 24:1-11
 - C. Directions regarding God's dwelling among His people Exodus 24:12 to Exodus 31:18
 1. The revelation of these directions Exodus 24:12-18
 2. Contributions for the construction of the sanctuary Exodus 25:1-9
 3. The tabernacle furnishings Exodus 25:10-40
 4. The tabernacle structure ch. 26
 5. The tabernacle courtyard Exodus 27:1-19
 6. The investiture of the priests Exodus 27:20 to Exodus 28:43
 7. The consecration of the priests Exodus 29:1-37
 8. The service of the priests Exodus 29:38 to Exodus 30:38
 9. The builders of the tabernacle Exodus 31:1-11
 10. The sign of the Sabbath Exodus 31:12-18
 - D. The breaking and renewing of the covenant chs. 32-34
 1. The failure of Israel ch. 32
 2. The re-establishment of fellowship ch. 33
 3. The renewal of the covenant ch. 34
 - E. The construction and dedication of the objects used in Israel's worship chs. 35-40
 1. Preparations for construction Exodus 35:1 to Exodus 36:7
 2. Execution of the work Exodus 36:8 to Exodus 39:43
 3. The erection and consecration of the tabernacle ch. 40

Grove, a student of Constable's, divides the book into two parts and defines a chiastic structure in each part.

Ted Grove's Structure of the Book of Exodus

- I. Israel's liberation chs. 1-18
 - A. Israel's affliction (Israel is Egypt's possession) Exodus 1:1 to Exodus 2:14
 - B. Deliverance Exodus 2:15 to Exodus 18:27

Ted saw the following chiastic structure in this section.

- A Midian: Moses' commission Exodus 2:15 to Exodus 4:28
 - B Enemy: Egypt defeated Exodus 4:29 to Exodus 15:21
 - C Water: bitter to sweet and 12 springs Exodus 15:22-27
 - D Food: manna and quail ch. 16
 - C' Water: out of rock Exodus 17:1-7
 - B' Enemy: Amalek defeated Exodus 17:8-16
 - A' Midian: Moses accepts wisdom ch. 18
- II. Israel's adoption chs. 19-40
 - A. Covenant delivered Exodus 19:1 to Exodus 24:11
 - B. Sanctuary planned Exodus 24:12 to Exodus 31:18
 - C. Covenant broken ch. 32
 - D. Covenant renewed chs. 33-34
 - E. Sanctuary's construction Exodus 35:1 to Exodus 40:33
 - F. Covenant sealed (Israel is God's possession) Exodus 40:34-38

Ted also saw a chiasm in this part of the book.

- A Covenant delivered Exodus 19:1 to Exodus 24:11
- B Tabernacle planned Exodus 24:12 to Exodus 27:21
- C Priestly instructions chs. 28-30
- D Craftsmen's direction Exodus 31:1-11
- E Sabbath instructions Exodus 31:12-18
- F Covenant broken ch. 32
- F' Covenant renewed chs. 33-34
- E' Sabbath reminded Exodus 35:1-3
- D' Craftsmen and construction Exodus 35:4 to Exodus 38:31
- C' Priests prepared ch. 39
- B' Tabernacle completed Exodus 40:1-33
- A' Covenant sealed Exodus 40:34-38

The center of the first chiasm is the manna. The center of the second chiasm is the tablets of the Law. These were the two items God instructed Moses to preserve in the ark of the covenant.

Ted saw the key verse of the book as Exodus 34:9 ([And he said, "If now I have found favor in your sight, O Lord, please let the Lord go in the midst of us, for it is a stiff-necked people, and pardon our iniquity and our sin, and take us for your inheritance."](#)).

It is interesting that the center of the first chiasm is physical food and of the second is spiritual food.

Whedon Outlines the Book of Exodus

Birth of the Nation of Israel, Chapters Ex. 1:1 to Ex. 15:21.

I. PREPARATORY PERIOD.

(1.) Increase and Oppression of Israel, Ex. 1:2.

Descendants of Israel, Ex. 1:1–6. Increase and Oppression of Israel, Ex. 1:7–22. Birth and Education of Moses, Ex. 2:1–10. Moses's Failure and Flight into Midian, Ex. 2:11–22. Increased Oppression of Israel, Ex. 2:23–25.

(2.) Call and Commission of Moses, Ex. 3:1 to Ex. 4:31.

Jehovah in the Burning Bramble, Ex. 3:1–6. Moses is Called, Ex. 3:7–10; and God Reveals the Memorial Name, Ex. 3:11–22. Moses Receives the Three Signs, Ex. 4:1–9. Moses Hesitates and is Rebuked, Ex. 4:10–17. The Return of Moses to Egypt, Ex. 4:18–31.

II. THE STRUGGLE.

(1.) The Intercession and Judgment, Exodus 5-13.

The Intercession of Moses with Pharaoh, and the Result, Ex. 5:1–23.

(2.) The Ten Judgment Strokes, Ex. 6:1 to Ex. 12:30.

Resumption of the Narrative, and Recapitulation, Ex. 6:23 to Ex. 7:7. The Ten Plagues, Ex. 7:8 to Ex. 12:36. Opening Contest with the Magicians, Ex. 7:10–13. First Plague — Blood, Ex. 7:14–25. Second Plague — Frogs, Ex. 8:1–15. Third Plague — Lice, Ex. 8:16–19. Fourth Plague — Swarms, (of Flies,) Ex. 8:20–32. Fifth Plague — Murrain, Ex. 9:1–7. Sixth Plague — Boils, Ex. 9:8–12. Seventh Plague — The Hail, Ex. 9:13–35. Eighth Plague — Locusts, Ex. 10:1–20. Ninth Plague — Darkness, Ex. 10:21–29. Tenth Plague Predicted, Ex. 11:1–10. Institution of the Passover, and Covenant Consecration of Israel, Ex. 12:1–28. Tenth Judgment Stroke, Ex. 12:29–36. The Exode, Ex. 12:37–42. Additional Passover Regulations, Ex. 12:43–50. Promulgation of the Law of the First-born, and of the Feast of Unleavened Bread, Ex. 13:1–16. March of the Israelites from Succoth to Etham, Ex. 13:17–22.

III. THE VICTORY.

Triumph over Egypt, Ex. 14:1 to Ex. 15:21.

The Red Sea Deliverance, Ex. 14:1–31. The Triumphal Song of Moses and Miriam, Ex. 15:1–21.

Divine Adoption of Israel, Chapters Ex. 15:22 to Ex. 40:38.

I. PREPARATORY PERIOD.

March from the Red Sea to Sinai. First Contact with Friends and Foes in the Desert, Ex. 15:22 to Ex. 18:27.

March to Marah and Elim, Ex. 15:22–27. The Murmuring in the Desert of Sin, Ex. 16:1–3. Promise of Manna and Quails, Ex. 16:4–12. Quails and Manna Given, Ex. 16:13–21. The Sixth Day's Manna, Ex. 16:22–31. An Omer of Manna laid up before Jehovah, Ex. 16:32–36. March to Rephidim; Want of Water, Ex. 17:1–7. Conflict with Amalek, Ex. 17:8–16. Jethro's Visit to Moses, Ex. 18:1–27.

II. JEHOVAH REVEALED AS KING OF ISRAEL.

The Divine Glory and the Giving of the Law at Sinai, Ex. 19:1 to Ex. 24:18.

The Encampment at Sinai, Ex. 19:1–2. Preparations for the Sinaitic Theophany, Ex. 19:3–15. The Sinaitic Theophany, Ex. 19:16–20. Repeated Charge to the People, Ex. 19:21–25. The Ten Commandments, Ex. 20:1–17. The Effect on the People, Ex. 20:18–21. The Book of the Covenant, Ex. 20:22 to Ex. 23:33. Ratification of the Covenant, Ex. 24:1–11. Moses's Ascent into the Mount, Ex. 24:12–18.

Whedon Outlines the Book of Exodus

III. JEHOVAH'S DWELLING WITH ISRAEL.

(1.) The Plan of the Tabernacle and its Holy Service, Exodus 25–31.

Offerings for the Sanctuary, Ex. 25:1–9. Ark of the Covenant, Ex. 25:10–22. Table of Show-bread, Ex. 25:23–30. Golden Candlestick, Ex. 25:31–40. The Tabernacle, Ex. 26:1–37. Altar of Burnt Offering, Ex. 27:1–8. Court of the Tabernacle, Ex. 27:9–19. Oil for the Light, Ex. 27:20–21. Holy Garments for the Priests, Ex. 28:1–43. Consecration of Aaron and his Sons, Ex. 29:1–37. The Continual Burnt Offering, Ex. 29:38–46. The Altar of Incense, Ex. 30:1–10. Ransom of Souls, Ex. 30:11–16. The Laver, Ex. 30:17–21. The Anointing Oil, Ex. 30:22–33. Compounding of Incense, Ex. 30:34–38. Bezaleel and Ahollab, Ex. 31:1–11. The Sabbath Law, Ex. 31:12–17. The two Tables, Ex. 31:18.

(2.) The Covenant Broken and Renewed, Exodus 32–34.

Worship of the Golden Calf, Ex. 32:1–6. Intercession and Punishment, Ex. 32:7–35. Mediation and Intercession, Ex. 33:1–23. The Tables of the Covenant Renewed, Ex. 34:1–35.

(3.) The Construction, Erection, and Dedication of the Tabernacle, 35–40.

The Sabbath, Ex. 35:1–3. The Offerings for the Sanctuary, Ex. 35:4–29. Bezaleel and Aholiab, Ex. 35:30–35. Superabundance of Offerings, Ex. 36:1–7. Tabernacle Curtains, Boards, and Hangings, Ex. 36:8–38. Ark of the Covenant, Ex. 37:1–9. Table of Showbread, Ex. 37:10–16. Golden Candlestick, Ex. 37:17–24. Altar of Incense, Ex. 37:25–28. The Oil and the Incense, Ex. 37:29. Altar of Burnt Offering, Ex. 38:1–7. The Laver, Ex. 38:8. Court of the Tabernacle, Ex. 38:9–20. Amount of Metals used for the Tabernacle, Ex. 38:21–31. Holy Garments for the Priests, Ex. 39:1–31. All Brought to Moses and Approved, Ex. 39:32–43. The Order to set up the Tabernacle, Ex. 40:1–16. Erection of the Tabernacle, Ex. 40:17–33. Jehovah's Glory Filling the Tabernacle, Ex. 40:34–38.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

There are two very [short outlines](#) from College Press Bible Study already given; this is a much more lengthy outline.

College Press Bible Study Detailed Outline of Exodus

- I. GOD'S PEOPLE DELIVERED; Ex. 1:1 to Ex. 13:16.
 1. Jacob's family in Egypt; Ex. 1:1–7.
 2. Afflictions upon the children of Israel; Ex. 1:8–22.
 - 1) Labor; Ex. 1:8–14.
 - 2) Genocide; Ex. 1:15–22.
 3. Early life of Moses; Ex. 2:1–25.
 - 1) Birth and adoption; Ex. 2:1–10.
 - 2) Rejection and flight; Ex. 2:11–15.
 - 3) Moses in Midian; Ex. 2:16–22.
 - 4) God's knowledge of Israel; Ex. 2:23–25.
 4. Call of Moses; Ex. 3:1 to Ex. 4:17.
 - 1) The burning bush; Ex. 3:1–6.
 - 2) God's commission to Moses; Ex. 3:7–10.
 - 3) Objections by Moses; Ex. 3:11 to Ex. 4:17.
 - (1) "Who am I?" Ex. 3:11–12.
 - (2) "What is thy name?" Ex. 3:13–22.
 - (3) "They will not believe." Ex. 4:1–9.
 - (4) "I am not eloquent." Ex. 4:10–12.
 - (5) "Send someone else." Ex. 4:13–17.
 5. Moses' return; Ex. 4:18–31.
 - 1) Obedience tested during return; Ex. 4:18–26.

College Press Bible Study Detailed Outline of Exodus

- 2) First meeting with Israel; Ex. 4:27–31.
6. Confrontation with Pharaoh; Ex. 5:1 to Ex. 11:10.
 - 1) Failure of first request; Ex. 5:1–5.
 - (1) Pharaoh refuses; Ex. 5:1–5.
 - (2) Burdens increased; Ex. 5:6–14.
 - (3) Israelites' appeal rejected; Ex. 5:15–21.
 - (4) Moses' remonstrance and the Lord's reply; Ex. 5:22 to Ex. 6:1.
 - 2) Prelude to successful action; Ex. 6:2 to Ex. 7:13
 - (1) Reassurance for the people; Ex. 6:2–9.
 - (2) Command to return to Pharaoh; Ex. 6:10–13.
 - (3) Review of fathers' genealogies; Ex. 6:14–27.
 - (4) Commission to Moses renewed; Ex. 6:28 to Ex. 7:7.
 - (5) Second meeting with Pharaoh (rods to serpents); Ex. 7:8–13.
 - 3) Plagues; Ex. 7:14 to Ex. 11:10.
 - (1) River to blood; Ex. 7:14–24.
 - (2) Frogs; Ex. 8:1–15.
 - (3) Lice (gnats); Ex. 8:16–19.
 - (4) Swarms (flies); Ex. 8:20–32.
 - (5) Death of animals; Ex. 9:1–7.
 - (6) Boils; Ex. 9:8–12.
 - (7) Hail; Ex. 9:13–35.
 - (8) Locusts; Ex. 10:21–29.
 - (9) Darkness; Ex. 10:21–29.
7. Passover; Ex. 11:1 to Ex. 12:33.
 - 1) Warning of the last plague; Ex. 11:1–10.
 - 2) Instructions for the passover in Egypt; Ex. 12:1–13.
 - 3) Direction for passover in future; Ex. 12:14–20.
 - 4) The passover kept; Ex. 12:21–28.
 - 5) Death of firstborn; Ex. 12:29–33.
8. The departure (exodus); Ex. 12:34–42.
9. Three final directives; Ex. 12:43 to Ex. 13:16.
 - 1) Who may eat the Passover; Ex. 12:43–50.
 - 2) Keep the ordinance of unleavened bread; Ex. 13:3–10.
 - 3) Sanctify the firstborn; Ex. 12:51 to Ex. 13:2, Ex. 13:11–16.
- II. GOD'S PEOPLE LED: Ex. 13:17 to Ex. 18:27.
 1. The route of the journey; Ex. 13:17–22.
 2. Victory at the Red Sea; Ex. 14:1 to Ex. 15:21.
 - 1) Encampment by the sea; Ex. 14:1–4.
 - 2) Pursuit by the Egyptians; Ex. 14:5–9.
 - 3) Fear and reassurance; Ex. 14:10–14.
 - 4) The Lord's exhortation; Ex. 14:15–18.
 - 5) The angel's protection; Ex. 14:19–20.
 - 6) Deliverance across the sea; Ex. 14:21–22.
 - 7) Destruction of the Egyptians; Ex. 14:23–31.
 - 8) Song of triumph; Ex. 15:1–21.
 - (1) By Moses and Israel; Ex. 15:1–19.
 - (2) By Miriam; Ex. 15:20–21.
 3. Experiences in the journey; Ex. 15:22 to Ex. 18:27.
 - 1) Bitter waters (Marah); Ex. 15:22–26.
 - 2) Springs of Elim; Ex. 15:27.
 - 3) Food (manna) provided; Ex. 16:1–36.
 - (1) Murmuring; Ex. 16:1–3.

College Press Bible Study Detailed Outline of Exodus

- (2) God's promise; Ex. 16:4–12.
- (3) Quails sent; Ex. 16:13.
- (4) Manna given; Ex. 16:14–21.
- (5) Manna and Sabbath; Ex. 16:22–30.
- (6) Memorial of the manna; Ex. 16:31–36.
- 4) Waters of Meribah; Ex. 17:1–7.
- 5) War with Amalek; Ex. 17:8–16.
- 6) Visit of Jethro; Ex. 18:1–27.
 - (1) Reunion with family; Ex. 18:1–12.
 - (2) Jethro's advice to appoint Judges 18:13–27.
- III. GOD'S PEOPLE MADE A COVENANT NATION; Chs. 19–24.
 - 1. Preparations for the covenant; Ex. 19:1–25.
 - 1) Instructions to the people; Ex. 19:1–15.
 - 2) Coming of the Lord upon Mt. Sinai; Ex. 19:16–25.
 - 2. The Ten Words; Ex. 20:11–17.
 - 3. The book of the covenant (rules for the covenant people); Ex. 20:18 to Ex. 23:33.
 - 1) Ritual regulations; Ex. 20:18–26.
 - 2) The covenant ordinances; Ex. 21:1 to Ex. 23:19.
 - (1) The Hebrew slave; Ex. 21:1–11.
 - (2) Capital offenses; Ex. 21:12–17.
 - (3) Injuries and non-capital offenses; Ex. 21:18–32.
 - (4) Property rights; Ex. 21:33 to Ex. 22:17.
 - (5) More capital offenses; Ex. 22:18–20.
 - (6) Care for the poor and needy; Ex. 22:21–27.
 - (7) Reverence to God and rulers; Ex. 22:28–31.
 - (8) Justice and goodness to all; Ex. 23:1–9.
 - (9) The sacred seasons; Ex. 23:10–19.
 - 3) Promises about conquering the land; Ex. 23:20–33.
 - 4. The covenant ratified; Ex. 24:1–18.
 - 1) Call to worship; Ex. 24:1–2.
 - 2) Covenant sealed with blood; Ex. 24:3–8.
 - 3) Leaders eat with God; Ex. 24:9–11.
 - 4) Moses called onto the mount; Ex. 24:12–18.
- IV. GOD'S PEOPLE RECEIVE TABERNACLE INSTRUCTIONS; Chs. 25–31.
 - 1. An offering to be taken; Ex. 25:1–9.
 - 2. Ark and mercy-seat; Ex. 25:10–22.
 - 3. Table of showbread; Ex. 25:23–30.
 - 4. The menorah (lampstand); Ex. 25:31–40.
 - 5. Tabernacle curtains; Ex. 26:1–14.
 - 6. Tabernacle boards (Ex. 26:15–25) and bars (Ex. 26:26–30).
 - 7. Veil (Ex. 26:31–35) and screen (Ex. 26:36–37).
 - 8. The altar of burnt-offering; Ex. 27:1–8.
 - 9. Court; Ex. 27:9–19.
 - 10. Oil for lamp; Ex. 27:20–21.
 - 11. Garments of priests; Ex. 28:1–43.
 - 1) First directions; Ex. 28:1–5.
 - 2) Ephod; Ex. 28:6–14.
 - 3) Breastplate; Ex. 28:15–30.
 - 4) Robe of ephod; Ex. 28:31–35.
 - 5) Golden plate; Ex. 28:36–38.
 - 6) Coat; Ex. 28:39.
 - 7) Coats, girdles, turbans; Ex. 28:40–41.

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- 8) Linen breeches; Ex. 28:42–43.
 12. Consecration of priests; Ex. 29:1–37.
 13. The continual burnt-offering; Ex. 29:38–46.
 14. Altar of incense; Ex. 20:1–10.
 15. Atonement money with censuses; Ex. 30:11–16.
 16. Laver; Ex. 30:17–21.
 17. Anointing oil (Ex. 30:22–33) and incense (Ex. 30:34–38).
 18. Tabernacle workmen; Ex. 31:1–11.
 19. The Sabbath; Ex. 31:12–17.
- V. GOD'S PEOPLE SIN BUT ARE RENEWED; Chs. 32-34.
1. Sin; Ex. 31:18 to Ex. 32:29.
 - 1) Calf made and worshipped; Ex. 31:18 to Ex. 32:6.
 - 2) God's anger and Moses' prayer; Ex. 32:7–14.
 - 3) Moses' anger; Ex. 32:15–20.
 - 4) Moses and Aaron; Ex. 32:21–24.
 - 5) Three thousand slain; Ex. 32:25–29.
 2. God and Israel in tension; Ex. 32:30 to Ex. 33:23.
 - 1) Moses' prayer for forgiveness; Ex. 32:30–35.
 - 2) Jehovah withdraws His presence; Ex. 33:1–6.
 - 3) Jehovah and Moses; Ex. 33:7–11.
 - 4) Moses prays; Ex. 33:12–17.
 - (1) For God's acceptance of the nation; Ex. 33:12–17.
 - (2) To see God's glory; Ex. 33:18–23.
 3. Renewal of covenant; Ex. 34:1 to Ex. 35:3.
 - 1) New tablets; Ex. 34:1–4.
 - 2) God proclaims Himself; Ex. 34:5–9.
 - 3) Terms of the covenant; Ex. 34:10 to Ex. 35:3.
- VI. GOD'S PEOPLE CONSTRUCT THE TABERNACLE; Ex. 35:4 to Ex. 40:38.
1. Call for offering of materials; Ex. 35:4–8.
 2. Call for workmen; Ex. 35:10–19.
 3. Abundant offering; Ex. 35:20–29.
 4. Workmen commissioned; Ex. 35:30 to Ex. 36:7.
 5. Curtains made; Ex. 36:8–19.
 6. Boards (Ex. 36:27–30) and bars (Ex. 36:31–34) made.
 7. Veil (Ex. 36:35–36) and screen (Ex. 36:37–38) made.
 8. Ark and mercy-seat made; Ex. 37:1–9.
 9. Table made; Ex. 37:10–16.
 10. Menorah (lampstand) made; Ex. 37:17–23.
 11. Altar of incense made; Ex. 37:25–29.
 12. Altar of burnt-offering made; Ex. 38:1–7.
 13. Laver made; Ex. 38:8.
 14. Court made; Ex. 38:9–20.
 15. Sum of materials used; Ex. 38:21–31.
 16. Priests' garments made; Ex. 39:1–31.
 17. Work finished and presented to Moses; Ex. 39:32–43.
 18. Erection of tabernacle; Ex. 40:1–33.
 - 1) Directions from God; Ex. 40:1–15.
 - 2) Rearing up the tabernacle; Ex. 40:16–33.
 19. Glory cloud fills the tabernacle; Ex. 40:34–38.

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Adam Clarke's List of the 10 Plagues

The plagues by which God afflicted the whole land of Egypt, Goshen excepted, where the Israelites dwelt, were the following: -

1. He turned all the waters of Egypt into blood.
2. He caused innumerable frogs to come over the whole land.
3. He afflicted both man and beast with immense swarms of vermin.
4. Afterwards with a multitude of different kinds of insects.
5. He sent a grievous pestilence among their cattle.
6. Smote both man and beast with boils.
7. Destroyed their crops with grievous storms of hail, accompanied with the most terrible thunder and lightning.
8. Desolated the whole land by innumerable swarms of locusts.
9. He spread a palpable darkness all over Egypt; and,
10. In one night slew all the first-born, both of man and beast, through the whole of the Egyptian territories.

Clarke: *What proved the miraculous nature of all these plagues most particularly was, First, Their coming exactly according to the prediction and at the command of Moses and Aaron. Secondly, Their extending only to the Egyptians, and leaving the land of Goshen, the Israelites, their cattle and substance, entirely untouched.*

Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Exodus Book Commentary (Preface).

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Shmoop tends to be rather flippant in his approach.

Shmoop Summary of the Book of Exodus

How It All Goes Down

A lot goes down in Exodus, so let's break it down into five sections.

Setting the Stage

The Israelites are right where we left them in Genesis, hanging out in Egypt and multiplying. But then a new Pharaoh comes to power, and he starts enslaving the Israelites. When he gets worried about how many Israelites there are, he orders that all Egyptians must help to kill all male Israelite babies to control the population. Talk about a morally fraught order.

One baby boy, Moses, survives because his mother puts him in the Nile and he's picked up by Pharaoh's daughter. Moses grows up as an Egyptian prince, but then kills an Egyptian overseer when he sees the man beating an Israelite, one of Moses's kin. Drama's a-brewing.

In The Wilderness

Moses heads out of town because of what he did, and finds himself in the wilderness. Eventually, Moses has an encounter with God, who appears to him out of a bush that's engulfed in flames, but does not burn. (This was before things like that were all postmodern and hipster cool). God's message: Moses and his brother Aaron must go to Egypt to free the Israelites.

Let My People Go!

Moses and Aaron ask Pharaoh really nicely if he'll set the slaves free, but God makes him give the brothers a

Shmoop Summary of the Book of Exodus

big, fat "get lost." God then decides to show off for everyone, raining ten plagues down on Egypt: bloodied water, lice, flies, livestock diseases, boils, skyfire, locusts, and impenetrable darkness. Then, to top it off, God finally slays each Egyptian firstborn. Talk about a show of force. Pharaoh lets the Israelites go, but then changes his mind. What can we say? He's a fickle guy.

Run!

The Egyptians pursue the fleeing Israelites to the Red Sea. God and Moses split the sea apart, allowing the Israelites to cross the water. Trippy as this journey is, they get across. Pharaoh enters after them, but God closes the sea, and the Egyptians drown. Womp womp.

Now What?

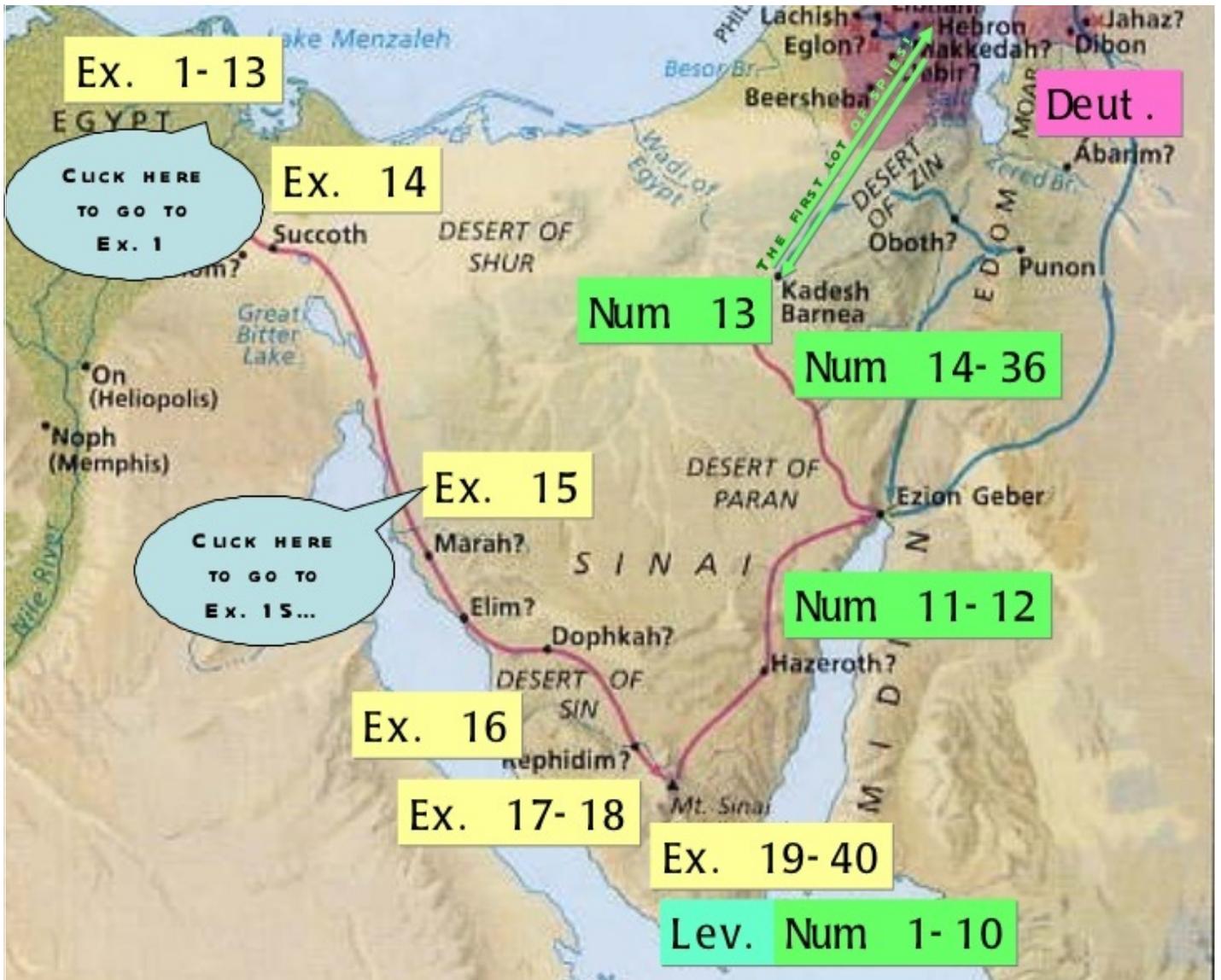
Now the Israelites are in the desert. God helps them solve basic food and water problems, and they set about coming up with rules for the new nation. God gives Moses the Ten Commandments, but Moses smashes the tablets when he sees that the Israelites have been worshipping a golden calf (on Aaron's permission) while Moses was chatting with God. Idolatry? That's the ultimate betrayal.

The desert covenant is then renewed, and Moses and Aaron build the Tabernacle, God's home among the Israelites in the desert. And that's that. Hunky dory, we say.

From <https://www.shmoop.com/exodus/summary.html> accessed April 29, 2019.

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The Location of the Sons of Israel During Exodus, Leviticus, Numbers and Deuteronomy (a map); from [slideshare.net](https://www.slideshare.net); accessed June 20, 2016.

Whedon: *Every day reveals more and more clearly the accuracy of the knowledge which the author of Exodus possessed concerning the geography of Egypt, the Red Sea coast, and the Desert of Sinai. The Egypt of Exodus is the Nile-land of history and of the monuments. Every intelligent traveller, whatever his religious belief, regards the Book of Exodus as the indispensable guidebook in the wilderness of Sinai. The history of the book is indissolubly bound to its geography.*

Whedon continues: *The Nile is Egypt's rain, and Moses describes the inhabitants as wholly dependent upon the river for drink, keeping its water in reservoirs and cisterns, and sorely distressed when it was tainted. (See notes on the first plague, chap. 7.) The narrative of the plagues shows a minute acquaintance with the climate, insects, reptiles, domestic animals, and cultivated grains, peculiar to Egypt.*⁴⁹

⁴⁹ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Exodus Book Commentary.

The Great Themes of the Book of Exodus

Key Doctrines in the Book of Exodus (from the Spokane Bible Church)

Obey God, not man. 1
 Preparation for Service. 2-4
 God's Glory and Character. 3, 33-34
 Importance of God's Word. 3, 4, 20
 Authority. 4, 19
 Hard Heart. 4, 7-10, 14
 Faith Application of God's Word. 3-5
 Lord will fight. 14
 Fear of the Lord. 14
 Unbelief. 4, 14, 15, 16, 17
 Leadership. 14, 18, 33
 Priest Nation. 19
 Sin. 4, 14, 15, 16, 17, 20
 Passover. 12-13
 Redemption. 12
 Divine Guidance. 13
 Heritage. 13
 Faith-Rest Principle. 14
 Mosaic Law. 20-40
 Levitical Priesthood. 28-29
 Golden Calf Idolatry. 32
 Grace. 32
 Freewill offerings. 35
 Tabernacle. 40

From <http://www.spokanebiblechurch.com/books/exodus> accessed March 21, 2018.

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The Great Metaphor of Israel being taken out of Egypt: As I was in the middle of my study of Psalm 47, I suddenly connected it to the history of Israel. Then, a lot of *why's* suddenly began to be answered. God has Jacob and his family in the Land of Promise; why does He remove them from the Land of Promise, put them into Egypt, and then take them out? There are several reasons: (1) this is an unprecedented event in history, known to the entire world (both at that time and now). It was clear to the world that the God of Israel was more powerful than the gods of Egypt, the most powerful nation of the world at that time. (2) God then gave the Land of Promise to Israel, which involved the destruction of a variety of nations, show His superiority over their gods. Anyone outside the Land of Promise could hear about these events and recognize their God as the God of Creation, and believe in Him. (3) A great reason for God choosing these sets of events is also metaphorical. As men, we are born in subjection to sin with no way to remove ourselves from our slavery to sin. God makes Himself known to us and He takes those of us who believe in Him out of our slavery to sin.⁵⁰

After this point, some men die in the desert, not appropriating to themselves by faith what God has promised. Some seize this promise and take all that God has for them (the Land of Promise) along with the many blessings which God has for them in this life. This is the generation of believers who believe God after salvation and advance spiritually. In the book of Exodus through the book of Numbers, we will see the first generation of Jews,

⁵⁰ This does not mean that we no longer sin, by the way.

which I will call Gen X, who fail time and time again and who all die the sin unto death in the desert, never entering the Land of Canaan which God has promised them (well, they reach this land but they back down).

The next generation, the generation of promise, those who came out of Egypt being 20 and younger, believe God and believe His promises, and they will take the Land of Promise and all there which God has for them (houses they did not build, wells they did not dig, a land flowing with milk and honey). As believers in Jesus Christ, we are taken out of slavery to sin, but then we have a life to lead after that. Some believers fail time and time again; some believers do not believe God, and some are taken out of this life by the sin unto death. Others believe God and seize what He has promised, and end up with great prosperity and blessing.

So one does not overly romanticize the generation of promise (those who followed Moses and eventually took the land of Canaan), they will fail on many occasions (even Moses will fail on a significant occasion). There is no perfection in our life on earth, apart from the plan of God, which is always moving forward, whether we are onboard or not.

The theme of **redemption** sums up much of the history and message of the book of Exodus. Numerous authors (e.g., Pink, Van Dooren) have felt that this term was a good one to express the theme of the book.

The Theme of Redemption in the Book of Exodus (College Press)

1. The theme of **redemption**, or redemption followed by God's leading, is stated in the book of Exodus itself:
 - "I will **redeem** you with an outstretched arm, and with great judgment: and I will take you to me for a people, and I will be to you a God" (Ex. 6:6-7).
 - "Thou in thy lovingkindness hast LED the people that thou hast **redeemed**" (Ex. 15:13). (This statement strikes us as a key verse in Exodus.)
 - "He hath sent **redemption** unto his people; He hath commanded his covenant for ever: Holy and reverend is his name" (Psalm 111:9).

2. What does **redemption** mean?
 - The Hebrew verb (ga'al) translated redeem in Ex. 6:16; Ex. 15:13 means to free by avenging or buying back.
 - The Greek word (lutroo) translated redeem in Ex. 15:13 in the Greek Old Testament (the Septuagint, or LXX) means to release on receipt of a ransom.
 - The Greek word (ruomai) translated redeem in Ex. 6:6 means to draw to one's self.
 - Thus, **redemption** basically means a buying back, but its meaning has been broadened to mean releasing or deliverance generally.

3. Christians have **redemption** in Christ from God (Eph. 1:7). To understand the way God REDEEMED Israel from Egypt will help us understand the nature of our redemption. For example, though Israel was redeemed from Egypt with mighty miracles and God's special favor, still out in the wilderness they suffered countless hardships and tests and temptations. Similarly, though we have been wondrously and miraculously redeemed from sin and from impossible burdens, still we must face many tribulations, tests, and temptations. We are not promised immediate deliverance from all difficulties.

4. The development of the theme of **redemption** in Exodus can be outlined as follows:
 - a. Need for redemption (chs. 1-6)
 - b. Might of the redeemer (chs. 7-11)
 - c. Method of redemption (chs. 12-18)
 - d. Duties of the redeemed (chs. 19-24)
 - e. Provisions for the redeemed (chs. 25-40) (Adapted from Arthur Pink, Gleanings in Exodus [Chicago: Moody, n.d.] p. 8.)

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section II).

Chapter Outline

Charts, Maps and Short Doctrines

Various authors have selected the topic of Israel's becoming a nation as the theme of Exodus. They have worded it in various ways.

College Press Bible Study on Nation Israel, Being Formed in the Book of Exodus

1. "The Making of a Holy Nation." See Ex. 19:6. We have used this heading on the end sheets of this book (the pictures inside the covers). Israel became God's holy nation when God provided them a leader (Exodus 1–6), liberation (Exodus 7–12), leading (Exodus 13–18), laws (Exodus 19–24), and divine worship (Greek, *latreia*) (Exodus 25–40).
2. "The commencement of Israel as a covenant nation." (G. L. Archer, *A Survey of O.T. Introduction* [Chicago: Moody, 1964] p. 209.)
3. "The beginning of a separate national existence." As Genesis records the beginning of religious life in Israel, so Exodus records the beginning of national life. (John Raven, *Old Testament Introduction* [New York: Revell, 1910], p. 136.)
4. "From a Family to a Nation." When Jacob Israel came into Egypt, he came only as a large family (Ex. 1:15). But in fulfillment of the promise to Abraham (Gen. 12:2), Israel became a nation. This transformation was effected by stages: a. Population; b. Liberation; c. Legislation; d. Organization. All of these stages can be observed in Exodus.

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section II).

Chapter Outline

Charts, Graphics and Short Doctrines

College Press Bible Study: *One of the great purposes for God's works that are recorded in the book of Exodus was that men might KNOW HIM. For us this is one of the great purposes of the book itself. Ex. 6:7 : "I will take you to me for a people, . . . and ye shall KNOW that I am Jehovah your God." Ex. 7:5 : "The Egyptians shall KNOW that I am Jehovah, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them." Many other verses in the book assert that it is God's purpose to make himself KNOWN to all men. Note Ex. 7:17; Ex. 8:10; Ex. 8:22; Ex. 9:14; Ex. 9:29; Ex. 10:2; Ex. 14:4; Ex. 14:18; Ex. 16:6; Ex. 16:12; Ex. 29:46; Ex. 31:13 .*

One Hundred Facts about God That Are Made Known in Exodus (College Press)

God is eternally the same. He changes not. "I, Jehovah, change not." (Mal 3:6) If we learn the facts about God's nature as revealed in Exodus, we shall gain a broad understanding of God, for Exodus says very much about God.

In the following statements about God we list many of the qualities and works of God that are revealed in Exodus. Generally we have listed them in the order in which they are presented in the Biblical text.

1. God is a personal God, not an abstract force.
2. God knows our names. He knows us personally. (Ex. 1:1–4)
3. God allows His children to suffer. (Ex. 1:11; Ex. 1:13)
4. God rewards those who protect His people. (Ex. 1:21)
5. God is the unseen controller of all history. (Ex. 1:20–21)
6. God directs the activities of people so that they may be present to do His will when necessity requires. (Ex. 2:5)
7. God permits His servants to suffer rejection. (Ex. 2:14; Ex. 5:2; Ex. 5:9; Ex. 5:21–22)
8. God seems in no hurry, if judged by men's views of time. (Ex. 2:23; Acts 7:30)
9. God hears His people's cries. (Ex. 2:23–24)

One Hundred Facts about God That Are Made Known in Exodus (College Press)

10. God remembers His covenants of old. (Ex. 2:24)
11. God sees and God knows. (Ex. 2:25)
12. God is a miracle-worker. (Ex. 3:2)
13. God speaks to men. (Ex. 3:4; Ex. 25:22)
14. God is holy. His presence is holy and must be revered. (Ex. 3:5; Ex. 20:12–15)
15. God is still the God of His people even after they are long dead. (Ex. 3:6; Matt. 22:31–32)
16. God is a deliverer. (Ex. 3:8)
17. God sends men to accomplish His will. (Ex. 3:10)
18. God is with us. (Ex. 3:12)
19. God is the eternal I AM. (Ex. 3:14)
20. God knows the outcome of events before they occur. (Ex. 3:19–21; Ex. 8:2; Ex. 8:21)
21. God will not permit His will to be thwarted. (Ex. 3:20)
22. God makes spoil of those who resist Him. (Ex. 3:21)
23. God desires faith in His people. (Ex. 4:5)
24. God becomes angry when His servants are unwilling to obey. (Ex. 4:14)
25. God lets others share the glory of serving Him if those first chosen are hesitant. (Ex. 4:14–15)
26. God smites His servants to teach them full obedience. (Ex. 4:24)
27. God wants His NAME to be known, and to be associated with His acts of deliverance. (Ex. 6:7)
28. God redeems (rescues) His people. (Ex. 6:6; Ex. 15:13)
29. God desires to take His people unto Him and be their God. (Ex. 6:7)
30. God pushes and pushes to force an issue. (Ex. 6:11)
31. God hardens the hearts of those who oppose Him. (Ex. 7:3; Ex. 9:12; Ex. 10:20; Ex. 14:4)
32. God works great judgments upon opposers. (Ex. 7:4)
33. God has power to overcome men's magic. (Ex. 7:11–12; Ex. 8:18)
34. God makes His works obvious and undeniable. (Ex. 7:20; Ex. 8:19; Ex. 17:5–6)
35. God hears His servant's prayers. (Ex. 8:12; Ex. 8:31; Ex. 9:33)
36. God makes distinction between His people and others. (Ex. 9:4; Ex. 9:7; Ex. 9:26)
37. God permits some wicked men to live because He can show His power through them. (Ex. 9:15–16)
38. God gives repeated deliverances, even to those who have opposed Him. (Ex. 10:18–19)
39. God gives favor to His people in the sight of their enemies. (Ex. 11:3)
40. God gives sinners warning of coming doom. (Ex. 11:4–5)
41. God saves His people by the blood. (Ex. 12:6–7; Ex. 12:13; Ex. 24:8)
42. God desires that His acts of deliverance be remembered by appropriate ceremonies. (Ex. 12:14; Ex. 12:24; Ex. 20:11)
43. God's judgments on evil men are utter and total. (Ex. 12:29)
44. God fulfills His promises. (Ex. 12:33–36; Ex. 13:19)
45. God takes note of numbers and years. (Ex. 12:37; Ex. 12:41)
46. God claims His redeemed ones as His. (Ex. 13:2; Ex. 13:12; Ex. 34:19–20)
47. God wants His deeds to be remembered. (Ex. 13:14; Ex. 12:26–27; Ex. 16:34)
48. God directs His people. (Ex. 13:17; Ex. 15:13)
49. God gives light and guidance. (Ex. 13:21–22)
50. God does GREAT works. (Ex. 14:31; Ex. 15:11)
51. God is our strength, song, and salvation. (Ex. 15:2)
52. God is a man of war. (Ex. 15:3; Ex. 17:16)
53. God is "glorious in holiness, fearful in praises." (Ex. 15:11)
54. God proves (tests) His people. (Ex. 15:25; Ex. 16:4; Ex. 20:20)
55. God is our healer. (Ex. 15:26)
56. God hears our murmurings. (Ex. 16:12)
57. God is our "banner" under whom we fight victoriously. (Ex. 17:15)
58. God blots out even the remembrance of evil men. (Ex. 17:14; Ex. 17:16)
59. God likes efficient government. (Ex. 18:23)
60. God deals with men through covenants. (Ex. 19:5; Ex. 24:8; Ex. 34:10)

One Hundred Facts about God That Are Made Known in Exodus (College Press)

61. God accepts His people upon the condition of obedience. (Ex. 19:5–6)
62. God shows His presence in clouds, lightning, etc. (Ex. 19:16; Ex. 19:18)
63. God works in history. (Ex. 20:2)
64. God is a jealous God. (Ex. 20:5; Ex. 34:14)
65. God heaps up punishments for many generations of sinners upon later generations that walk in the sins. (Ex. 20:5)
66. God is a God of lovingkindness. (Ex. 20:6)
67. God is creator of all. (Ex. 20:11)
68. God retains final authority over life and death. (Ex. 20:13; Ex. 21:12–17)
69. God is concerned about our hearts and their desires. He knows our hearts. (Ex. 20:17)
70. God respects property rights. (Ex. 21:33–36; Ex. 20:15)
71. God requires truth. (Ex. 20:16; Ex. 22:11)
72. God cares about men's freedom. (Ex. 21:2)
73. God protects the weak and afflicted. (Ex. 22:22–27)
74. God is gracious. (Ex. 22:27)
75. God requires worship from His people. (Ex. 23:14–17)
76. God's appearance is glorious. (Ex. 24:9–10; Ex. 24:17)
77. God asks voluntary offerings from His people. (Ex. 25:2; Ex. 35:5)
78. God desires to dwell among His people. (Ex. 25:8)
79. God requires conformity to His directions. (Ex. 25:9; Ex. 25:40; Ex. 26:30)
80. God gives detailed instructions about many things. (Ex. 26:1 ff)
81. God is associated with light. (Ex. 27:20–21)
82. God selects the men who perform His service. (Ex. 28:1)
83. God desires glory and beauty. (Ex. 28:2)
84. God is a revealer of secrets. (Ex. 28:30)
85. God desires modesty in His servants. (Ex. 28:42; Ex. 20:26)
86. God must be approached through sacrifices. (Ex. 29:14; Ex. 29:18; Ex. 29:25)
87. God provides the material needs of His servants. (Ex. 29:28; Ex. 16:4)
88. God meets with His people. (Ex. 29:42–43)
89. God does not forget our need of atonement (covering). (Ex. 30:16)
90. God's ministers must minister in cleanliness. (Ex. 30:19–20)
91. God fills men with His Spirit for various services. (Ex. 31:3–5)
92. God sanctifies us (makes us holy). (Ex. 31:13)
93. God has wrath against idolatry. (Ex. 32:10; Ex. 32:35)
94. God repents of "evil" threats when His servants pray. (Ex. 32:14)
95. God places distance between Himself and transgressors. (Ex. 33:2; Ex. 33:5)
96. God is too glorious for men to see and live. (Ex. 33:20)
97. God is merciful, gracious, and slow to anger. (Ex. 34:6–7)
98. God will make all people to see His works. (Ex. 34:10)
99. God commands destruction of reprobate peoples. (Ex. 34:11)
100. God makes His presence obvious and dominant. (Ex. 40:34; Ex. 40:38)

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section VIII).

Chapter Outline

Charts, Graphics and Short Doctrines

The Interim Period

The time between Genesis and Exodus: Prophetically, this time frame was said to be 400 years, which is a round number. Gen. 15:13–14 [Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years.](#)

But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.” (ESV) Their *affliction* will be for 400 years. If you have studied the book of Genesis, it is very difficult to assign the term *affliction* to the time when Joseph was prime minister in Egypt. He was the second highest political figure in Egypt; and his brothers were all guests of Pharaoh. But *after* a pharaoh arose who *did not know Joseph*, then the affliction of the Hebrew people began.

What is probably the case is, affliction is assigned to the entire time that the Jews were in Egypt, even though a portion of that time has the sons of Jacob enjoying blessing there.

Historically, it was said to be 400 years. Acts 7:6–7 **And God spoke to this effect—that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them four hundred years. 'But I will judge the nation that they serve,' said God, 'and after that they shall come out and worship me in this place.'** (ESV; Gen. 15:14; Ex. 3:12)

A figure of 430 years is given in Ex. 12:40–41 **The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt.** (ESV)

We find the same figure, but slightly different time parameters, in Gal. 3:15–17 **To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.** (ESV; Genesis 3:15; 21:12; 22:18)

In speaking to Abraham, God told him: **“As for you, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.”** (Gen 15:15–16; ESV) So, in that era, a generation was roughly 100 years. This does not mean that there are only 4 generations in the land, and their children. People would get married, in their teens, 20's or 30's; and have 10 or more children. By the time they have had their last children, their oldest children are getting married and having their children. A set of parents would have children, grand children and great grandchildren, at the very least (not unlike today). They would just have a lot more of them (unlike today). Sometimes, a generation is viewed as how long it takes from a person to go from infant to producing children, which would be 25–40 years (for most people); others would view a generation as being the entire life of a person, a rounded average being about about 100 years.

The reference to 450 years in Acts 13:20, appears to be over a different time period, as we have 40 years in the desert in v. 18 and the destruction of the Canaanite nations in v. 19 (this would be Joshua's advance against Canaan).

Acts 13:16–20 **So Paul stood up, and motioning with his hand said: "Men of Israel and you who fear God, listen. The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. And for about forty years he put up with them in the wilderness. And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. All this took about 450 years. And after that he gave them judges until Samuel the prophet.”**

We might put it together like this:

The time Israel was in Egypt	400
Wandering in the wilderness	40
Destroying of the seven nations	<u>10</u>
	450 Years

There are two basic views of the time that Israel was in Egypt—one **view** has the people of Israel in Egypt for 215 years⁵¹ and another for 400–430 years. I don't know that I want to spend a great deal of time exploring the first view; so it is linked there for your edification. Whereas the large population of Israel is easily produced in a period of 400 years; this is more difficult to justify over a period of 215 years. Mathematically, 215 years in Egypt may very well be impossible, when considering the population of Hebrews (approximately 2 million) who left Egypt, having begun with an initial population of 70.

In researching this on the web, nearly every website that I come across wants to assign Israel's time in Egypt as 215 years. Many of them state that the persecution of Israel by Egypt began when Ishmael, Isaac's half brother, treated him poorly at a very young age (which led to Hagar and her son being put out of Abraham's home). Someone else places this beginning when Abraham and Sarah went to Egypt. At least two of these websites made references to the inherent sinfulness of man, who just wants to distort Scripture. While not disagreeing with that sentiment, I don't see how that is really a good argument to be made for either viewpoint. In any case, every explanation which has Jacob and his sons in Egypt for only 215 years, somehow never provides a clear explanation for Ex. 12:40 **The time that the people of Israel lived in Egypt was 430 years.** (ESV) The LITV reads: **And the time of the dwelling of the sons of Israel, which they dwelt in Egypt, was four hundred and thirty years.** The Concordant Literal Version, which is apparently following the Samaritan Pentateuch, reads: **Now the dwelling of the sons of Israel and their fathers who dwelt in the land of Canaan and in the land of Egypt was four hundred thirty years.** Then v. 41 adds: **At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt.** (ESV) Then let me add, when it comes to the phrase *on that very day*, do you suppose that *that very day* refers back to the day that Ishmael made fun of Isaac, the day that Abraham and Sarah went to Egypt, or to the day that Jacob and his family all arrived in Egypt in Egyptian caravans? Which of those days do you think Israelites would have made note of in their chronological records? To understand the time frame of the sons of Israel living in Egypt to be anything other than 430 years, I would have to twist the logical explanation of that passage like a pretzel to achieve 215 years.

Traditionally, most theologians and commentators have adhered to the 430 year figure for the time that Jacob and his sons entered and then exited the land (Jeremy Thomas suggests⁵² from 1875–1445 B.C.). This 215 year figure seems to be a recent (and incorrect) development in many circles.⁵³

We ended the previous lesson in a discussion of the timeline of the sons of Israel being in Egypt; and it is my contention that they were in Egypt somewhere between 400 and 430 years.

The only difficult passage related to this is Gal. 3:17 **This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.** (ESV) Does the Law come 430 years *after* the first time that God spoke to Abraham and gave him a promise? If that is the case, then that would throw every estimation of time there is out of whack. Or does this promise, given by God on several occasions, go back to the final time that God gave it to Jacob? Gen. 46:1–4 **So Israel [= Jacob] took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac. And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here I am." Then he said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."** (ESV) What I have bolded is the final promise that God makes to the patriarchs (specifically to Jacob), that he will be made into a great nation *in Egypt* (which aspect of God's promise had not been given before); and that God would bring them up again out of Egypt. These promises interlock with the covenants given to Abraham, Isaac, and Jacob on previous occasions. These promises form the basis for Jacob later desiring to

⁵¹ 430 years is the result of 215 years in the Land of Promise followed by 215 years in Egypt.

⁵² From **Fredericksburg Bible Church** accessed April 11, 2018.

⁵³ In the history of the church, there are weird ideas which emerge, and many people jump on the bandwagon in support of those ideas. An example of this would be the JEPD theory of the authorship of the Pentateuch. This is the theory that a variety of men wrote the books of Moses (instead of Moses). This theory is still taught in many seminaries today.

be buried in the Land of Promise; and Joseph asking that his bones be taken into the Land of Promise when nation Israel exits Egypt.

If Israel and his descendants were in Egypt, 430 years to the day of their exodus, then God's final promise to Jacob and God giving the Law to Moses would have been 430 years + 1–2 months, which is 430 years.

Exodus 1–2 covers a period of 429 years; Ex. 3–40 is year 430.

We are actually able to best set the date of the exodus from a passage in 1Kings:

1Kings 6:1 *In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the LORD.*

Solomon began his reign in 971 B.C. so he began to build the Temple in 967 B.C. So, if we work backward, 480 years brings us to the date of the Exodus, which was 1446/1445 B.C. These sets of dates allow us to determine all of the other dates.⁵⁴

Between the final sentence of Genesis and the birth of Moses, approximately 320 years had passed. From the end of Genesis to the birth of Moses (or to the leading of Moses—400 years), we have an interim period of time. It is covered in the briefest of terms in Exodus 1:8–14 *Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.*

Interestingly enough, there was about a 400 year interim period of time between the completion of the Old Testament and the birth of our LORD. When Moses accepted the responsibility that God wanted to place on his shoulders, he refused to bear all of it, requiring his brother Aaron to come in as his spokesman. The Lord, on the other hand, bore upon His Own shoulders all that is required of Messiah.

There are roughly 400 years between Genesis 50 and Exodus 1; just as there are about 400 years between the closing out of the Old Testament and the birth of our Lord. The reason for the latter is, there needed to be a clear delineation between the Old and New Testaments. The Old Testament needed to be established, stand on its own, and exist in its completed form by the time of Jesus Christ. The Old Testament had a finished text and existed in the Hebrew, Greek and probably the Arabic and Aramaic by the time of the first advent (when Jesus was on the earth). The Old Testament text had been established and it was well-known to the Jewish people (it was read in their synagogues). Furthermore, although the people did not fully appreciate Who the Messiah would be, most could agree upon which passages were *messianic* (that is, refer to the coming Messiah). Interestingly enough, even though the rabbis could agree upon which passages were messianic, they, for the most part, were unable to recognize their Messiah.

This time gap between the testaments, during which time the Bible is translated into Greek, insures that no one could go back and change the Old Testament in order to match up the messianic passages with the historic Jesus or with the things that Jesus did. That Jesus fulfilled the Old Testament could not be questioned, because the text of the Old Testament was not in question.⁵⁵

⁵⁴ Paraphrased from Jeremy Thomas [Fredericksburg Bible Church](#) accessed April 11, 2018.

⁵⁵ In general. Quite obviously, there are some passages in which the text is not completely known.

Furthermore, the Dead Sea Scrolls, which were discovered in 1947, gave clear evidence of a completed Old Testament. These scrolls confirm the accuracy of the current Old Testament text, as they came from a library in existence roughly 100–200 years before our Lord. So this 400 year gap between the testaments was essential.

It is less clear as to why there are 400 years between Genesis and Exodus without a word being said, apart from the genealogies found in the first half of 1Chronicles (which is also the case for the gap between the Old and New Testaments). This fulfills what God promised to Abraham, that his people would be in Egypt for 400 years; and perhaps it has to do with the Scriptures being primarily produced in the land God gave to the Jews. Most, but not all, of the Old Testament was written in the land of Canaan (the land which God gave to Abraham, Isaac, and Jacob).

There is an important change which occurs after these 400 years—God begins to treat Israel as a national entity as opposed to a chosen family of individuals.

We have discussed the authorship of Genesis on many occasions, and I have put forth the theory that it was written by maybe 8–10 different people and that it was passed along orally from generation to generation. If Moses did anything at all, regarding the book of Genesis, he committed Genesis to written form; and he, along with the other authors, may have updated some of the geographic references to cities and areas found in Genesis (although that probably was not necessary). In any case, there is no reason to credit Moses with the authorship of Genesis; nor does anyone in the New Testament do this. However, Moses is said to be the author of the other 4 books of the Pentateuch in the both Testaments; and there is internal evidence in these 4 books which supports his authorship.

Egypt is one of the most notable of the ancient world countries, and it still exists today as a sovereign nation. The interactions between Egypt and the children of Israel are legend, and recorded throughout Scripture.

The extra Biblical history which has been preserved from Egypt is remarkable, but not infallible. We have seen in our own history that there are attempts to rewrite it—sometimes only months after the fact. So we ought not be surprised if Egypt attempted to write and rewrite its own history by those in power. The same thing is *not* true of the history of Israel, as its history is preserved accurately in the Word of God—they cannot go back and change it because that would be changing their Scriptures. There has never been an attempt with Scriptures to whitewash any of Israel's history. Israel's history and the people who made its history are to be found, with their faults, their good points, their victories and defeats, throughout the Old Testament. Even though the Hebrews are rightfully called God's people, this does not mean that their behavior has been exemplary at all times. Recall that when Pontius Pilate offered the Jewish people a choice between releasing Jesus or Barrabas (a horrible criminal), they called for the release of Barrabas, which meant that Jesus would suffer crucifixion by the Romans.

We will study some of this not-so-exemplary behavior on the part of the Hebrew peoples in the book of Exodus.

Israel's Suffering in Egypt: When we last left Genesis, it was 320 years ago (roughly). Joseph had moved from slavery to a high position in Egypt, and he used the wisdom and guidance of God to guide Egypt through 7 years of economic depression.⁵⁶ In fact, a famine was suffered all across the land, and Joseph's father and brothers came to Egypt to live, because Egypt had preserved its excess grain. The sons of Jacob did not return to the Land of Promise, which decision was God's geographical will for them. It is reasonable to assume that God never guided them, or their children to return to Canaan.

Exodus 1 ties the end of Genesis to the beginning of Exodus, bridging the 320 year gap between these two books. We are given almost no history of that interim time period, although there are some genealogies which tie these time periods together. My guess is, the names given to these generations between the times of Joseph and Moses (found in the early chapters of 1Chronicles) probably give us some clues as to their lives in that interim era.

⁵⁶ Let me caveat this statement by reminding you that we do not have any recorded instances of God speaking directly to Joseph.

The Interim Period (Commentators/Commentary)

Keil and Delitzsch: *During the whole of this period the direct revelations from God to Israel were entirely suspended; so that, with the exception of what is related in Exo 1 and 2, no event occurred of any importance to the kingdom of God. It was not till the expiration of these 400 years, that the execution of the divine plan of salvation commenced with the call of Moses (Exo 3) accompanied by the founding of the kingdom of God in Israel. To this end Israel was liberated from the power of Egypt, and, as a nation rescued from human bondage, was adopted by God, the Lord of the whole earth, as the people of His possession.*⁵⁷

Dr. Peter Pett: *There are interesting comparisons with Genesis. Genesis 1-11 covered hundreds of years and prepared the way for the lives of Abraham, Isaac and Jacob, and God at work in them, Exodus 1 covers hundreds of years and prepares the way for Moses and God at work through him. It is not history that is prominent here but the activity of God in history. Until God begins to act history is simply summarised and preparatory.*⁵⁸

Chapter Outline

Charts, Maps and Short Doctrines

Although Abraham made it known that his son Isaac was not to leave the Land of Promise; Jacob (Abraham's grandson) left Canaan on two occasions. He screwed things up so badly at home that his brother Esau wanted to kill him; so Jacob went to Haran, where his extended family lived. He lived there with his uncle for 20 years. Also, near the end of this life, Jacob left Canaan to live in Egypt. God approved of Jacob's departure from the land on both occasions, and personally came to him to tell him so.

God's Removal of Jacob and His Sons from Canaan

1. God determined that there would be a new race of people on this earth—the sons of Israel—and this race would come ultimately from the loins of Abraham, Isaac and Jacob.
2. Abraham had a son, Isaac, and Isaac, had a son, Jacob; and all of Jacob's sons and all of their descendants became the children of Israel (God renamed Jacob *Israel*). The descendants of Israel (Jacob) were known as Israelites.
3. Abraham had other children besides Isaac; and Isaac had another son besides Jacob. However, these other children of Abraham and Isaac were not Jews¹, but Arabs.
4. Therefore, not all of Abraham's children were Jews. In a fascinating historical parallel, those who were not Jews (the other sons of Abraham or Isaac) were Arabs, possibly the most antithetical and, at the same time, similar people to God's people.
5. Abraham had a son, Ishmael, by the Egyptian slave girl Hagar; and Abraham also had other children by Keturah (his second wife). Isaac had twin sons, Jacob and Esau. The sons of Ishmael, Keturah and Abraham, and Esau (who intermingled with the family of Seir) are all Arabs. Properly speaking, they are also *Semitic* (descended from Shem); but most people apply this term to Jews only.
6. Generally speaking, any woman could become a part of the Jewish family by marriage; but we have no indication of men outside of this new race entering the Jewish people until perhaps the exodus itself, when the Hebrews are said to be accompanied by a *mixed multitude* (that is, people who genetically were not Hebrews, but who were adopted by nation Israel).
7. In Canaan, there was the problem of horrendous degeneracy. The people of Sodom and Gomorrah were destroyed by God because of their sexual degeneracy. Gen. 19
 - 1) Abraham was never in danger of being led astray by the debauchery in Sodom.

⁵⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Exodus Book Commentary.

⁵⁸ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus Book Commentary.

God's Removal of Jacob and His Sons from Canaan

- 2) However, Lot (Abraham's nephew)—and, more specifically, Lot's family—were.
8. The Jews also faced the problem of other small families wanting to intermarry with them (which was not uncommon in that era); which is something that we studied back in Gen. 34 and 36 (Esau's descendants, for instance, bonded and intermarried with the people of Seir).
 9. God did not want the Jews to intermix with the degenerate peoples of the land of Canaan; and in some cases, even when heathen women were brought into the house of Jacob, there were some disastrous results (two of Judah's sons by a Canaanite woman died the sin unto death).
 10. God did not want the Jews to become influenced by the degenerates of Canaan. In the future, God would destroy all of the peoples of Canaan because of their degeneracy. Now, if every Hebrew had the character of Abraham, they could live side-by-side such degeneracy and come out okay; however, not every Hebrew was like Abraham; so God needed to protect and isolate them.
 11. God used famine to bring the Hebrews out of the land of Canaan; and He told Jacob personally that it was okay for him to temporarily leave the land of promise. Gen. 46:1–4
 12. Jacob and his sons were brought to Egypt, where they were given a good place to live; but it is clear that the Jews remained separate from the Egyptians. Egyptians did not like their chosen profession (shepherds); and Egyptians did not even like to eat meals with such dirty people (we have already seen that they did not even eat food at the same table).
 13. When the sons of Israel were first brought to Egypt, Egypt enjoyed great prosperity; and the Pharaoh at that time became one of the richest men in human history (*wealth* being a relative concept). There appears to have been great spiritual growth among both the Jews and the Egyptians early on during the Israel sojourn in Egypt, which would certainly go hand-in-hand with worship of the Revealed God.
 14. In Egypt, the Hebrew people were kept separate from the Egyptians; and that was what God wanted. The people of Canaan, meanwhile, were allowed to degenerate further and further until God simply used the Jews to remove them from human history.
 15. It is clear that the Egyptians were more self-disciplined, more oriented to authority, and less prone to hedonism and self-indulgence than most peoples. In fact, it becomes fairly clear in the information that we learn about the Egyptians, is that they were authority-oriented and, insofar as we know, upheld the laws of divine establishment.²
 16. Therefore, it was much better for the sons of Jacob to grow up side-by-side the people of Egypt, rather than intermingled with the people of Canaan.
 17. Furthermore, even though the Israelites lived in Egypt, they were somewhat isolated—in part because of their profession, which most Egyptians abhorred.³
 18. When God brings the people of Israel out of Egypt, it will be a great sign to all of the nations around.
 19. And, at some point, the Israelites will return to the Land of Promise and take the land of the Canaanites by force, because of their degeneracy.

¹ The terms *Jew*, *Jews*, *Jewish* come from the proper noun *Judah* (later, *Judæa*⁵⁹). We do not find those terms used in the Bible until the books of Esther, Ezra and Nehemiah, Daniel and Zechariah and the end of 2Kings. I believe the Jeremiah is the first writer of Scripture to use the term *Jew* (Jer. 34:9⁶⁰).

² The laws of divine establishment are laws designed to protect and perpetuate the human race. They are designed for all nations and peoples, whether saved or unsaved.

³ I don't know that I can explain why the Hebrew people were looked down upon for being shepherds, as the Egyptians had to have livestock as well. Perhaps it was the Hebrew choice of livestock—sheep, goats and rams that was the problem.

Chronology and Timelines

I believe that this is one of the best timelines available; which includes reasonable dates and Scriptural references to various periods of time.

⁵⁹ There is no *h* in the middle or at the end of a word in the Greek language. So Judah, when under the control of Greek-speaking rulers became *Judæa*. As an aside, there is no letter *j* in the Greek or the Hebrew; but that is a whole other story.

⁶⁰ I do not know if this is a gloss or not.

Timeline from Genesis 46 through Joshua 12 (Jeremy Thomas)

1875	1865	1855	1845	Interim Period	1445	40 years of wandering	1405	1395
Gen. 46			Gen. 50	The end of Gen. 50 through to and Ex. 2	Exodus 3–40	Numbers–Deut.	Joshua 1–12	
All sons of Jacob in Egypt			Joseph dies	New Pharaoh who does not know Joseph rises up; enslaves sons of Israel	Exodus from Egypt; Law given from Sinai	Israel wanders in the desert	Conquest of Can-nan	
← 430 years (Exodus 12:40–41 Galatians 3:17) →								
				← 400 years of slavery (Gen. 15:13 Acts 7:6) →				
				← 450 year years (Acts 13:19–20) →				

This graphic is modified from Jeremy Thomas’s graph at [Fredericksburg Bible Church](#) accessed April 11, 2018. There are some problems with the timeline, as Joseph was in Egypt for more than 30 years. So, more work needs to be done here.

Egyptian Dynasties and the People of Israel (Jeremy Thomas)

1991 B.C.	1786	1717	~1600	1567	
12 th Dynasty		13 th –14 th Dynasties		15 th –16 th Dynasties	17 th Dynasty
Amenemhet I				Hyksos — (Asiatic Semites)	Seqenenre II rebels
Joseph sold into slavery in Egypt (1867)				• iron chariots • Asiatic bows	gradually, the Hyksos are run out
Jacob enters Egypt (1845)				history of Jacob’s family obscure	

The Middle Kingdom that extended from 1991-1786 B.C. This was the 12th dynasty of Egypt. When Joseph was sold by his brothers into Egypt in 1867 B.C. the Pharaoh was Amenemhet I. 22 years later Jacob and his family entered Egypt in 1845 B.C.

Then came the 2nd Intermediate Period which extended from 1786-1567 B.C. and included the 13th-17th dynasties.

During the 15th and 16th dynasties the Semitic-Asiatic peoples known as the Hyksos invaded and subdued Egypt. Their weaponry such as iron chariots and Asiatic bows were too advanced for the Egyptians to ward off. The history of Jacob’s family during this time is obscure but we are sure that they were under oppression (Gen 15:13, 16; Exod 12:40-41).

During the 17th dynasty, Pharaoh Seqenenre II rebelled against the Hyksos rule and gradually the Hyksos were run out. Egypt entered the period of the New Kingdom under its first native king in a long while, Pharaoh Ahmose I

Since I do not know Egyptian history, nor have I studied it, I took this information from Jeremy Thomas and slightly edited and modified his chart. From [Fredericksburg Bible Church](#) accessed April 24, 2018.

The New Kingdom extended from 1567-1220BC and included the 18th and 19th dynasties. This period is known as the Period of the Empire because Egypt rose during this period to become the world superpower.

The Pharaohs During the Life of Moses (Jeremy Thomas)

1567–1546	1546–1526	1526–1512	1512–1504	1504–1482	Dates uncertain	1482–1450
Ahmose I	Amenhotep I	Thutmose I	Thutmose II	Queen Hatshepsut	Thutmose III	Amenhotep II
He did not know Joseph		Genocide of male babies; Moses is born; Hatshepsut finds Moses in the River			Intense oppression; Moses flees to Midian	Pharaoh of the Exodus; Moses returns to Egypt; Moses performs signs of God and takes the people out of Egypt
Exodus 1:8		Exodus 2:1–10			Exodus 2:11–25	Exodus 3–14

Since I do not know Egyptian history, nor have I studied it, I took this information from Jeremy Thomas and slightly modified his chart. From [Fredericksburg Bible Church](#) accessed April 11, 2018. He was unclear about the timing of the reigns of Hatshepsut, Thutmose III and Amenhotep II.

There are quite a number of theologians who understand the time frame that the Jews were actually in Egypt to be 215 years (or some time frame similar to that).

One could think of these different periods of time as one is more exact than the other.

Even though I disagree with Heath, the way he lays this out is indicative of those who believe that the sons of Jacob only lived in Egypt for 215 (or 230) years.

C. Heath on the Discrepancy of the Times

400 YEARS -

- 1) encompasses sojourning and bondage
- 2) involves Abraham's descendants, Gen 15:13
- 3) ends with the Exodus, Acts 7:6-7 & 13:17-20
- 4) begins with the choosing of the fathers!

(NB: The 400 year period initiates the longer 450 year period and since the 450 years starts with the choosing of the fathers, then the choosing of the fathers must also be the event which begins the 400 years.)

430 YEARS -

- 1) encompasses some time in Egypt
- 2) ends with the Exodus, Exodus 12:40
- 3) begins at Passover (at the same time of the year that Israel left Egypt, Exodus 12:41 'that very same day')
- 4) begins when the Abrahamic covenant was 'confirmed'! Gal 3:17.

With Heath putting the starting point so far back, I believe that he is one of the many who believes that the actual slavery took place about the time that Abraham went down to Egypt. I would place slavery of the Hebrew people about 400 years before Moses led the sons of Israel out of Egypt.

In order for Heath (and others) to make the short time frame work, Egypt's enslavement of Israel has to go back to the time of Abraham.

From <http://www.bibleinsight.com/crn1p5.html> accessed February 21, 2017.

The Time Frame of the Book of Exodus: Laying aside the history noted in the first chapter of Exodus, this book, because it includes the birth of Moses, covers 80 or 81 years in time; but most of this book (Ex. 3–40) actually deals with less than a year's time.

The primary narrative picks up with Moses living in Midian, out with his sheep (apparently) and then he sees this burning bush. At the guidance of God, Moses returns to his people, the sons of Abraham, whom he then leads out of Egypt under the direction of God. Most of the first half of Exodus is about Moses' confrontation with the Pharaoh of Egypt, with his organization of the people of Israel, with leading them out of Egypt and to Mount Sinai. Much of the second half of Exodus will take place at the foot of Mount Sinai, where Moses will hear and then convey the Law of God to his people. Exodus 3–40 takes place over a period of perhaps a year's time.

Like most of the Bible, the history recorded appears to have been done after the fact. That is, Moses does not appear to keep a diary (with the exception of Num. 33). Whereas, Moses, who personally observed these events take place, was the author; he experienced the event, time passed, and then he wrote about it (or, it is possible that he dictated much of this book to Joshua). This is not some great revelation nor is this approach novel and unusual; this is how most eyewitnesses have nearly always written history. I mention this simply because, in our era of the internet and instant communication, many historical events are written down as they occur or within minutes of them occurring; and then that is disseminated; or a video of the event is made and that is posted online immediately after the incident (often edited in order to push a particular point of view). It is not unusual for a major news event to occur, with books on that event coming out within 1 or 2 years of the event (for instance, the terrorist attack on the US Embassy in Benghazi—several books on this event came out, presenting two very different points of view about that event).

In the ancient world, it would not be unusual for an eyewitness to wait 10, 20 or more years before committing a series of events to *writing* (John did not record his gospel until 60 years after the fact). It sometimes takes time and accumulated wisdom in order to help a person put the events in his periphery into a reasonable historic context (this appears to be the case for the gospel writers). It is easy to misread history and give significance to unimportant events; but yet to ignore the most important events. For my generation, the defining event was the assassination of President Kennedy; and the next generation had the defining event the explosion of the Challenger; and after that, the attack on the Twin Towers on 9/11. Even though a considerable number of people believed the United States government to be taken over when Kennedy was killed, and that there was some great conspiracy involved, in all actuality, his death in 1963 is at most, an historical blip in the history of the United States—not very meaningful apart from giving Lyndon Johnson power as president, who was one of the most effective presidents in American history (not saying that he was a *good* president; but he was certainly one of the most effective).

We often witness history (particularly today) but without being able to appreciate its importance or lack thereof. As we grow older, as we become wiser (ideally speaking), and we see the event in the timeline of history, we often develop a better perspective (not really true with the druggies who were affected by the assassination of JFK—some of them still see this as a complex conspiracy to take over our government).

God waited until Moses was 80 before appearing to him, so Moses lived a long life both in the palace of Egypt and in the quiet fields of Midian. He led two very different lives—from age 1 to 40, he was being groomed to become a future pharaoh; and in age 40–80, he was a simple married rancher/shepherd out in the desert-wilderness of Midian, with a wife, two kids and some sort of dwelling place. However, Moses' life became dramatically different from age 80 on, witnessing with his own eyes the great power of God. And the most dramatic event that Moses will observe? He will lead the people of Abraham out of Egypt and into the Land of Promise. This is leadership and an event unlike any other in the history of the world. And Moses, more than anyone else, did not think that he was up to it.

Timeline for the Book of Exodus

Date
Book
Chapters

Chart from http://preceptaustin.org/1_kings_commentaries.htm accessed March 12, 2016.

According to Ussher, the time covered by the Book of Exodus is 216 years.⁶¹

In any chronological study of Exodus, Ex. 12:40–41 must be considered: *The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt.* When the text speaks of exiting Egypt exactly 430 years later, *on that very day*, this does not appear to be an approximation or a rough guess.

Similarly, God warned Abraham in Gen 15:13 *Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years.* Some interpret this to me that, 30 years into Jacob's life in Israel, the people were placed into slavery. That means that we must check the lives of Jacob and Joseph to see if that is possible.

*Jeremy Thomas: The first 429 years are summarized in the first two chapters [of Exodus]. The remaining 38 chapters cover the 430th year which is of greatest importance because it involves Israel's deliverance from Egypt and their new relationship with God.*⁶²

Dr. Peter Pett and the Problem of Time in the Bible Narrative

There are two centuries which are mooted as being the date of the Exodus, some favour the 15th century BC and some the 13th. Archaeological evidence is cited for both and dependent on the view taken will depend the name of the Pharaoh of the Exodus. The problem is that during that period it was the custom in Egypt not to connect the name of the Pharaoh with his title and we thus have no clue in the Book of Exodus itself as to which Pharaoh it was. Points arising with regard to this will be dealt with in context.

We will now examine the Biblical criteria with regard to this, but as we do so we must remember that the ancients used numbers far differently than we do. They did not have a fixation with chronology and the reconciling of time periods, they used numbers to indicate facts in a different way. Their chronology was based on moon periods, with twelve or thirteen of these making up a year as was necessary to keep the seasons in synchronisation, and in the early days they would not necessarily have had a long term calendar or recognised overall year system, rather linking the passing of years to different important events of the not too distant past (see Amos 1:1). It was the coming of the new moon in spring that determined their festal 'year' from Passover to Tabernacles. We must beware therefore of taking numbers too literally without asking ourselves whether they in fact have another and deeper meaning (as the number seven almost always does).

⁶¹ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Exodus Book Commentary.

⁶² From the [Fredericksburg Bible Church](#); an rtf document (so it will open in Word or WP); accessed July 14, 2017.

Dr. Peter Pett and the Problem of Time in the Bible Narrative

In Gen. 15:13 it was predicted that Abraham's descendants would be 'a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.' But 'four hundred years' is clearly a round number and may well have been intended merely to indicate 'four generations' (as Gen. 15:16 suggest). In those days of patriarchal longevity a generation may well have been described in terms of 'one hundred years', especially in view of the fact that Isaac was born when Abraham was 'one hundred'. This is supported by the fact that it is said in the same context as the four hundred years that they will return 'in the fourth generation' (Gen. 15:16). This suggests that 'one hundred years' is intended here to represent 'a generation'. The actual length of generations would apparently have been somewhat different from later.

More indicative at first sight appears to be Ex. 12:41. 'Now the sojourning of the children of Israel, which they sojourned in Egypt, was four hundred and thirty years. And it happened at the end of four hundred and thirty years, even the selfsame day it happened, that all the hosts of Yahweh went out from the land of Egypt.' But the selfsame day from what? Presumably from the entry into Egypt.

However this figure may be based on the 'four hundred years' of Gen. 15:13 with a further period added, thirty years, to reflect a complete and exact period (three intensified), to cover the working out of the deliverance from Egypt. They looked at and interpreted numbers far differently from us. Most did not use numbers regularly in their daily lives, and they did not have a fixation with numerical exactness. The statement about the self-same day may thus simply be saying that it happened exactly as God had planned.

This is further complicated by the fact that here the LXX has a different reading for it reads 'in Egypt and in Canaan'. It is possible that this was the original text but it looks far more like an attempt to solve a difficulty caused by the fact that Ex. 6:16–20 does reveal four generations from Levi to Moses (compare Lev. 10:4 also Num. 26:5–9 of Korah. 1Chron. 6:1–3 is taken from here). But note for example that there were a greater number of generations from Ephraim to Joshua (1Chron. 7:20–27).

We now know in fact that in these genealogies it was often only considered necessary to put in the important names so that generations could be omitted with no difficulty and 'begat' means 'was the ancestor of' and 'son of' means 'the descendant of'. This is archaeologically evidenced again and again in different parts of the ancient world. Indeed four generations may have been deliberately selected to bring out the fact that they were in a foreign land, for four is the number indicating the world outside the covenant (consider four rivers outside Eden (Genesis 2), four kings from foreign parts against Abraham (Genesis 14), four beasts representing world empires (Daniel 2, 7) and so on). Amram and Yochebed may have been only 'descendants of' Kohath or they may even have been ancestors of Moses and not his direct father and mother.

So we must be careful about attempting to apply our criteria to figures in the Old Testament.

A similar thing can be said about the seemingly exact 'four hundred and eighty years' in 1Kings 6:1. This may well have been a way of indicating 'twelve generations' taking a generation as forty years (it is used a few hundred years later when life spans had decreased). Its intention may have been, for example, to signify that there had been twelve high priests between Aaron and the building of the temple. Thus the method of adding the four hundred and eighty here to the four hundred and thirty in Ex. 12:41 may well only produce spurious results as neither number is certain as to meaning and may be based on different criteria. If, for example, the average generation after the time of Moses was actually 25 years, a reasonable assumption, 'the four hundred and eighty years' would represent three hundred actual years.

The truth is thus that if we are to date the Exodus we must do so by external means. And this we do not intend to attempt. It requires a great amount of uncertain and complicated detail, is adequately done elsewhere, is not conclusive and diverts from our main purpose, the meaning of the text. (But see the article, "Dating of Exodus") for a preliminary (if unsatisfactory to those who want certainty) survey.

That being said, it would be hard to argue that a Biblical writer used the word *seven* for symbolic reasons, when the proper number should have been *ten*. Also, the problem with the time spent in Egypt cannot be reconciled by slight inaccuracies in the text (those using a lunar year rather than a solar year).

One of the most important points made by Pett is, the witness of other ancient manuscripts does not necessarily correct some of the problems that we have with dates, but have been written with the attempt to smooth out some problems with the original language.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus Book Commentary.

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The Chronology of the Exodus from Various Commentators

Dr. Thomas Constable: *Exodus embraces about 431 years of history, from the arrival of Jacob and his family in Egypt (ca. 1876 B.C.) to the erection of the tabernacle in the wilderness of Sinai (ca. 1445 B.C.). However Ex. 1:1–7 is a review of Jacob's family. If we eliminate this section, the narrative resumes the story of the Israelites where Genesis ends, after the death of Joseph. About 364 years elapsed between the death of Joseph and the building of the tabernacle. The bulk of the book (chs. 3–40) deals with only two of these years, the year before and the year after the Exodus from Egypt. The Exodus event is clearly the focus of this book. The Israelites lived in Egypt 430 years (Ex. 12:40). Gen. 15:13 has the round number 400 years as the time of Israel's oppression in Egypt.*⁶³

Barnes: *The chronology of Exodus involves two questions, the duration of the sojourn of the Israelites in Egypt, and the date of their departure. So far as regards the direct statements in the Hebrew text, the answers to both questions are positive and unambiguous. Ex. 12:40 gives 430 years for the sojourn, Gen. 15:13 gives 400 years for the whole, or the greater portion, of the same period. Again, the First Book of Kings, 1Kings 6:1, fixes the Exodus at 480 years before the building of the Temple in the fourth year of Solomon's reign. This would settle the date within a few years – about 1490 b.c., a date which appears, on the whole, to be reconcilable with the facts of history, and to rest on higher authority than any other which has been proposed.*⁶⁴

The Cambridge Bible: *The Book carries on the history of the Israelites from the death of Joseph in Egypt (Genesis 50) to the erection of the Tabernacle by Moses in the wilderness of Sinai on the 1st day of the 2nd year of the Exodus (Ex. 40:1; Ex. 40:17).*⁶⁵

Keil and Delitzsch: *[T]he entire book from Exo 3 to Exo 40 is occupied with an elaborate account of the events of two years, viz., the last year before the departure of the Israelites from Egypt, and the first year of their journey.*⁶⁶

Although Exodus goes back 430 years (since Jacob's family is mentioned), its focus is primarily on events which take place in a few month's time.

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The Early Date for the Exodus (1446 B.C.) (College Press Bible Study)

1. The exodus from Egypt occurred 480 years before the start of Solomon's temple, in the fourth year of king Solomon. See 1Kings 6:1. The reign of Solomon is dated 970–931 B.C. by Edwin R. Thiele,[11] and 961–922 by Wm. F. Albright.[12] Using Thiele's dates, Solomon's fourth year would be 966 B.C. Adding

⁶³ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Exodus Book Commentary

⁶⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Exodus Chapter Commentary (introduction).

⁶⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Book Commentary (Introduction).

⁶⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Exodus Book Commentary.

The Early Date for the Exodus (1446 B.C.) (College Press Bible Study)

480 years to this gives us, 1446 B.C. This figure could be a year or two off, depending on whether a part of a year is to be regarded as a whole year when adding up the totals. But the 1446 B.C. figure should be regarded as extremely close to the date. It is the date adopted in this textbook.

2. According to Judges 11:26, three hundred years (which we accept as a round number) elapsed between Israel's conquest of the land east of Jordan and the time of Judge Jephthah. Between the time of Jephthah and the reign of King David (1010–970 B.C.), several events occurred: the judgships of Samson, Eli, and Samuel, and the reign of King Saul. The time span of these events is somewhat uncertain, but it probably was sixty to eighty years. If we start at 1010 B.C. (David's reign), and go back sixty (or more) years to Jephthah, and then back 300 years to the conquest of the land east of Jordan, and then back forty more years for the wilderness wanderings, we have a total of 400 years, and are back to 1410 B.C. This is quite close to the statistic in 1Kings 6:1.

[11] *Mysterious Numbers of the Hebrew Kings* (Grand Rapids: Eerdmans, 1965), p. 55.

[12] *The Biblical Period from Abraham to Ezra* (New York: Harper, 1963), p. 53.

If we date the exodus as late as 1290 B.C. (which many do), there is simply not enough time between 1010 and the exodus for all the events to have occurred, if we take the scriptural statistics literally at all.

3. The 1446 B.C. exodus date allows time for the events in the period of judges. If we add up all the periods whose lengths are given in the book of Judges, we get a total of 410 years! All Bible students admit that there is some overlapping in the periods. The scripture itself indicates this. (See Judges 10:7; Judges 15:20.) If we adopt the early date of the exodus, we find enough time for all of the events in the period of judges, when we have allowed for some overlapping. If we date the exodus as late as 1290, so much overlapping and telescoping of time is required that there is at least a fifty percent adjustment needed!

4. Queen Hatshepsut (1501–1480 B.C.) [13] ruled at the correct time to be a possible candidate as the "daughter of Pharaoh" who saved the baby Moses. If the exodus was in 1446 B.C., Moses was born in 1526 B.C., eighty years before. Hatshepsut would then have been a youthful "daughter of Pharaoh," not yet queen. We feel that she was the woman referred to, but there is no way to be certain.

[13] Using the dates of Siegfried J. Schwantes, *A Short History of the Ancient Near East* (Grand Rapids: Baker, 1965). His dates are used for all the Egyptian kings mentioned in this article.

5. Thutmose III (1502–1448 B.C.) fits well as the Pharaoh of the oppression.
 - 1) He came to power very near the time when Moses fled to Midian (about 1486 B.C.). Thutmose III was both step-son and son-in-law of Hatshepsut, and was a bitter rival to her during the latter part of her reign. He made seventeen military campaigns into Canaan and Syria.

2) His personality (militaristic and bragging) fits well as the "pharaoh of the oppression."

3) A model and a painting of slaves making bricks comes from the time of his reign. [14] Compare Ex. 1:14.

[14] Merrill F. Unger, *Archaeology and the Old Testament* (Grand Rapids: Zondervan, 1964), p. 122 (picture); D. J. Wiseman, *Illustrations from Biblical Archaeology* (Grand Rapids: Eerdmans, 1958), pp. 42, 44, 45.

4) He died shortly (one or two years) before Moses returned to Egypt from Midian. See Ex. 4:19; Ex. 2:23.

6. Amenhotep II (1448–1422 B.C.) fits well the Pharaoh at the time of the exodus.

1) The dates agree. Amenhotep II seems to have been unable to carry out any invasions or extensive military operations after his fifth year. [15] Perhaps this was caused by the Red Sea disaster.

[15] G. L. Archer, Jr., *Survey of Old Testament Intro.* (Chicago: Moody, 1965). pp. 215, 217, 204–207.

2) His personality fits well. He was strong, athletic, and insufferably boastful. [16] See pp. 132–133 in this book.

[16] *Ancient Near Eastern Texts* (Princeton Univ. Press, 1955), p. 244.

3) He was succeeded by a non-firstborn son, Thutmose IV. [17] All the firstborn of Egypt died at the passover time.

[17] Schwantes, *op. cit.*, p. 86. G. L. Robinson, *Bearing of Archaeology on the Old Testament* (New York: American Tract Society, 1944), p. 54.

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- 4) The chief problem with adopting Amenhotep II as pharaoh of the exodus is that Ex. 14:28, Psalm 136:15, and other passages seem to say that the Pharaoh perished in the sea. This is a problem. See notes on Ex. 14:28.
7. The fact that there were eleven generations from Aaron (Israel's first high priest) to Zadok (a priest in the time of king David, about 1000 B.C.) surely places the date of Aaron (and therefore also the death of the exodus) back as far as 1400 B.C. Even in the time available after that date, there would have been hardly forty years available for each generation. See 1Chron. 6:3–8.
See [Chart of 18th Dynasty of Egyptian Kings](#) in Addendum.
8. The fact that Israel could subdue almost all the land east of the Jordan river in only two battles (at Jahaz and Edrei; Num_21:23-24) shows that this area was sparsely populated at the time near the exodus. Archaeological surveys have shown that this was the case between 1850–1300 B.C.,[18] which would include the time forty years after the exodus. After 1300 B.C. it became more heavily populated. (It is incorrect to allege, however, that this area had NO settled population before 1300 B.C. See p. 27.)
[18] Nelson Glueck, *Rivers in the Desert* (New York: Farrar, Straus, and Cudahy, 1959), pp. 10, 11.
9. The Amarna letters (clay tablets sent from kings in Canaan to the Egyptian kings around 1400–1375 B.C.) tell of great alarm in Canaan because they were being invaded. Among the invading peoples, they mention the 'Apiri (also spelled Habiri, Habiru, 'Apiru, Hapiri, Khapiri). This name may very well refer to the Hebrews.[19] If the 'Apiru invasion was, even in part, the Hebrew invasion, then we would need to date the exodus some forty-five or fifty years before the Amarna letters, which would give us a date quite close to 1446 B.C.
[19] Wm. F. Albright, *From the Stone Age to Christianity* (Garden City, New York: Anchor, 1957), p. 240, says that the name Hebrew may "perfectly well reflect an adjectival form 'Apiru."
It is remarkable that among all the letters sent to the Egyptian king Akhenaton (at Amarna), there are no letters from Jericho, Shiloh, Mizpah, Gibeon, Hazor, or Shechem. These places had probably either been conquered already by the Habiri (as the Bible indicates), or had already allied themselves with them.[20]
[20] G. L. Robinson, op. cit., p. 58. John Garstang and J. B. E. Garstang, *The Story of Jericho* (London: Marshall, Morgan, and Scott, 1948), p. 126.
One of the Amarna letters from the Egyptian envoy in north Palestine contains this note to the reigning Pharaoh: "Let my lord the king recall what Hazor and its king have already had to endure." [21] Hazor was one of the cities destroyed by Joshua. (Jos_11:10-13)
[21] "Sir Charles Marston, *The Bible is True* (London: Eyre and Spottiswoode, 1937), p. 145.
The king of Megiddo wrote one of the "Amarna letters," saying that he was being attacked by one Lab'ayu, ruler of Shechem. He asks for reinforcements. Lab'ayu also wrote, protesting his innocence, Lab'ayu is said (by his enemies) to have turned Shechem over to the 'Apiru.[22] This may explain how the Israelites could conduct their big mass meeting at Mt. Ebal and Mt. Gerezim without interference from the Canaanites.
[22] Chas. F. Pfeiffer, *Tell El Amarna and the Bible* (Grand Rapids: Baker, 1963), p. 50. *Biblical Archaeologist*, Feb. 1960, p. 19. G. E. Wright, *Shechem* (New York: McGraw-Hill, 1964), p. 18.
The identification of the Habiri of the Amarna letters has caused much controversy. Some say they were the Hebrews. But the Habiri spoken of seem to have been a much more inclusive group of people than just the Hebrews, although the Hebrews were probably regarded as Habiri by the Canaanites. Consult the *Biblical Archaeologist*, Feb. 1960, for a detailed discussion. See also G. E. Wright, *Biblical Archaeology* (Phila.: Westminster, 1962), p. 75.
10. A destruction layer at Hazor in northern Israel is dated about 1400 B.C. (close of the Late Bronze I period). This is probably the debris of the destruction referred to in Jos_11:11; Jos_11:13. This would fit very well with the 1446 exodus date.[23]
[23] *Bibliotheca Sacra* #129 (1972), pp. 42–46; (Reprinted in the *Bulletin of the Near East Archaeological Society*, #2, 1972, pp. 8–17). See Yigael Yadin (and others), *Hazor II* (Jerusalem: Magnes Press, 1960), plate CXVI for many illustrations of LB I pottery from Hazor. See also *Hazor III-IV*, plates CCXL-CCLIII for similar material.
At Hazor there are three destruction layers on the plateau (or enclosure) below the tell (acropolis). One is the 1400 B.C. destruction. The next above it is from the end of Late Bronze II A, and is probably the

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destruction by the Egyptian king Seti I, 1318 B.C. The third is LB II B (1300–1260/30 B.C.), and is possibly the destruction debris caused by the battle of Deborah and Barak (Jdg_4:2; Jdg_4:24).

11. The discovery of a jar handle bearing three very ancient Hebrew letters (found at the ruins of Raddana, a site about ten miles north of Jerusalem) has led Dr. Y. Aharoni of Tel Aviv University to date the Hebrew occupation of this site as no later than 1300 B.C.[24] The letters resemble the Proto-Sinaitic inscriptions found in the Mt. Sinai area, and dated approximately 1500 B.C.
[24] Y. Aharoni, "Khirbet Raddana and its Inscription." *Israel Exploration Journal* #21, pp. 130–135.

If the Hebrews were at Raddana in 1300 B.C., this forces the exodus back to near 1400 (counting the years of wandering, the years of conquest, and the occupation during the period of judges). This is much nearer to the 1446 date we have proposed than it is to other suggested later dates.

The excavators of Raddana, Dr. Joseph Callaway and Dr. Robert E. Cooley, do not concur with Aharoni's conclusion, and maintain that the site of Raddana was first occupied about 1200 B.C., and that it was probably occupied by non-Israelites, who had a sophisticated architecture that was destroyed and later crudely rebuilt by Israelite invaders about 1100 B.C. (Information from personal correspondence with Robert E. Cooley.)

The Biblical information gives a rather definite date for the exodus. The archaeological data, though valuable, seems incomplete, inconclusive, and contradictory.

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[Chapter Outline](#)

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The Late Date for the Exodus (1290 B.C.) (College Press Bible Study)

1. Because of some conclusions from archaeology, most scholars do not accept the 1446 B.C. date that we have proposed for the exodus. Most date it around 1290 B.C.[25] Some, like Joseph Callaway, have proposed dates as low as 1100 B.C.

[25] Many of the arguments for a late date or against the early date can be read in J. A. Thompson, *The Bible and Archaeology* (Grand Rapids: Eerdmans, 1962), pp. 55–63; Jack Finegan, *Light from the Ancient Past* (Princeton Univ. Press, 1974), pp. 117–121; K. A. Kitchen, *Ancient Orient and the Old Testament* (Chicago: Inter-Varsity, 1966), pp. 52–72. Rebuttals to most of their arguments can be found in Gleason Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody, 1965), pp. 214–223.

2. Those dating the exodus late generally regard the great notorious king Raamses II (1301–1234) of the Egyptian nineteenth dynasty as the pharaoh of the oppression, and his son Merneptah (1234–1220 B.C.) as the pharaoh of the exodus. Others regard Seti I (1317–1301 B.C.) as the pharaoh of the oppression and Raamses II as the pharaoh of the exodus.

We feel that the very lack of certainty and unanimity among advocates of the later dates shows the weakness of the view.

Merneptah in his fifth year of reign prepared a stele (an upright inscribed stone monument), which contains boastings about his victories (real or unreal). In this stele he mentions Israel. (It is the only such stele known that actually names Israel. He writes (in part) . . .

Carried off is Ashkelon; seized upon is Gezer;
Yanoam is made as that which does not exist;
Israel is laid waste, his seed is not.[26]

[26] From *Ancient Near Eastern Texts* (translation by John A. Wilson) (Princeton Univ. Press, 1955), p. 378.

If Israel was in its land, and had suffered a raid by Merneptah in his fifth year (1230 B.C.), the exodus could not have been later than about 1280.[27]

[27] Some recent scholars have held that the word on the Merneptah stele usually translated "Israel" may not actually

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mean Israel, but refers to a town, possibly “Jezreel.” If so, then the Merneptah stele would not by itself prove Israel as a nation was settled in the land by that time. J. H. Hertz, *Pentateuch and Haftorahs* (London: Soncino, 1969), p. 395.

3. One of the principal arguments for the later date of the exodus is the mention of Raamses in Exo_1:11. This name of a city is thought to link the exodus to Raamses II, rather than to the XVIII dynasty kings like Thutmose III.[28] Some authors have asserted that the name Raamses just does not appear before the nineteenth dynasty of Egypt.

[28] Finegan, *op. cit.*, pp. 118, 119.

Admitted: We have no definite proof outside the Bible that the city which was called Raamses or Per-Raamses, or any other city in the area, was called by that name before the nineteenth dynasty. It was the royal residence city in the Egyptian delta during the XIX and XX dynasties, when eleven kings wore the name of Raamses.

Nonetheless, we now know that the name Raamses was certainly used before the XIX dynasty, and there is no conclusive proof that it was not used as a city name then, as the Bible says it was. Pierre Montet says that the founder of the XIX dynasty, Raamses I, belonged to a family of the eastern delta, where for generations all the men had been called Seti or Raamses.[29] Gleason L. Archer, Jr. documents the appearance of the name Raamses (with the slightly variant spelling Ramose) as the name of a nobleman during the XVIII dynasty (time of Amenhotep III).[30] Also Donovan Courville gives the Sothis list of the kings of Egypt, which lists at least six kings that preceded the Hyksos who had the name Raamses in various forms.[31]

[29] *Lives of the Pharaohs* (Cleveland: World, 1968), p. 164.

[30] Mimeographed article, Dec. 1973.

[31] *The Exodus Problem, Vol. I* (Loma Linda: Challenge, 1971), pp. 118–122.

Gen_47:11 says that the Israelites settled “in the land of Rameses” during the time of Jacob. The use of the name Rameses here might be a later name applied to the site before it was actually called that. But it could very possibly indicate that the area was called by that name way back in the time of Jacob, about 1875 B.C.

A problem for those who assume that Exo_1:11 refers to a city called Raamses existing in the time of Raamses II is that Raamses II did his building right in Wadi Tumilat (Goshen), where the Israelites lived. But the Egyptians and the Israelites were not mixed together.[32]

[32] Archer, *op. cit.*, pp. 218–219.

4. Another argument for the late date is the view that there were NO settled habitations east of Jordan in Moab, Ammon, Edom, or Gilead in the fourteenth century. Therefore the exodus could not have occurred near then, because the Bible relates that the Israelites encountered these peoples.[33]

[33] Nelson Glueck, *River Jordan* (New York: McGraw-Hill, 1968), pp. 41, 101, 102, 104.

As stated in this article (I, 7), there were indeed very few residents east of Jordan in Moses’ time. But the discovery of a small temple at Amman, Jordan, and large family tombs at Amman and Naur,[34] dated before 1400 B.C., shows that the area did have a population in the time of Moses, as the Bible indicates.

[34] G. Lankaster Harding, *The Antiquities of Jordan* (New York: Crowell, 1959), p. 17. See also *Zondervan Pictorial Bible Dictionary*, p. 167.

5. An argument against the early (1446 B.C.) date is that the capital of Egypt during the XVIII dynasty was at Thebes, and not up in the delta. Thutmose III did not build buildings in the delta area, where Israel lived, and therefore he could not be the pharaoh of the oppression.[35]

[35] Finegan, *op. cit.*, p. 118.

Rebuttal: Though the capital was indeed at Thebes far to the south, Thutmose III calls himself Lord of Heliopolis (which was in the delta). His son Amenhotep II was born at Memphis, near the delta. Thutmose III erected two granite obelisks at Heliopolis.[36] It is hardly conceivable that the densely populated delta region would not be developed by the XVIII kings, since it was the gateway to their conquests in Canaan and Syria.

[36] Archer, *op. cit.*, p. 215.

6. A frequently-used argument for the late exodus date is that the remains of Palestinian cities—Lachish, Debir, Jericho, Hazor, Ai—prove that the conquest was later than 1400 B.C., and hence the exodus was later than 1446.[37]

[37] J. A. Thompson, *op. cit.*, p. 59.

1) Lachish was apparently destroyed about 1230 B.C. But this was not the work of Joshua, who

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destroyed the inhabitants of Lachish, but not the city itself. (Jos_10:31-32; Jos_11:13). The 1230 destruction may be the work of Merneptah.[38]

[38] Archer, op. cit., p. 220.

- 2) Debir. Tell Beit Mirsim, SW of Hebron, was formerly thought to be the site of Debir. It was destroyed about 1220 B.C. This could have been the result of Merneptah's raid, but was certainly not part of the Israelite conquest referred to in Jos_10:38-39 and Jdg_1:11-13. No destruction of the site accompanied the Israelite slaughter of the inhabitants.

More recent researches have quite convincingly indicated that Tell Beit Mirsim was not the ancient site of Debir. More likely Debir was the site now known as Tell Rabud, five miles south of Hebron.[39]

[39] A. F. Rainey, "The Location and History of Biblical Debir." Newsletter of the Near East Archaeological Society, Winter 1974.

- 3) Jericho. The excavations of John Garstang at Jericho (1930–36) seemingly proved that City IV of Jericho was destroyed about 1400 B.C., which would confirm the Biblical exodus date. Double walls were found fallen, and these were thought to be the walls that fell in Joshua's time. However, subsequent excavations by Kathleen Kenyon indicate that the walls Garstang thought fell in 1400 B.C. were actually from the Early Bronze period five hundred years earlier; and the two walls were themselves not even contemporary.[40] There is an obvious destruction and burn layer at Jericho. This layer has usually been dated about 1580 B.C., at the end of the Canaanite Middle Bronze II period, and attributed to an Egyptian attack in Palestine following the expulsion of the Hyksos from Egypt. But the evidence that the Egyptians destroyed Jericho or other Palestinian cities then is very weak. More probably the Middle Bronze culture in Palestine continued until Joshua conquered Canaan about 1400 B.C. The walls of Jericho that Joshua destroyed have probably been visible all along, but the remains have been dated wrongly.[41]

[40] See Charles Pfeiffer, *Biblical World* (Grand Rapids: Baker, 1966), pp. 308, 309.

[41] John Bimson, *Redating the Exodus and Conquest* (Sheffield, England; Univ. of Sheffield, 1981), pp. 110–132.

- 4) Hazor. The excavators of Hazor have maintained that the destruction layer there dated after 1300 was that of the Israelite conquest.[42] This is an unnecessary conclusion, because there is at Hazor another destruction layer dated about 1400. (See p. 23.)

[42] Y. Yadin, and others, *Hazor II* (Jerusalem, 1960), p. 165.

- 5) Ai. Excavations have been made at a large mound named Et-Tell located twelve miles north of Jerusalem since 1933 because this has generally been regarded as the location of Ai. But no remains have been found there that can be dated between 2300 and 1200 B.C.[43]

[43] *Journal of Biblical Literature*, Sept. 1968, p. 314.

At any place where people have ever lived in Palestine broken pieces of pottery can be found and dated by their forms. If Et Tell is the location of Ai, why are there no remains there datable to near 1400 B.C., when Joshua destroyed Ai?

The author of this book has been involved in excavations at a small mound named Khirbet Nisya ten miles north of Jerusalem. (The excavation director is Mr. David Livingston.) Khirbet Nisya lies on the east side of a high hill, just as the Bible says Ai did (Gen_12:8). There pottery from the Canaanite period (Middle Bronze II), Israelite (Iron age), Persian, and other periods has been found, the very periods in which the Bible indicates Ai was inhabited. (Note Isa_10:8; Ezr_2:28). No remains from these periods have been found at Et-Tell. We think Nisya will prove to be the true site of Ai, and the historical precision of the Bible will be demonstrated again.[44]

[44] *The Exodus Problem*, Vol. 1 (Loma Linda: Challenge, 1971), pp. 70–73, 77.

7. Another objection is that the Habiri who captured(??) Jerusalem about 1400 B.C., and who are named in the Amarna letters, could not have been the Hebrews, since the Hebrews did not capture Jerusalem.[45]

[45] Finegan, op. cit., p. 118.

Rebuttal: Neither the Amarna letters nor the Bible declare that the Habiri/Hebrews captured Jerusalem, but only that they threatened it.[46] The fear of the king of Jerusalem, as indicated by Jos_10:1-2, is similar to that expressed by Abdi-Khepa, king of Jerusalem in the Amarna letters.

[46] Charles Pfeiffer, *The Biblical World* (Baker, 1966), p. 36.

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8. Yet another objection to the early date is that Joseph (son of Jacob) does not fit into the Hyksos period by the early dating.[47]
 [47] Finegan, *ibid.*
 There is absolutely no proof that Joseph lived during the Hyksos period. Joseph came into Egypt during the Egyptian Middle Kingdom (before the Hyksos), and the later Hyksos kings were probably persecutors of the Israelites, not allies.[48]
 [48] Archer *op. cit.*, 215, 204–207.
9. Another argument against the 1446 B.C. exodus date is that the 480 years in 1Ki_6:1 cannot be regarded as expressing the precisely literal chronology that we Western-world people expect our statistics to express.[49]
 [49] James Moyer, “Date of the Exodus” (Springfield, Mo.: Duplicated notes, 1974).
 Those holding this view allege that the authors of the Old Testament generally dealt in “round” numbers. For example, the “four hundred” years in Gen. 15:13 refers to the same period described as 430 years in Ex. 12:40. Also the number forty occurs seven times in the book of Judges (Judges 3:11; Judges 5:31; et al); the number twenty appears three times (Judges 4:3; et al); eighty appears once (Judges 3:30). It is further argued that the Israelites did not keep precise statistics up until the time of the monarchy (about 1000 B.C.), and neither did her neighboring nations.
 The statistics and “generations” of the Old Testament are said to show “schematization” very often. This term means that in giving statistics and lists of names the authors often gave some approximate number that could be easily remembered or associated with another similar group. Thus in the genealogy of Christ (Matthew 1), the generations are schematized into three groups of fourteen generations, although this required omission of some known names.
 By this argument the 480 years of 1Kings 6:1 could be interpreted to mean twelve generations (or tribes) of approximately forty years each, but it would not be the precise number.
 In reply to these arguments we observe that the ancient Egyptians, as far back as 2500 B.C. were meticulous record keepers. At least seven very long genealogical lists are known, each spanning many generations.[50] One list covers about 600 years, and another some 1300 years, naming sixty generations of the family and at intervals giving the names of contemporary kings.
 [50] K. A. Kitchen, “Transmission of Family Records for Long Periods,” *Tyndale House Bulletin*, April 1960, pp. 14–18. Inasmuch as Moses grew up in Egypt and was trained in the ways of the Egyptians, it is reasonable to assume that his approach to statistics and family records would be like that of the Egyptians.
 As for the use of round numbers, it simply is not true that all Old Testament statistics are round numbers. Very many are obviously specific. For example, Judges 3:8 gives “eight”; Judges 3:14 has “eighteen”; Judges 6:1 reads “seven.” Even the multiples of ten may be the actual numbers, and not approximations. We surely agree that the Old Testament gives some round numbers; but it is wrong to assume that all numbers are questionable because some are “round.”
 Likewise, schematization may have been employed in a few cases. But this is not adequate cause to assume that it was used in every list of names or every statistic. What may appear to us to have been schematized may have been a reality.
 For generations scholars had difficulty trying to harmonize the numbers given in the books of Kings concerning the years the various kings reigned. Many gave it up as hopeless. When Edwin R. Thiele began his study of the numbers associated with the Hebrew kings, he began with the assumption that the numbers might be correct when they were understood as the ancient people wrote them.[51] His investigations demonstrated that the numbers were correct. It was our lack of understanding of them that caused the problems. We should look upon the statistics in the scriptures with the same kind of respect that Jesus had for the scriptures generally.
 [51] *The Mysterious Numbers of the Hebrew Kings*, pp. v-vii.

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Wenstrom and Dating the Exodus

Biblical scholarship is divided over the date of the Exodus. Some maintain it took place during the thirteenth century B.C. in 1290 during the reign of Rameses II while others contend that it took place in the fifteenth century B.C. in 1466 during the reign of Amenhotep II.

There are several major factors which lead one to believe that the Exodus took place in 1446 B.C. First of all, according to 1 Kings 6:1, the exodus of Israel from Egypt occurred 480 years prior to the laying of the foundations of Solomon's temple. This Solomon undertook in the fourth year of his reign, in 966 B.C. Therefore, the exodus took place in 1446 B.C.

Charles Dryer writes, "Perhaps the strongest evidence in favor of an early date is the statement of 1 Kings 6:1 which dates the beginning of the construction of the temple. 'Now it came to pass in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month that he began to build the house of the Lord.' Whitcomb dates the fourth year of Solomon's reign to 966 B.C. Thus 480 years prior to the fourth year of Solomon would place the Exodus at 1445 B.C. Since the statement of 1 Kings 6:1 is so straightforward, one wonders why the early date for the Exodus would ever be questioned. And yet questions are raised. 'Against this line of reasoning stands the plain statement of 1 K. 6:1 that there were 480 years between the Exodus and the building of the Temple. If the reasoning is correct, how can that figure be explained? Commonly it is seen as a round figure, the sum of twelve generations of forty years each. The presence of two stock numbers, twelve and forty, is enough to create some presumption in favor of this explanation. Although there is no direction in the text that the number should be interpreted as an approximation, neither is there any evidence that the Hebrew people during the judges period had any need for, or any inclination to keep, an exact overall chronology.' (International Standard Bible Encyclopedia; 1979; "Chronology of the Old Testament" by J.N. Oswalt, 1:676)

This argument is very tenuous. First, Oswalt argues in a circle. He takes the 480-year figure, divides it into two figures (12 and 40), and then argues that the presence of these "stock numbers" points to the fact that the number is an approximation. But where in the text are the numbers 12 and 40? He produced these himself from the 480 figure (i.e., $12 \times 40 = 480$). Yet the text itself does not have these 'stock numbers'; it simply has 480.

Second, Oswalt, fails to account for the specifics of the text in which the '480' is couched. This was also 'the fourth year of Solomon's reign,' 'the month of Ziv,' and 'the second month.' These are hardly 'approximations.' Rather the author of 1 Kings was citing a specific date for the beginning of the temple's construction. Should not this 'create a presumption' in favor of a literal interpretation of the 480-year figure? Third, Oswalt is arguing from silence when he intimates that the people during the Judges period did not keep accurate chronological records. Judges 11:26 indicates just the opposite. Jephthah knew the exact amount of time that Israel lived in Heshbon (300 years). Evidently he did have 'an inclination to keep an exact overall chronology.' Furthermore, 1 Kings 6:1 was recorded during the monarchy; and a glance at 1 and 2 Kings reveals that the writer was concerned with chronology. Based on his use of numbers elsewhere in the book it seems probable that he intended the 480 year figure to be interpreted literally. Wood provides a telling critique of this position. 'This explanation, however, must be rejected by one who holds to a high view of inspiration. The text in no way states or implies the thought of twelve generations. It refers merely to the definite number 480, which means that any idea of generations must be read into the text, One is minded to say that if this plain number can be reduced so drastically by this manner of analysis, then many other biblical numbers can be similarly adjusted by parallel methods, making Scriptural numbers very uncertain indeed.' (Leon J. Wood, A Survey of Israel's History; Grand Rapids: Zondervan Publishing House, 1970; page 89) Those who would seek to reinterpret 1 Kings 6:1 do so on the basis of external archaeological evidence. Thus they are seeking to reinterpret the biblical data to "match" the archaeological data. This is a very dangerous position because archaeology is a very inexact, changing science. Unless there is good textual or contextual

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evidenceto the contrary, it is better to let the Bible stand on its own.” (Bibliotheca Sacra, volume 140, number 559; July 1983)

Another major factor which leads one to believe that the Exodus took place in 1446 B.C. is that during the time of Jephthah, Judges 11:26 reveals that Israel had been in the land for 300 years. So 300 years plus the 40 years of wandering in the wilderness with some time to conquer Heshbon placesthe Exodus in the middle of fifteen century.

Charles Dryer writes, “The second argument in favor of the early date are the words of Jephthah in Judges 11:26. ‘While Israel lived in Heshbon and its villages, and in all the cities that are on the banks of the Arnon, three hundred years, why did you not recover them within that time?’ Jephthah was saying, in effect, that Israel had been occupying the city of Heshbon (and other villages) in 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. The problem for those who hold the late Exodus date is obvious. If the Exodus took place in 1280 B.C., then Jephthah would have been a judge in 940 B.C.—during the reign of King Solomon! However, if the Exodus took place in 1445 B.C., then Jephthah judged in 1105 B.C., well within the period of the Judges. How does one who holds to a late date for the Exodus answer this? Some use a mixture of agnosticism and circular reasoning, They begin by assuming that the Conquest occurred around 1240-1220 B.C. Since Jephthah’s remark (made ca. 1100) would mean the Exodus occurred about 1400, his remark cannot be interpreted literally since it does not square with the ‘evidence.’ That is, they must reinterpret Scripture to ‘fit’ their archaeological scheme. ‘But here again, we do not know the basis of Jephthah’s figure—it could, again, be an aggregate of partly concurrent periods (e.g., for Reuben, Gad, and East Manasseh?), but we have no indications on which to build... Empty speculation is profitless, and sound method would counsel one to await fresh light on matters of this type. No-one is compelled to produce a complete answer when there is simply not enough information to do so.’ (Kitchen, *Ancient Orient*, pages 74-75) Davis makes a notable observation on the context of Judges 11 in which Jephthah’s statement occurs. It is a prose section involving talks between two nations, both of which are aware of the historical situation of Heshbon. ‘It is scarcely possible, however, that Jephthah should make such a blunder in the midst of important international negotiations. His knowledge of the Torah is evident from the context of Chapter 11 of Judges. It is doubtful that Jephthah could have exaggerated this number as it was used in the argument to the king and have gotten away with it. The King of Ammon had some knowledge of the historical precedence involved in Israel’s occupation of the territory of Transjordan (cf. Judg 11:13). Again it would be well to point out that numerical information given in the passage under question does not appear in a poetic section and therefore probably reflects sober fact.’ (Davis, *Moses and the Gods of Egypt*, page 31) It seems best to accept the testimony of Judges 11:26 at face value. There is nothing in the context to argue against a normal interpretation. Thus the early date of the Exodus seems to accord better with the biblical data.” (Ibid.)

Furthermore, another major factor which leads one to believe that the Exodus took place in 1446 B.C. is that Paul’s comments in Acts 13:19-20 are irreconcilable with a thirteenth century date for the Exodus. In this passage, he teaches that the Exodus itself along with the Israelite conquest under Joshua and the career of Samuel down to the date of David’s capture of Jerusalem took 450 years, which would include 1446 to 996 B.C.

The events in Palestine in 1400 B.C. correspond with the conquest under Joshua. Archeological evidence suggests that Jericho, Ai, and Hazor were destroyed about 1400. Waltke writes “All the accredited Palestinian artifactual evidence supports the literary account that the Conquest occurred at the time specifically dated by the biblical historians” (Bruce K. Waltke, “Palestinian Artifactual Evidence Supporting the Early Date of the Exodus,” *Bibliotheca Sacra* 129. January-March, 1972:47).”

Despite this evidence, there are still those arguing for a thirteenth century date. Hannah writes, “Arguments for a late date of the Exodus (ca. 1290) are answerable. First, advocates of the late date refer to the enslaved Israelites being forced to build the “store cities” of Pithom and Rameses (1:11).

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Archeological evidence, it is argued, suggests that these cities were built in the reign of Rameses II (ca. 1304-1236 B.C.), who then would have been the Pharaoh at the time of the Exodus. However, those two cities were built at least 80 years before the Exodus. (Moses, 80 years old at the time of the Exodus, 7:7, was not born until after the events recorded in 1:11.) This would place the building of Pithom and Rameses before the rule of Rameses II. This means that the city of Rameses could not have been named for the monarch. How then is the reference to Rameses to be explained? Rameses may have been a common name during the time of the Hyksos kings of Egypt (1730-1570 B.C.) Rameses means 'begotten of Ra [Re],' the Hyksos' sun god. Also the name of the city was originally spelled Raamses (Heb., ra'amsēs; cf. asv, nasb) whereas the Pharaoh's name was spelled Rameses or Ramesses (Ra-mes-su). Second, advocates of the later date for Exodus argue that conditions in the Transjordan area do not coincide with an early date for the Exodus. Archeologist Nelson Glueck found no evidence of settlements in Edom, Moab, and Ammon from 1900 to 1300 B.C. Therefore Moses could not have encountered strong opposition there until later (in the 13th century). Two replies may be given to this argument. Settled populations need not have existed at that time; the Edomites, Moabites, and Ammonites may have simply had military control of those territories though they were semi-nomads. Commenting on Numbers 20:14-17 Unger noted that "there is nothing in the passage which would demand a developed urban life in Edom or require the building of stout fortresses" (*Archaeology and the Old Testament*, p. 151). Also Glueck's methods have been questioned by other archeologists and more recent findings suggest that some settlements were in the area, particularly at Tell Deir -Alla (H.J. Franken and W.J.A. Power, "Glueck's Explorations in Eastern Palestine in the Light of Recent Evidence," *Vetus Testamentum* 21. 1971:119-23). Third, late-date Exodus advocates argue that archeological evidence points to widespread destruction in Palestine in the 13th century but not in the 15th century. However, with the exception of Jericho, Ai, and Hazor, Joshua's military tactics did not involve destruction of the cities conquered (cf. Josh. 11:13). Waltke notes, 'Other historical events could account for these layers of destruction; namely, the raids into Palestine carried out by Merneptah of Egypt circa 1230 B.C. or the raids of the People of the Sea circa 1200 B.C. by the Israelites in their continuing seesaw struggle with the Canaanites during the time of the Judges' ("Palestinian Artifactual Evidences," pp. 35-6). 2. The date of Jacob's entrance into Egypt. If the date of the Exodus is 1446 B.C. then certain biblical notations help establish other important dates. Since the duration of the wilderness sojourn was '430 years to the very day' (Ex. 12:40-42), Jacob moved to Egypt in 1876. 3. The date of the writing of the Book of Exodus. The journey from Egypt to the Sinai wilderness took exactly three months (Ex. 19:1-2). It would seem logical that Moses composed the book during or shortly after the encampment at Sinai (1446 B.C.). Thus the book covers events that occurred sometime before Moses' birth in 1526 (chap. 2) to the events surrounding Mount Sinai (1446). (Walvoord and Zuck; *The Bible Knowledge Commentary, Old Testament*, pages 104-105; Victor Books, SPIRITUAL Publications, 1985)

Gleason Archer gives an extensive treatment of the date of the book of Exodus and refutes the arguments of J. Finegan who argues for 1290 date for the Exodus. He writes "J. Finegan lists five major arguments in support of the 1290 date: (1) the discrepancies between the Amarna Letters and the Hebrew record (in Joshua, Judges, Samuel); (2) the apparent absence of an agricultural civilization in Edom, Moab, and Ammon during the fourteenth century; (3) the impossibility of reconciling a 430-year sojourn with a Hyksos date for Joseph's career; (4) the lack of evidence that Thutmose III did any building in the Delta region; (5) the mention of the city of Raamses in Ex. 1:11 These will be dealt with one by one. As to (1), Finegan points to the fact that the letters from King Abdi-Hepa of Canaanite Jerusalem in the Amarna correspondence' indicate that his city was in imminent danger of capture by the Habiru; yet 2 Sam. 5:6-9 shows that the Israelites did not capture Jerusalem until David's reign. Hence the Habiru could not have been the Israelites, but an earlier, non-Israelite force of invaders. But the fallacy in this argument is obvious. The armies of Joshua did indeed menace Jerusalem, for they routed the Jerusalemite troops (together with their allies from Hebron, Jarmuth, Lachish, and Eglon) at the battle of Gibeon, and their king, Adoni-zedek, was subsequently flushed out of hiding and put to death (Josh. 10). But neither the letters of Abdi-Hepa nor the Hebrew account in Joshua states that the city itself was captured or destroyed. Not until after Joshua's death, apparently, did the army of Judah storm Jerusalem and put it to the torch (Judg.

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1:8), and even then they did not permanently dispossess the Jebusites (Judg. 1:21). As to (2), Finegan refers to the surveys of Nelson Glueck in the Transjordanian region, which failed to uncover any evidence of urban civilization or fortifications between 1900 and 1300 B.C. This means that there could have been no strong Edomite kingdom to oppose the Israelite advance up the east bank of the Dead Sea (cf. Num. 20:14–21) back in 1405 B.C. Nor would there have been any strong Moabite-Midianite coalition to face under King Balak (Num. 22–25), nor any armies of Sihon and Og to crush (Num. 21). But Glueck's investigations were largely in the nature of surface exploration, and could hardly have been called thorough. Moreover, there has come to light more recently a new line of evidence which seems to belie his deductions. In the *Biblical Archaeologist* for February 1953, G. Lankester Harding reported the discovery of an ancient tomb in Amman (BA XVI, no. 7: "Archaeological News from Jordan") containing numerous artifacts (including black pricked ware, button-base vases, oil flasks, scarabs, and toggle pins) dating from about 1600 B.C. In Harding's *Antiquities of Jordan* (1959) he also speaks of characteristic Middle Bronze pottery and other objects found at Naur and Mount Nebo. A sixteenth century tomb was discovered at Pella in 1967 (ASOR newsletter, Dec. 1967). A Late Bronze Age temple was uncovered under a runway at the Amman airport in 1955 (CT, 22 Dec. 1971, p. 26). Franken's excavations at Deir Alla and those of Siegfried Horn at Heshbon have shown that the pottery of Transjordan was quite dissimilar from that produced on the west bank of the Jordan at the same period. Yamauchi suggests that Glueck mistakenly assumed the homogeneity of pottery from both regions and thus may have introduced confusion into his interpretation of the data (ibid. See H. J. Franken and W. J. A. Power [VT, xxi 71, pp. 119–23]; "Glueck's Exploration in Eastern Palestine in the Light of Recent Evidence"). J. Bimson states, 'I am forced to conclude, therefore, that there is no reason to date the Conquest in the 12th century B.C. Evidence from et-Tell does not support such a date, since it is not clear that there was a deliberate destruction of the Iron Age village at that time' (Redating the Exodus and Conquest, p. 65). Further excavation will no doubt uncover more products of this intermediate period and demonstrate once again the fallacy of hasty conclusions on the basis of superficial investigations. As to (3), the difficulty of reconciling the viziership of Joseph with the Hyksos period in Egypt (since Joseph's career must have fallen in the first half of the nineteenth century according to the early date theory, and the Hyksos rule did not begin until 1730 or so), this discrepancy is freely admitted. But as has been already pointed out, the internal evidence of Ex. 1 points to the Hyksos dynasty as furnishing the "newking who knew not Joseph," and the Twelfth Dynasty as being the probable time of Joseph's career. Therefore the point taken raises no difficulty whatsoever to a 1445 date for the Exodus. As to (4), the lack of evidence of building activity in the Delta during the reign of Thutmose III (1501–1447), there are several significant indications from archaeological discovery which point in a more positive direction. It is a well-known fact that Thutmose III erected two red granite obelisks in front of the temple of Ra' in Heliopolis (situated at the base of the Delta); one of them now stands in London and the other in New York City. Since he describes himself in them as "Lord of Heliopolis," it is fair to assume that he did conduct building operations in that city. Moreover, a scarab from the Eighteenth Dynasty refers to the birth of Amenhotep II (Thutmose's son) as having taken place in Memphis (twenty-three miles below Heliopolis). This raises a strong presumption that Thutmose maintained his headquarters there from time to time, at least, and probably did so for the purpose of strengthening his fortifications and staging preparations for his numerous Asiatic campaigns. It is inconceivable that he could have made fourteen or more campaigns in Syria if he had not built extensive barracks, depots, and other structures to accommodate his troops. The land of Goshen with its large reservoir of manpower must have often been commandeered for these construction projects. Even as far south as Thebes, the tomb of his vizier Rekhmire shows Semitic slaves hard at work making and transporting bricks. As for Amenhotep II, discoveries at Bubastis (the Pi-beseth of Ezek. 30:17) uncovered by Naville in 1887–1889 included a red granite slab representing Amenhotep in worship before Amon-Ra', 'he who dwells in Perwennefer.' This calls to mind the close relationship which Amenhotep bore to the naval dockyard at Perwennefer near Memphis, over which his father had appointed him a commandant in his youth. W. C. Hayes concludes that he maintained large estates at Perwennefer, and resided there for extended periods of time. In one inscription (ANET, p. 244) he speaks of riding from the royal stables in Memphis to visit the Sphinx at Gizeh. All this points to frequent royal residence in the Delta during the reign of Thutmose III (the pharaoh of the oppression) and

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Amenhotep II (the pharaoh of the Exodus)—conformable to the early date theory. In regard to (5), the appeal to the treasure city of Raamses in Ex. 1:11, 'we have seen that there is no possibility of reconciling the Mosaic narrative as it now stands, with a 1290 date.' This labor upon the city of Raamses must have been carried on prior to the birth of Moses, unless the Ex. 1:15 account is out of chronological sequence and the name 'Raamses' was an anachronism (and the strength of this whole argument is that this name was not an anachronism). Yet between 1300, the approximate date of the accession of Rameses II to the throne, and the year 1290 there is no room for the eighty years of Moses' life prior to the event of the Exodus itself. Therefore the 1290 date cannot be seriously considered as a theory reconcilable with the accuracy of the Hebrew account. Actually the prime advocates of this view do not, as a rule, hold to the reliability of the Mosaic narrative, but (as in the case of Meek and Albright) deny that the Joseph tribes (Ephraim and Manasseh) ever sojourned in Egypt, but rather the Levites alone, or possibly the tribe of Judah also. On the strength of the Israel stela of Merneptah the adherents of the 1290 date have rightly urged that the Israelites must already have been settled in Palestine at least by 1229 B.C., and that this makes it very difficult to hold the older theory that Merneptah (1234–1225) was the pharaoh of the Exodus. It is a necessary inference from the Merneptah stela that Israel was already in Palestine, dwelling among the Hittites, Ashkelon, Gezer, and the Horites (11.26ff.). Kyle's suggestion (in the ISBE article on the Exodus) that "Israel is laid waste, his seed is not" refers to the program of killing off the male babies of Israel eighty years before, while still enslaved in Egypt, is hardly worth serious consideration. The presence of the Hebrew nation in Palestine by 1229 (or the fifth year of Merneptah) carries with it certain significant consequences. If the scriptural record of forty years' wandering in the wilderness be correct, then the Israelites could not possibly have left Egypt after 1269 B.C., or in the thirtieth year (approximately) of Rameses II. The Hebrew text implies that Moses was absent in Midian and Horeb at least thirty years, more probably forty. Compare Ex. 7:7, which states that he was eighty at the time of the Exodus, and Acts 7:23, which states that he was about forty when he slew the Egyptian. In other words, Rameses II could barely have ascended the throne when this incident took place and Moses had to flee from Egypt; more likely it would have occurred before Rameses' accession. But the clear implication of Ex. 4:19 ('Go, return into Egypt; for all the men are dead which sought thy life') is that the king who sought Moses' life had but recently died. The whole tenor of the narrative in Ex. 2 leads us to expect that it was the pharaoh of 1:22 who after 'many days' passed away in 2:23. Whether this was the case, there is the greatest improbability that Merneptah's raid would have met with success against the triumphant Israelites under General Joshua in 1229 just as they were first entering the promised land. It is far more likely that the Egyptian expedition would have taken place after the initial phase of the conquest was over. This would push the Exodus back at least to the 1290 date, and make it utterly hopeless for Rameses II (who reigned from about 1300 to 1234) to serve as the "pharaoh of the oppression." Moses could not have spent forty years in exile during the ten years between 1300 and 1290; yet it was evidently that same king who had sought Moses' life who 'after many days' had died. No other known pharaoh fulfills all the specifications besides Thutmose III. He alone, besides Rameses II, was on the throne long enough (fifty-four years, including the twenty-one years of Hatshepsut's regency) to have been reigning at the time of Moses' flight from Egypt, and to pass away not long before Moses' call at the burning bush, thirty or forty years later. In character he was ambitious and energetic, launching no less than seventeen military campaigns in nineteen years, and engaging in numerous building projects for which he used a large slave-labor task force. His son, Amenhotep II, who doubtless hoped to equal his father's military prowess, seems to have suffered some serious reverse in his military resources, for he was unable to carry out any invasions or extensive military operations after his fifth year (1445 B.C.) until the modest campaign of his ninth year (according to Memphis stela, at least—the chronology of this reign is a bit confused). This relative feebleness of his war effort (by comparison with that of his father) would well accord with a catastrophic loss of the flower of his chariotry in the waters of the Red Sea during their vain pursuit of the fleeing Israelites. In further confirmation of Amenhotep II as the pharaoh of the Exodus we have the 'Dream Stela' of Thutmose IV (1421–1412), his son and successor. Although Adolf Erman demonstrated quite convincingly that the inscription itself comes from a later period (*Sitzungsberichte der königlichen preussischen Akademie der Wissenschaften*, 1904), nevertheless there can be little doubt that it represents faithfully the substance and much of the actual wording of an authentic inscription set

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up by Thutmose himself in the fifteenth century. Apparently the older stela had been seriously damaged and was copied (as well as its condition would allow) in a later century, when once again the sand was removed from the Sphinx at Gizeh. In this text the god Har-em-akht ('Horus in the horizon'), in whose honor the Sphinx was thought to be made, appears to young Thutmose in a dream while the latter was a mere prince in his father's household. He promises him the throne of Egypt upon the implied condition that he will remove the sand from the Sphinx. It is quite obvious that if Thutmose IV had at that time been the oldest son of his father, Amenhotep II, there would have been no need for a divine promise that he should some day become king. He would naturally have succeeded to the throne if he simply survived his father. It is a necessary inference, therefore, that the oldest son of Amenhotep must have later predeceased his father, thus leaving the succession to his younger brother Thutmose IV. This well accords with the record in Ex. 12:29 that the eldest son of pharaoh died at the time of the tenth plague. But even more conclusive than this is the situation in Goshen during the reign of Thutmose III as compared to that which existed under Rameses II. In the time of Rameses, some of his main building activity was right in the region of Wadi Tumilat, or Goshen, and this meant that Egyptians must have been living all around this region and in the midst of it as well. But the details of the plagues of flies, of hail, and of darkness (Ex. 8:22; 9:25–26; 10:23) make it clear enough that Goshen was at the time of the Exodus inhabited almost exclusively by the Hebrews, and plagues which befell the rest of Egypt made no appearance at all in Goshen. So far as we can tell from the archaeological evidence presently at hand, there were no Egyptians living there during the reign of Thutmose. We come now to a consideration of the date when the Late Bronze or Canaanite city of Jericho (City D in Garstang's survey) met with destruction. John Garstang, who did the most extensive excavation at this celebrated site, came to the conclusion that this destruction took place around 1400 B.C. In the burial grounds belonging to this level, Garstang found numerous scarabs, but none of them later than two bearing the name of Amenhotep III (1412–1376). Moreover out of more than 150,000 fragments of pottery found within the city itself, only one piece was found which was of the Mycenaean type. Yet Mycenaean ware began to be imported into Palestine in increasing abundance from 1400 onward. The archaeological criteria for the reign of Amenhotep's successor, Amenhotep IV or Akhnaton (1376–1362), are distinctive, plentiful, and well established; but the Jericho evidence did not include a single fragment characteristic of his reign. Garstang also described the outer walls of this city as having been constructed of large, heavy stone, and observed that they had toppled outward, as if by a violent earthquake. There is considerable doubt, however, as to whether those walls belonged to this Late Bronze city or to an earlier one, for more recent excavation by Kathleen Kenyon indicates the presence of Middle Bronze sherds in the earth fill between the inner and outer layer of this rampart. Yet there is no reason why a wall built in the Middle Bronze II period might not still have been in use by Late Bronze times, ca. 1400 B.C. Although many have objected to Garstang's early date for the destruction of Jericho, their objections have largely been influenced by subjective preference for a later date (a preference partially based upon the time of the destruction of Lachish, Bethel, and Debir in the thirteenth century). In reply to such criticisms, Garstang wrote in the preface (p. xiv) to his 1948 *Story of Jericho*: 'We are aware that varying opinions have appeared in print which conflict with our interpretation of the date of the fall of Jericho about 1400 B.C. Few such opinions are based on first-hand knowledge of the scientific results of our excavations; while many of them are devoid of logical reasoning, or are based upon preconceptions as to the date of the Exodus. No commentator has yet produced from the results of our excavations, which have been fully published in the *Liverpool Annals of Archaeology*, any evidence that City IV remained in being after the reign of Amenhotep III.... We see no need therefore to discuss the date as though it were a matter for debate.' One specious objection which is sometimes raised to the 1400 date for the fall of Jericho is derived from the mention of iron implements found in it, according to Josh. 6:24. The argument runs as follows: 1400 falls within the Late Bronze Age; since iron was used in Jericho, its fall must have occurred during the Iron Age (which began in the thirteenth century). But it does not necessarily follow that iron was unknown during the Late Bronze Age; it might simply be that it was in such short supply that bronze had to be used by most people in most places. This is borne out by the fact that Josh. 6:24 speaks of the iron 'vessels' in the same breath with articles of gold and silver; therefore we may legitimately infer at that time iron may have been scarce and expensive. Actually we know that iron was well known as early as Sumerian times, and the Semitic word for "iron" (*barzel*,

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Hebrew; *parzillu*, Akkadian) may even have been of Sumerian origin, since the Sumerian spelling for the word is *ö AN.BAR*. This indicates a knowledge and use of iron in the Mesopotamian Valley at least as early as the twentieth century B.C. Furthermore, iron objects have actually been found at Tell Asmar dating from about 2500 B.C., and also at Dorah in northwestern Turkey from about the same period there was discovered an iron-bladed sword with an obsidian hilt. Perhaps the most serious difficulty with the 1445 theory is to be found in the dates which are presently assigned to the destruction of some of the other cities which Joshua's forces are said to have captured, such as Lachish (Josh. 10:32), and Debir (Josh. 10:38). At Lachish (Tell ed-Duweir), the Late Bronze city seems to have been leveled in the reign of Merneptah (1234–1225), for there was found there not only a scarab of Rameses II but also some receipt ostraca with the notation, 'Year four.' The style of script is believed to be characteristic of Merneptah's time, and this might therefore indicate the date 1230 B.C., although this inference is scarcely compelling. As for Debir or Kirjath-sepher, identified with Tell Beit Mirsim, a scarab was found of Amenhotep III (1412–1376), Finegan (LAP, p. 140) cites no other evidence than this for his assumption that the layer of ashes upon the Late Bronze layer represents a destruction shortly before 1200 B.C. As for the destruction of Ai, described in Joshua 8, this was explained by Albright and his followers as a confusion with Bethel, since on archaeological grounds the site of Ai (Et-Tell) is said not to have been occupied at all between 2200 B.C. and a brief village settlement sometime between 1200 and 1000 B.C. (Finegan, LAP, pp. 136–37). But Bethel, a mile and a half away, was destroyed by a tremendous conflagration some time in the thirteenth century, and the fact that Joshua makes no mention of the capture of Bethel lends color to the belief that it was confused with Ai. There are several observations to be made concerning these three sites. In the first place, Josh. 10:32 says nothing about the physical destruction of the city of Lachish. (Tell el-Hesi, wrongly identified by Petrie and Bliss with Lachish, has now been tentatively equated with Eglon; therefore its destruction-level is irrelevant to the date of the Exodus [ASOR Newsletter, April 1970, p. 3—J. E. Worrell]); Josh. 10:32 only speaks of the slaughter of its inhabitants. The devastation dating from 1230 B.C. may represent a later assault in the time of the Judges after the depopulated city had been reoccupied upon the departure of Joshua's troops. The same observation also applies to the destruction of Debir; Josh. 10:38 says nothing about leveling the walls or putting the city to the torch. Moreover, the evidence cited by Finegan seems to confirm the early date theory as much as the 1290 date, since Amenhotep III was on the throne during the 1400 entry of Canaan by the Israelites. As for the question of Ai, the identification with Bethel seems more tenuous, for Bethel was a hallowed and well-known religious center to the Hebrews from the time of Jacob onward, and it is most unlikely that they would ever have confused its location with that of Ai. In fact, this theory is quite untenable in view of Josh. 7:2, which states explicitly that Ai was on the east side of Bethel. The ancient historian would hardly have confused Bethel with an Ai which did not then exist as an inhabited site in the fourteenth or thirteenth century. If 'Ai' was really Bethel, then what was the 'Bethel' mentioned in Josh. 7:2? It is more reasonable to assume that Et-Tell is not the true site of Ai, and that we must look to further exploration to discover the true location. The date of Bethel's destruction is therefore quite irrelevant to the dating of the Exodus. One final problem attaching to the early date theory of the Exodus has to do with the complete silence of Judges concerning the Palestinian expeditions of Seti I and Rameses II. If these invasions actually took place and the territory of Canaan was actually subjected to the Egyptian power after the Israelite conquest had taken place, why are the Egyptians not mentioned along with all the other oppressors? If lesser powers like the Moabites, Ammonites, North Canaanites, and Philistines were mentioned, why were the Egyptians completely omitted during the interval between 1370 and 1050 (when Saul began to reign)? But if the Exodus actually took place in 1290 and the Conquest in 1250, there would be no silence to explain away, for the Israelites would not have entered upon the scene until after Rameses' conquests, the year 1279 marking the signing of his famous nonaggression pact with the Hittites. In reply to this persuasive argument, it should first of all be pointed out that neither the 1290 date nor the 1230 date accounts for the failure of Judges to mention the invasion of Merneptah aforementioned (see p. 244). The same is true of the expeditions of Rameses III (1204–1172 B.C.) in Palestine. Yet this noteworthy monarch of the Twentieth Dynasty boasts in his inscriptions of having reduced both the Tjeker (Palestinians) and the Philistines to ashes (ANET, p. 262), and his bas-reliefs show him on his victorious progress to Djahi (the Phoenician coastline) to do further exploits. Monuments from his reign were discovered in the excavation of

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Beth-shan, at the eastern end of the plain of Esdraelon. How are we to explain this complete silence about Rameses III? Certainly not by the late date theory of the Exodus; for even according to that method of reckoning, the reign of Rameses III would have occurred in the time of the Judges. The only possible inference is that the Hebrew record did not see fit to mention these Egyptian invasions which took place after the Conquest. But if this was indisputably true of the incursions of two pharaohs (Merneptah and Rameses III), why may it not have been true of the two others (Seti I and Rameses II)? Also it is possible that the Hebrews did not mention the Egyptians because the two had little or no contact. The Egyptians were most active along the coastal plain of the Mediterranean, which the Hebrews seldom held. Primarily the Hebrews occupied the hills of Judea, Samaria, and Galilee. Second, it is possible to work out a fairly satisfactory synchronism between the Egyptian history of the Nineteenth Dynasty and the earlier period of the Judges. Garstang has advanced the interesting theory that the periods of "rest" referred to in Judges were times of Egyptian supremacy, but that the Hebrew historian purposely avoided mentioning the Egyptians as such because of an inveterate antipathy to a nation which had so cruelly oppressed his ancestors in Goshen. Periods of oppression, then, came when Egyptian power in Canaan was weak and the tribes of the area became restive, oppressing Israel. On this view (which is essentially embraced by Unger and Payne) the oppression by Cushan-Rishathaim of Aram-of-the-Two-Rivers represented a Hittite advance (the Hittites having subdued North Mesopotamia by that time), which took place during the reign of Tutankhamen (Unger) or Amenhotep III (Payne). The eighty years' peace following the assassination of Eglon by Ehud (Judg. 3:12–30) coincided in part with the pacification of the land by Seti I in 1318, followed by the long reign of Rameses II. The quiet period ensuing upon Barak's victory over Sisera (ca. 1223–1183 according to Payne) may have been facilitated by the strong rule of Rameses III (1204–1172). Garstang suggests that the "hornet" which is to drive out the Canaanites before the Hebrews (according to Ex.23:28; Deut. 7:20; Josh. 24:12) is a covert reference to the Egyptian power, since the bee or hornet was the symbol of pharaoh as king of Lower Egypt in the hieroglyphic spelling of that title (bty in Egyptian). This is somewhat dubious, however, on exegetical grounds. But the fact remains that the early date theory does permit easy synchronism between the periods in Judges and the known sequence of events in Egyptian history. (The late date theory, on the other hand, makes complete nonsense of the chronology of the book of Judges.) An additional factor which favors a 1445 Exodus is found in the Amarna Letters." (Archer, G. L. (1998). *A Survey of Old Testament Introduction* (3rd. ed.); pages 241-252; Chicago: Moody Press)

From www.wenstrom.org/ accessed July 15, 2017.

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Jeremy Thomas on Dating the Exodus

I. DATING THE EXODUS

There has literally been a firestorm over the date of the Exodus. Most secular and some evangelical scholars place the Exodus in the 13th century. Others date it in the 15th century. When one evaluates the biblical passages bearing on the issue one immediately finds that there are apparent discrepancies.

A. Passages Mentioning 400 Years

Genesis 15:13 **God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.**

Acts 7:6 **"But God spoke to this effect, that his descendants would be aliens in a foreign land, and that they would be enslaved and mistreated for four hundred years.**

B. Passages Mentioning 430 Years

Jeremy Thomas on Dating the Exodus

Exodus 12:40-41 Now the time that the sons of Israel lived [sojourned] in Egypt was four hundred and thirty years. And at the end of four hundred and thirty years, to the very day, all the hosts of the LORD went out from the land of Egypt.

Galatians 3:16-17 Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ. What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

C. Passages Mentioning 450 Years

Acts 13:17-20 "The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it. "For a period of about forty years He put up with them in the wilderness. "When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance-- all of which took about four hundred and fifty years. "After these things He gave them judges until Samuel the prophet.

Since there are three different lengths of time given for Israel's sojourn in Egypt, is there any way these can be harmonized? Was it 400, 430, or 450 years? There have been three basic solutions to this problem.

D. Three Solutions

1. The Egyptian Bondage Lasted for 215 Years.

The first view begins the 430 years of Gal 3:16-17 with the Call of Abraham so that they wandered in Canaan for 215 years and were oppressed in Egypt for 215 years. This view is unsatisfactory for the basic reason that God prophesied that they would be oppressed for 400 years, not 215 (Gen 15:13, 16).

2. The Egyptian Bondage Lasted for 430 Years

The second view says that the bondage in Egypt lasted 430 years (Exod 12:40-41) and that the two passages that speak of 400 years are only round numbers approximating the time of bondage. But if 400 is only a round number how could Paul so far off, saying in one passage ~ 450 years (Acts 13:17-20). This view is unsatisfactory because it does violence to the exactness of prophecy. God said the bondage would last 400 years (Gen 15:13, 16).

3. The Egyptian Bondage Lasted for 400 Years

This third view is the only view that takes a literal rendering of all the words in all the passages. The closer we stay to the text the easier we harmonize the text. This view states that the bondage lasted 400 years in fulfillment of the prophecy in Gen 15:13 and mentioned by Stephen in Acts 7:6 (1845-1445BC). Gal 3:7 indicates that the 430 years began with the last confirmation of the Abrahamic Covenant and not its initiation. The last confirmation was given to Jacob in Gen 35:9-15. That was the year 1875BC. From that point Jacob and his family wandered around Canaan for 30 years before entering Egypt (see endnote 4) in Gen 47:9, 28. The year they entered Egypt was 1845BC. Paul's reference to ~ 450 years in Acts 13:19-20 extends from the Egyptian bondage through the 40 years of wilderness wanderings through Joshua's seven-year conquest to the distributing of the land (Josh 14:7, 10). This was a period of 400 + 40 + 7 years = 447 years which is ~ 450 years (1845-1398BC). This view interprets every text literally and harmonizes them all with little difficulty.

We can fix the dates by working backward from the very sure date when Solomon began building the Temple 967BC.

1 Kings 6:1 Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the LORD.

Jeremy Thomas on Dating the Exodus

Solomon began to reign in 971BC so he began to build the Temple in 967BC. Thus, working backward 480 years brings us to the date of the Exodus, which was 1446/1445BC. From this point we can figure out all the other dates.

From the [Fredericksburg Bible Church](#); an rtf document (so it will open in Word or WP); accessed July 15, 2017 (slightly edited).

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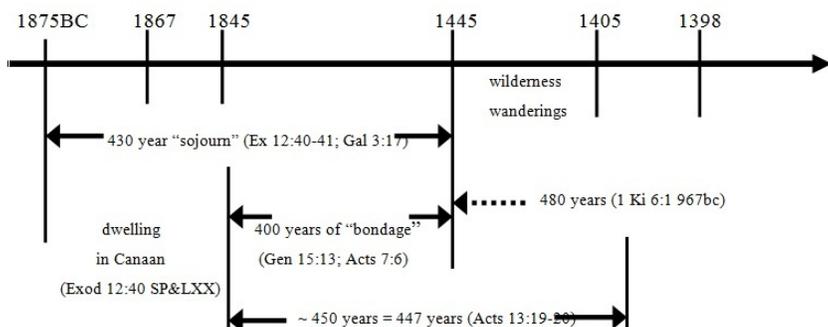
[Charts, Maps and Short Doctrines](#)

REFERENCES TO ISRAEL IN EGYPT^v

Abrahamic Covenant Confirmed (Gen 35)	Joseph to Egypt (Gen 37)	Jacob enters Egypt (Gen 46)	Exodus & Mt. Sinai	Arrive at Canaan	Conquest Complete (Josh 14:7,10)
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Jeremy Thomas Timeline for the Exodus (a chart); from the [Fredericksburg Bible Church](#); accessed July 15, 2017.

I believe that I have put together a better chart, but based upon Thomas's work.



Typology:

Typology studies various men, statements, and acts found in the Old Testament; and how they look forward to future events (most of them look forward to Jesus Christ or to the crucifixion). Although typology was known to some writers of the New Testament (chiefly, the writer of Hebrews), this concept was developed more thoroughly many centuries later. An example of this is, in Gen. 22, God told Abraham to offer up his son, whom he loved, to God. This is typical of the crucifixion, where God offers up His Son as a substitute for us and for our sins.

A type does not know that it is a type; and Old Testament era theologians did not know what typology was or when they were reading about a type. So, chapters of the Old Testament which look forward to the crucifixion (Gen. 22 Psalm 22 Isa. 53) were not understood by ancient rabbis to be typical of the crucifixion. Gen. 22 is understood to be a series of literal events (which is how the Christian views it) which showed how obedient Abraham was to God and how much Abraham trusted God (which is all true). Typology understands all of these things about this passage; but further, understands that it looks forward to the future event of the crucifixion.

A prophecy, as differentiated from a type—like a Messianic passage—was known by Jewish theologians to be Messianic. The Jewish people understood that a Messiah would come to them, as prophesied in so many passages: He is David's Greater Son, a prophet like Moses (Deut. 18:15–19); the Anointed or Messiah (Psalm 2); the One Who would sit at the right hand of God (Psalm 110:1–3); etc.

Many confuse prophetic passages with typological passages. The difference is, the Jews generally understood prophetic passages to be prophetic. However, Jewish theologians did not understand typical passages to be

typical. So, even though an ancient Jewish theologian may give a slightly different interpretation to Isa. 9:6–7 (*For to us a child is born, to us a son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there will be no end, on the throne of David and over His kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.*—ESV; capitalized); he would still understand this to be a Messianic passage.

On the other hand, although we can recognize typological passages today; ancient Jewish theologians did not understand them to refer to anything other than the intent of the original writer (the writer of a typological passage did not know that he was writing about a future event or about the Messiah). Again, Scripture has a human author and a Divine Author. There are times when the human author is thinking and writing one thing; but the Divine Author uses those same words to convey a different message. Isaiah, when writing Isa. 53, did not realize that He was writing about the Lord dying for our sins. However, when we read that passage today, it is obvious that is what it is about.

It is not unusual for people today to group prophetic and typical passages together today (such as, [The Top 40 Most Helpful Messianic Prophecies](#)), not realizing that these are different classifications. For further information, see [Typology \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Moses, like many men of the Old Testament (Abraham, Isaac, Joshua, David, Solomon), is a *type* of Christ. This means that there are remarkable parallels between the person and history of Moses which look forward to the Person of Jesus Christ.

Moses and His Life as Typical of Jesus Christ

Moses	Jesus Christ
During the time that Moses was born, there was a ruler who was intent on killing all of the Jewish male children (because the Jewish people were multiplying too fast). Ex. 1:12–22	Similarly, during the time of the birth of our Lord, there was a ruler intent on killing all of the children of the Jews to prevent their King from being born. Ex. 2:16
Moses had two natures. He was born a Hebrew; however, he was adopted into the royal family of the ruling class of Egypt. Ex. 2:1–10	The LORD has two natures: one fully human and one of divine royalty. As believers, we have a common nature, but, upon exercising faith in Jesus Christ, we are adopted into the royal family of God. Philip. 2:6–8
Moses’ Jewish background parallels the Lord’s human nature; and his royal background as an Egypt parallels the Lord’s divine nature.	
Moses will take the side of the Jews against their Egyptian masters and act as their deliverer and savior. Ex. 5–12	Jesus will take the side of man before God, taking on Himself the sins of mankind, acting as man’s Deliverer and Savior. 1Peter 2:24 Rom. 3:21–31
Moses acted as the mediator between God and man (the Exodus generation). Ex. 32:7–14	Jesus is the Mediator between God and man. 1Tim. 2:5 Heb. 8:6
Moses will stand before God to protect the people of Jacob.	Jesus stands before God to protect those who have believed in Him.
Moses so well understood the plan of God for the Jewish people that he spoke for God in the book of Deuteronomy.	Jesus understood the plan of God for the Jewish people and for all people; and the words which He spoke were the words of God. John 3:34 12:49

As we have seen in the book of Genesis, the study of typology is a marvelous field, and one of the many proofs of the divine nature of Scripture. Any person with a prominent place in Scripture nearly always is a type of Christ; and in very unusual ways. In the 3 examples given above, we have a parallel of events, the hypostatic union, and the purpose of Jesus Christ acting as our Savior. These parallels rarely involve trivial similarities (such as, they both wore sandals, they were both Cleveland Indian fans, etc.). Many times, the parallels are quite clever and not always immediately apparent.

The reason that we have the science of typology is, the Divine Author of Scripture is God the Holy Spirit. Therefore, He includes information from the lives of Abraham, Isaac, and Jacob, and Moses, which is a shadow of things to come.

A more complete version of Moses as a type of Christ will be given part way through the book of Exodus.

Miscellaneous Topics in Exodus

Prophecies fulfilled in the book of Exodus: God made these promises to Abraham: Gen. 15:13–16 Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for you, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."

This is fulfilled in these passages:

Ex. 12:35–36 The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

Ex. 12:40–41 The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. (ESV)

Here is a related promise, which was partially fulfilled during the time of the exodus, but not completely fulfilled until the book of Joshua (which picked up where Deuteronomy left off). Joseph trusted the promises of God (the covenants which God made with Abraham, Isaac, and Jacob) that he said this at his death:

Gen. 50:24–26 And Joseph said to his brothers, "I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob." Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here." So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt.

Even though we are not told about it, Joseph's coffin (or, at bare minimum, his bones) had to be taken out of Egypt during the exodus. They would have remained with the people of Israel in the desert until they went into the land.

The Hebrew people went into the land as led by Joshua and took it (Joshua 1–12). Then Joseph's bones were buried in the Land of Promise:

Joshua 24:32 As for the bones of Joseph, which the people of Israel brought up from Egypt, they buried them at Shechem, in the piece of land that Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money. It became an inheritance of the descendants of Joseph.

Theory Regarding Egypt: One of the problems in the exodus is the lack of corroboration of evidence from Egypt. We have no Egyptian records indicating that there was this great exodus of Jews from their land; nor one of the great devastation which occurred. In fact, we do not even know which pharaoh was the pharaoh of the exodus. I've got a theory, and I do not know how accurate this is, but: the Egyptians suffered an embarrassingly decisive defeat at the hands of their slaves, the Israelites. What occurred was unprecedented in human history. Slave revolts do not result in the complete decimation of the country of their masters. There is no indication that the pharaoh died—only his firstborn—my thinking is that this was such an embarrassment that the Egyptian government did everything possible to cover it up and to remove it from their history. It is even possible that the pharaoh of the exodus was expunged from Egyptian history and the pharaoh's on both sides were given longer reigns to take up the slack. We have seen history rewritten in the United States and we have definitely seen it rewritten in the Soviet Union—so it is not a stretch to think that perhaps the rewriting of history has been done before and that is what occurred here. Also, Satan does not want records of this. He does not want us to clearly look back and see the power of God; and Satan certainly played a big part in the history and culture of Egypt, being closely tied into its religion. So, a combination of Satanic influence and human and national pride would result in events of the exodus being expunged from the history of Egypt.

We do know that the history of Joseph was removed, so that a pharaoh arose who did not know Joseph. So, removing things from history can be done. Even in our schools in the United States, I grew up thinking that all of our founding fathers were gnostics and that FDR saved the United States from the Great Depression. Both of those were *facts* that I was taught; and both of them are false.

This was taken from Dr. Peter Pett and edited in such a way as to place it into two column form.

There are interesting comparisons with Genesis.

Parallels Between the Books of Genesis and Exodus (Peter Pett)

Genesis	Exodus
Genesis 1-11 covered hundreds of years and prepared the way for the lives of Abraham, Isaac and Jacob, and God at work in them	Exodus 1 covers hundreds of years and prepares the way for Moses and God at work through him. It is not history that is prominent here but the activity of God in history.
Until God begins to act history is simply summarised and preparatory.	
Genesis was the book of beginnings.	Exodus is the book of a new beginning.
In Genesis 3 man had been sentenced to hard toil because of sin	The sons of Jacob have been sentenced to hard toil as slaves in Ex. 1.
The sin of man leads to the building of cities in Gen. 4:17; Gen. 11:1-9, the sign of man's independence of and rebellion against God.	In Exodus 1 the children of Israel are set to the task of building cities.
The nations expand and flourish in Genesis 10,...	...the same occurs to Israel in Exodus 1.
God raised up Abraham in Genesis 11-12,...	...and here in Exodus 2 God raises up Moses.
Noah and his family were saved by an 'ark' which had been waterproofed in Genesis 6-8...	...and here in Ex. 2:3 the baby Moses is saved in an ark that has been waterproofed. Because of Moses, all of the people of Israel will be saved as well.
Genesis describes a murderer who fled to the land of wandering from the face of Yahweh.	Exodus 2 describes another murderer who fled into the wilderness, this time from before the face of Pharaoh.

Parallels Between the Books of Genesis and Exodus (Peter Pett)

Genesis	Exodus
Genesis 3 describes God's triumph over the snake and his promise that man will defeat the snake.	One of the signs that Moses has to give to Israel and Pharaoh is of his triumph over a snake through the power of Yahweh (Ex. 4:4), and Yahweh's power over the Egyptian snakes.
Stress is laid on the fact that all men die, particularly in Gen. 6.	'And Joseph died, and all his brothers and all that generation' (Ex. 1:6)
Throughout the book of Genesis, the hand of God is clearly seen in moving events along.	Throughout the book of Exodus, the hand of God is clearly seen moving events along.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus Book Commentary (severely edited to fit a two-column form and to leave out statements which I did not agree with; and at least one additional point was added).

Chapter Outline

Charts, Graphics and Short Doctrines

Dr. Peter Pett on how Exodus looks forward in time and is fulfilled in other books: *It should be clear to all that Exodus could not stand on its own. It requires Genesis to provide the explanation of who these people were, and it requires Leviticus and Numbers in order to explain the details of the ceremonial law and the movement on to Canaan. Without Leviticus we would not know what happened in the Tabernacle (the Dwellingplace). Without Numbers we would not know how they reached Canaan. And this last is the aim which is in mind throughout the book (Ex. 3:17; Ex. 6:8; Ex. 23:20 ff; Ex. 32:34; Ex. 33:1 ff ; Ex. 33:12 ff ; Ex. 34:9 ff) and is required by the covenant legislation (Ex. 21:1 ff; Ex. 34:11 ff).*⁶⁷

Fulfillment of Prophecy in Exodus (Jeremy Thomas)

The oppression and Exodus were prophesied in...

Genesis 15:13-16 Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for you, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete."

The prophecy of verse 13 concerning the oppression began in Egypt in 1845BC and lasted until 1446BC, a period of 400 years. The prophecy of verse 14 concerning judgment of Egypt began and ended in 1446BC when God sent ten plagues. The latter part of verse 14 prophecies that Israel "will come out with many possessions". This was fulfilled in...

Exodus 12:35-36 Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing; and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians.

Joseph trusted in the promises of God to the point that he asked his brothers to take his bones from Egypt to the Promised Land when the Exodus occurred.

⁶⁷ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus Book Commentary.

Fulfillment of Prophecy in Exodus (Jeremy Thomas)

Genesis 50:24 Joseph said to his brothers, "I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob." 25 Then Joseph made the sons of Israel swear, saying, "God will surely take care of you, and you shall carry my bones up from here."

In fulfillment of prophecy, Israel's Exodus from Egypt took place and Joseph's bones were taken up from Egypt back to the Promised Land of Israel (Gen. 50:25-56; Exod. 13:19; Josh.24:32; Heb. 11:22). This illustrates the precision of biblical prophecy and the fact that prophecy is fulfilled literally and not allegorically.

From the [Fredericksburg Bible Church](#); an rtf document (so it will open in Word or WP); accessed July 14, 2017 (edited).

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Wenstrom goes into much greater detail than Thomas above.

The Fulfillment of Prophecy in Exodus (Wenstrom)

The book of Genesis records the fulfillment of a prophecy that the Lord gave to Abram, which is recorded in Genesis 15:12-16. Genesis 15:12 **Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.** (NASB95) The "sun going down" symbolizes and anticipates the declining fortunes of Abram's descendants who were eventually enslaved in Egypt. As we will see his descendants will be the nation of Israel who will be enslaved in Egypt for over four hundred years. The "deep sleep" symbolizes and anticipates that the promise of the land would not be fulfilled until after Abram has died and been raised from the dead and inherits the land with the Promised Seed, Jesus Christ during His millennial reign.

Arthur Pink, "By this deep sleep we learn how God was showing the patriarch, symbolically, that not during his natural life would he inherit the land; instead, he must go down into the grave and inherit it together with the Promised Seed. In his awakening from this 'deep sleep' Abram received a veiled promise of resurrection from the dead and the horror of great darkness as of the grave (cf. Heb. 2:15) from which he recalled again to the light of day. In a word, the way of blessing, to the inheritance, was through death and resurrection" (Gleanings in Genesis, page 170, Moody Press). The "**terror and great darkness**" symbolizes and anticipates Israel's future enslavement and mistreatment in Israel.

Genesis 15:13 **God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years."** (NASB95) "Know for certain": (1) Qal infinitive absolute complement form of the verb Yadda (yaw-daw) (2) 2nd person masculine singular qal imperfect form of the verb Yadda. The infinitive absolute stands before the finite verb of the same root in Genesis 15:13 in order to intensify the certainty or force of the verbal idea. Thus indicating that the Lord wants Abram to "**know for sure or for certain**" that his descendants would be strangers in the land of Egypt and in fact enslaved there and oppressed for over four hundred years. So to the English speaking person this construction literally means, "knowing, you shall know" but to the Hebrew mind, it simply means, "know for certain."

The Lord is presenting a prophecy of the future enslavement of the nation of Israel which would be descended from Abram. This prophecy is a revelation and based upon the Divine Decree of God. The decree of God is His eternal and immutable will regarding the future of the descendants of Abram. This decree is simply a declaration of God's sovereign will that is based upon His omniscient knowledge of all the facts concerning what will take place in the future concerning Abram's descendants who would be the Israelites. The Lord knew that Abram's descendants would be enslaved in Egypt since He is omniscient meaning He knows perfectly, eternally and simultaneously all that is knowable, both the actual and the possible and thus has all knowledge of every event in human and angelic history.

The Fulfillment of Prophecy in Exodus (Wenstrom)

“Your descendants” is a reference to the nation of Israel and the “land” in which the nation of Israel would be strangers in and would be enslaved to and oppressed for four hundred years is Egypt. “Four hundred years” is a “round” number for the more precise figure of four hundred thirty years appears in Exodus 12:40-41; Acts 7:6; Gal. 3:16-17. Genesis 15:14 “But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.” (NASB95) “The nation” is a clear reference to Egypt (Ex. 6:6; 7:4; 12:12). “I will judge the nation (Egypt)” is a reference to the Lord judging Pharaoh and the nation of Egypt through the ten plagues for not letting Israel leave as God had commanded Pharaoh as recorded in Exodus 6-14.

Exodus 6:6 “Say, therefore, to the sons of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.’” (NASB95) Exodus 7:4 “When Pharaoh does not listen to you, then I will lay My hand on Egypt and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments.” (NASB95) Exodus 12:12 “For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments -- I am the LORD.” (NASB95)

“They will come out with many possessions” was literally fulfilled as recorded in Exodus 12:35-38 and demonstrates that the Lord is just and gives retribution to those who have been unjustly treated and enslaved. Exodus 12:35–38 Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they plundered the Egyptians. Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children. A mixed multitude also went up with them, along with flocks and herds, a very large number of livestock. (NASB95)

Genesis 15:15 “As for you, you shall go to your fathers in peace; you will be buried at a good old age.” (NASB95) “You shall go to your fathers in peace” is a figure of speech called “euphemy” by which a harsh or disagreeable expression is changed for a pleasant and agreeable one. The Lord employs the expression “you (Abram) shall go to your fathers in peace” instead of the more harsh expression “die” since the Lord considers physical death an enemy, which He will destroy with the death and resurrection of His Son Jesus Christ (1 Cor. 15:51-57; Heb. 2:14-15). The term “sleep” is often used by the New Testament writers for death (Jn. 11:11, 13; 1 Cor. 11:30; 1 Thess. 4:14-16). Abram would “not” see the promise of the land fulfilled in his lifetime but would have to accept the promise by means of faith and receive the fulfillment of this promise when he will be in a resurrected body during Christ’s millennial reign.

Although Abram would not see the fulfillment until he was raised from the dead, the Lord assures Abram that he would enjoy a long life and would be spared the afflictions that his descendants would go through in Egypt. The phrase “old age” literally means, “gray-headed” and “good” denotes a prosperous life (Jdg. 8:32; 1 Chr. 29:28). Genesis 15:16 “Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.” (NASB95) “They” is a reference to Abram’s descendants, namely, the Israelites who will return from the slavery of Egypt to the land promised to Abram and his descendants. “Generation” is the noun *dor*, which denotes a “cycle of time, a life span,” which in the context of Genesis 15 is calculated to be one hundred years since Abram had his first child at one hundred years of age (Gen. 21:5). Therefore, the “fourth generation” indicates that after four hundred years Abram’s descendants, i.e., the nation of Israel would come back into to the land of Canaan promised to Abram by the Lord. Exodus 6:16-26 records that it was exactly in the fourth generation that the children of Israel left Egypt and returned to Canaan.

The Fulfillment of Prophecy in Exodus (Wenstrom)

The Lord gives the reason for the delay in Abram’s descendants possessing the land of Canaan, namely, that the **“iniquity of the Amorite is not yet complete.”** The “Amorite” is a figure of speech called “synecdoche of the part” where a part is put for the whole, thus the term “the Amorite” is put for the ten nations listed in Genesis 15:19-21, of which “the Amorite” was a part of (cf. Gen. 48:22; Nm. 13:29; 21:21). Discoveries at the ancient Ugarit, north of Tyre and Sidon, have revealed Canaanite religion promoted child sacrifice, idolatry, prostitution in the name of religion and all kinds of occultic and immoral practices. Therefore, it was an act of justice in the Lord dispossessing the Amorites, also known as the Canaanite. The Lord does not dispossess and judge a nation immediately until He has given it grace in the sense of giving it a sufficient amount of time to repent. **2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.** (NASB95) Once a nation has completely rejected God’s grace and every opportunity to repent and accept Christ as Savior, it will become totally and completely saturated with evil (see Lev. 18:24-28; 20:23) and then the Lord sends judgment.

Also, the Lord gave grace to the antediluvians and used Noah to preach the gospel to them for over a hundred years and once they rejected the gospel, the Lord sent the Flood (Gen. 6:5, 12; 1 Pet. 3:20; 2 Pet. 2:5). The Lord also did not destroy Sodom and Gomorrah until He was satisfied Himself not even a quorum of 24 righteous were left in those cities (Gen. 18-19). Therefore, Israel’s conquest of Canaan is based upon the Lord’s absolute justice and not on naked aggression. Bob Deffinbaugh, “Here is an important principle, and one that governs the possession of the land of Canaan. God owns the land of Canaan (Leviticus 25:23), and He lets it out to those who will live according to righteousness. When Israel forgot their God and practiced the abominations of the Canaanites (cf. II Chronicles 28:3, 33:2), God put them out of the land also.” (Genesis, page 118).

Later on Israel’s history, the Lord justly permits her to be driven from the land of Canaan as well by Assyria, Babylon and Rome (Deut. 28:36-37; 2 Kgs. 24:14; 25:7). The judgment and dispossessing of these ten nations called the “Amorite” who are also called the “Canaanite” would be a fulfillment of Noah’s prophecy in Genesis 9:24-27.

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A Synopsis of the Book of Exodus

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Kings

Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Exodus Introduction is in the Word of God

- 1.
- 2.

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What We Learn from Exodus Introduction

- 1.

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The Accuracy of the Bible: People seem to think that there ought to be copies of the Old Testament (or portions of it) dating back to a few months after it was written. That is not the case. The long-standing tradition of the scribes was to make a perfect copy of the Old Testament; and then the older, worn and imperfect manuscript would be destroyed. The oldest Old Testament books that we have date back to 200–100 B.C. (and, obviously, they had to have been written prior to that). Those manuscripts are actually a recent discovery known as the Dead Sea Scrolls (discovered in 1947). Prior to that discovery, we had manuscripts of some Old Testament books dating back to around A.D. 900.

Jeremy Thomas: *Until the discovery of the Qumran Scrolls authority rested on the Masoretic Texts, mostly from the 10th century. Recent discoveries of the Qumran Scrolls in various caves near the ancient community of Qumran near the Dead Sea have confirmed a tremendous preservation of the OT. 95%+ of the text is considered accurate, a figure unheard of among ancient documents except in the NT which boasts 98-99% accuracy. There can be no doubt that what we have in Exodus is a near perfect account of the actual events and no archaeological finding has ever nullified the historical record in the Bible. Time and again, secularists are faced with archaeological finds that only confirm what the Bible already said.*⁶⁸

⁶⁸ From [Fredericksburg Bible Church](#) accessed April 11, 2018.

For some believers, this is a difficult fact; because they would hope that God would preserve His Word 100%. I have personally exegeted most of the Old Testament, between Genesis and 1Kings, along with some other books and psalms, and I can recall one verse in all of that time where there was a major mistake with the text I have certainly come up against verses I did not feel qualified to interpret or translate—which could have been because of some problematic text (but, more than likely, the problem was my imperfect understanding of the Hebrew). But, I have never run into a textual problem where it changed a major (or even, minor) doctrine.

It is worth noting what John Lea wrote in the previous century, comparing the writings of the New Testament to Shakespeare. The NT was preserved over the years in manuscript form, where hand-printed copies printed by hand needed to be made in order to preserve the text. Shakespeare wrote 100 years after the inventions of the printing press. So how do they compare? *It seems strange that the text of Shakespeare, which has been in existence less than two hundred years, should be so far more uncertain and corrupt than that of the New Testament, now over eighteen centuries old, during nearly fifteen of which it existed only in manuscript...With perhaps a dozen or twenty exceptions, the text of every verse in the New Testament may be said to be so far settled by general consent of scholars, that any dispute as to its readings must relate rather to the interpretation of the words than to any doubts respecting the words themselves. But in every one of Shakespeare's thirty-seven plays there are probably a hundred readings still in dispute, a large portion of which materially affects the meaning of the passages in which they occur.*⁶⁹

The point being, even though the Bible has been imperfectly preserved by man, there is probably not a single disputed passage in the Old or New Testaments whereupon a fundamental doctrine of the faith rests.

The Jewish Year (from Arno Gaebelein)

Abib or Nivan--First month (April)

•Fourteenth day--Passover Feast •Sixteenth day--Firstfruits of the Barley Harvest Zif--Second month (May)

Suvan--Third month (June)

•Sixth day--Feast of Weeks or Pentecost Firstfruits of the Wheat, etc. Thammuz--Fourth month (July)

Ab--Fifth month (August)

Elul--Sixth month (September)

Tisri--Seventh month (October)

•First day--Feast of Trumpets •Tenth day--Day of Atonement •Fifteenth day--Feast of Tabernacles Succoth

Bul--Eighth month (November)

Chislew--Ninth month (December)

•Twenty-fifth day--Feast of Dedication Tebeth Tenth month (January) Shebat

Eleventh month (February)

Adar--Twelfth Month (March)

•Fourteenth and Fifteenth days—Purim. The Jewish year begins with a feast commemorating the great deliverance out of Egypt. It ends with a feast commemorating another deliverance. Heman is a type of the Antichrist. Read the book of Esther.

Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, Exodus Chapter Commentary (Appendix B).

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[Charts, Graphics and Short Doctrines](#)

⁶⁹ From [Old School Contemporary](#); accessed April 11, 2018. This quote can be found in many places, and John Lea is actually quoting someone else (an unnamed author, if memory serves).

Dr. Thomas Constable's Jewish Calendar Chart						
Name of Month		# of Month	Festival Days	Festival	Modern Month	Agricultural Season
Pre-exile	Post-exile					
Abib	Nisan	1	1	New Moon	March/ April	Spring Equinox
			14	Passover		Occasional Sirocco
			15-21	Unleavened Bread		Latter rains; flood season; beginning of barley season
			16	Firstfruits		Flax Harvest
			21	Holy Convocation		
Ziv	Iyyar	2			April/May	Dry season begins; apricots ripen
	Sivan	3	7	Pentecost (Feast of Weeks)	May/June	Wheat harvest begins; dry winds; early figs; grapes ripen
	Tammuz	4			June/July	Hot, dry season; grape harvest
	Ab	5			July/ August	Air still; heat intense; olive harvest
	Elul	6			August/ September	Dates and summer figs
Ethanim	Tishri	7	1	Feast of Trumpets	September/ October	Early (former) rains
			10	Day of Atonement		Heavy dews
			15-21	Feast of Tabernacles		Plowing; seed time
			22	Solemn Assembly		
Bul	Heshvan	8			October/ November	Rains; winter figs; wheat and barley sown
	Chislev	9	25	Dedication	November/ December	Winter begins; pastures become green
	Tebeth	10			December/ January	Coldest month; rains; snow on high ground
	Shebat	11			January/ February	Growing warmer; almond trees blossom
	Adar	12	15	Feast of Purim	February/ March	Spring (latter) rains begin; citrus fruit harvest

From Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Exodus Book Commentary.

Israel's Route (Journey) from Egypt to Sinai (College Press Bible Study)

SEE Num. 33:5-15; Ex. 12:38 to Ex. 19:1)

- I. GENERAL PRINCIPLES guiding us in our attempt to trace Israel's route:
MANY UNCERTAINTIES CONFRONT ANYONE WHO TRIES TO TRACE ISRAEL'S ROUTE PRECISELY. A CHECK OF COMMENTARIES AND ATLASES WILL SHOW HOW EXTREMELY VARIED ARE THE PROPOSED ROUTES. SEVERAL PRINCIPLES HAVE HELPED US TO DECIDE WHAT WAS THEIR PROBABLE JOURNEY ROUTE.

Israel's Route (Journey) from Egypt to Sinai (College Press Bible Study)

1. All Scriptural information about Israel's travels must be accepted as accurate and final authority. Our Lord Jesus said that the scriptures cannot be broken (John 10:35).
 2. Israel's journeys had to be through places where they had LOTS of room. With 603, 550 men (Num. 2:32) and a probable total population of over two million, their total encampment area would probably cover six miles square (36 square miles).[52] Even in this much area there would be over 50,000 people in every square mile.
[52] J. W. McGarvey, *Lands of the Bible* (Nashville, Tenn.; Gospel Advocate, 1966), pp. 346–347.
 3. The natural geographic features of the Red Sea and the Sinai peninsula are presently very similar to those that existed in the time of Moses. The wadies[53] between the granite mountains of Sinai are in the same places that they were long ago. The traffic routes in Moses' day passed through the same valleys that modern caravans follow.
[53] A wady is a usually-dry brook-valley. They flow with water during the occasional winter rains. The Red Sea, or Sea of Reeds, occupied in Moses' time almost exactly the same bed it now occupies. There is no indication that any neck of water once connected the Bitter Lakes with the north tip of the Gulf of Suez. Archaeologist Wm. F. Albright tells of finding an archaeological site inhabited in the fifteenth century B.C. (the very time of MOSES!) which lies only a little over a hundred meters from the Red Sea shore, and is less than five meters above the present average Red Sea level.[54] Obviously the shore line of the Red Sea is now about where it has been for 3500 years. (See note, p. 43.)
[54] "Exploring in Sinai with the Univ. of Calif. African Expedition," *Bulletin of the American Schools of Oriental Research*, No. 109 (Feb. 1948), p. 15.
 4. We do not regard the encampments named in Num. 33:5–15 as necessarily all being just one day's journey apart. In fact, we are told that it was a three days' trip from Pihahairoth to Marah, although this trip is presented as just one stage (Num. 33:8). Probably the "encampments" are only the more prominent locations they passed through, or their longer stopover points.
- II. SITES (or stages) IN ISRAEL'S JOURNEY
1. From Rameses to Succoth (Num. 33:5).
Most scholars now locate Rameses at Tanis in the northeast Nile delta area.[55] Another site that has been proposed is at modern Qantir ("bridge"), which is fifteen miles south of Tanis.[56] We have selected Qantir as the site of Rameses on our map, because it is nearer the Land of Goshen (Wadi Tumilat area), where Israel's main population lived, than Tanis is.
[55] "Rameses," *Interpreter's Dictionary of the Bible*.
[56] *Ibid*.
Succoth, meaning booths or temporary dwellings, is probably the hill ruin named Tell Maskhuta[57] near the eastern end of Goshen, about ten miles west of Lake Timsah.
[57] G. Ernest Wright, *Biblical Archaeology* (Phila.: Westminster, 1962), p. 61.
 2. From Succoth to Etham (Num. 33:6).
The site of Etham is not yet identified. Num. 33:6 says it is "in the edge of the wilderness." We therefore feel that to reach Etham, Israel must have travelled on eastward a few miles beyond Lake Timsah (probably passing just south of Timsah), going into the Sinai peninsula just east of the present Suez canal. The fact the Wilderness of Etham is the same area that is also called the Wilderness of Shur (Num. 33:8; Ex. 15:22), and that we know that Shur lay just east of the delta of Egypt in the Sinai wilderness, confirms our belief that Etham was somewhere southeast of Lake Timsah.
 3. From Etham to Pihahairoth (Num. 33:7).
To reach Pihahairoth Israel had to "turn back." (The Hebrew verb may simply mean turn, as well as turn back.) Many interpreters seem to overlook this command about turning.[58]
[58] Wright, *op. cit.*, pp. 61–62, presents a map suggesting that Israel turned to the north, and there crossed the southern tip of Lake Menzaleh, which he identifies as the Reed Sea (Red Sea). This is much too far north for Israel to have reached Marah in three days (Exo_15:22-23). Wright identifies Marah with 'Ain Hawwarah, as we do also. Wright's map of Israel's proposed travel route shows Israel travelling along the east side of the Bitter Lakes, as does ours.
We feel that Israel travelled southward after they entered into the Sinai desert, travelling along the

Israel's Route (Journey) from Egypt to Sinai (College Press Bible Study)

east side of the Bitter Lakes, toward the Gulf of Suez. There is hardly room along the west side of the Bitter Lakes for a mass of people as great as Israel to have passed through, because mount Shuberavith and mount Ginefah lie only about three miles from the west shore of the Bitter Lakes. Having gone on south of the Bitter Lakes, Israel was then instructed to “turn back and encamp before Pihahairoth” (Ex. 14:2). Since back to the Hebrews often meant west, a turn to the west would fulfill this command. A westward turn would bring them to the northwest side of the Gulf of Suez tip.

Pihahairoth is said to have been between Migdol and the sea, and before (east of?) Baal-zephon (Ex. 14:2). The name Migdol means tower. We suggest that the tower may have been on one of the summits of Mt. Atakah, just west of the Gulf of Suez tip only four or five miles.[59]

[59] International Standard Bible Encyclopedia, Vol. III, p. 2936, says. “Migdol must be Ras ‘Atakah, or some other high point. . . .” We agree.

Interpreter’s Dictionary of the Bible says that Pihahairoth cannot now be identified with any known town or city in the east delta region (emphasis ours). It seems to us that the obvious reason for this is that Pihahairoth was NOT in the Delta area, but at the north tip of the Suez Gulf. The meaning of Pihahairoth is not certain, but the Egyptologist A. H. Gardiner said that it may mean the “house of Hathor.” Hathor was the Egyptian cow-goddess, the “mother” principle of deity, who provided nourishment for the soul in the other-world.

Baal-zephon means Lord-of-the-North. The name seems to refer to a Canaanite idol in Egypt, or one of the places which bore its name. The location of Baal-zephon is not known.[60] G. E. Wright[61] tells of a Phoenician letter which associates a place called Baal-zephon with Tahpanes (Jer. 43:7–9), also called Daphnae. This is located between Lake Menzaleh and Lake Timsah. Possibly one place called Baal-zephon was that far north of the Gulf of Suez, but the Biblical Baal-zephon seems to have been near the north tip of the Gulf of Suez, only three days’ journey from Marah. See notes on Ex. 14:1–2.

[60] Baal-zephon is placed by Josephus (Antiquities II, xv, 1) on the Red Sea. We do not know what his authority was for doing this, but we feel he was correct.

[61] Op. cit., p. 62.

4. From Pihahairoth (Hahairoth) across the sea (Num. 33:8).

We are persuaded that Israel crossed the Red Sea, or Sea of Reeds (Weeds), near the north tip of the Gulf of Suez. See map. The distance across the sea there would be about four miles, and the greatest water depth about twenty feet. God may have blown the path dry across the sea a mile wide, or even wider. Concerning the problem of what sea is meant by the Red Sea, or Reed Sea, see the following Introductory Section VII. We feel that these are two names for the same body of water.

An alternate spot on the Gulf of Suez where Israel may have crossed lies about five miles south of our proposed crossing point. Here they would enter the sea from the sandy cape Adabiya. This is just south of the “hump” on the west coast of the Gulf of Suez’ tip. This cape has features that would make it an ideal crossing place. The sea is about six and a half miles across at this point, and has a gently sloping sand bottom both into it and out of it on the east side. The greatest water depth there is about thirty feet.[62]

[62] This is the crossing-place proposed by J. W. McGarvey, op. cit., p. 441ff.

However, it seems to us that the corridor to reach this cape is too narrow for all the Israelites to have passed through without requiring too much time and trouble. There is less than one-half mile between the sea and the steep slopes of Mt. Atakah to the west. This very narrow level passage between sea and mountain would really be a bottle-neck for Israel.

Near the place of Israel’s exit on the east side of the sea are the ‘Ayun Musa, the Springs of Moses. This name was given long after Bible times to seven rather insignificant springs. A few palms grow near the water, which is brackish.[63] The scripture does not mention these springs.

[63] International Standard Bible Encyclopedia, Vol. V., p. 3066.

5. From the sea to Marah (Num_33:8).

The way from the Springs of Moses to Marah is over hard compacted sand, sprinkled with gravel

Israel's Route (Journey) from Egypt to Sinai (College Press Bible Study)

and small boulders. It took Israel three days to go from the Red Sea to Marah (Ex. 15:22), through the Wilderness of Shur (also called Etham). It is about thirty–seven miles from the Springs of Moses to Marah, which is generally considered to be 'Ain Hawwarah, a spring now completely buried in sand. Only a cluster of date palms and a damp spot nearby tell of its existence.[64] The water is still bitter. The spring Marah must have been much greater in Moses' time. (See notes on Ex. 15:23.)

[64] Beno Rothenberg, *God's Wilderness* (London: Thames and Hudson, 1961), p. 94.

If the Red Sea crossing place were farther north than the north end of the Gulf of Suez, it would have required more than three days travel to reach Marah, assuming that Israel could travel about twelve miles a day. John J. Davis admits this difficulty,[65] even though he places the crossing of the sea at the south end of the Bitter Lakes.

[65] *Moses and the Gods of Egypt* (Grand Rapids: Baker 1971), p. 117. We recommend Davis' book very highly.

6. From Marah to Elim (Num_33:9)

Elim is generally considered to be the Wady Gharandel. It is about seven miles from Marah. It is a small brook fed by springs of water better than that of Marah.[66] (See notes on Ex. 15:27.)

[66] *Inter. Stand. Bib. Ency.*, Vol. V, p. 3066.

7. From Elim to the encampment by the Red Sea (Num_33:10).

Mountains right up against the east shore of the Gulf of Suez separate the road south from Elim from the shore. (One of these mountains is now called Jebel Hamman Far'aun, the mountain of Pharaoh's Hot Bath.) But after going about twenty miles southeast from Elim, the shoreside mountains end and the roadway comes to the Red Sea shore, near modern Abu Zenima, near the mouth of the Wady et-Taiyibeh. It is a comparatively long march of eight hours from Elim to this sea-side encampment.

8. From the Red Sea shore to the Wilderness of Sin (Num. 33:11)

The exact location of the Wilderness of Sin is uncertain. About six miles south of the sea-side encampment a large sandy plain begins. It is five miles wide and thirteen miles long (on its north-south axis), with the Red Sea shore on its west. Modern Abu Rudeis is in this area. This place seems to correspond well to the scriptural location of the Wilderness of Sin, which was the place where Israel first received the manna. (In this dry place manna surely could not have grown on trees or bushes!) The Arabs call this plain El Murkha.

9. From the Wilderness of Sin to Dophka (Num_33:12).

We think that Israel travelled south out of the Wilderness of Sin about ten miles, traveling alongside mountains near the coast. Then they turned east up into the valley of Wady Feiran. We think that Dophka was an oasis on the Wady Feiran (there are several).

The Wady Feiran is one of the largest and most famous wadies in Sinai. It is a little over eighty miles long, and starts in the region of Mt. Sinai, where it is called the Wadi Esh-Sheikh.[67] The Wady Esh-Sheikh is the upper (or northern) branch of the Wady Feiran.

[67] Rothenberg, *op. cit.*, pp. 135,167.

E. H. Palmer in the *Desert of the Exodus* (1872)[68] wrote:

[68] Quoted in McGarvey, *op. cit.*, p. 447.

From this plain [the Wilderness of Sin] it was necessary for Israel to ascend through the rugged granite mountains to the elevated plain in front of Sinai; and there is only one pass through and up by which it is practicable for such a caravan to make the ascent. This is Wady Feiran, . . . This wady is wide and smooth, washed in winter by a stream of water, and possessing several beautiful oases very pleasant to a traveler who is wearied with the almost uninterrupted barrenness of the desert. It leads to a narrow and short pass, by which is reached the plain immediately in front of [N.W. of] Mt. Sinai, called by the Arabs Er-Rahah. Instead of reaching this plain by this pass, the Israelites might have gone a little farther east [via Wady Esh-Sheikh] and compassed the mountain on the left of the pass; but this is the only divergence that they can have made from the route which we have followed.

The name Dophka is thought by some to mean "smeltery," and to refer therefore to nearby copper

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smelting operations. But this is not certain. Some authorities (ISBE; Gesenius' Hebrew Lexicon) say Dophka means "overdriving of flocks" or "drovers."

Many, modern writers have felt that Dophka is to be identified with Serabit el-Khadim, a site northeast of the plain which we have identified as the Wilderness of Sin. At Serabit el-Khadim are the ruins of an Egyptian temple to Hathor, ancient turquoise mines, and numerous inscriptions, some in an extremely ancient Hebrew-like alphabet.[69]

[69] "Serabit el-Khadim," *Biblical World*, Chas. Pfeiffer, ed. (Grand Rapids: Baker, 1966), p. 517.

We feel that it is extremely unlikely that Serabit el-Khadim is the site of Dophka. Why should the Israelites travel toward a center of Egyptian idolatry? Egyptian troops were stationed at Serabit at various times before and after Moses' time. The wady leading to Serabit is a more difficult passage than the Wady Feiran, and is a somewhat longer route to Sinai. Even if the name Dophka does mean smeltery (and indeed there are remains of smelting works around Serabit), there are other copper-mining locations in the wilderness of Sinai besides those near Serabit.

10. From Dophka to Alush (Num. 33:13).

Alush has not been identified. *Inter. Stan. Bible Ency.* says that according to the rabbis Alush means crowding, thus indicating the difficulties of the march. Our map positions Alush at one oasis in the Wady Feiran.

As Israel journeyed up the Wady Feiran, they would certainly get "strung-out." The wadies are narrow and often hemmed in by steep-sided mountains. The very large number of Israelites would form a long column in these wadies, perhaps ten to fifteen miles long. This explains how the Amalekites could readily attack the "hindmost" part of Israel's column without the rest of people being available to help them readily (Deut. 25:17-18).

11. From Alush to Rephidim (Num. 33:14).

Rephidim is an oasis of date palms with a running stream,[70] located about eighteen miles from the plain Er-Rahah on the north side of Mt. Sinai. There seems to have been no water at this site in Moses' time, until he struck the rock (Ex. 17:1). Rephidim was the place where the Amalekites attacked Israel, and where Jethro was reunited with Moses.

[70] *International Stand. Bib. Ency.*, p. 3067.

12. From Rephidim to Mt. Sinai (Num. 33:15).

The Wady Esh-Sheikh goes around Rephidim on the north side, and then turns abruptly southward toward Mt. Sinai, and enters into the plain of Er-Rahah from the NE side of the plain. The Wadi Esh-Sheikh is the easiest approach to Er-Rahah, and is the one usually taken by baggage camels. We feel that it was probably Israel's approach route.

The plain of Er-Rahah is large enough to have accommodated the Israelite horde (1½ by 4 mi.). At the south side of this plain the impressive peak of Ras Safsafeh rises abruptly out of the level area, and towers 6739 feet above sea level. We feel that Ras Safsafeh is the peak which (as part of Mt. Sinai) was the mountain from which God spoke the ten commandments to Israel.

Ras Safsafeh is the northern summit of a steep-sided rocky ridge about four miles long, running generally NW to SE. On the southern tip of this ridge is its second summit, a peak called Jebel Musa (a name meaning Mt. of Moses), connected to Ras Safsafeh by a saddle. Jebel Musa is 7519 feet high. Christian tradition has generally identified Mt. Sinai with Jebel Musa as Mt. Sinai, although to us it seems that Ras Safsafeh is by far the more probable choice.

Narrow steep-sided valleys go along both the east and west sides of the ridge, which has Ras Safsafeh on its north end and Jebel Musa on the south. In the valley along its east side is the famous monastery of St. Katherine, named after a martyred Christian maiden of Alexandria who died in A.D. 307. At this monastery the famous Sinaitic manuscript of the Bible was found.

By the south end of this ridge is a small plain commonly called Wadi Sebaiyeh, or the Site of (Israel's) Encampment, having Jebel Musa on its north. To reach this southern plain Israel would have needed to skirt along through the narrow valleys east or west of the Mt. Sinai ridge. This south plain is neither as large as Er-Rahah on the north, nor is it as accessible. It only covers 145 acres, and is very rocky.[71] We doubt that it was the true site of Israel's encampment.

[71] S. C. Bartlett, *From Egypt to Palestine* (New York: Harpers, 1879), pp. 270, 272.

Israel's Route (Journey) from Egypt to Sinai (College Press Bible Study)

Between the Bitter Lakes and the Red Sea, just south of the Bitter Lakes, lies an elevated area called the Heights of Chaloo. This rises for a short distance twenty feet or more above sea level. These heights are of the same geological character as Mt. Gineifah west of the Bitter Lakes. This geological feature makes it almost impossible for the Red Sea to have ever been joined to the Bitter Lakes. See S. C. Bartlett, *From Egypt to Palestine*, pp. 158–162.

III. DISTANCES IN ISRAEL'S JOURNEYS

(All distances approximate)

1. From Rameses (Qantir) to
SUCCOTH (TELL EL MASKHUTA) 38 MI.
2. From Succoth, travelling along east side of Bitter Lakes,
Bitter Lakes, to north end of Gulf of Suez 55 mi.
3. North end of Gulf of Suez, across Red Sea, to Springs of Moses 20 mi.
4. Springs of Moses to Marah ('Ain Hawwarah) 37 mi.
5. Marah to Elim (Wadi Gharandel) 7 mi.
6. Elim to encampment by the sea (near Abu Zenima) 20 mi.
7. Encampment by the sea to the Wilderness of Sin (near Abu Rudeis) 12 mi.
8. Wilderness of Sin, via Wadi Feiran

AND WADI SHEIKH, TO MT. SINAI 85 MI.

Total: Approx 275 mi.

These statistics reveal two interesting facts:

(1) The first part of Israel's journey, from Egypt to the crossing of the Red Sea, was a surprisingly large part of the total journey to Sinai, being about 113 miles of their 275 mile trip. This would have required ten or twelve days of travel. Many people have the impression that Pharaoh began to pursue Israel almost the next day after their departure. But the scripture nowhere states exactly how much time elapsed between Israel's departure and Pharaoh's pursuit. During that time the Egyptians embalmed and buried their firstborn (Num. 33:4). Surely a few days of mourning and shock followed these mass burials.

(2) Assuming that Israel's journey from Egypt to Sinai took approximately fifty days, they would need only to have averaged a bit more than five miles a day of travel to have covered the 275 miles in that time.

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section VI).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 13:18; Exodus 15:4; Exodus 15:22

Red Sea or Reed Sea? (From College Press Bible Study)

1. What sea was it that the Israelites triumphantly crossed when they departed from Egypt? The name given in almost all English translations is Red Sea. The Jerusalem Bible (1966) calls it the Sea of Reeds. When we hear the words Red Sea, we at once think of that extension of the Indian Ocean lying between Arabia and east Africa, having a V-shaped northern tip, formed by the Gulfs of Suez and Akabah. We feel that THIS was the sea that the Israelites crossed, crossing it at the northern tip of the Gulf of Suez. See the preceding Introductory Section VI.
2. Older writers almost unanimously held this view. Modern writers have almost unanimously (but wrongly, it seems to us) taken another view. They assert that the sea which the Israelites crossed should not be called the Red Sea, but the SEA OF REEDS (or weeds). Furthermore, they affirm that this Sea of Reeds is not the Red Sea, but is another body of water somewhere between the Red Sea and the Mediterranean Sea, possibly the Bitter Lakes, or Lake Timsah, or Lake Balah (now disappeared since the digging of the Suez Canal), or Lake Menzaleh, or even Lake Sirbonis on the Mediterranean coast. There is no certainty or general agreement as to what body of water is referred to by the name Sea of Reeds.
3. We have no objection to the fact that the Hebrew words Yam Suph (usually translated Red Sea) actually

Red Sea or Reed Sea? (From College Press Bible Study)

- mean Sea of Reeds, or Weeds. The word *suph* is translated weeds in Jon. 2:5, where it refers to seaweeds; and it is translated flags in Ex. 2:3; Ex. 2:5 and Isa. 19:6. (A flag is a water plant like a cattail.)
4. When the Hebrew Bible was translated into Greek (about 275 B.C.), the translators rendered the Hebrew Yam Suph as *Eruthre Thalassa*, which is Greek for Red Sea. These translators did their work in Egypt, and would probably be familiar with Egypt's geography.
 5. In classical Greek usage, the term Red Sea was applied to the entire Indian Ocean,[72] including what we call the Red Sea, and the Persian Gulf, and the adjoining ocean areas. In the *Histories* by Herodotus (about 450 B.C.) we read that the Persian king "Cyrus on his way to Babylon came to the bank of the river Gyndes, a stream which . . . empties into the river Tigris. The Tigris, . . . discharges its waters into the Erythraean [Red] Sea." [73] This would refer to the Persian Gulf.
[72] Liddell & Scott, *Greek-English Lexicon* (abridged), Definition of ERUTHROS, [73] I, 189. Translated by George Rawlinson. (London: Dent, 1964), Vol. I, p. 96.
 6. Why did the Red Sea come to be called by that name? No one really knows. Some have guessed that it is derived from the name Edom, which means red. The mountains of Edom that lie along part of the east side of the Red Sea have a reddish color in part. Classical writers say that the name came from that of Erythras, a king who ruled in western Asia Minor.[74] Others say it is derived from the red coral which lines its shores and covers the floor of the sea.
[74] *The Interpreter's Dictionary of the Bible*, Vol. 4 (New York: Abingdon, 1962), pp. 19–20.
 7. But the big question is this: Can the Hebrew Yam Suph actually refer to the sea we know as the Red Sea? We think it can and does, though many modern writers deny this. They argue that there are no reeds in the Red Sea, and that it cannot therefore be the Sea of Reeds. They affirm further that for Israel to have reached even the most northerly tip of the Gulf of Suez, they would have had to cross a long tract of desert to reach it. [It would be approximately 65 miles.] And that this would have been impossible for them to accomplish before the pursuing Egyptian chariots would have been upon them.[75] Also it is argued that one of the two bodies of water said in Egyptian writings to be near the city of Rameses (which was far north of the Red Sea) was called "Papyrus Lake." Papyrus in Egyptian was called *thuf*, a word similar to the Hebrew *suph*.
[75] *Ibid.*
 8. These arguments sound impressive, but we feel they have some weaknesses. For example, we need not seek a shallow reedy lake as the place that corresponds to the name SEA OF REEDS. The word reeds also may be translated WEEDS, as in Jon_2:5, where it refers to seaweeds in the Mediterranean Sea, not to cattails or swamp weeds. The Red Sea has seaweeds in it, like other seas. Because of this the name Yam Suph could refer to the Red Sea.
 9. Furthermore, if we assume (as many modern writers do) that Israel travelled northward from Succoth (lying west of Lake Timsah) to the southern tip of Lake Menzaleh[76] (which is thought by many to be the Sea of Reeds), Israel would have been much closer to Egypt and far more exposed to the pursuing Egyptian chariots than they were in going by our proposed route. A journey from Succoth to Lake Menzaleh would be about fifty miles, a four-days' journey.
[76] G. E. Wright, *Biblical Archaeology* (Philadelphia: Westminster, 1957), p. 61. *Broadman Bible Commentary*, Vol. 1 (Nashville: Broadman, 1969), p. 380.
 10. Yet further, the term Sea of Reeds (Yam Suph) is actually applied in several scriptures to the sea which we call the Red Sea. Thus in Num. 21:4 it refers to a place on the north end of the Gulf of Akabah, near Elath and Ezion-Geber. In Num. 33:10 there is a reference to an encampment on the shores of the Yam Suph, which almost certainly refers to a place on the shores of the Gulf of Suez. In 1Kings 9:26 the term Yam Suph refers to the place where king Solomon had his fleet of ships at Ezion-Geber, which was on the north tip of the Red Sea Gulf of Akabah.
 11. If the term Yam Suph means the Red Sea in these passages, why does it not refer to the same body of water in Ex. 13:18; Ex. 15:4? Where is there any hint that the term refers to a different body of water in Ex. 15:4 than it refers to elsewhere?
 12. Finally, we are told in Ex. 15:22 and Num. 33:8 that Israel travelled three days' journey from their place of crossing the sea to Marah. This is a distance of thirty-seven miles (assuming, as we do, that Marah is to be identified with 'Ain Hawwarah. This identification is widely accepted.[77]). If the Sea of Reeds

Red Sea or Reed Sea? (From College Press Bible Study)

were some body of water north of the tip of the Gulf of Suez, it would be too far north for the Israelite horde to have made the trip to Marah in three days. From Bitter Lakes to Marah is at least sixty miles. From Lake Timsah to Marah is over eighty miles. From Lake Menzaleh (where Wright locates the Sea of Reeds) it is almost 150 miles! Even the thirty–seven mile trip from the Springs of Moses (just east of Gulf of Suez tip) to Marah required the Israelites to travel twelve miles a day. This is about as far as a large group could travel each day.

[77] Wright, *Ibid.*, suggests on his map that this is the “probable” location of Marah.

13. We have the uncomfortable feeling that the reason for locating the Sea of Reeds elsewhere than the Red Sea is the desire (deliberate or unconscious) to downgrade the great miracle of crossing the Red Sea into puny near-miracle of blowing a dry path across a shallow swamp area.

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; Exodus Book Commentary (Introductory Section VII).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book VII

CONTAINING THE INTERVAL OF FORTY YEARS.
FROM THE DEATH OF SAUL TO THE DEATH OF DAVID.

CONCERNING ABIMELECH; AND CONCERNING ISMAEL THE SON OF ABRAHAM; AND
CONCERNING THE ARABIANS, WHO WERE HIS POSTERITY.

From: <http://www.sacred-texts.com/jud/josephus/ant-7.htm> accessed . Josephus *Antiquities*; Book VII, Chapter 12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes Exodus Introduction

PREFACE

THE period of Israel's history treated in this Volume has a twofold special interest: political and religious. Beginning with the later years of David's reign, when the consciousness and the consequences of the great sin of his life had, so to speak, paralyzed the strong hand which held the reins of government, we are, first, led to see how in the Providence of God, the possibility of a great military world - monarchy in Israel (comp. Psalm 18:43 - 45) - such as those of heathen antiquity - was forever frustrated. Another era began with Solomon: that of peaceful development of the internal resources of the country; of rapid increase of prosperity; of spread of culture; and through friendly intercourse with other nations of introduction of foreign ideas and foreign civilization. When it is remembered that the building of the Temple preceded the legislation of Lycurgus in Sparta by about one hundred and twenty years; that of Solomon in Athens by more than four hundred years; and the building of Rome by about two hundred and fifty years, it will be perceived that the kingdom of Solomon presented the dim possibility of the intellectual, if not the political Empire of the world. What Jerusalem was in

Edersheim Summarizes Exodus Introduction

the high - day of Solomon's glory is described in a chapter of this history. But, in the Providence of God, any such prospect passed away, when, after only eighty years duration, the Davidic kingdom was rent into two rival and hostile states. Yet, although this catastrophe was intimated by prophecy - as Divine judgment upon Solomon's unfaithfulness - there was nothing either abrupt or out of the order of rational causation in its accomplishment. On the contrary, the causes of this separation lay far back in the tribal relations of Israel; they manifested themselves once and again in the history of the Judges and of Saul; made themselves felt in the time of David; appeared in that of Solomon; and only reached their final issue, when the difficult task of meeting them devolved upon the youthful inexperience and misguided folly of a Rehoboam. All this is fully explained in the course of this history. After their separation, the two kingdoms passed, in their relations, through three stages, the first one of hostility; the second one of alliance, which commenced with the reign of Jehoshaphat and of Ahab, and ended with the slaughter of the kings of Judah and Israel by Jehu; and the third again one of estrangement and of hostility. Of these three periods the first is fully traced, and the beginning of the second marked in the present Volume.

From the political we turn to the religious aspect of this history. It was indeed true that the empire of the world was to be connected with the Davidic kingdom (Psalm 2.) - but not in the sense of founding a great military monarchy, nor in that of attaining universal intellectual supremacy, least of all by conformity to the ways and practices of heathen worship, magic, and theurgy. The exaltation of Zion above the hills and the flowing of all nations unto it, was to be brought about by the going forth of the Law out of Zion, and of the Word of Jehovah from Jerusalem (Isaiah 2:2, 3). This - to confine ourselves to the present period of our history - had been distinctly implied in the great promise to David (2 Samuel 7.); it was first typically realized in the choice of Jerusalem as the City of God (Psalm 46; 48; 87.); and further presented in its aspect of peace, prosperity, and happiness in the reign of Solomon (Psalm 72.) to which the prophets ever afterwards pointed as the emblem of the higher blessings in the Kingdom of God (Micah 4:4; Zec hariah 3:10, comp. with 1 Kings 4:25). But the great work of that reign, alike in its national and typical importance, was the building of the Temple at Jerusalem. This also has been fully described in the following pages.

But already other elements were at work. The introduction of heathen worship commenced with the decline of Solomon's spiritual life. After his death, the apostasy from God attained fearful proportions, partially and temporarily in Judah, but permanently in Israel. In the latter, from the commencement of its separate national existence under Jeroboam, the God - chosen Sanctuary at Jerusalem, and the God - appointed priesthood were discarded; the worship of Jehovah transformed; and by its side spurious rites and heathen idolatry introduced, until, under the reign of Ahab, the religion of Baal became that of the State. This marks the high - point of apostasy in Israel. The evolving of principles of contrariety to the Divine Covenant slowly but surely led up to the final destruction of the Jewish Commonwealth. But, side by side with it, God in great mercy placed an agency, the origin, character, and object of which have already been indicated in a previous Volume. The Prophetic Order may be regarded as an extraordinary agency, by the side of the ordinary economy of the Old Testament; and as intended, on the one hand, to complement its provisions and, on the other, to supplement them, either in times of religious declension or when, as in Israel, the people were withdrawn from their influences. Hence the great extension of the Prophetic Order in such periods, and especially in the kingdom of the ten tribes. But when, during the reign of Ahab, the religion of Jehovah was, so to speak, repudiated, and the worship of Baal and Astarte substituted in its place, something more than even the ordinary exercise of the Prophetic Office was required. For the prophet was no longer acknowledged, and the authority of the God, whose Messenger he was, disowned. Both these had therefore to be vindicated, before the prophetic agency could serve its purpose. This was achieved through what must be regarded, not so much as a new phase, but as a further development of the agency already at work. We mark this chiefly in the ministry of Elijah and Elisha, which was contemporary with the first open manifestation of Israel's national apostasy.

Even a superficial reader will observe in the ministry of these two prophets, as features distinguishing it from that of all other prophets, indeed, we might say, from the whole history of the Old Testament - the frequency and the peculiar character of their miracles. Three points here stand out prominently, their unwonted accumulation; their seeming characteristic of mere assertion of power; and their apparent purpose of vindicating the authority of the prophet. The reason and object of these peculiarities have already been indicated in our

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foregoing remarks. But in reference to the characteristic of power as connected with these miracles, it may be remarked that its exhibition was not only necessary for the vindication of the authority of the prophet, or rather of Him in Whose Name he spake, but that they also do not present a mere display of power. For it was always associated with an ultimate moral purpose in regard to the Gentiles or to Israel - the believing or the unbelieving among them; and in all the leading instances (which must rule the rest) it was brought about not only in the Name of Jehovah, but by calling upon Him as the direct Agent in it (comp. for the present Volume I Kings 17:4, 9, 14, 20 - 22). Thus viewed, this extraordinary display of the miraculous appears, like that in the first proclamation of Christianity among the heathen, "for a sign, not to them that believe, but to them that believe not" (1 Corinthians 14:22) - as Bengel explains, in order that, drawn and held thereby, they might be made to listen.

But even so, some further remarks may here be allowed; not, indeed, in the way of attempted disquisition on what must always be a prime postulate in our faith, but as helps in our thinking. It seems to me, that miracles require for their (objective) possibility - that is, subjectively viewed for their credibility - only one postulate: that of the True and the Living God. It is often asserted, that miracles are not the traversing of the established, but the outcome of a higher order of things.

Given, that there is a God (be the seeming hypothetication forgiven!), and in living connection with His rational creatures - and it seems to follow that He must teach and train them. It equally follows, that such teaching must be adapted to their stage and capacity (power of receptiveness). Now in this respect all times may be arranged into two periods that of outward, and that of inward spiritual communication (of Law and Persuasion). During the former, the miraculous could scarcely be called an extraordinary mode of Divine communication, since men generally, Jews and Gentiles alike, expected miracles. Outside this general circle (among deeper thinkers) there was only a "feeling after God," which in no case led up to firm conviction. But in the second stage personal determination is the great characteristic. Reason has taken the place of sense; the child has grown to the man. The ancient world as much expected an argument from the miraculous as we do from the purely rational or the logically evidential. That was their mode of apprehension, this is ours. To them, in one sense, the miraculous was really not the miraculous, but the expected; to us it is and would be interference with our laws and habits of thinking. It was adapted to the first period; it is not to the second.

It would lead beyond our present limits to inquire into the connection of this change with the appearance of the God - man and the indwelling of the Holy Ghost in the Church. As we have shown in a previous Volume, under the Old Testament the Holy Spirit was chiefly known and felt as a power. The "still small voice" marks the period of transition. "Prophetism" was, so to speak, the introduction of the "still small voice" into the world - first in a preparatory manner; in the fullness of time, as in all fullness, in the Christ; and finally as indwelling in the Church of God. These remarks will show what kind of questions are incidentally raised in the course of this history. Even in this respect the reader will have noticed progression in the successive Volumes of this Bible History. Otherwise also, it is hoped, he will mark it in these pages and in the notes, in the fuller and more critical treatment of all questions. A new feature here is the introduction of a few Jewish and Rabbinical notices, which may prove interesting and useful. In general, while I have endeavored to make my investigations thoroughly independent, and, so far as I could, original, it will, I trust, be also found that I have not neglected any sources of information within my reach. But above all, I would ever seek to keep steadily in view, as my main object, the practical and spiritual interest of this history. It all leads up to the Person of Christ, the Miracle of Miracles - the Miracle which gives meaning and unity to all others, and which is the truest evidence of them all. Thank God, we have sufficient and most firm historical ground for our faith in Him, as well as the inward teaching and the assurance of the Holy Ghost; sufficient, not indeed to supersede the necessity of faith, but to make that "blessed faith," so well grounded, so glorious, so joyous, and so transforming in its power, not only reasonable to us, but of obligatory duty to all men.

ALFRED EDERSHEIM. LODERS VICARAGE, BRIDPORT Easter, 1880

From <http://www.levendwater.org/books/v5bhot.pdf> accessed . Footnotes were interspersed in the text and bracketed.

The Name *Y^ehowah* May Not be Unique to Israel (The Cambridge Bible)

The name, 'Yahweh,' it now seems, was not confined to Israel. It occurs, to all appearance, in Babylonian texts dating long before the age of Moses. Some of the instances that have been adduced are questioned by some Assyriologists^[77]: but, disregarding these, we have^[78], from the Hammurabi period, the proper names

Ya-u-um-ilu, 'Ya-u is God' (= the Heb. 'Jo'el,' at least as usually explained), and Ya-ma-e-ra-a?, 'Yama (or Yawa) is the moon^[79],' and, from c. 15–1400, during the Cassite period, Ya-u-ba-ni ('Yau is creator'), Ya-u-a [also = 'Jehu' on the Black Obelisk of Shalmaneser], Ya-ai-u, Ya-a-u, and Ya-a-u-tum (with the caritative affix -tum^[80]). We have also, from Taanach, in Canaan itself, c. 1350 b.c., the name Ahi-yami, i.e., apparently, 'Yah is a brother (or, my brother),' corresponding to the Heb. Ahijah ('Ahiyahu'). There is, however, no evidence whatever that 'Ya-u' belonged to the Babylonian pantheon; and Assyriologists agree that the Bab. names, in which 'Ya-u' appears, are those of West-Semitic, or 'Amorite,' settlers. The names are at present [Dec. 1910] isolated; but they seem sufficiently to shew that a West-Semitic deity, Ya-u, was known as early as c. 2100 b.c. Nothing, however, is at present known about the character or attributes associated with Ya-u. But even though we should in the future learn more about Ya-u than we know at present, and even though it should be shewn that the Heb. name 'Yahweh' was really derived from Ya-u, the fact, though of high interest historically, would be of no importance theologically. The source from which either this or any other divine name was ultimately derived by the Hebrews, matters little or nothing: the question which is of importance is, What did the name come to mean to them? What, to them, was its theological content? What are the character and attributes of the Being whom it is actually used in the O.T. to denote? The name, it may be,—we cannot at present say more,—came to Israel from the outside. 'But into that vessel a long line of prophets from Moses onward, poured such a flood of attributes as never a priest in all Western Asia, from Babylonia to the Sea, ever dreamed of in his highest moments of spiritual insight. In this name, and through Israel's history, God chose to reveal Himself to the world. Therein lies the supreme and lonesome superiority of Israel over Babylonia^[81].' Whatever the name may have been in its origin, it came to be the name of the One and only God; and hence we can await in perfect calmness whatever the future may have to disclose to us with regard to its ultimate origin, or its pre-Israelitic use.

[77] On Ya-'ve-ilu and Ya-ve-ilu, see Zimmern, KAT.3 (1903), p. 468 n., and Sayce, Exp. Times, Oct. 1910, p. 41a; and on the lexical tablet often cited as containing the name Ya-u, Langdon, Exp. Times, Dec. 1910, p. 139 f.

[78] See Rogers, The Relig. of Bab. and Ass., esp. in its relations to Israel (1908), pp. 89–95; and esp. Langdon, Expositor, Aug. 1910, p. 137 f.

[79] Johns, Exp. Times, xv. (1903–4), 560b.

[80] Daiches, Z. f. Ass. xxii. (1908), p. 134 (against Sayce's view that tum is a feminine termination); and Langdon (verbally).

[81] Rogers, op. cit. p. 97.

The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Book Commentary (Historical and Religious Character of Exodus).

I will be adding some commentary to this.

The Cambridge Bible on the Code of Hammurabi

Hammurabi,—probably the Amraphel of Gen. 14:1,—was the sixth king of the first known dynasty of Babylon; and he reigned for 43 years—as nearly as can at present be determined, 2130–2088 b.c. An almost contemporary chronicle, and numerous letters of Hammurabi himself, give us abundant particulars of his reign. Hammurabi was a great and successful ruler: he freed Babylonia from the dominion of its foes, especially the Elamites; and by organizing and consolidating the administration of his country, he laid the foundation of its future greatness. His Code of Laws was discovered in Dec. 1901 and Jan. 1902 by M. de Morgan at Susa, inscribed on three fragments of a block of black diorite, which when fitted together formed a stela 7 ft. 4 in. high and from 6 ft. 3 in. to 5 ft. 5 in. round. At the upper end of the front side is a sculptured bas-relief, representing Hammurabi standing in front of the seated sun-god Shamash, and receiving his laws from him. The inscription on the rest of the stela consists of 44 columns of writing, besides five which have been erased. The number of separate laws preserved is 248.

The code is prefaced by a grandiloquent prologue, in which Hammurabi first declares how Anu, Bel, and Marduk, the supreme gods of Babylon, had called him 'to cause justice to prevail in the land, to destroy the wicked and the evil, and to prevent the strong from oppressing the weak'; and then, after enumerating a long list of titles describing what he had done for his country, he proceeds to explain how he had given effect to this command—'I established law and justice in the land, and promoted the welfare of the people.'

In order to enable the reader to understand properly the relation in which the Code stands to Hebrew law, it will be necessary to give an outline of the subjects treated in it¹[250].

[250] The most detailed account of the Code in English, including many notices of parallels with the Heb. and other laws, is that of S. A. Cook, *The Laws of Moses and the Code of Hammurabi* (1903). Translations of the entire Code will be found in Johns, *The Oldest Code of Laws in the World* (1903), or (the transl. revised, esp. in §§ 1–4, and with a full and excellent description of the leading characteristics of the Code, and comparison with Heb. law) in p. 599 ff. of his art. in *BD. v.* (1904), 584–612, or in Winckler, *Die Gesetze Hammurabis in Umschrift und Übersetzung* (1904), with an appendix containing the ancient Sumerian family-laws. For other bibliographical references, see Johns' art., and Kent, *Israel's Laws and Legal Precedents*, 1907 (vol. III. of the 'Student's Old Test. '), p. 280. See also Dr Lock's paper on 'Moses and Hammurabi' in *The Bible and Christian Life*, p. 1 ff. There is also a translation of the Code by Ungnad in *Gressmann's Altorient. Texte* (1909), i. 140 ff.

1–5. Penalties for false accusation, false witness, and wrong judgement.

6–25. Laws relating to property.

6–14. Theft of property.

15–20. Harboursing a fugitive slave.

21–25. Housebreaking, highway robbery, robbery at a fire.

26–41. Duties and privileges of royal servants, governors, and judges.

42–65. Laws relating to the tenure, rent, and cultivation of land. Rights and liabilities of tenants and landlords, in respect of fields (42–52), canals (53–56), trespass by sheep (57–58), orchards (59), and gardens (60–65).

66–99. Erased.

100–126. Laws relating to trade and commerce.

100–107. Relations between a merchant and his agent.

108–111. Wine merchants (price of wine: no disorder to take place in a tavern).

112. Liabilities for loss in the transport of goods.

113–119. Debt and distraint.

120–126. Deposits (things entrusted to the charge of another).

127–193. Family law. Betrothal; price of wife, and marriage-portion. Rights of wife and children, of concubines and their children. Wife not to be seized for husband's debt, nor husband for wife's. Divorce. Incest and adultery. Inheritance: rights of sons of both wife and concubines. Cases of marriage between slave and free woman. Rights of votaries to a share in their fathers' property (178–182). Adoption (185–191); punishment of ungrateful adopted son (192 f.).

The Cambridge Bible on the Code of Hammurabi

194–233. Criminal law. Penalties for different cases of assault (195–214); fees for different operations by a surgeon, or veterinary surgeon, and penalties for unskilful treatment (215–225); penalties for branding a slave without proper authority (226 f.); fee of builder, and penalties for defective work in building (228–233).

234–240. Navigation. Wages to be paid to boatmen; and fines for grounding boat through carelessness.

241–277. Hire and wages. Rate of payment for hire of ox, sheep, harvester, herdsman, and various agricultural instruments; compensation for loss or damage; liabilities of shepherd for sheep under his charge; rate of payment for brickmaker, tailor, mason, carpenter, &c. (274), and for hire of boats (275–277).

278–282. Slavery. Claims and complaints made after purchase.

The code is followed by the words, ‘The judgements of righteousness, which Hammurabi, the mighty king, confirmed, and caused the land to take a sure guidance and a gracious rule’; and by an Epilogue, in which Hammurabi repeats the intention which he had in framing the code, ‘that the strong should not oppress the weak, and to give justice to the orphan and the widow, for the pronouncing of judgements in the land, and for the righting of wrong.’ And he ends by promising blessings from Shamash on all future kings who maintain his laws, and uttering terrible curses against any who alters or rescinds them.

It will be seen at once that the code contains no ceremonial laws, but is confined entirely to civil and criminal law; and also that it deals with a very much wider range of subjects than the ‘Book of the Covenant.’ Babylonian civilization in Hammurabi’s age was already highly developed—much more so than that of Israel when the ‘Book of the Covenant’ was promulgated: there was great commercial activity: property—slaves, lands, houses—was constantly changing hands; cases of marriage, divorce, adoption, and inheritance had to be provided for; the necessity thus arose for regulating all such transactions by law; and the abundant contract-tablets, which we possess, dating even from a period anterior to Hammurabi, testify to the scrupulous precision with which such transactions were always carried through¹[251]. The code of Hammurabi however regulates not only all these things, but also prescribes the fees or wages to be paid for different services rendered. It must not however be supposed that Hammurabi originated the entire code himself. Some of the provisions may indeed have been formulated by him for the first time,—in particular, perhaps, those fixing the prices for labour and hire; but as a whole what Hammurabi did was to formulate, arrange, and authoritatively sanction laws which had been already fixed by the decisions of judges before him, and were doubtless in many cases already operative in Babylonia. The code in this respect resembles the Indian Laws of Manu²[252], the Greek Gortynian code³[253], and the Roman XII Tables.

[251] See descriptions of Babylonian life and civilization (written before the discovery of Hammurabi’s code) in Maspero, *Dawn of Civil.* pp. 703–784; or Sayce, *Babylonians and Assyrians. Life and Customs*, 1900.

[252] In the *Sacred Books of the East*, vol. xxv.

[253] See Gardner and Jevons, *Greek Antiquities* (1898). pp. 439f., 560–74.

The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Chapter Commentary (The Code of Hammurabi).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Cambridge Bible takes the known laws of the Code of Hammurabi and matches them up with the Law of Moses.

The Cambridge Bible Compares the Code of Hammurabi to the Mosaic Law

Code of Hammurabi.	Exodus.
3, 4. False witness to be punished, in stated cases, by the <i>lex talionis</i> (cf. Deut. 19:19).	Exodus 23:1. Malicious witness prohibited.

The Cambridge Bible Compares the Code of Hammurabi to the Mosaic Law	
Code of Hammurabi.	Exodus.
8. Any one stealing ox, sheep, ass, pig, or ship from a temple or palace, to pay 30-fold; if he be a poor Man_1:4[254], 10-fold; if he have nothing, to be put to death. [254] Or a 'commoner,' one of the plebs, perhaps of the conquered race, or a manumitted slave. So throughout. See Johns, DB. v. 589a; Winckler, p. 11n.; Cook, pp. 120n., 276f.)	Exodus 22:1; Exodus 22:3 b, 4. For theft of ox, if it be killed or sold, to pay 5-fold, of sheep, 4-fold: if found in thief's hand, to pay 2-fold; if thief have nothing, he is to be sold.
9–10. If something lost is found in another man's possession, witnesses to be called on both sides, to declare solemnly 'before God' what they know; whichever is proved not to be the owner, to be put to death.	Exodus 22:9. If something lost is found in another man's possession, the cause of both to come before God, and whichever is condemned, to pay 2-fold to the other.
11. If claimant cannot bring witnesses, seeing he has slandered and stirred up strife, to be put to death.	
14. 'If a man has stolen the son of a freeman, he shall be put to death.'	Exodus 21:16. Any one stealing a man to be put to death.
21. A housebreaker to be killed (judicially) before the breach, and buried in it[255]. [255] Cf. Cook, p. 213.	Exodus 22:2-3 a. A housebreaker may be killed in the night with impunity.
57. If a shepherd lets his sheep feed on a field without the owner's consent, the owner to have the crops, and the shepherd to pay him besides 20 gur of corn per gan of land.	Exodus 22:5. If a man lets his beast feed (but see the note ad loc.) in another man's field or vineyard, the damage to be made good out of the best of his own.
117. If a man gives his wife, son, or daughter as a slave to work off a debt, they may do this for three years, but shall be free in the fourth. 118 f. An ordinary male or female slave given in the same way may, however, be sold by his or her new owner, unless the female slave has been a concubine who has borne her master children, in which case she must be ransomed by him.	Exodus 21:2. If a man buys a male slave, he is to be free after six years' service. (A female slave under similar circumstances does not go free in Ex. Exodus 21:7 [where she is represented as bought to be a concubine]; but she does so in Dt. Exo_15:17.)
125. If a man puts anything on deposit, and it be lost through burglary or pillage, the owner of the house must find the thief, and make the loss good to the owner.	Exodus 22:7 f. If money or property be deposited with a man, and it be stolen: if the thief be found, the owner of the house must pay 2-fold; if he be not found, he must swear before God that he has not appropriated it himself.
126. If a man falsely alleges that he has lost something (deposited with another? or more generally, found in possession of another?), he is to estimate his loss before God, and to pay double what he falsely claims.	Exodus 22:9. If any dispute arises about an ox, ass, &c., or anything alleged to be lost (after having been deposited with another? or found under any circumstances in another's possession?), the matter is to be brought before God, and the party found guilty is to pay 2-fold.
171. A slave concubine, if her master dies without having formally recognized her children, to have no share in his property, but to receive her freedom with her children.	Exodus 21:11. A slave concubine to become free, if her master do not give her her food, raiment, and conjugal rights.
195. 'If a man has struck his father, his hands one shall cut off.'	Exodus 21:15. Anyone smiting father or mother to be put to death (in Exodus 21:17 the same penalty for cursing a parent).

The Cambridge Bible Compares the Code of Hammurabi to the Mosaic Law	
Code of Hammurabi.	Exodus.
196. 'If a man has caused the loss of a freeman's eye, his eye one shall cause to be lost.' Similarly (197, 200) for a limb or tooth. But for the eye or limb of a poor man, the penalty is only a mna of silver (198), and (201) for the tooth of a poor man $\frac{1}{3}$ mna (20 shekels).	Exodus 21:23-25. In case of injury, life for life, eye for eye, tooth for tooth, &c., to be exacted.
199. If a man puts out the eye, or shatters the limb, of a freeman's slave, he is to pay half the price of the slave.	Exodus 21:26 f. If a man knocks out the eye or the tooth of his own slave, he is to give him his freedom.
206. If a man wounds another accidentally in a quarrel, he is to swear to this, and pay the doctor. 207 f. If he causes the other man's death, he is to pay, if the slain man be a freeman, $\frac{1}{2}$ mna of silver, and if a poor man, $\frac{1}{3}$ mna of silver.	Exodus 21:18 f. If a man injures another accidentally in a quarrel with a stone or his fist, and obliges him to take to his bed, he is to pay for the loss of his time, and for his doctor. [If he causes his death, he would presumably enjoy the right of asylum Exodus 21:12-14.]
209–214. If a man strikes a freeman's daughter (it is implied, intentionally), and causes a miscarriage, he is to pay 10 shekels of silver: (210) if she dies, his own daughter is to be put to death. If the woman is the daughter of a poor man the penalty Isaiah 5 shekels, or, if she dies, $\frac{1}{2}$ mna; if she is a freeman's slave, 2 shekels, or, if she dies, $\frac{1}{3}$ mna.	Exodus 21:22. If when two men are quarrelling one of them (accidentally) strikes a woman, and causes a miscarriage, he is to be fined as the husband may fix. if vv. 23–25 are in place here (see the note), it is implied that if she dies, he is to die also.
241. An ox not to be seized as a pledge, under penalty of $\frac{1}{3}$ mna of silver. Cf. Job 24:2.	Exodus 22:26. A garment taken in pledge to be returned before nightfall.
245–6. If a man hires an ox, and by neglect or blows kills or injures it, he must make it good to its owner; (247–8) if, however, he only puts out its eye, or causes some smaller injury, he need pay only $\frac{1}{2}$ or $\frac{1}{4}$ of its value. (249) If 'God has struck' the animal, 'and it dies' (i.e. if the injury be accidental), the hirer 'shall swear before God and be free.'	Exodus 22:14 f. If a man borrows an animal from his neighbour, and it is hurt or die, the owner not being with it, it is to be made good. But if the owner is with it at the time, the borrower is not liable.
250. If a savage bull gores a man, and kills him, no claim can be made.	Exodus 21:28. If an ox gore a man or woman that they die, the ox to be stoned, and its flesh not eaten, but the owner not to be liable.
251. If an ox has pushed a man, and so shewn its vice, and its owner has not blunted its horns or shut it up, then, if it gores a freeman to death, he is to pay $\frac{1}{2}$ mna of silver.	Exodus 21:29-31. If an ox be known to butt, and its owner have not kept it in, and it kills a man or a woman, the ox to be stoned, and its owner put to death (though a ransom for his life may be accepted).
252. If it kills a freeman's slave, its owner to pay $\frac{1}{3}$ mna of silver (= 20 shekels).	Exodus 21:32. If it gores a male or female slave, the ox to be stoned, and 30 shekels of silver to be paid to their master.
266. If in a sheepfold a stroke of God has taken place, or a lion has killed, the shepherd is to clear himself before God, and the owner must bear the loss. Cf. 244. If a man hires an ox or an ass, and a lion kills it, the owner to bear the loss.	Exodus 22:10 f. If an ox, ass, or sheep be given to a man (but not specifically a shepherd) to keep (as a deposit), and it die or be hurt or driven away, no one seeing it, the man to swear before God that he is guiltless, and not to be liable for the loss. And (v. 13) if it be killed by a wild beast, he is not liable, if he can produce the torn carcase.
267. But if a sheep has been lost through the shepherd's carelessness, he must make the loss good.	Exodus 22:12. But if the animal be stolen, it must be made good.

The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Chapter Commentary (The Code of Hammurabi).

Commentary on the Code of Hammurabi

1. There are those who try to denigrate the Law of Moses and claim that it was simply a copy of the Hammurabi Code. If you read the code, it is clear that is not the case.
2. However, there are similarities, and I believe that there is an important reason for that, not generally discussed. Up until the time of Abraham, most of the ancients were still alive from every generation from the time of Noah's 3 sons. Many of them died out during Abraham's lifetime. So, I think that, up to the time of Abraham, there was a wealth of knowledge and wisdom when it came to right and wrong.
3. I believe that when it came to Abraham's time (which is about the time of the Code of Hammurabi), we have the confluence of 3 things: (1) gathering people into nation-states and city-states was becoming quite common; (2) there was the advent of a written language in many areas; (3) and to this was added the mortality of the great men of wisdom, but their wealth of wisdom about morality still remained. So, many great kings (we might even consider them, to some extent, *king-philosophers*) began to record their wisdom, handed down through the ages in many cases, of concepts of right and wrong in order to have a well-run society.
4. The understanding of God's morality, originally passed down from Noah to his 3 sons to all humanity; was something that people in the time of Abraham wanted to preserve. It was a very practical consideration for any king.
5. Apparently Abraham, Isaac, and Jacob chose to preserve the history of early man, which included history of God's interaction with mankind.
6. What we do not have in Hammurabi's code, which is very prevalent in the Mosaic Law is two-fold:
 - 1) There is no Ten Commandments; a fundamental set of laws, easily learned, and almost universally accepted. They seem to be the basis for most of the Mosaic moral code.
 - 2) Hammurabi has no religious code, which is presented in the Mosaic Law as no less important than the societal laws.
7. Interestingly enough, Hammurabi did not believe in a singular God, but in many gods. So all of the wisdom of the ages was quite obviously not preserved.
8. The Cambridge Bible: *Hammurabi several times imposes a lower penalty, when the injured person is a 'poor' man, and a lower one still when he is a slave: Ex. recognizes a distinction between freeman and slave, but none between a rich and poor freeman. On the whole however Hammurabi's punishments are more severe than those in Ex., or indeed in Heb. law generally.*¹
9. The Cambridge Bible: *Ethical and religious teaching or motives are absent from Hammurabi's Code. This however must not be regarded as a defect in the Code, or as shewing that Hammurabi had no regard for such considerations: the Code is a body of laws intended (like the Laws of England) for actual use in legal matters, and in such a Code ethical or religious exhortations have no place.*¹
10. The Cambridge Bible: *In the Prologue and Epilogue Hammurabi gives sufficient evidence of his religious feeling, and of the desire which he had to enforce justice, and to defend the 'widow and the orphan,' and others who were oppressed. And it is evident that the object of the Code throughout is to adjust conflicting interests, to repress crime, and promote well-doing.*¹
11. When comparing others sets of laws to the Mosaic Law, one must bear in mind that, moral laws are true and universal. You do not have one society where killing and stealing are virtues; and another, where killing and stealing are against the law.
- 12.

¹ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Chapter Commentary (The Code of Hammurabi).*

Did the Mosaic Law Borrow from the Code of Hammurabi (The Cambridge Bible)

Are, now, any of the laws of the Book of the Covenant derived from Hammurabi's Code? In considering this question there are two or three preliminary cautions to be remembered. In the first place all nations, when they arrive at a certain stage of civilization, devise laws to regulate society, and to protect individuals from violence or injury: to do this is an instinct of human nature. And the cases that have to be legislated for are likely to be the same in societies living under similar conditions: the same crimes, murder, assault, theft, false witness, &c., are likely to occur; and similar penalties, death, mutilation, stripes, fines, slavery, and especially the punishment of an injury by a similar one (the *lex talionis*), are likely to be inflicted. Resemblances have thus been pointed out between the Book of the Covenant, and the laws of Manu, of Solon, and of the Twelve Tables, &c. And when the two nations whose laws are compared are both Semitic, there are likely to be greater resemblances between them than when one is Aryan, for instance.

Nevertheless, even after making allowance for these considerations, the resemblances between the two Codes seem to be too numerous to have arisen quite independently. How then are we to account for them?

We certainly cannot think that direct borrowing is probable: the author of the Hebrew laws certainly never framed them with a copy of Hammurabi's Code before him. The differences between the two Codes are far too great to admit of this supposition. There is a great deal in Hammurabi's Code to which there is no parallel in the Book of the Covenant at all. And where there are parallels, though the cases are often the same, and they are dealt with similarly, there are constantly such differences in details that the one is not likely to have been taken directly from the other. The entire absence from the Hebrew Code of technical Babylonian terminology or distinctively Babylonian expressions is another fact pointing to the same conclusion.

Putting aside, then, the hypothesis of direct borrowing, the resemblances between the two Codes may still be accounted for in more ways than one. One theory is that the parallels and similarities are due to the common old-Semitic foundation upon which the civilization of both Babylonia and Israel was ultimately based: 'where the same case is treated similarly in the two Codes, the common source is the old customary Semitic law reaching back to long before the time of Hammurabi, which, current in both nations, was codified independently in Babylon and Israel.' There are no sufficient reasons for supposing that Babylonia alone developed Semitic civilization, and that the Arabs, Aramaeans, Phoenicians, Canaanites, and Hebrews all merely borrowed from it: the civilization of all these peoples was developed from a common origin; only that of Babylonia, mainly through the intense commercial activity of the Babylonians, was developed much more highly than that of other Semitic peoples, and was also much in advance of other Semitic peoples in the rate of its development (so Cook, p. 284, Grimme, *ibid.* p. 287, Kohler and Peiser).

But dependence on Hammurabi's Code, of an indirect kind, is also conceivable. The ancestors of the Israelites, whether they came from Ur (P), or, as the more constant and older tradition (J) told, from ?aran, on 'the other side of the river' (the Euphrates), will have lived under Hammurabi's Code; and they may have carried some knowledge of its provisions with them when they migrated from Babylonia, which may have been afterwards utilized when the Book of the Covenant was drawn up,—whether by Moses, or at a later time. Or since, as we now know from the Tel el-Amarna correspondence (1400 b.c.), Babylonian influence had been strong in Canaan for long before the Israelite conquest, some of Hammurabi's laws may have been in operation there; and as the Hebrews, after they settled in Canaan, seem certainly to have adopted some of their civilization from the Canaanites, they may have borrowed from them some of the laws of Hammurabi. The Book of the Covenant exhibits the customary law of the early monarchy; but this description of it does not settle the date at which its provisions were first laid down in Israel. Some may have been laid down by Moses; others may have been added later. Whoever laid them down, may have adopted some of his provisions directly from the old customary Semitic law, as it was current among the Hebrews at the time; in other cases he may have been guided in framing his provisions by his knowledge of the great system of Babylonian law.

It must be remembered that much in the Book of the Covenant stands in no relation to Hammurabi's Code: this therefore must be of native origin,—unless indeed, as is hardly probable, it is adopted from some other, unknown source. It is quite conceivable that, while the bulk of Israel's laws was of native growth, a few might

Did the Mosaic Law Borrow from the Code of Hammurabi (The Cambridge Bible)

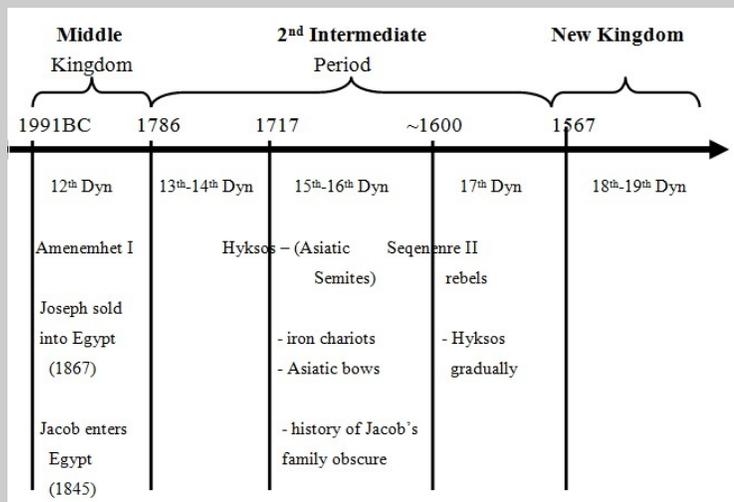
be founded upon outside models. Till we have further positive facts to go upon,—the discovery, for instance, in Palestine of a table of Hebrew or Canaanite laws,—we are not in a position to explain more definitely the origin of the resemblances between the two Codes: different possibilities are open, and we can hardly decide between them except by conjecture. Nor is it clear that all are to be explained in the same way.

Chapter Outline

Charts, Graphics and Short Doctrines

Jeremy Thomas on the Egyptian Dynasties and the Pharaoh's

Another difficulty is discovering which Pharaoh's are mentioned in Exodus, and particularly the Pharaoh of the Exodus. Secular and some Evangelical scholars say it was Rameses II of the 13th century (19th dynasty). But we've already confirmed from the Biblical testimony that the Exodus took place in the 15th century. Since we accept the inspiration and authority of Scripture we have to rely on God's testimony and reject secular methods which deal with archaeological and astronomical data under the false assumption of the uniformity of natural law (2 Pt 3:1-7, esp v 4; Col 2:8; 2 Cor 10:3-5; John 3:12).



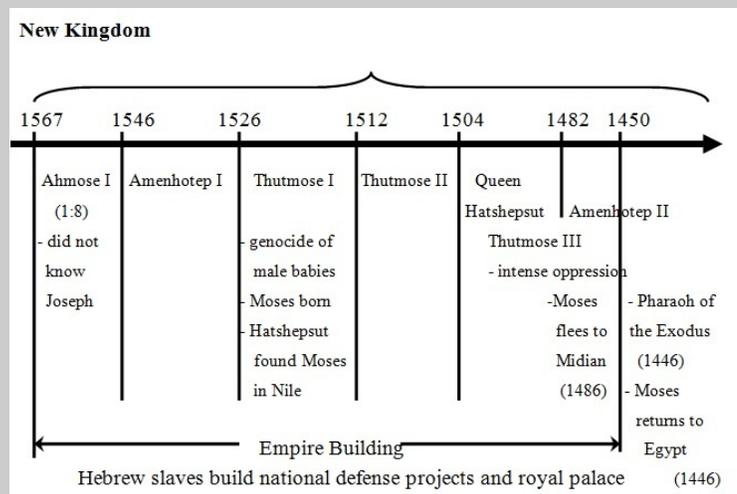
Let's start with the Middle Kingdom that extended from 1991-1786BC. This was the 12th dynasty of Egypt. When Joseph was sold by his brothers into Egypt in 1867BC the Pharaoh was Amenemhet I. 22 years later Jacob and his family entered Egypt in 1845BC. Then came the 2nd Intermediate Period which extended from 1786-1567BC and included the 13th-17th dynasties. During the 15th and 16th dynasties the Semitic-Asiatic peoples known as the Hyksos invaded and subdued Egypt. Their weaponry such as iron chariots and Asiatic bows were too advanced for the Egyptians to ward off. The history of Jacob's family during this time is obscure but we are sure that they were under oppression (Gen 15:13, 16; Exod 12:40-41). During the 17th dynasty, Pharaoh Seqenenre II rebelled against the Hyksos rule and gradually the

Hyksos were run out. Egypt entered the period of the New Kingdom under its first native king in a long while, Pharaoh Ahmose I.

The New Kingdom extended from 1567-1220BC and included the 18th and 19th dynasties. This period is known as the Period of the Empire because Egypt rose during this period to become the world superpower.

Jeremy Thomas on the Egyptian Dynasties and the Pharaoh's

The New Kingdom began under the native Pharaoh Ahmose I (1567-1546BC; 1st Pharaoh of 18th dynasty). Under his rule Egypt began to extend their borders into modern day Palestine. The Hebrew slaves were used



to build national defense projects and royal palaces. This is the Pharaoh mentioned in Exod 1:8 who “did not know Joseph” (Exod 1:8). Following Ahmose I was Amenhotep I (1546-1526BC; 2nd Pharaoh of 18th dynasty). Following him was Thutmose I (1526-1512BC; 3rd Pharaoh of 18th dynasty). Thutmose began the genocide of male babies in Exod 1:15-22. The year he began to rule Moses was born (1525-1405BC; cf Dt 34:5ff). It was Thutmose I daughter Hatshepsut who drew Moses from the Nile when he was just 3 months old. She is mentioned in Exod 2:5-9. She would later rule Egypt. Following Thutmose I was Thutmose II (1512-1504BC; 4th Pharaoh of 18th dynasty). Because of his short reign his son was still too young to rule. As a result, Hatshepsut (1503-1482BC; 5th Pharaoh of 18th dynasty) seized power. Her brilliant reign led to the greatest

prosperity the Empire had seen. Egypt rose to its highest heights becoming the world's greatest superpower. She also raised Moses in her royal court and trained him in Egyptian religion, customs, and knowledge. When Thutmose III (1504-1450BC; 6th Pharaoh of 18th dynasty) was old enough he began to co-reign with her. He increased the Hebrews oppression and when Moses killed the Egyptian he tried to kill Moses. He is the Pharaoh mentioned in Exod 2:15. Because his life was threatened Moses fled to Midian for forty years. The year was 1486. In 1446 Moses returned to Egypt and a new Pharaoh had risen to power, Amenhotep II (1450-?BC; 7th Pharaoh of 18th dynasty). Thus, Amenhotep II was the Pharaoh of the Plagues and the Exodus which occurred in 1446BC (Exod 3:10-15:19). It is difficult to determine if Pharaoh Amenhotep II was killed in the Red Sea. Some verses tend to indicate he was not (Exod 14:8, 10; 15:19) and others tend to indicate that he was (Exod 14:17-18; Dt 7:18-19; Ps 136:15). I tend to think he was killed in the Red Sea (cf Ps 136:15).

From the [Fredericksburg Bible Church](#); an rtf document (so it will open in Word or WP); accessed July 15, 2017.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Admittedly, this might be a bit much.

The Cambridge Bible on Egyptian Background Material

Let us survey very briefly the history and condition of Egypt during the time that the Israelites must have been resident in it. If the Exodus took place under Merenptah, and if the Israelites were really 430 years in Egypt (Ex. 12:40),—which, however, is very uncertain (see p. xlv),—the migration of Jacob and his family must have taken place c. 1660–40 b.c., while the foreign kings, called the Hyksos, were ruling in Egypt, and not long before their expulsion in b.c. 1587[33]. Their rule was followed by that of the Eighteenth dynasty (b.c. 1587–1328). The Eighteenth dynasty had its seat at Thebes; its rule marked the most brilliant period of Egyptian history. Syene (now Assuan), at the first Cataract, marked the S. limit of Egypt proper (Ezek. 29:10; Ezek. 30:6, RVm.); but the third ruler of this Dynasty, Thothmes I (1541–1516), conquered Kush (Ethiopia) to above the third Cataract (19° 50' N.), marched his army through Palestine as far as Carchemish, on the Euphrates, and set up there two pillars to mark the limits of Egyptian territory in Asia. Thothmes II (1503–1449) made a series of expeditions into Asia. In his twenty-third year he advanced as far as Megiddo, where he defeated the combined forces of the peoples of Syria, who had united against him: the names of the 360 places which fell in consequence into his hands are inscribed upon the walls of the great temple of Ammon at Karnak.

The Cambridge Bible on Egyptian Background Material

The first 119 of these places are within, or near, the border of Canaan: some of the identifications are uncertain: but those which are clear include, for instance, Megiddo, Taanach, Ibleam (Joshua 17:11), Acco, Joppa, Gezer, and Beth-anath (Judges 1:33). See the 119 names in Petrie, *Hist. of Egypt*, ii. 323 ff. Other expeditions followed into the same regions. No other Egyptian king penetrated so far into Asia, or caused the name of Egypt to be so widely feared.

[33] The singular theory of Eerdmans (*Expositor*, Sept. 1908, p. 193 ff.) that the 'Hebrews' were distinct from the 'Israelites,' that the former were in Egypt from c. 1500 b.c. (for '400 years,' Gen_15:13), and the latter (including Joseph!) only from c. 1205 b.c. (for 'four generations,' Gen_15:16), and that the Exodus took place c. 1125 b.c. under Rameses XII, is too improbable to need serious discussion, Cf. Skinner, *Genesis* (1910), pp. xv, 502.

Some inscriptions from this reign contain interesting references to brick-making in Egypt. Thus the illustration given on p. 39 is accompanied by these inscriptions:

For the new building of the store-house of the god Amon, of Apt (Thebes).

Captives whom his Majesty carried away, building the temple of his father Amon.

The taskmaster says to his labourers, 'The stick is in my hand, be not idle.'

And another inscription, evidently part of a foreman's report, reads thus:

Number of builders, 12, besides men for moulding the bricks in their own towns (?), brought to work on the house. They are making the due number of bricks every day: they are not remiss in their labours for the new house. I have thus obeyed the command given by my master.

Under Amenhotep (Amenophis) III (1414–1383) the power of Egypt was at its height. The Tell el-Amarna letters (many of which belong to this reign) reveal to us the sovereigns of Babylonia, Assyria, Mitanni, and other nations eager to secure the friendship of Egypt. Vast temples were built by the king at Thebes; sculpture and other arts flourished as they had never done before. Amenophis IV (1383–1365) is remarkable as having effected a religious revolution in Egypt, and introduced a species of monotheism. He broke with the existing polytheism, dispossessed the various priesthoods, excised the name 'gods' wherever it appeared in the temples, and proclaimed as the sole god of Egypt the sun-god, whom Amenophis revered as the source of all life, power, and force in the universe¹[34]. This monotheism did not indeed long survive Amenophis himself; but it was a noteworthy phenomenon at the time. At a spot about 100 miles S. of Cairo, now called Tell el-Amarna, Amenophis IV built for himself a new capital, as a centre for this sun-worship; and it is the large collection of cuneiform tablets found there in 1887, belonging partly to the reign of Amenophis III, and partly to that of Amenophis IV, which has shed such a surprising light on the political condition of Syria and Palestine at the time. Both countries were provinces of Egypt, administered by Egyptian governors stationed in their principal fortresses. Under Amenophis IV, however, the authority of Egypt was considerably weakened: its supremacy was threatened partly by the Hittites, partly by formidable invading hordes called in the letters of Abdi-?iba, the governor of Jerusalem, ?abiri¹[35], partly by the native population, and partly by intrigues and rivalries between the Egyptian governors themselves. In these letters to the Egyptian king, these governors frequently dilate upon the dangers to which they are exposed, and beg earnestly for military help: if it is not forthcoming, the country is lost to Egypt. Under the last few rulers of the Eighteenth dynasty (1365–1328) the power and prestige of Egypt diminished yet more; and the nations whom Thothmes III had made tributary recognized its supremacy no more. With the Nineteenth dynasty (1328–1202) however,—the seat of which was also at Thebes,—the position of Egypt improved. Seti I (1326–1300), its third ruler, in an expedition of his first year, recovered most of Palestine for Egypt. The Shasu (plundering Bedawi tribes from the desert on the S. of Canaan) were raiding and gaining a foothold in Southern Palestine²[36]; Seti I, starting from the frontier-fortress of Zaru or Selle (see on Ex. 13:20), on the N.E. of the Delta (see the map), marched as far as the town of Pa-Kanana (probably somewhere on the S. frontier of Canaan), routing them in all directions¹[37]; he then pushed on northwards, capturing Megiddo, Tyre, and other towns on the way, as far as Tunip, 12 miles N. of Aleppo; after which he returned in triumph to Egypt. Scenes of this campaign are depicted on the north wall of the great hypostyle hall built by him at Karnak²[38]; and a monument of Seti I's rule over Palestine is still preserved in the pillar, inscribed with his cartouche, discovered by G. A. Smith at Tell esh-Shihâb, 22 miles east of the Sea of Galilee³[39]. His son, Rameses II, followed in his steps; and alike by

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his conquests and the number and magnificence of his buildings, proved himself, during his 67 years' reign (b.c. 1300–1234), one of the greatest monarchs who ever ruled over Egypt. Rameses II, in his second, fourth, fifth, and eighth years led a series of expeditions into Syria; in his fifth year he gained the famous victory over the Hittites at Kedesh on the Orontes, which was celebrated by the court–poet Pentaur; in his twenty–first year he concluded a treaty with the Hittites, the earliest treaty at present known to history, and, historically, a most important document. He moreover gained many successes in Libya, Nubia, and elsewhere. Monuments bearing his name have been found from the Nahr el–Kalb, near Beirut, in Syria, and Sheikh Sa'ad⁴[40], on the E. of the Sea of Galilee, 11 miles N. of Tell esh–Shihâb, to Napata in Ethiopia (about 18° 30' N.); his victories are represented, or described, on the walls of the great temples at Luxor, Abu–Simbel, and other places. Rameses II also built or renovated numerous temples—for instance, at Memphis, Abydos, Karnak, Luxor, and Abu–Simbel: he also in particular erected temples and other buildings in the Delta, especially in its eastern part, including the great temple at Tanis (Zoan), which he rebuilt, and decorated with numerous obelisks, &c., and the store–city of Pithom (Ex. 1:11)¹[41].

[34] See in Petrie, ii. 211 ff., or Breasted, *Hist. of Eg.*, p. 371 ff., the striking hymn to Aten, celebrating him as the source of life in men and animals, as watering the earth, causing the seasons, &c.

[35] In the other letters the people who play the same part are denoted by an ideogram, which, read phonetically, would be read Sa–Gas. The true pronunciation is uncertain: Winckler thinks that it was ?abiri: Knudtzon allows this to be possible; but even those who doubt whether the Sa–Gas were called '?abiri' do not deny that they were substantially the same people. There may be some connexion between these ?abiri and the Hebrews: they cannot indeed, for chronological and other reasons, be identical with the Hebrews who invaded Canaan under Joshua: but they may, for instance, have been a branch of the same tribal stock (Paton), or have included the ancestors of the later 'Hebrews' (Winckler, Spiegelberg, Skinner). See further Winckler, *Gesch. Isr. i.* (1895), 14–21, KAT.3 (1902), 196–203; Petrie, *Syr. and Eg. from the Tell el–Am. letters* (1898), 64 f.; Paton, *Early Hist. of Syr. and Pal.* (1902), 111, 113 f.; Spiegelberg, *Der Aufenthalt Israels in Aeg.* (1904), 32–34, 50; Knudtzon, *El–Amarna Tafeln* (1907), 46–52; Skinner, *Genesis* (1910), 218.

[36] Breasted, *Anc. Records of Egypt* (Chicago, 1906–7), iii. p. 52; cf. *Hist. of Eg.* 409 f.

[37] Breasted, *Anc. Rec.* iii. 43–47; *Hist.* 410.

[38] See the description in Petrie, iii. 11–16.

[39] *Quarterly Statement of the Palest. Explor. Fund*, 1901, pp. 347–9.

[40] The so-called 'Job's Stone,' found here, bears the official title of Rameses II; see DB. i. 166b.

[41] For full particulars of Rameses II's reign, see Petrie, *Hist. of Eg.* 2, iii. 28–103 (his buildings, 72–81); Breasted, *Hist. of Eg.* (1906), 418–463, or, more briefly, in his smaller *History of the Anc. Egyptians* (1908), 301–326.

The reign of Rameses II was remarkable also for the influence exerted at the time by Canaan and Syria upon Egypt. Even before this reign slaves from Charu and Canaan are frequently mentioned; and some of these had attained—like Joseph—positions of high honour in Egypt. Under Rameses II the number of such slaves had greatly increased: trade with Asia had also considerably developed, with the result that Asiatic luxuries, manufactures, and works of art were imported in great numbers into Egypt; and the latter even strongly influenced Egyptian art itself at the time. Many Canaanite,—i.e. virtually Hebrew—words also found their way at the same time into Egyptian literature²[42]. The military expeditions into Asia had made the Egyptians acquainted with Canaan and Syria; and the knowledge of Canaan in particular possessed by Egyptians is well illustrated by the *Travels of a Mohar*, written under Rameses II, in which many places in Canaan are mentioned³[43].

[42] See Erman, pp. 514–518; Breasted, *Hist. of Eg.* 447–9, *Hist. of Anc. Egyptians*, 317 f.; Sayce, *Patriarchal Palestine*, 216, 244–6.

[43] Sayce, *HCM.* 341 ff., or *Patr. Pal.* 204 f., 301–326.

With the death of Rameses II, the decline of Egypt began. Merenptah, who succeeded him, was his thirteenth son; he was born probably in the eighth year of his father's reign, so that at his accession he would be about 58 years of age⁴[44]. Dated documents from his first to his eighth year are extant: Manetho, as reported by Josephus, and Africanus, assigned him 19–20 years⁵[45]. Petrie, following Manetho, dates his reign 1234–1214 b.c.; Breasted, not going substantially beyond the documents, 1225–1215 b.c. Even before the close of Rameses' reign, the Te?enu (Libyans), and other N. African tribes, had begun to plunder the western parts of the Delta and form settlements in it; in Merenptah's fifth year, in conjunction with hordes from the Mediterranean

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coasts,—the ‘peoples of the sea,’ as the Egyptians termed them,—they organised a great invasion of Egypt; and Merenptah’s defeat of these invaders at Pr-yr1[46] (probably in Middle Egypt), with the capture of a large amount of spoil, was his chief military success2[47]. The victory, which delivered Egypt from a pressing danger, was celebrated with great rejoicings; an inscription, grandiloquently describing it, will be referred to immediately. The rest of Merenptah’s reign was uneventful.

[44] Petrie, iii. 107.

[45] *Ib.* 106.

[46] *Anc. Rec.* iii. 243, 248, 255.

[47] Petrie, iii. 108–114; Breasted, *Hist. of Eg.* 466–470; *Hist. of Anc. Egyptians*, 328–330.

The death of Merenptah was the beginning of a conflict for the throne, which lasted for some years. Seti II was the successor of Merenptah. his reign was short (1214–1209), and marked by no event of importance. A period of anarchy followed, until Setnakht, perhaps a descendant of Rameses II, succeeded in exterminating the pretenders and restoring order (1203–1202 b.c.). His son began the 20th dynasty (1202–1102), consisting entirely of rulers bearing the name of Rameses, Rameses III to XII. Rameses III (1202–1171) was a vigorous and successful ruler: under him Egypt recovered much of its former prosperity. He repulsed successfully another combination of Libyans and the ‘peoples of the sea’—a combination remarkable for including the Purasati, the ‘Philistines’ of Hebrew history, here for the first time mentioned in the Egyptian records, whose original home was Crete (*Amo_9:7*), but who shortly afterwards founded a permanent settlement in the S.W. corner of Palestine, where they maintained themselves for many centuries. After this, the Egyptian possessions in Phoenicia and Canaan were threatened by an invading horde of peoples from the North: to repel them, Rameses III found it necessary twice to march his forces through Canaan; on each occasion he defeated the invaders somewhere in the territory of Amurri (the Amorites) on the N. of Canaan. Rameses III possessed immense wealth which enabled him to erect many public buildings, including in particular a magnificent temple at Medinet Abu, on the walls of which the record of his achievements was inscribed: he also, as the Papyrus Harris, written during the reign of his successor, informs us, gave offerings of fabulous value to the temples1[48]. The reigns of Rameses IV—XII do not call here for special notice.

[48] Petrie, iii. 142–165; Breasted, *Hist. of Eg.* 477–501, 505; *Hist. of Anc. Egyptians*, 333–344, 347.

Some inscriptions belonging to Merenptah’s reign must now be noticed. From the time of the 12th dynasty onwards the N.E. frontier of Egypt, from the N. end of the Gulf of Suez—which was then perhaps at L. Timsâ?2[49]—to the Mediterranean Sea, was protected by a line of forts, guarded by troops3[50]; and, at least under Merenptah, no one was allowed to pass any of these forts in either direction without giving the officer in command his name, his position, and the object of his journey, and producing the letters he bore. By a happy chance, fragments of the frontier diary kept at this time by Paembesa, a scribe, stationed, it seems, in the fortress Zaru (p. 112), have been preserved4[51]; and here are two of the entries in it: [49] *Below*, pp. 126–8; Breasted, *Hist. of Eg.* 447: cf. the map in Maspero, *Dawn of Civilization*, p. 75.

[50] Maspero, *Dawn of Civil.* p. 351 n. 3, 469 n. 1: cf. on *Exo_15:22*; and see Shur in DB.

[51] See Erman, *Anc. Egypt*, p. 538, or Breasted, *Anc. Records*, iii. 271 f. (with improved readings, followed in the two quoted here).

Third year, 15th of Pachon. There went up the servant of Ba’al, Roy, son of Zeper, of Gaza, who had with him for Syria two letters, as follows: (for) the captain of infantry, Chay, one letter; (for) the chief of Tyre, Baalat-Remeg, one letter.

Third year, 17th of Pachon. There arrived the captains of the archers of the Well of Merenptah, which is (on) the highland, to report (?) in the castle (khetem) which is in Zaru.

There are also three other similar entries, the whole shewing that ‘in ten days there were eight important people passing the frontier and seven official despatches, implying much intercourse across the long and forbidding desert journey1[52].’

[52] Petrie, iii. 107.

From Merenptah’s eighth year, we have the following report of an Egyptian officer, stating that permission had been given to certain Bedawi tribes to pass the southern frontier-fort, at Thukke, in order to pasture their cattle near Pithom:

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Another matter for the satisfaction of my master's heart. We have allowed the tribes of the Shasu (Bedawin) of Atuma to pass the castle (khetem) of King Merenptah which is in Thukke, to the lakes of Pithom, of King Merenptah in Thukke, in order to find sustenance for themselves and their cattle in the domain of Pharaoh, who is the beneficent sun in every land. In the year 8 ...2[53].

[53] Breasted, *I.c.*, p. 273.

This inscription is of extreme interest. Pithom is only a few miles E. of Goshen; and the permission given to these Bedawi tribes to settle about it, for the sake of their flocks and herds, forms a close parallel to the permission given to Jacob and his sons to settle in Goshen for the same purpose³[54].

[54] For a similar instance from the reign of Harmhab (c. 1330 b.c.), see *Anc. Rec.* iii. 6, 7.

From the reign of Merenptah's successor, Seti II (1214–1209), we have the report of a scribe, who had been sent out to overtake two fugitive slaves of the Egyptian king:

I started from the court of the palace (at Tanis or Memphis?) on the 9th of Epiphi (July), in the evening, in pursuit of two slaves. Now I arrived at the fortified enclosure of Thukke on the 10th of Epiphi, and was told that they had spoken of the south (i.e. spoken of taking the southern route?), and that they had passed on on the 9th of Epiphi. I went to the castle (khetem),—viz. of Thukke,—and was told, 'The horseman (or groom), who comes from abroad [says] that they passed the northern wall of the watch-tower (mektol = Heb. migdol) of Seti Merenptah (Seti II).'

This 'mektol' may be the 'Migdol' of Exo_14:2 : as there must have been other 'towers' to protect the N.E. frontier, more cannot be said; still, as Thukke will have been Succoth (see on Exo_12:37), the fugitives will have followed approximately the route taken before them by the Israelites.

We come now to the famous stela, discovered in 1896, in the Theban necropolis at ?urnah, in the funeral temple of Merenptah, on which mention is made of 'Israel.' The inscription, which is dated on the day of the battle, is a song of triumph, describing, in grandiloquent language, the great defeat of Libyans in the king's fifth year, mentioned above; and the peace, unruffled by the signs or sound of war, which afterwards prevailed in the land. The writer continues:

No longer is there the lament of sighing man. The villages are again settled. He who has tilled his crop will eat it. Ra has turned himself to Egypt. King Merenptah is born for the purpose of avenging it. Chiefs are prostrate, saying 'Saläm' (i.e. supplicating for mercy). Not one among the Nine Bows (the Barbarians) raises his head. Vanquished are the Te?enu (Libyans); the Khita (Hittites) are pacified. Canaan is seized with every evil; Ashkelon is carried away; Gezer is taken; Yenoam is annihilated; Ysiraal is desolated, its seed (or fruit) is not. Charu (perhaps the ?orites, the old population of Edom) has become as widows for Egypt (i.e. is helpless before the attacks of Egypt); all lands together are at peace.

The tenor of the inscription seems to imply that at the beginning of Merenptah's reign there had been a revolt among the subjects of Egypt in Palestine, and that the Pharaoh had made a successful expedition into Canaan, and reduced them¹[55].

[55] Breasted, p. 465 f.

While the other places or peoples mentioned in the inscription have the determinative for 'country,' the name 'Israel' has the determinative for 'men': the reference is consequently to 'Israel' as a tribe or people; and from the context in which it is mentioned, among various conquered towns or districts in Palestine, it is plain that it is represented as resident in Canaan itself, though scarcely as occupying the whole of the country, but rather a district of it (by the side of Gezer, Charu, &c.). How is the notice to be accommodated to what we learn from other sources of the history of Israel at the time? As Petrie remarks, the notice is a very surprising one. From the Old Testament we should infer that there were no Israelites in Palestine between the migration into Egypt, and the entry at Jericho under Joshua, whereas here are Israelites mentioned in the midst of various districts and places in Canaan. It is difficult to escape the conclusion that there were Israelites settled in Canaan before the entry into it of the Israelite tribes who came out of Egypt with Moses¹[56]. Petrie (p. 114) is of opinion that there were Israelites left behind, or immediately returning, after the famine of Joseph, and that they kept up the family traditions about the sites in Canaan which were known in later times. The Egyptologist, Spiegelberg²[57],

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supposes that they were descendants of the 'abiri, or 'Hebrews' (p. xxxiii.), who are mentioned in Abdi-?iba's letters (c. 1400 b.c.) as making incursions into Palestine³[58]. The Biblical accounts of the Exodus are not contemporary: the traditions embodied in them relate solely to the Hebrews who escaped from Egypt. It is possible that these were in reality only a section of the entire nation, and that the representation which we have in Genesis and Exodus of all the house of Jacob migrating into Egypt to join Joseph there, or of all Jacob's descendants leaving it at the Exodus, may have arisen only afterwards, when the nation had become consolidated, and it was natural to think of their ancestors as having all had a common experience in Egypt.

[56] Cf. Burney, *Journal of Theol. Studies*, 1908, p. 334.

[57] *Der Aufenthalt Israels in Aegypten* (1904), p. 40.

[58] The mention in the *Travels of a Mohar*, written under Rameses II, of a 'mountain of User' in the North of Canaan has been supposed to indicate that the tribe of Asher was settled in Canaan before the Exodus (Sayce, *Patriarchal Pal.*, 1895, p. 219; cf. Hogarth's *Auth. and Arch.* p. 70). Comp. also the 'Asaru' of Seti I (below, p. 416).

Are the 'Hebrews' mentioned in the Egyptian inscriptions? The eminent French Egyptologist, M. Chabas, argued forcibly in his *Mélanges Égyptologiques*¹[59] that a foreign people called *Âperu* or 'Apriu, mentioned in inscriptions from the reign of Thothmes III (1503–1449 b.c.) to Rameses IV (1171–1165), as doing either forced labour or other service for the Pharaoh, were the Hebrews: his conclusion, though accepted by Ebers, was controverted by Brugsch and other authorities²[60], and has met generally with little favour. Recently, however, it has been revived, and supported by arguments of considerable weight³[61]. The following are the texts in which the *Âperu* are mentioned:

[59] i. (1862), p. 42 ff., ii. (1864), pp. 108–165.

[60] See particulars in Maspero, ii. 443 n.

[61] See esp. H. J. Heyes, *Bibel und Aegypten*, i. (1904), p. 146 ff.

1. In a tale (not a contemporary document) respecting the taking of Joppa by Tahutia, a general of Thothmes III, it is said that, having by a ruse obtained admission into the city, he sent a message to the troops outside by 'one of the *Âperu*⁴[62].'

[62] Petrie, *Egypt. Tales*, ii. 3; cf. p. 7.

2. In a report addressed to an official of the reign of Rameses II there occur the words: 'To rejoice the heart of my lord. I have obeyed the message of my lord, in which he said, Give corn to the native soldiers, and also to the *Âpuriu*, who are bringing up stones for the great tower of Pa-Ramessu.... I have given them their corn every month, according to the instructions of my lord.'

3. In another report of the same age we read: I have hearkened to my lord's message, 'Give provisions to the soldiers and to the *Âperu*, who bring up stones for Râ (the sun-god), viz. for Râ of Rameses Meri Amen in the S. quarter of Memphis' (i.e. for the temple of Ra which Rameses II had built there).

4. Under Rameses III, the first king of the 20th dynasty (1202–1171 b.c.), there are mentioned, among the people attached to the great temple of Turn at Heliopolis (in the Delta, about 7 miles N.E. of Cairo). 'Orderlies, children of chiefs, nobles, *Âperu*, and people of the settlement in this place, 2,0931[63].'

[63] Breasted, *Anc. Records*, iv. 150 (where, however, the identification with the Hebrews is spoken of as 'exploded').

5. In a rock-inscription, in one of the barren valleys of the Hammâmât mountains (a little N. of Thebes), it is stated that Rameses IV sent an expedition to the quarries in these mountains. The number of people that were sent down was 8368: among them were '800 *Âperu* of the bow-troops (barbarian auxiliaries²[64]) of Anu³[65].

[64] See Erman, *Anc. Eg.*, p. 543.

[65] I.e. Aian?, on the E. border of lower Egypt? (Griffith).

There were thus *Âperu* described as acting under Thothmes III as attendants on the king; and under the other kings mentioned, as settled in colonies in Egypt, and engaged in the work of quarrying or carrying stone for various public buildings. The name is each time followed by the determinative sign indicating a foreign

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population⁴[66]. It agrees, according to the laws of Egyptian transcription, with the name מִרְבַּע ('Hebrews'); and the occupations of the *peru* were similar to those of the Hebrews. There certainly seems to be a reasonable probability that the two names are identical; and that the *peru* of the Egyptian inscriptions were detachments of the 'Hebrews' mentioned in Exodus, employed in various capacities by the Pharaohs. If this conclusion is correct, and the Exodus took place under Merenptah, we must suppose that the *peru* mentioned under Rameses III and IV were bodies, or the descendants of bodies, which were perhaps separated from the Hebrews of Goshen and employed in other parts of Egypt, under Rameses II and Merenptah, and who might thus have been left behind at the time of the Exodus 5[67].

[66] This is not the case with the 'אֲפֵרֻ' mentioned under Nefer *?*etep of the 13th dynasty: the word in this case denotes the crew of a royal ship (from אֲפֵר, to equip), not a people at all.

[67] For Manetho's account of the expulsion of the Hyksos, reported by Josephus (c. Ap. i. 14),—in which, as they are stated to have 'built a city in what is now called Judaea, and called it Jerusalem,' there must be some confusion with the Israelites,—see Ewald, *Hist. of Isr.* i. 387 ff.; Petrie, *Hist. of Eg.* i. 233–5, ii. 21 f.; Breasted, *Hist. of Eg.* 216 f. The Hyksos retired in fact to a place generally identified with Sharu[?]en in Simeon (Joshua 19:6), where they were besieged by the Egyptians for six years (Petrie, ii. 22; Breasted, p. 218); and this, no doubt, led to their confusion with the Israelites: but the account throws no real light upon the Exodus.

It is remarkable what little impress the residence of the Israelites in Egypt left upon either their language or their institutions. On the former, see LOT. p. 125 f., DB. ii. 775,—adding here, the proper names Moses, Pu[?]iel and Phine[?]as (see on Ex. 2:10, Ex. 6:25); of the latter, the ark may have been suggested by Egyptian analogies (EB. i. 307; cf. below, p. 269),—possibly, also, the high priest's ephod (DB. i. 725b n., and below, p. 312), and the jewelled front of the pouch of judgement (EHH. 199; cf. Erman, 298); but the two latter, whether of Egyptian origin or not, will have been of later introduction.

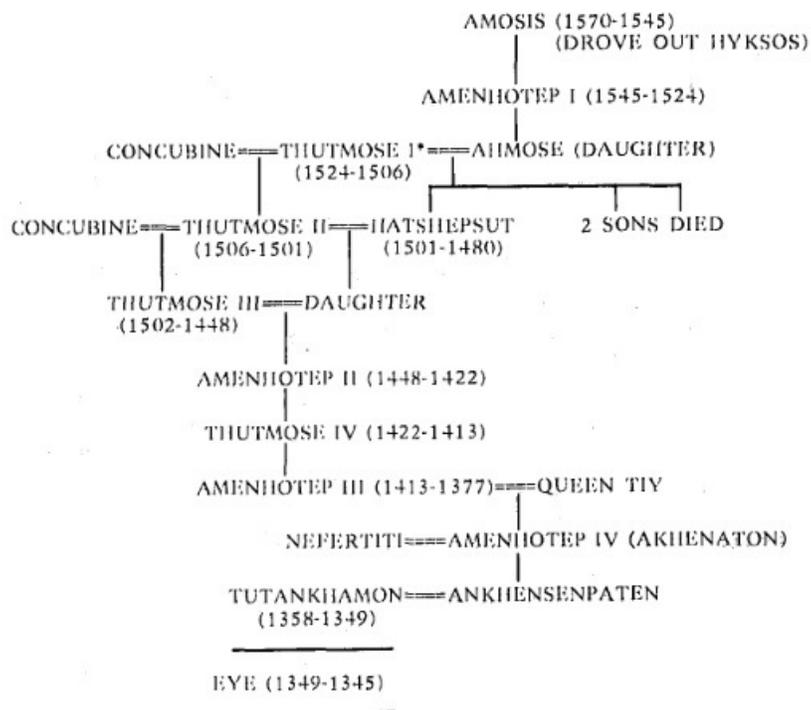
The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Book Commentary (History of Egypt during the Israelites' Sojourn in it).

[Chapter Outline](#)

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Chart of the Kings of the 18th Dynasty of Egypt (from College Press); from icotb.org; accessed July 13, 2017.

CHART OF KINGS OF EGYPTIAN EIGHTEENTH DYNASTY
(Double lines indicate marriage.)



Chapter Outline
Charts, Graphics and Short Doctrines

*Observe that neither Thutmose I, nor Thutmose II, nor Thutmose III actually had royal blood, but their wives and daughter did.

**IDENTIFICATIONS OF SIGNIFICANT PHARAOHS
AFTER JOSEPH AND IN EXODUS²²**

SECOND INTERMEDIATE PERIOD (dynasties 15-16; ca. 1674–1567 B.C.). Capital: Avaris (Raamses). Period of Hyksos rule.

NEW KINGDOM (dynasties 17-20; ca. 1570–1085 B.C.). Capital: Tanis (Zoan). Period of imperial supremacy.

Ahmose (Amosis; 1570–1546 B.C.; 1st Pharaoh of 18th dynasty) expelled the Hyksos and re-established native Egyptian rule.

Amenhotep I (1546–1526 B.C.; 2nd Pharaoh of 18th dynasty)

Thutmose I (Thutmosis I; 1525–ca. 1512 B.C.; 3rd Pharaoh of 18th dynasty) practiced genocide on Hebrew male babies (Exod. 1:15-22).

Hatshepsut (1503–1482 B.C.; 5th Pharaoh of the 18th dynasty) was the daughter of Pharaoh Thutmose I who drew Moses out of the Nile and later ruled as Queen (Exod. 2:5).

Thutmose III (1504–1450 B.C.; 6th Pharaoh of the 18th dynasty) was the Pharaoh of the oppression who tried to kill Moses and from whom Moses fled into Midian (Exod. 2:15).

Amenhotep II (1450–1425 B.C.; 7th Pharaoh of the 18th dynasty) was the Pharaoh of the plagues and the Exodus (Exod. 3:10–15:19).

Constable’s Identification of Significant Pharaohs; from [Study Light](http://StudyLight); accessed July 14, 2017.

²²Based on the *Cambridge Ancient History*. All identifications are probable. See also Finegan, ch. 2: "The Panorama of Egypt."

Egyptian Background, by Wenstrom

“Egypt” is the proper noun *mitsrayim*, which means, “double straits.” Genesis 10:6 records that “Mizraim” was the second son of Ham and was the ancestor of the ancient Egyptians as indicated in that his name was the customary name for Egypt in the Bible. The Egyptians were not descendants of Ham’s son, Canaan but rather of his son Mizraim and thus they were not Canaanites.

Genesis 10:13-14 records the genealogy of the sons of “Mizraim” better known as Egypt. Genesis 10:13 Mizraim became the father of Ludim and Anamim and Lehabim and Naphtuhim 14 and Pathrusim and Casluhim (from which came the Philistines and Caphtorim). (NASB95)

Ancient Egypt stretched a distance of about 550 miles from Aswan northward to the Mediterranean Sea, which would include the narrow Nile Valley, which was from Aswan to Memphis. It was divided into three geographical sections: (1) Upper Egypt in the south (2) Middle Egypt in the center (3) Lower Egypt or Delta in the north. Upper Egypt is very narrow and surrounded by mountains, which rarely take the form of peaks and the northern coast of Egypt is low and barren, and without good harbors. The political history of Egypt traditionally begins with Menes, the Upper ruler who conquered Lower Egypt according to Egyptian tradition.

The history of dynastic Egypt can be divided into the Old Kingdom (2700-2200 B.C.), the Middle Kingdom (2100-1800 B.C.) and the New Kingdom (1550-1069 B.C.). The pyramids were built during the Old Kingdom and the Middle Kingdom coincides with the lives of Abraham, Isaac, Jacob and Joseph whereas the birth of Moses and Exodus of Israel took place during the New Kingdom.

The historical setting for the period of bondage was the Late Bronze Age, the period from 1550 to 1200 B.C. Fortunately, we have detailed knowledge of this era from extensive Egyptian records. Egyptologists describe this era as the “New Kingdom,” which included the Eighteenth through Twentieth Dynasties (1567–1085 B.C.), although the last of these capable rulers was Rameses III who reigned about 1175 B.C. During this time the kings of Egypt established an empire whose reach stretched north to the Euphrates River.

The eighteenth dynasty of Egypt was the setting for the Exodus of Israel from Egypt and was founded by Amosis or Ahmose (1570-1546) who expelled the Hyksos from the land of Egypt. The Hyksos were ethnically akin to the Israelites thus it is no wonder that he feared them making an alliance with Egypt’s enemies like the Hyksos.

Amosis’ successor was Amenhotep I (1546-1526) who was succeeded by Thutmose I (1526-1512) who was a commoner who married the king’s sister. He was more than likely the author of the decree of infanticide because though Moses was in imminent danger of death, his brother Aaron, who was born three years earlier (Exodus 7:7) appears to not have been in danger of death. Therefore, the Scriptures and history teaches us that Thutmose I was responsible for the decree to kill the Hebrew infant boys.

Now Thutmose II (1512-1504) married his older half-sister Hatshepsut but died young under mysterious circumstances. However, he named a successor to be his coregent and heir, namely his son Thutmose III (1504-1450), who was the most distinguished ruler during the New Kingdom period. He was the son of a concubine and married his half-sister, the daughter of Hatshepsut and Thutmose II. He achieved great military victories including 16 campaigns in Palestine alone. The first twenty years of his reign were dominated by his powerful mother-in-law, Hatshepsut. She herself was forbidden by custom to be Pharaoh but nonetheless functioned in this role. She pulled the strings in the early years of Thutmose III, which he detested but was powerless to oppose. He demonstrated his contempt for her after she died by removing every inscriptional and monumental reference to her and her reign.

Egyptian Background, by Wenstrom

This woman was the daughter of Pharaoh who rescued Moses. Only she of all known women of this period could have boldness and courage to violate an ordinance of the king. Hatshepsut's birth date is unknown but she was probably several years older than her husband, Thutmose II, who died in 1504 while in his late twenties. She could have been in her early teens by 1526 when Moses was born and was thus able to effect his deliverance.

Thutmose III was a minor when he came to power in 1504 and was younger than Moses. Thus, Thutmose III and Moses were surely rivals. This is demonstrated by the fact that Thutmose III was quick to try to kill Moses when he killed an Egyptian. Moses' exile took place in 1486 when he was forty years old (Acts 7:23). He spent forty years among the Midianites of the Sinai and Arabia. Only after the death of Thutmose III, did Moses return to Egypt (Exodus 2:23; 4:19). Thutmose III died in 1450 and was succeeded by his son Amenhotep II (1450-1425). It was this Pharaoh who was the Pharaoh of the exodus.

Further support of this is that the kings of the Eighteenth Dynasty made their principle residence at Thebes, which was far to the south of the Israelites in the Delta. Amenhotep made his home at Memphis and reigned there for much of the time. This would place him in close proximity to the land of Goshen, where the Israelites resided and which would make him accessible to Moses and Aaron.

Dynasties 18 and 19 of Egypt	
<i>18th Dynasty</i>	
Amosis	1570-1546
Amenhotep I	1546-1526
Thutmose I	1526-1512
Thutmose II	1512-1504
Hatshepsut	1503-1483
Thutmose III	1504-1450
Amenhotep II	1450-1425
Thutmose IV	1425-1417
Amenhotep III	1417-1379
Amenhotep IV	1379-1362
Smenkhkare	1364-1361
Tutankhamon	1361-1352
Ay	1352-1348
Horemheb	1348-1320
<i>19th Dynasty</i>	
Rameses I	1320-1318
Seti I	1381-1304
Rameses II	1304-1236
Merneptah	1236-1223

So the Exodus according to the biblical chronological data took place in 1446 B.C., which took place during the reign of Amenhotep II of the eighteenth dynasty of Egypt. Exodus 7:7 tells us that Moses was 80 just prior to the Exodus and 120 at His death according to Deuteronomy 34:7. Since Moses' death was at the very close of the wilderness period, it occurred in 1406.

Simple calculation yields a birth date of 1526 B.C. for Moses, thus he was born in the very year of the death of Amenhotep I. The daughter of Pharaoh Thutmose I (1526-1512), Hatshepsut adopted Moses. Hatshepsut was the half-sister of Thutmose II (1512-1504) who died under mysterious circumstances. Thutmose II named his son Thutmose III (1504-1450) as coregent and heir when he knew he was dying. Hatshepsut dominated the first twenty years of the reign of Thutmose III.

So, Moses had been reared as a foster son of Hatshepsut and there is the very likelihood that Moses posed a real threat to the younger Thutmose since Hatshepsut had no natural sons. That is, Moses was in all likelihood a candidate to the next Pharaoh and only his Jewish origins could stand in his way. Therefore, Thutmose and Moses were rivals and Moses the one favored by Hatshepsut.

Thutmose III ruled throughout the years of Moses' self-imposed exile after killing an Egyptian in defense of a fellow Israelite (1504-1450 B.C.).

Word Cloud from a Reasonably Literal Paraphrase of Exodus Introduction

Word Cloud from Exegesis of Exodus Introduction⁷⁰

These two graphics should be very similar; this means that the exegesis of Exodus Introduction has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Kings

⁷⁰ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

The Book of Exodus—an Excellent One-Page Visual (a graphic); from [Reasons for Hope](#); accessed January 12, 2021.

BLESSING
 • HUMANITY (GENESIS 1-26)
 • ABRAHAM (GENESIS 17: 1-6)

FAMILY of 70
 ABRAHAM ISAC JACOB PHARAOH & JOSEPH

400 YEARS PASS
 ISRAEL WAS REDEEMED AND FULFILLED THE LAND (1:7)

1-18 EXODUS FROM EGYPT
 PHARAOH TRIES TO DESTROY ISRAEL
 MOSES MOM PHARAOH'S DAUGHTER
 TELL PHARAOH TO LET MY PEOPLE GO. I KNOW HE WILL RESIST, SO I WILL BRING PLAGUES AND HARDEN HIS HEART.

5-15 CONFRONTATION BETWEEN GOD & PHARAOH
 HEART GREW HARD
 LET MY PEOPLE GO!
 GOD VS PHARAOH
 PHARAOH HARDENED HIS HEART OR HIS HEART GREW HARD
 GOD HARDENED PHARAOH'S HEART

THE POINT
 GOD KNEW PHARAOH WOULD RESIST, BUT STILL GAVE HIM MANY CHANCES
 PHARAOH'S EYES REACHES A POINT OF NO RETURN
 GOD BLENDS PHARAOH'S EVIL TO HIS PURPOSES & LURES HIM INTO HIS OWN RESTRICTION

15 SONG OF THE SEA
 THE LORD REIGNS AS KING
 • HE CONFRONTS EVIL
 • HE REDEEMS THE SLAVES
 • HE LEADS HIS PEOPLE TO THE PROMISED LAND
 • HE DWELLS AMONG HIS PEOPLE

PASSOVER
 (6:1)

16-18 IN THE WILDERNESS
 IT WAS BETTER IN EGYPT!
 WHERE'S THE FOOD & WATER?
 ARE YOU TRYING TO KILL US?!

19-24 GOD'S COVENANT WITH ISRAEL
 SIGN US UP!
 TERMS OF THE COVENANT: (CH. 20-23)
 • THE 10 COMMANDMENTS
 • 52 MORE COMMANDS ABOUT WORSHIP & SOCIAL JUSTICE

19-40 COVENANT AT MT. SINAI
 MAKE A SANCTUARY FOR ME AND I WILL DWELL AMONG MY PEOPLE. (25: 8)

25-31 TABERNACLE BLUEPRINT
 MOST HOLY SPACE
 HOT SPOT OF GOD'S PRESENCE
 ARK OF THE COVENANT

32-34 ISRAEL BREAKS THE COVENANT
 MAKE US A GOD!
 HERE ARE YOUR GODS WHO BROUGHT YOU OUT OF EGYPT.
 LEAVE ME ALONE THAT I MAY DESTROY THEM.
 REMEMBER YOUR COVENANT PROMISE TO ABRAHAM!
 THE LORD IS MERCIFUL AND GRACIOUS, SLOW TO ANGER, ABUNDING IN COVENANT FAITHFULNESS. HE FORGIVES SIN, BUT WILL NOT LEAVE THE WICKED UNPUNISHED. (34: 6-7)

35-40 MOSES BUILDS THE TABERNACLE
 MOSES CAN'T ENTER

LOTS OF SYMBOLISM
 GARDEN OF EDEN