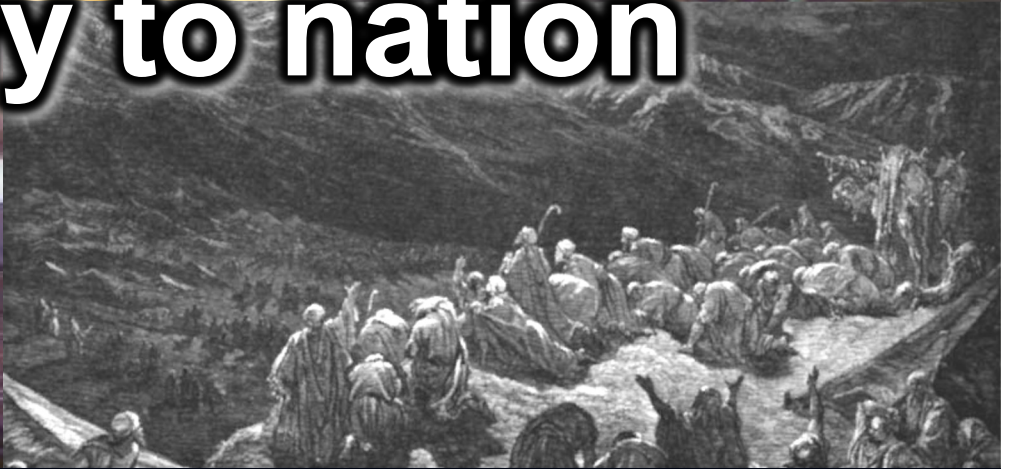




Exodus

From family to nation



Key Word

98
39

Formation

Exodus

Theme

**Formation
into a Nation Begun**

Exodus

Key Verse

98

"Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a **kingdom of priests** and a holy nation" (19:5-6).

Exodus

Kingdom Statement

39

God, as Sovereign King, began **forming Israel as a theocratic nation by redeeming (1–18) and instructing (19–40) the nation how to be a kingdom of priests (19:5-6).**

Exodus



Summary Statement

Israel's **formation** as a nation begins under God as King by a miraculous redemption from Egypt and revelation of the Mosaic Law to provide a kingdom over which a descendant of Judah could rule and to promote holiness and trust in God.

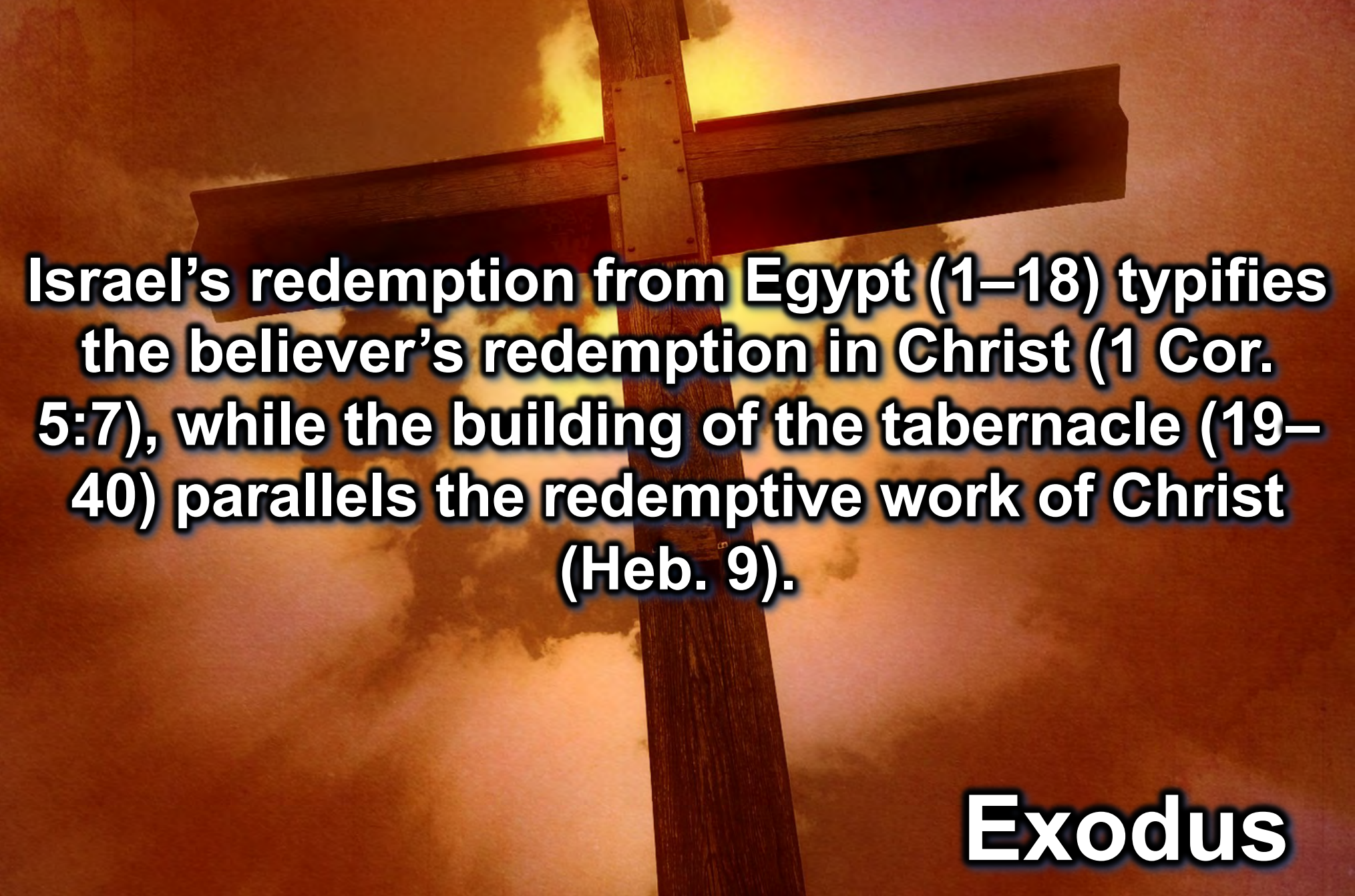
Exodus

Covenant

42a

As benevolent Initiator of the Abrahamic Covenant, God rescued Israel (1–18) and gave the Mosaic Covenant to help the people know how to obtain the blessings of the Abrahamic Covenant (19–40).

Exodus

A wooden cross is centered in the image, set against a dramatic sunset sky with warm orange and yellow tones. The cross is made of dark wood and is the central focus of the slide.

Israel's redemption from Egypt (1–18) typifies the believer's redemption in Christ (1 Cor. 5:7), while the building of the tabernacle (19–40) parallels the redemptive work of Christ (Heb. 9).

Exodus

Messianic Prophecy

42a

As prophet, priest, and theocratic ruler who delivered Israel from Egypt (1–18), Moses typifies Christ as the anointed prophet, priest, ruler, and Saviour as the Passover Lamb (12:13).

Exodus

Exodus



Formation into a Nation Begun

Chapters 1–18				Chapters 19–40			
Receive Freedom from Slavery				Receive Law from God			
Getting Israel Out of Egypt				Getting Egypt Out of Israel			
Narration				Legislation			
Free People				Government			
Subjection		Deliverance		Instruction			
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Exodus

- 1 **F**orced labor for Israel
- 2 **R**oyal training for Moses
- 3 **O**bstinate Moses resists God
- 4 **M**oses' excuses are answered
- 5 **E**gyptian oppression is increased
- 6 **G**od's deliverance is promised
- 7 **Y**ahweh smites the Nile
- 8 **P**lagues of frogs, insects
- 9 **T**hree plagues harden Pharaoh
- 10 **S**warming locusts and darkness
- 11 **B**lood required for first-born
- 12 **O**bservance of the Passover
- 13 **N**ational exodus from Egypt
- 14 **D**ivision of Red Sea
- 15 **A**doration song to God
- 16 **G**athering manna six days
- 17 **E**xtracting water from rock
- 18 **T**ribal organization for ruling
- 19 **O**rders at Mount Sinai



- 20 **S**tatement of Ten Commandments
- 21 **I**njunctions for moral justice
- 22 **N**umerous laws of restitution
- 23 **A**ngelic assistance is promised
- 24 **I**nstructing Moses on Sinai
- 25 **S**ketch of tabernacle plans
- 26 **T**abernacle curtains and boards
- 27 **E**xact measurements for tabernacle
- 28 **N**ecessary garments for priests
- 29 **C**onsecration of the priests
- 30 **O**fferings for sin's atonement
- 31 **M**andate to keep Sabbath
- 32 **M**olten calf brings judgment
- 33 **A**nguished intercession by Moses
- 34 **N**ew covenant is given
- 35 **D**esire rekindled for tabernacle
- 36 **M**aking curtains and boards
- 37 **E**xplanation of furniture making
- 38 **N**ew court for tabernacle
- 39 **T**abernacle and garments finished
- 40 **S**hekinah glory fills tabernacle



Be Formed

Exodus

**Dr. Rick Griffith • Crossroads International Church Singapore
CICFamily.com • BibleStudyDownloads.org**



Change is all around us.

Why is God **forming** us?



2 reasons

Exodus

I. God **saves us to show his
power and care.**



Exodus 1–18

II. God **teaches** us as his new people to enjoy his presence.



Exodus 19–40

**God saved you to enjoy
his **presence****



Main Idea

Exodus

A silhouette of a man carrying a child on his shoulders, set against a sunset over the ocean. The sun is a bright yellow circle on the horizon, with the sky transitioning from orange to purple. The water in the foreground is dark with white-capped waves.

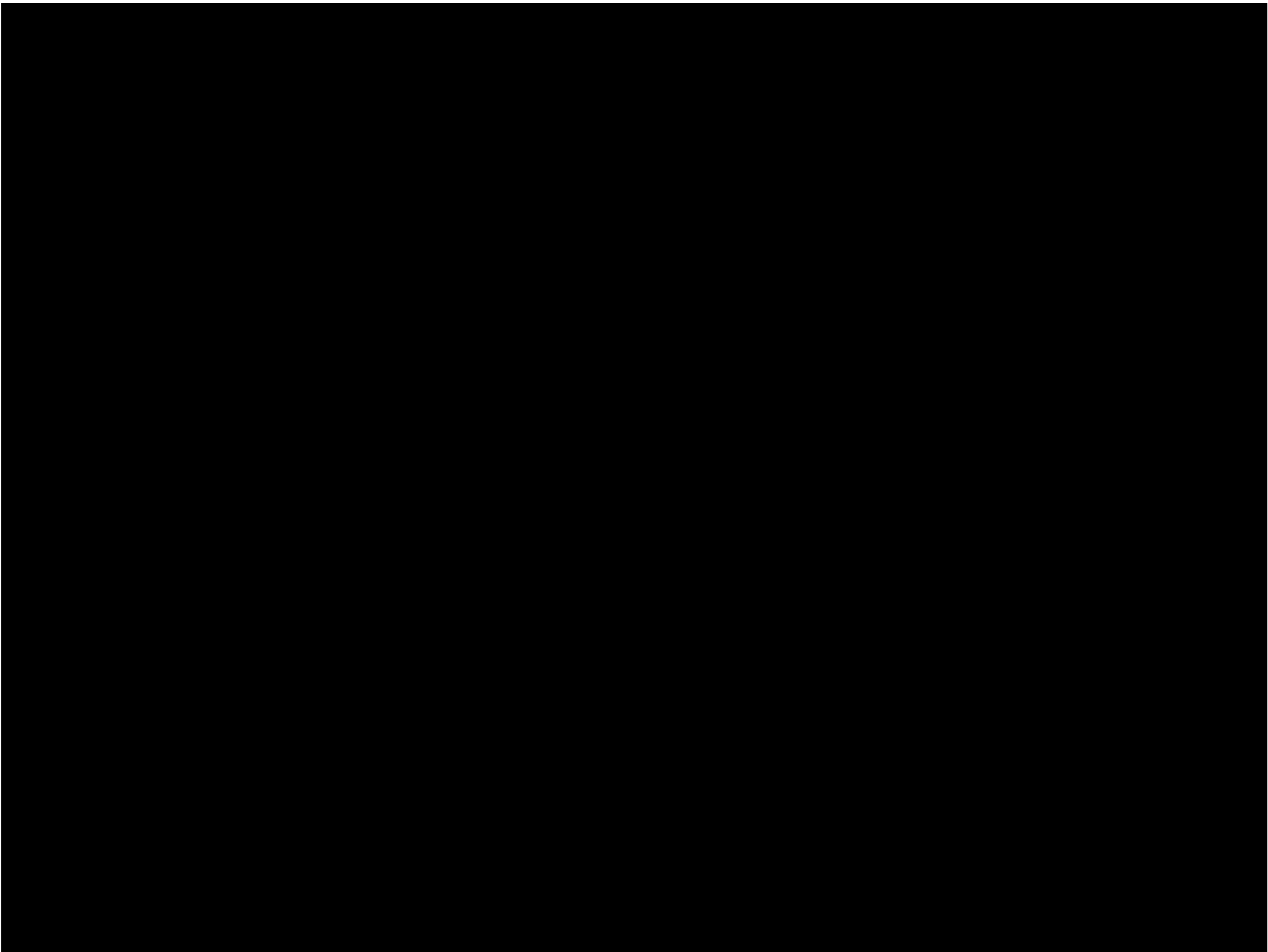
**Relationship,
not rituals**

Exodus



**Which covenant is
reflected in your life?**

Exodus



REVIEW QUIZ ON GENESIS:

4 key events of Primeval History
(chapters 1–11)

- **Creation**

- **Fall**

- **Flood**

- **Nations**

REVIEW QUIZ ON GENESIS:

4 key people of Patriarchal History
(chapters 12–50)

- **Abraham**

- **Isaac**

- **Jacob**

- **Joseph**

Key Word for Genesis:

Election



DESPERATE HOUSEWIVES

(Gen. 29:31–30:24)

Warning: This Section (sex-shun?) is Rated R

Adapted from David Turner • bibleguy.org (used with permission)

Desperate for What?



Gabrielle Solis – Came from poverty. Successful model. Desperate for materialistic *wealth* and the Hollywood lifestyle.



Lynette Scavo – She has found it easier to be successful in business than to be a successful housewife. Desperate for *order* and success at home.



Bree Van de Kamp - a White Anglo-Saxon Protestant (Presbyterian), conservative Republican, desperate for perfectionist *control* of life.



Susan Mayer/Delfino – clumsy at most things, especially relationships. Single mom desperate for a *man*.

Note the fruit – Wanting something they do not have.
If I only had _____, life would be better.



Jacob's

DESPERATE
HOUSEWIVES

Genesis 29:31–30:24

Jacob's Desperate Wives



- **Leah – Desperate for Love**
 - Had children but never gained love from it
- **Rachel – Desperate for Children**
 - Had love but was desperate for children
- **Jacob's frustration – He couldn't satisfy what they were desperate to receive. A husband seldom can.**

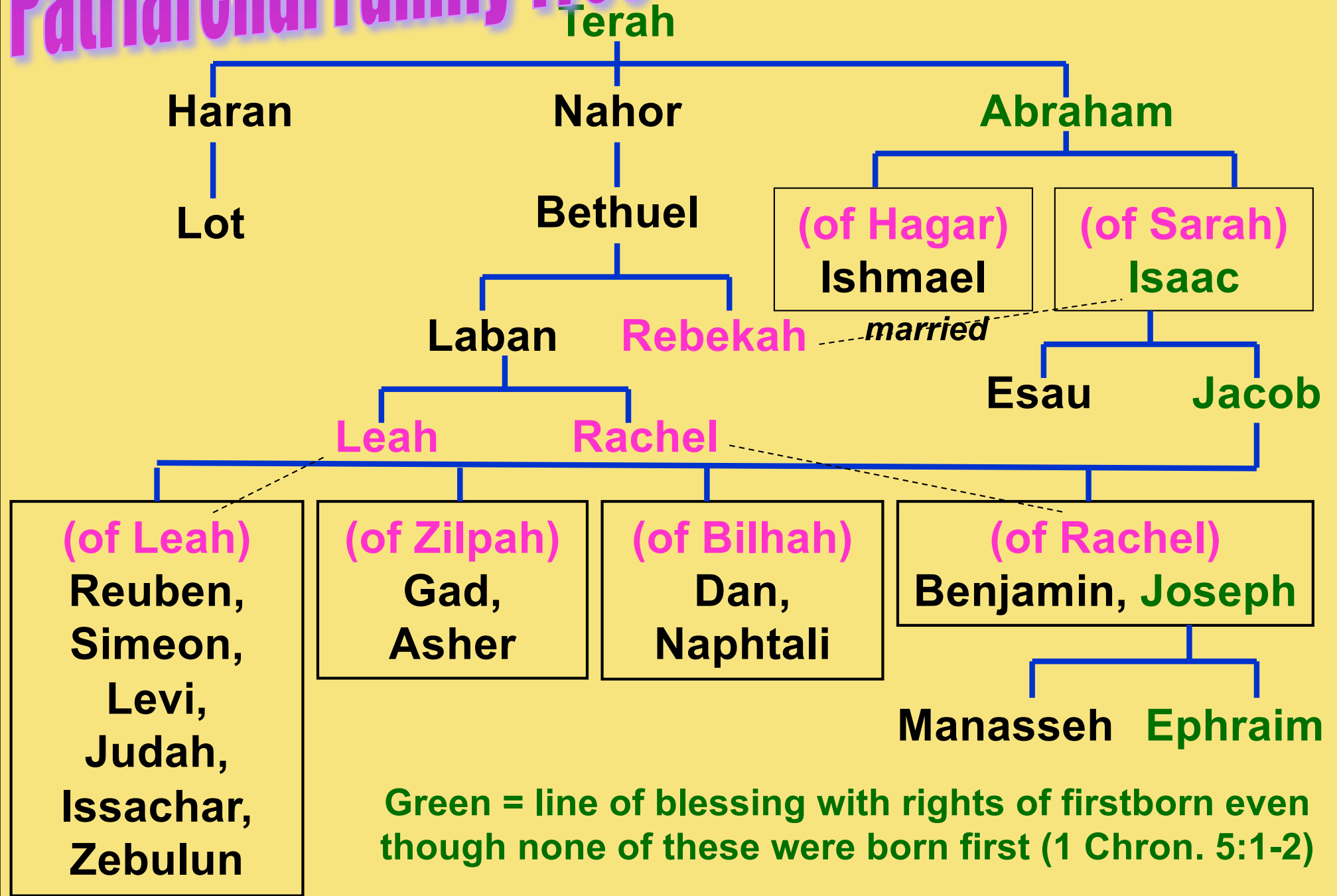
Desperation leads to desperate solutions

Genesis 30:3–4

³ [Rachel] replied, "Here is my servant Bilhah! Have sexual relations with her so that she can bear children for me and I can have a family through her." ⁴ So Rachel gave him her servant Bilhah as a wife, and Jacob had marital relations with her.

- Sarah's desperation for children led to the birth of Ishmael.
- Jacob's desperation for the blessing caused deception.
- Now, Rachel's desperation causes her to turn to a surrogate.
- "bear children for me" – lit. "bear children upon my knees"

Patriarchal Family Tree





Be Formed

Exodus

**Dr. Rick Griffith, Crossroads International Church Singapore
CICFamily.com • BibleStudyDownloads.org**

A word cloud on a black background. The most prominent words are 'life' in a large, light green font, 'change' in a large, white font, and 'changes' in a large, light blue font. Other words include 'new', 'know', 'things', 'day', 'positive', 'better', 'Every', 'adapt', 'willingly', 'open', 'challenge', 'easily', 'around', 'comfort', 'zone', 'power', 'Change', 'ways', 'stretch', 'transforming', 'learning', 'make', 'person', 'believe', 'embrace', 'ego's', 'see', 'willing', 'love', 'thoughts', 'welcome', 'want', 'world', 'power', 'zone', 'Change', 'ways', 'stretch', 'transforming', 'learning', 'make', 'person', 'believe', 'embrace', 'ego's', 'see', 'willing', 'love', 'thoughts', 'welcome', 'want', 'world'.

Change is all around us.

How is God **forming** us?



Why is God **forming** us?



Let's Study Through Scripture

The Bible: Book by Book



Wilderness Wanderings

Egypt

Kadesh-barnea

Moab

Mt. Sinai



Key Word for Genesis:

Creation

How can you **be faithful**
to God in a world of idols?

IDOLS
of the
HEART

2 ways

Main Idea of Genesis

Live out God's **choice** of
you and **promises** for
blessing

Background to Exodus



www.DOD.org

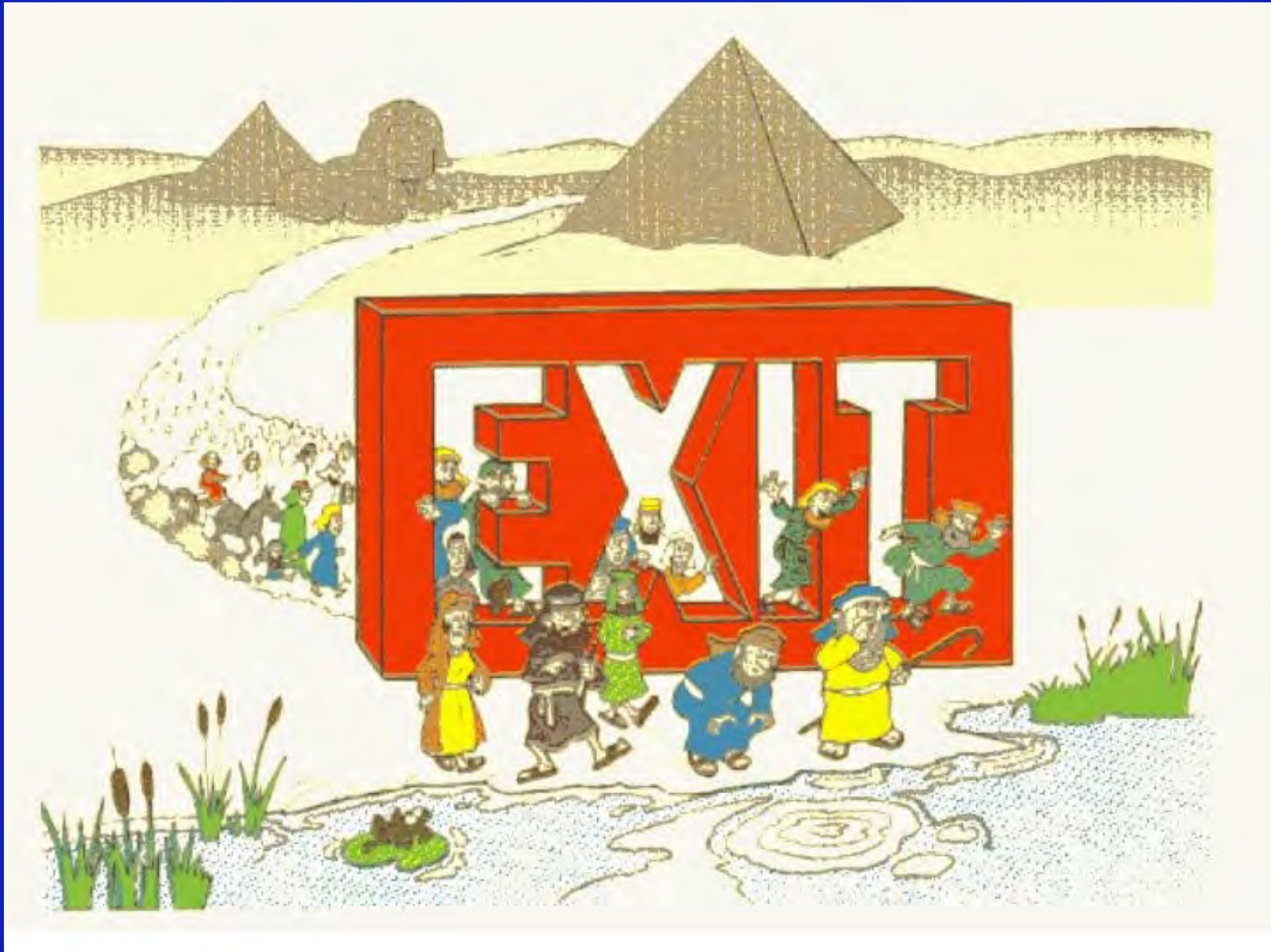
Joseph's Death (the last verse of Genesis)



"So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt" (50:26)

But what about God's promise of a land?

"Exit-us"



Exodus Flow of Events

- Oppression
- Liberation
- Revelation
- Worship



WHO?

God

Church

Nations

Apostles

Patriarchs

Savior

Tribes

Prophets

Israel

Kings

Priests

Judges

EXODUS

God

Church

Nations

Apostles

Patriarchs

Savior

Tribes

Prophets

Israel

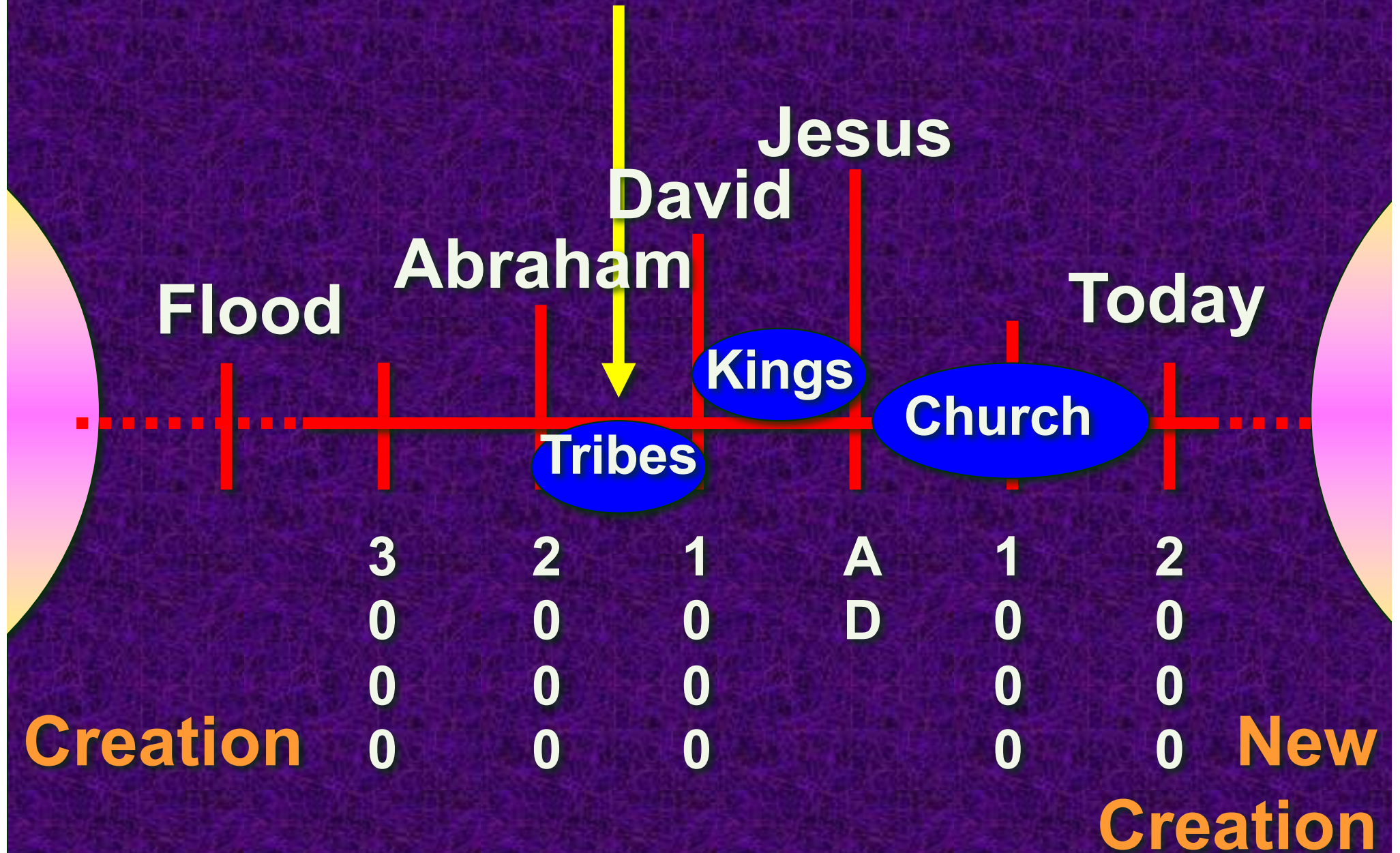
Kings

Priests

Judges

Timeline

EXODUS



Exodus Key Phrase



Formation into a Nation Begun

Title

**The Hebrew title for Exodus is
"And These Are the Names"**

**(וַאֲלֵהֶם שְׁמוֹת) *we'elleh shemoth*), taken
from the first phrase which follows
ancient custom for naming a text
(LaSor, 131).**

Visiting Corinth



Directions?



Ἐξοδος



Way Out

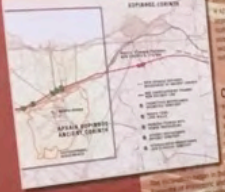


Station Museum

...the first railway line in the world, the Stockton and Darlington Railway, was opened in 1825. It was a significant milestone in the history of transport, marking the beginning of the railway age. The railway revolutionized travel and trade, connecting distant parts of the world and facilitating the growth of industry and commerce. It also played a crucial role in the development of the modern world, as it allowed for the efficient movement of goods and people, leading to the rise of the industrial revolution and the growth of the middle class. The railway also played a key role in the development of the modern world, as it allowed for the efficient movement of goods and people, leading to the rise of the industrial revolution and the growth of the middle class.

ON THE TRACKS OF HISTORY

The railway revolutionized travel and trade, connecting distant parts of the world and facilitating the growth of industry and commerce. It also played a crucial role in the development of the modern world, as it allowed for the efficient movement of goods and people, leading to the rise of the industrial revolution and the growth of the middle class. The railway also played a key role in the development of the modern world, as it allowed for the efficient movement of goods and people, leading to the rise of the industrial revolution and the growth of the middle class.



A map showing the railway network, with various lines and stations marked. The map is titled 'ON THE TRACKS OF HISTORY' and includes a legend for different types of lines and stations.



Title

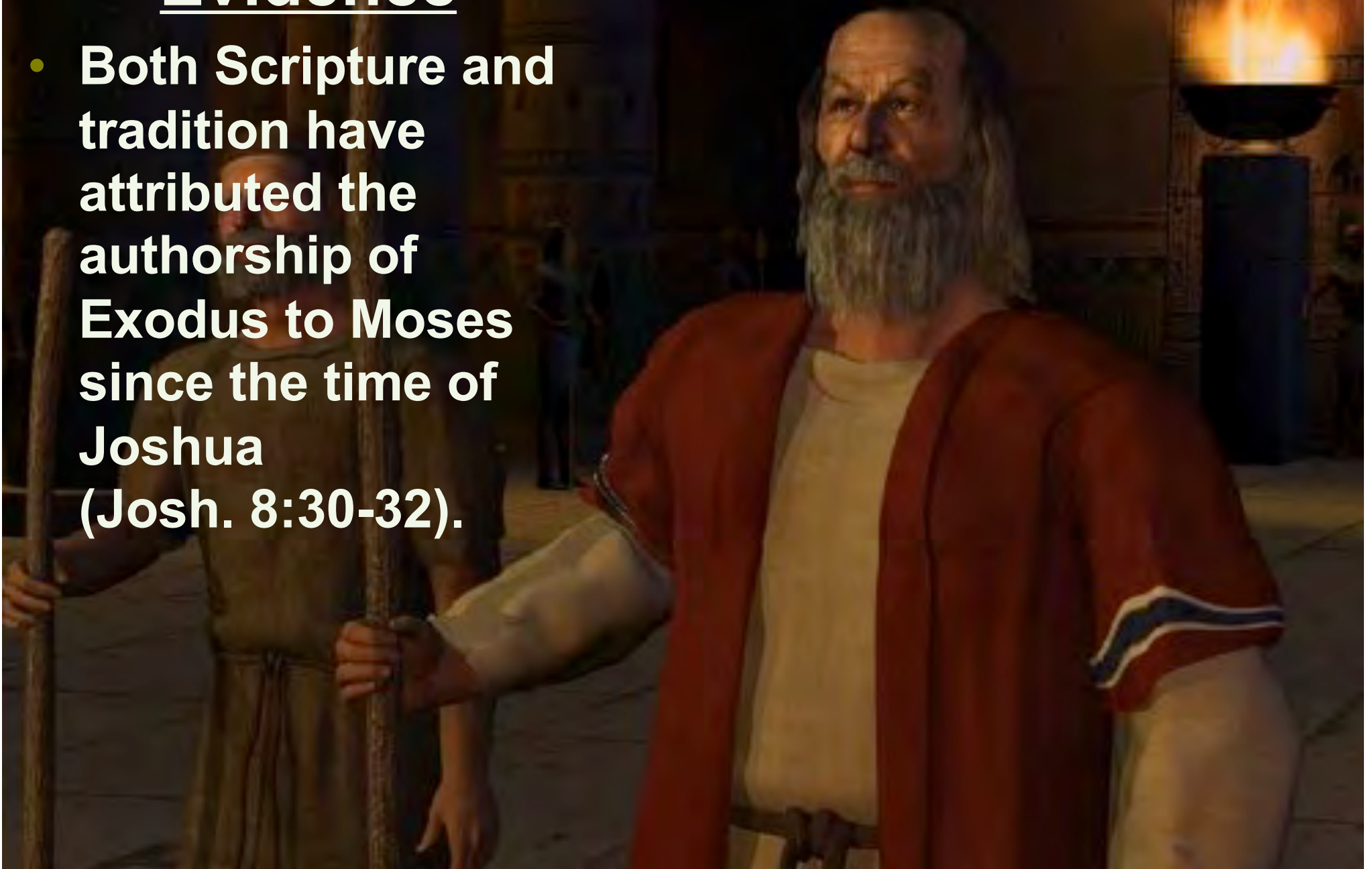
- The English title *Exodus* ("a going out") transliterates the Greek title *Exodus*, from *ek*, "out," and *hodos*, "way" = exit, departure, or going out.
- Israel's leaving Egypt takes only a few chapters, but this key emphasis in the book makes "Exodus" a fitting title.

External Evidence

Authorship

99

- Both Scripture and tradition have attributed the authorship of Exodus to Moses since the time of Joshua (Josh. 8:30-32).



Authorship

Internal Evidence for Mosaic Authorship

- Some verses **directly attribute** to Moses. This makes sense since no one else was better qualified than Moses to write the book.
- The author was an **eyewitness** of the Exodus as the book shows acquaintance with the customs and climate of Egypt as well as the plants, animals, and terrain of the wilderness.
- The book also evidences a consistency of **style** characteristic of a single author.

Date

- Mosaic authorship of Exodus places the writing of the book during Moses' lifetime (1450-1400 BC)
- Most scholars believe that these incidents would have recorded shortly after they took place in 1444 BC. The date of the Exodus is 1444 BC.

It is logical that Moses would have recorded these incidents shortly after they took place in 1444 BC.

Recipients

Moses



Jews in the Wilderness

Occasion

- **Moses knew he would soon die, so he recorded Israel's birth as the nation that would bring God's rule on earth.**
- **This gave Israel a lasting remembrance of God's work on its behalf, especially in its deliverance from Egypt.**

Exodus contains more information about these subjects than any book in Scripture:

- **The Passover**
- **The Law**
- **The Tabernacle**

Exodus lays the basis for the whole Mosaic Law.



Argument

**Exodus begins where Genesis concludes—
Jacob's family in Egypt waiting for God to
fulfill His promise to Abraham.**

**Exodus records how God intervenes to fulfill
this promise by beginning to form Jacob's
family into a nation which operates under
God's rule as a theocracy.**

Formation



What does it take to form a nation?



Argument

To become a nation Israel needed three things:

- (1) freedom**
- (2) government**
- (3) land**



Exodus records the first two of these three needs. The only national characteristic lacking is a land, which is secured in the Book of Joshua.



Exodus Chart

Formation into a Nation Begun

Chapters 1–18				Chapters 19–40			
Receive Freedom from Slavery				Receive Law from God			
Getting Israel Out of Egypt				Getting Egypt Out of Israel			
Narration				Legislation			
Free People				Government			
Subjection		Deliverance		Instruction			
Egypt		Wilderness		Sinai			
400 Years		2 Months		10 Months			
Toil & Confrontation (1–11)		Redemption & Protection (12–18)		Covenant Revealed (19–31)		Covenant Ratified (32–40)	
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Key Exodus Sections

Exodus

Law

Tabernacle

1–18

19–31

32–40

Narrative

Instruction

Why is God **forming** us?



2 reasons

I. God **saves us to show his
power and care.**



Exodus 1–18

Key Exodus Sections

Exodus

*God **saved** Israel from
slavery in Egypt
and **protected** them in
the wilderness.*

1–18

Narrative

The Point of Exodus 1–11

1. God used Moses to urge Pharaoh to free Israel from slavery to show that:
 - the LORD **cared**,
 - was **faithful** to the Abrahamic Covenant, and
 - was **sovereign** over Egypt's gods.

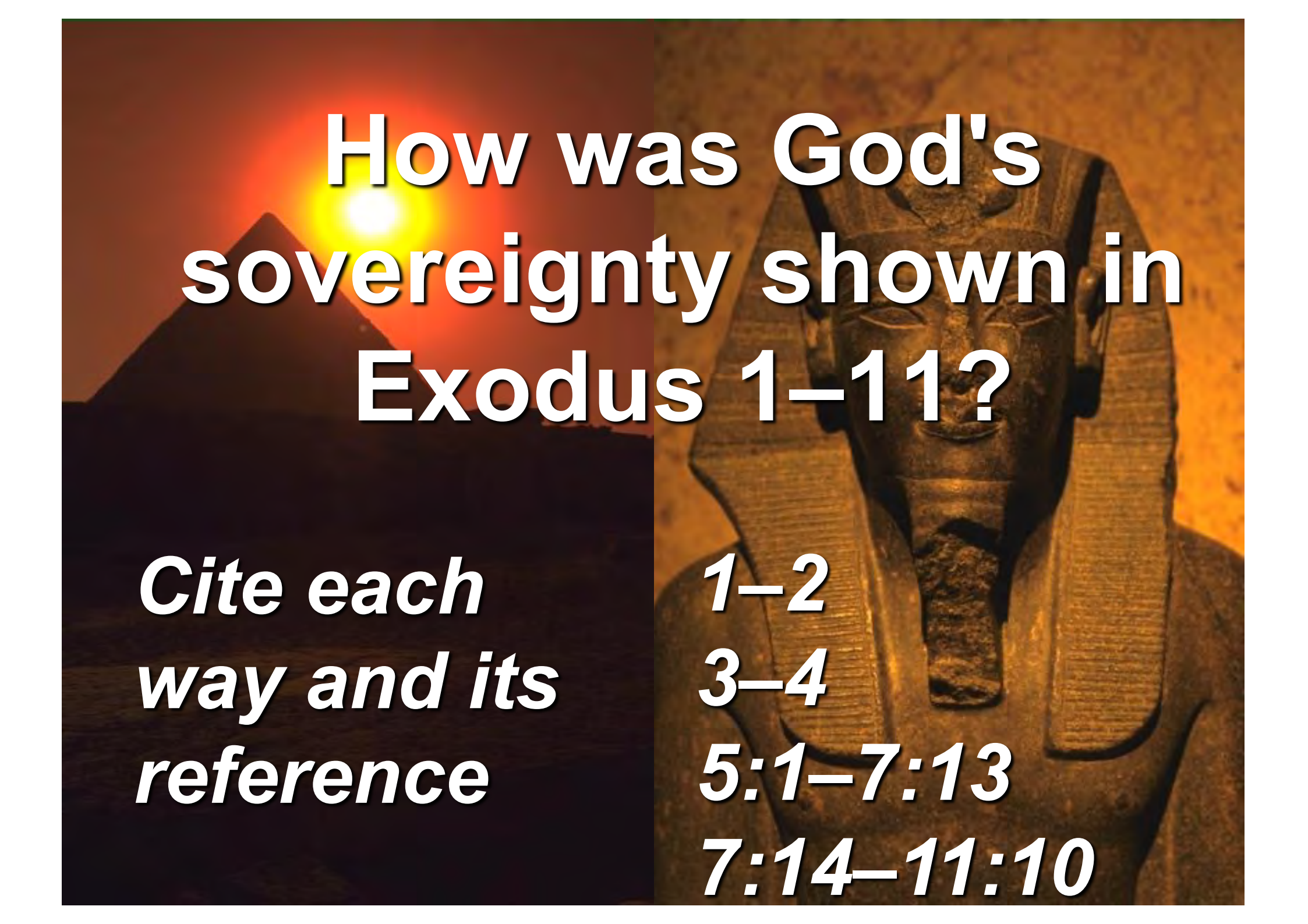
Exodus 1

7



JOSEPH

The Sphinx and the Great Pyramid



How was God's sovereignty shown in Exodus 1–11?

*Cite each
way and its
reference*

1–2

3–4

5:1–7:13

7:14–11:10

The Rosetta Stone

• The key to understanding Egyptian hieroglyphics

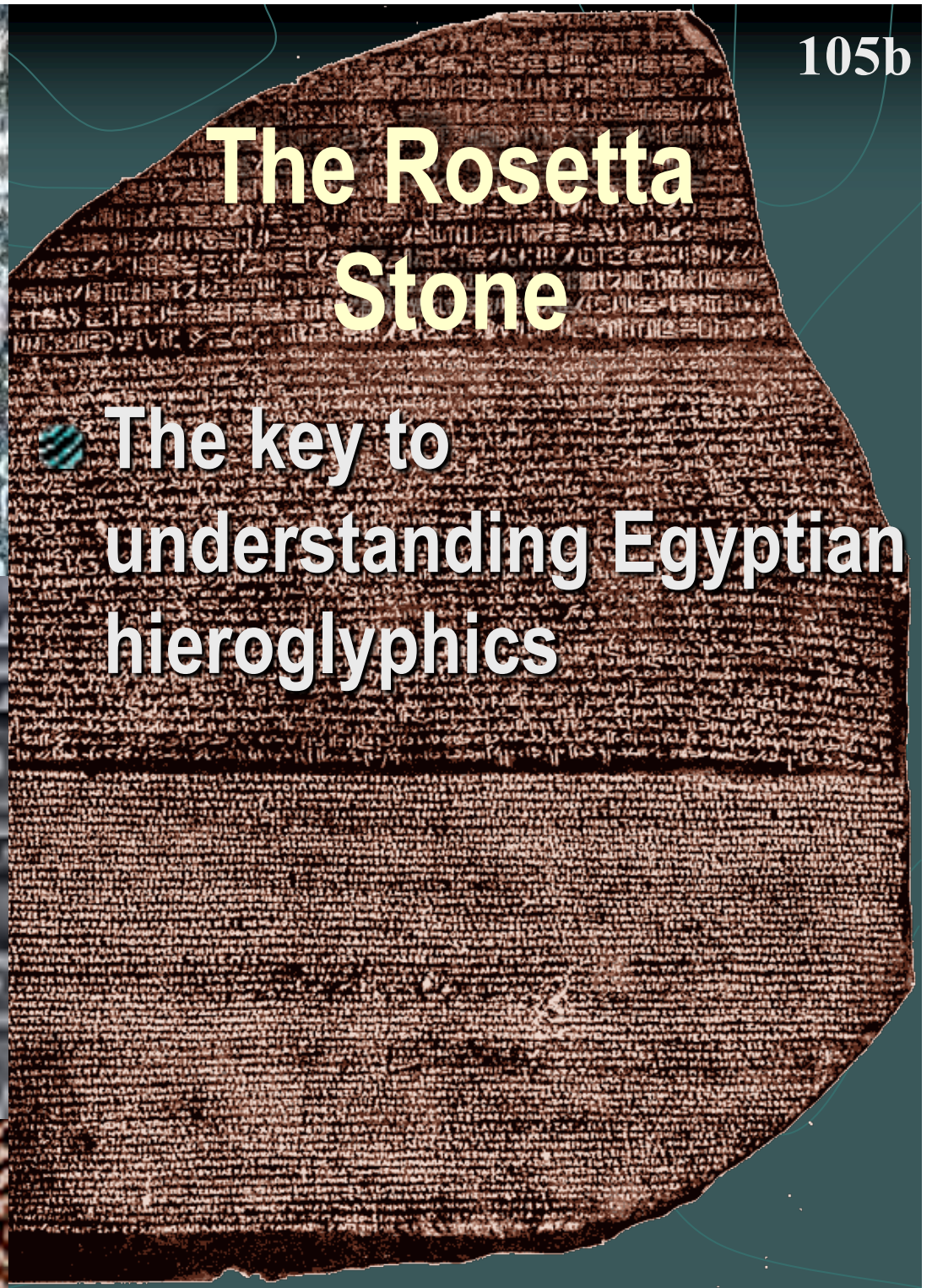
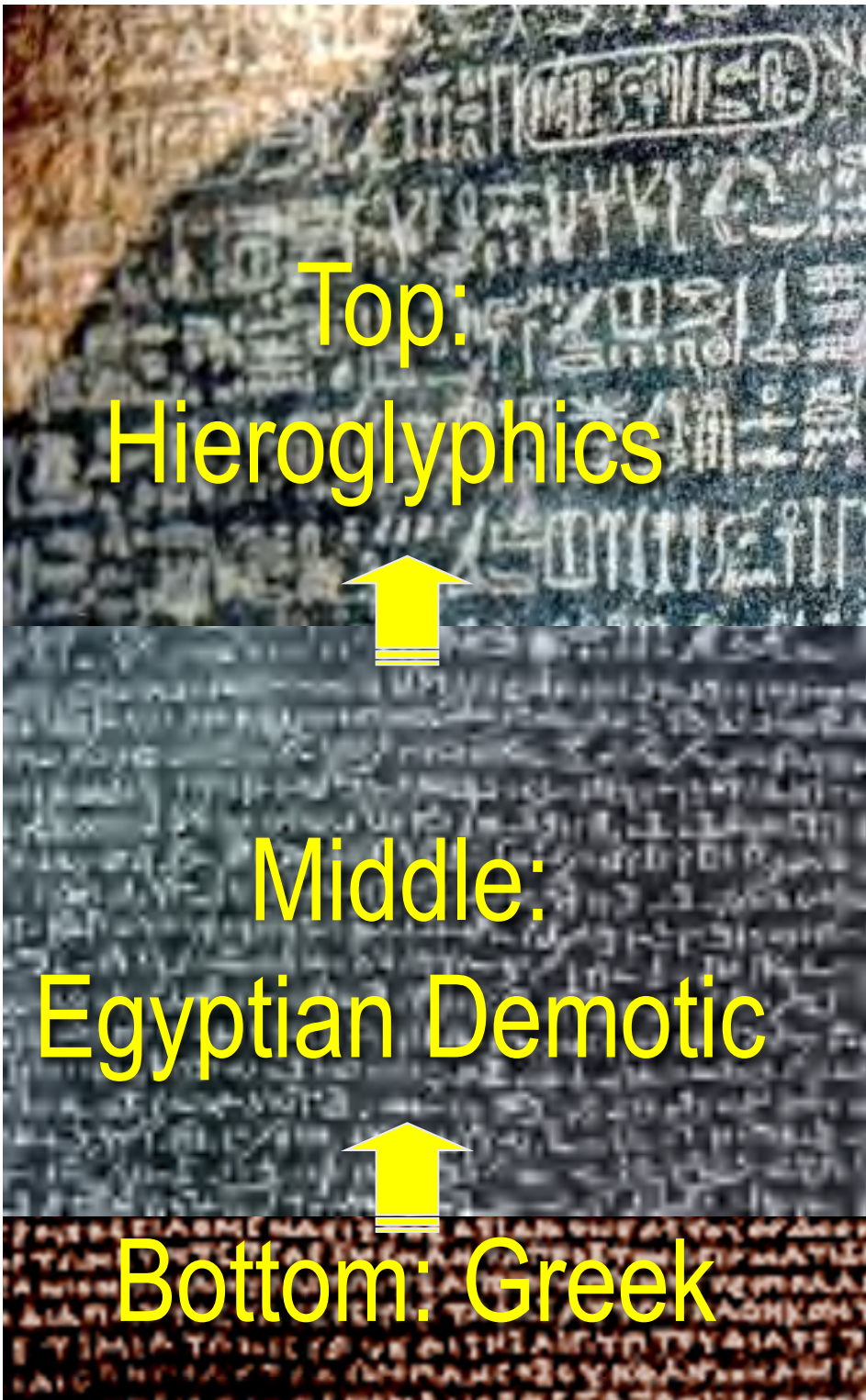
Top:
Hieroglyphics



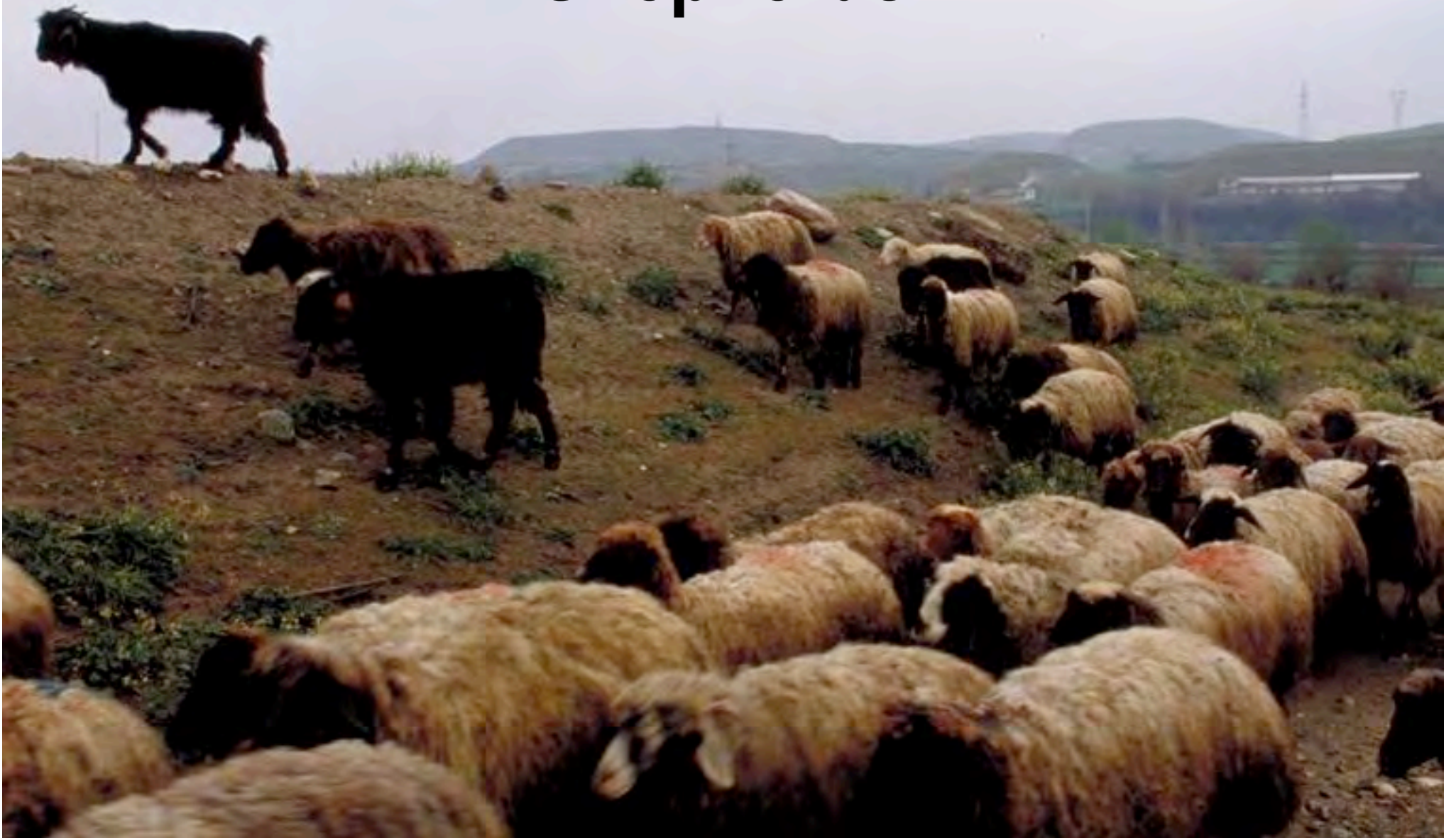
Middle:
Egyptian Demotic



Bottom: Greek



Egyptians Despised Israelites for being Shepherds



Egyptians Ruthlessly Oppressed Israel



"Ultimate" Power



**Who has greater power –
Pharaoh or Yahweh?**



Mud Bricks





Visual Book Productions, Inc.

Hebrew Midwives appear before Pharaoh (Exodus 1:15-22)

Exodus 2



Visual Book Productions, Inc.

Moses was "thrown into the Nile" (Exod. 1:22)

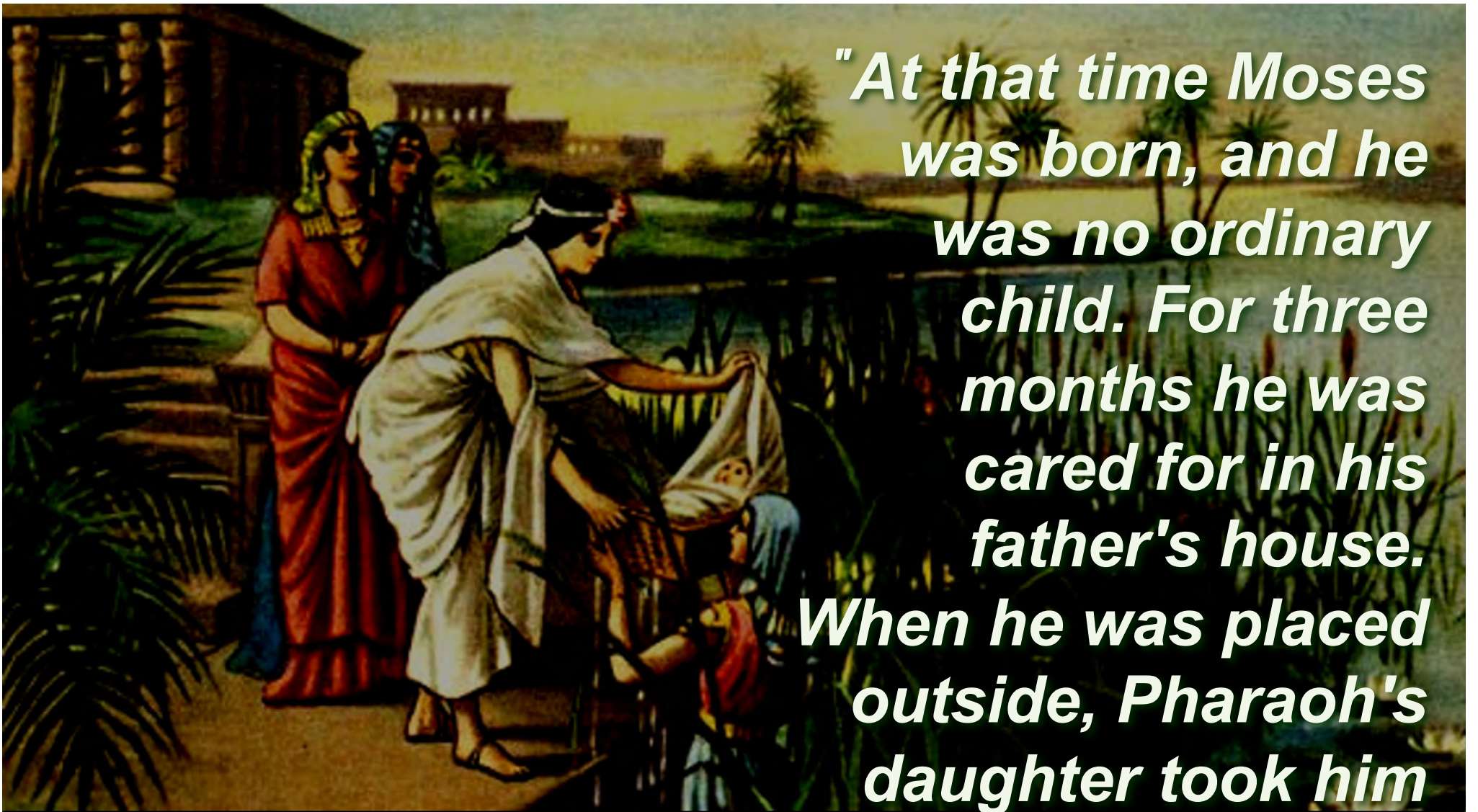


Moses sounds like the Hebrew for draw out (2:10)

Queen Hatshepsut

Miriam (Exod. 2:4)





"At that time Moses was born, and he was no ordinary child. For three months he was cared for in his father's house. When he was placed outside, Pharaoh's daughter took him and brought him up as her own son."

Acts 7:20-21 (NIV)

"Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action."

Acts 7:22 (NIV)



Moses Flees

Thutmose III

Canaan

Goshen

Nile River

Egypt

**Mt.
Sinai**

Midian

**Location
of
Midian**



Exodus 3

**God calls His
servant
(Exod. 3)**



The Burning Bush (Exod. 3:1–4:17)



EXCUSES

1. Who am I (3:11)?

2. Wh

"God replied to Moses, **I Am Who I Am**. Say this to the people of Israel: **I Am** has sent me to you"
(Exodus 3:14 NLT).

4. ... (4:10)

5. I don't want to get involved (4:13)

Exodus 4

God's servant must present himself as God's instrument

(Exod. 4)



**The conversation between Moses and
God ended only after Aaron's
appointment as ministry partner**

(Exod. 4:13-17)



Moses' Life

100

Period	Reference	Dates	Location
40 years Prince	Exod. 2:1-10	1525-1485 BC	Egypt (Academic)
40 years Shepherd	Exod. 2:11- 25	1485-1445 BC	Midian (Field Ed.)
40 years Leader	Exod. 3:1- Deut. 34:8	1445-1405 BC	Midian Egypt Wilderness

**God's servant who understands his own inadequacy will show God's sufficiency
(Exod. 3–4)**



Exodus 5



Exodus Chart

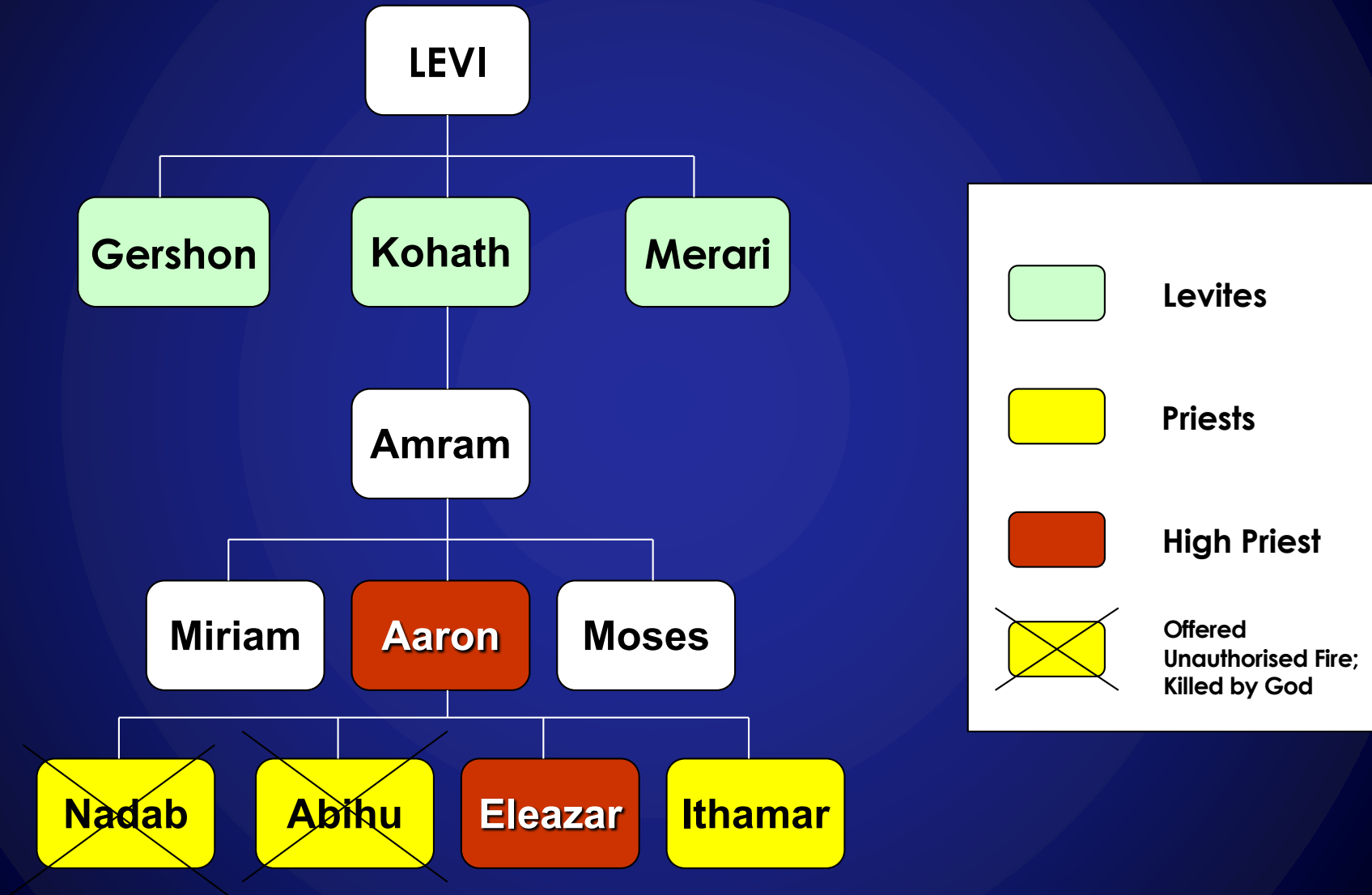
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Exodus 6

Levi's Family Tree

125
202





“The only thing worse than waiting on God is wishing you would have.”



Egyptian Pyramids

Exodus 7



"So Moses and Aaron went to Pharaoh and did what the LORD had commanded them. Aaron threw down his staff before Pharaoh and his officials, and it became a serpent!" (Exodus 7:10 NLT).



"So Moses and Aaron went to Pharaoh and did what the LORD had commanded them. Aaron threw down his staff before Pharaoh and his officials, and it became a serpent!" (Exodus 7:10 NLT).

Nile Turned to Blood



Exodus 7:14-25

1. Blood

2. Frogs

3. Gnats

4. Flies

5. Livestock

6. Boils

7. Hail

8. Locusts

9. Darkness

10. Firstborn

10 PLAGUES

Exodus 7–12

Exodus 8

Frogs



Exodus 8:1-15

Gnats



Exodus 8:16-19

Flies



Exodus 8:20-32

Exodus 9

Plague on Livestock



Exodus 9:1-7

Boils



Exodus 9:8-12

A close-up photograph showing a person's hand holding a large, translucent, spherical hailstone. The hand is positioned in the foreground, with fingers spread, holding the hailstone between the thumb and index finger. The background is filled with a large quantity of smaller, similar hailstones, some of which are resting on a dark, textured surface, possibly a wooden basket or tray. The lighting is bright, highlighting the wet, reflective surfaces of the ice.

Hail

Exodus 9:13-35

Exodus 10

Locusts



Exodus 10:1-20

Darkness



Exodus 10:21-29

Exodus 11



LUCKILY FOR THE EGYPTIANS, THE ELEVENTH PLAGUE WAS NEVER NEEDED.

Firstborn



Exodus 11:1–12:36

Exodus 12



Nile turned to blood
7:14-25



Frogs
8:1-15



Gnats (Mosquitos)
8:16-19



Flies
8:20-32



Plague on Livestock
9:1-7

The Ten Plagues of Egypt



Boils
9:8-12



Hail
9:13-35



Locusts
10:1-20



Darkness
10:21-29



Death of Firstborn
11:1-12:36

Key Exodus Sections

Exodus

*God **saved** Israel from
slavery in Egypt
and **protected** them in
the wilderness.*

1–18

Narrative

The Point of Exodus 1–11

1. God used Moses to urge Pharaoh to free Israel from slavery to show that:
 - the LORD **cared**,
 - was **faithful** to the Abrahamic Covenant, and
 - was **sovereign** over Egypt's gods.

The Point of Exodus 12–18

2. God redeemed Israel from Egypt and protected them in the desert to show:

- his **sovereignty**,
- his **ability**, and
- his **care** for the nation until she had her own land.

Meaning of Plagues

"On that same night I will pass through Egypt and strike down every firstborn—both men and animals—and I will bring judgment on all the gods of Egypt. I am the LORD."

Exodus 12:12 (NIV)

Recalling the Exodus Significance

"The Israelites set out from Rameses on the fifteenth day of the first month, the day after the Passover. They marched out boldly in full view of all the Egyptians, who were burying all their firstborn, whom the LORD had struck down among them..."

Numbers 33:3-4a (NIV)

Photo: Barry Beitz

Recalling the Exodus Significance

*"...for the LORD
had brought
judgment on their
gods."*

Numbers 33:4b (NIV)

**"For you will break the yoke of their slavery and lift
the heavy burden from their shoulders"
(Isa. 9:4a NLT).**



**Who has greater power –
Pharaoh or Yahweh?**



The Plagues and the Gods of Egypt

106

Adapted from John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 85

PLAGUE	REFERENCE	POSSIBLE EGYPTIAN DEITY DIRECTED AGAINST
NILE TURNED TO BLOOD	Exodus 7:14-25	Khnum: guardian of the Nile Hapi: spirit of the Nile Osiris: Nile was bloodstream
FROGS	Exodus 8:1-15	Heqt: form of frog; god of resurrection
GNATS (MOSQUITOES)	Exodus 8:16-19	Set: god of desert or earth
FLIES	Exodus 8:20-32	Re, a sun god (or possibly the god Uatchit, possibly represented by the fly)
PLAGUE ON CATTLE	Exodus 9:1-7	Hathor: mother-goddess; form of cow Apis: bull of god Ptah; symbol of fertility Mnevis: sacred bull of Heliopolis

The Plagues and the Gods of Egypt

106

Adapted from John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 85

PLAGUE	REFERENCE	POSSIBLE EGYPTIAN DEITY DIRECTED AGAINST
BOILS	Exodus 9:8-12	Imhotep: god of medicine
HAIL	Exodus 9:13-35	Nut: sky goddess Isis: goddess of life Seth: protector of crops
LOCUSTS	Exodus 10:1-20	Isis: goddess of life Seth: protector of crops
DARKNESS	Exodus 10:21-29	Re, Aten, Atum, Horus: all sun gods of sorts
DEATH OF FIRSTBORN	Exodus 11:1–12:36	The deity of Pharaoh: Osiris, the giver of life

Traditional
Route of
the Exodus

Great Sea
(Mediterranean)

Jericho

Canaan

Nile
Delta

12 Spies

Sinai
Peninsula

Quail/Manna

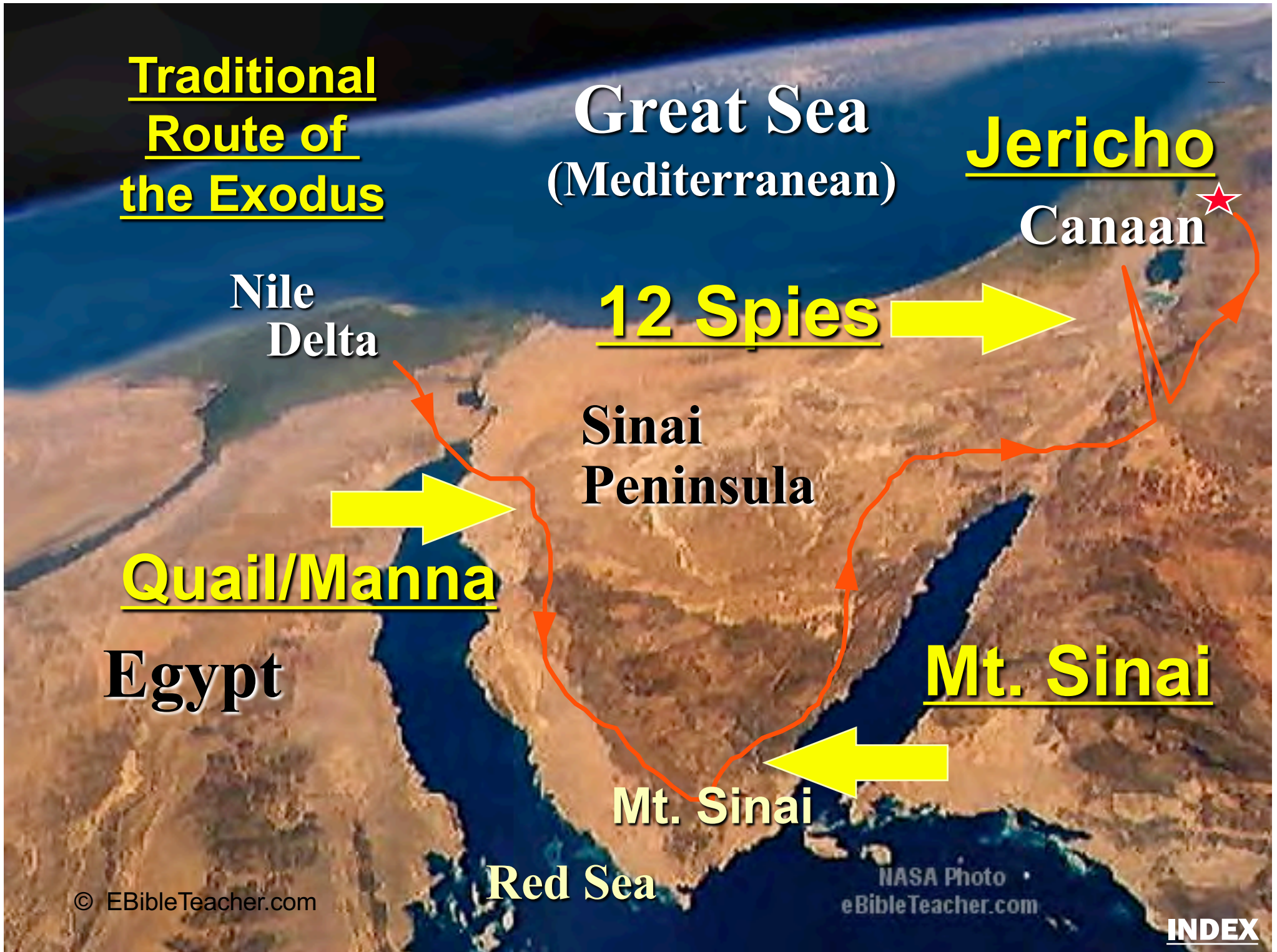
Egypt

Mt. Sinai

Mt. Sinai

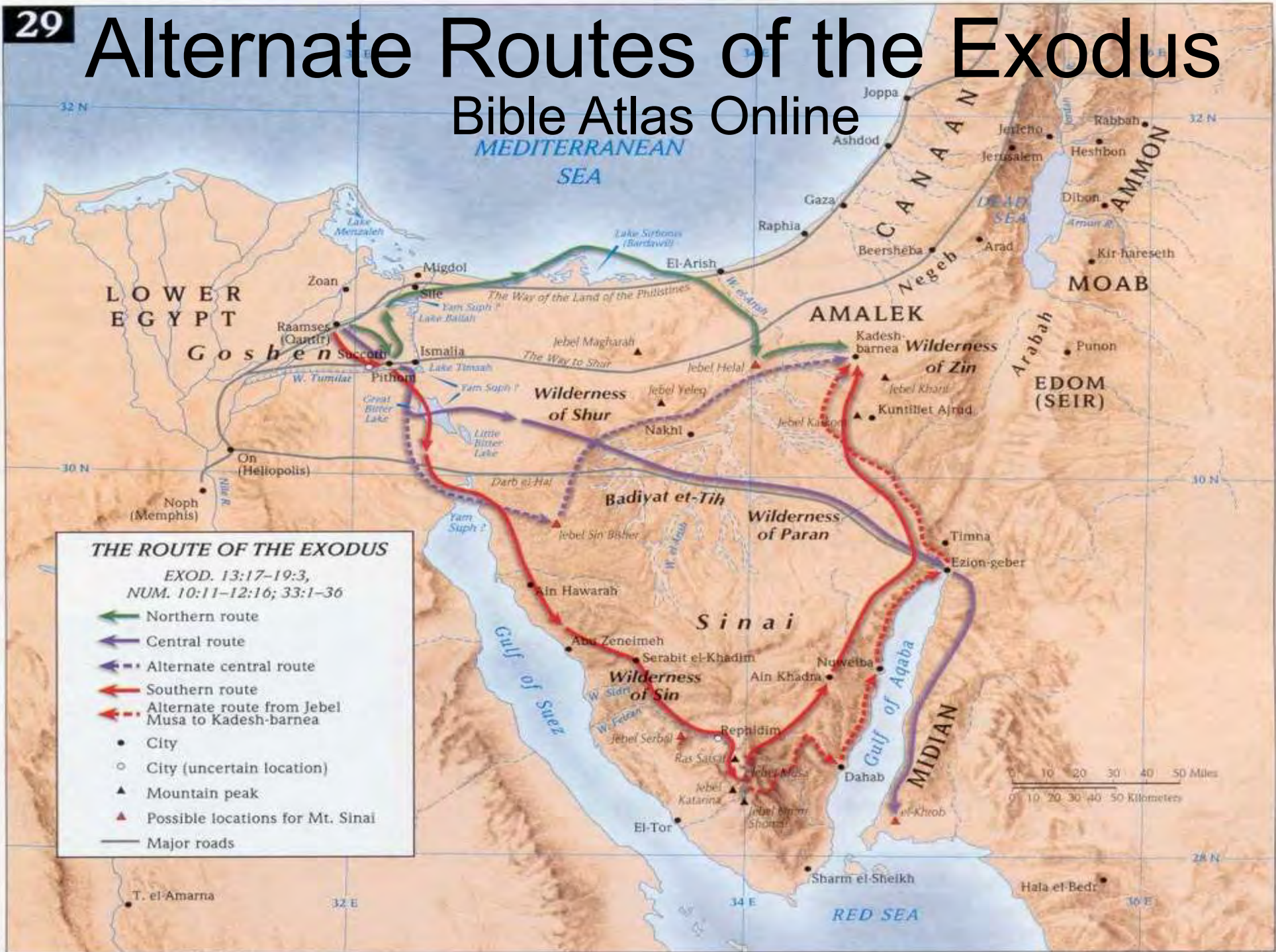
Red Sea

NASA Photo
eBibleTeacher.com



Alternate Routes of the Exodus

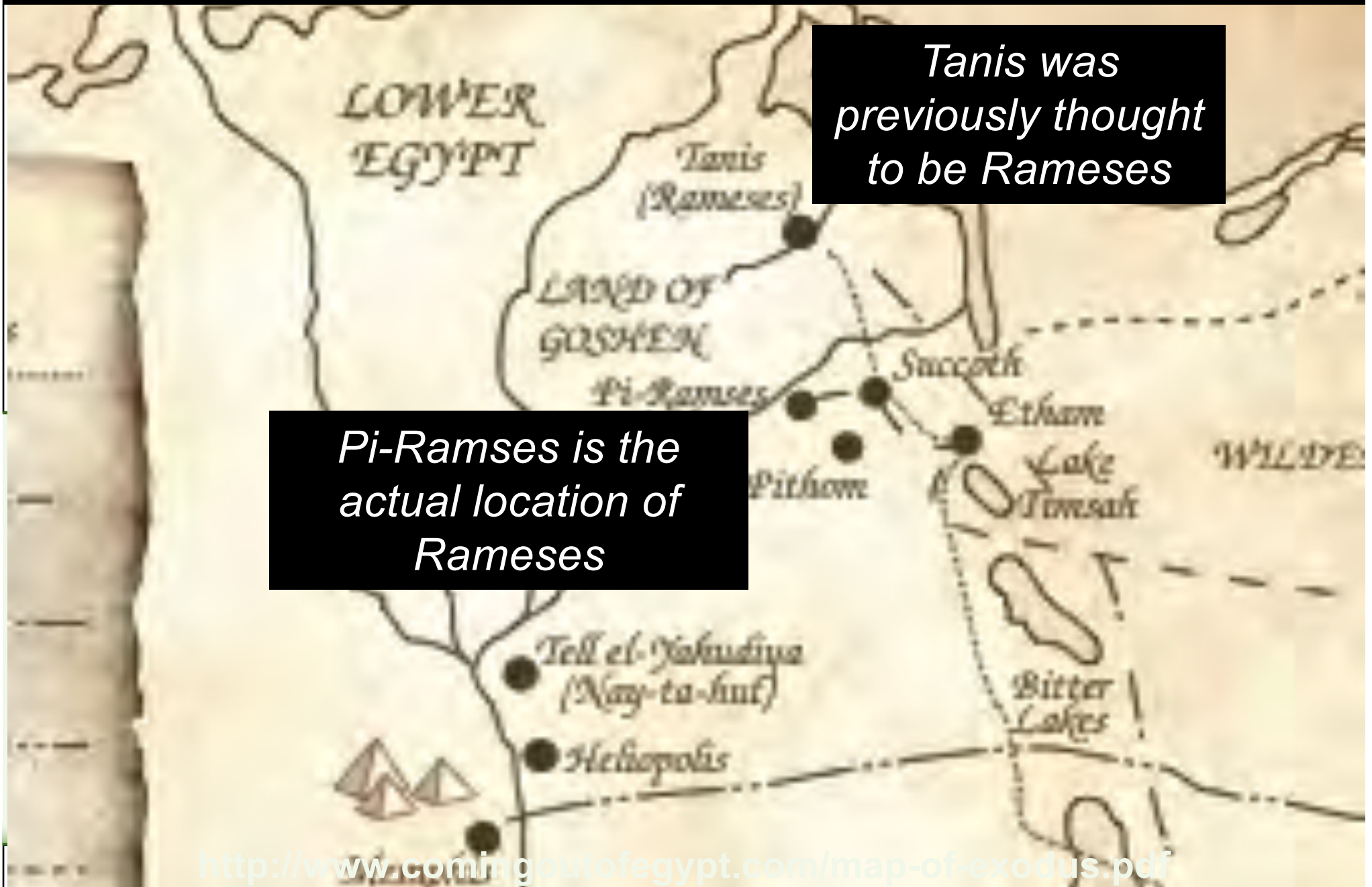
Bible Atlas Online



Alternate Routes of the Exodus



Locations of Rameses & Pithom



Canaan

107

Goshen

Nile River

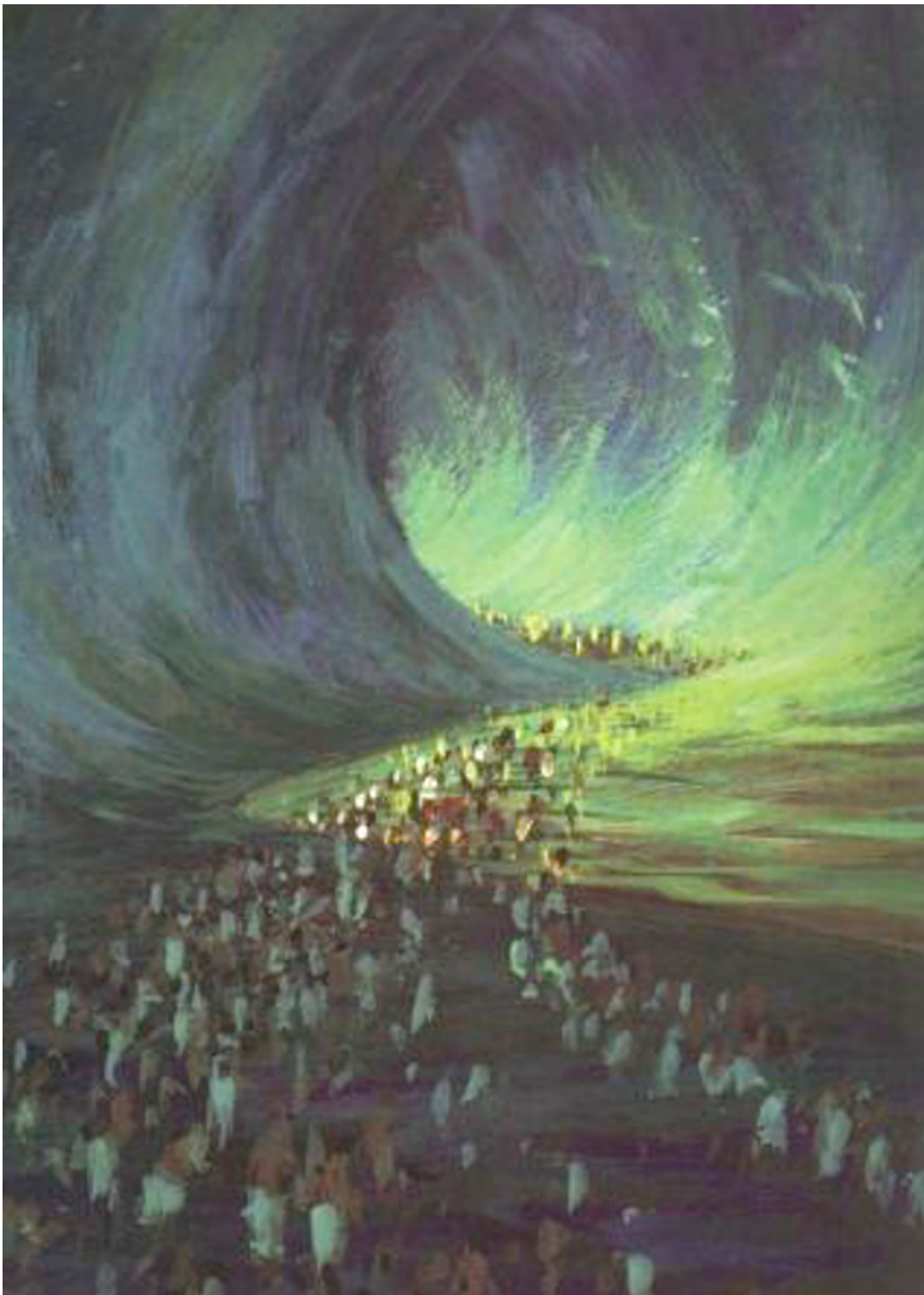
Egypt

**Mt.
Sinai**

Midian

**Route of
the
Exodus**





Crossing the Sea of Reeds

**Yam Suph (Exod.
13:18; cf. 10:19)
means "Sea of
Reeds" but was
erroneously
translated as "Red
Sea" in the LXX.**

Amenophis II

The Exodus Took Faith!



(See Exodus 14)

04-20-1999

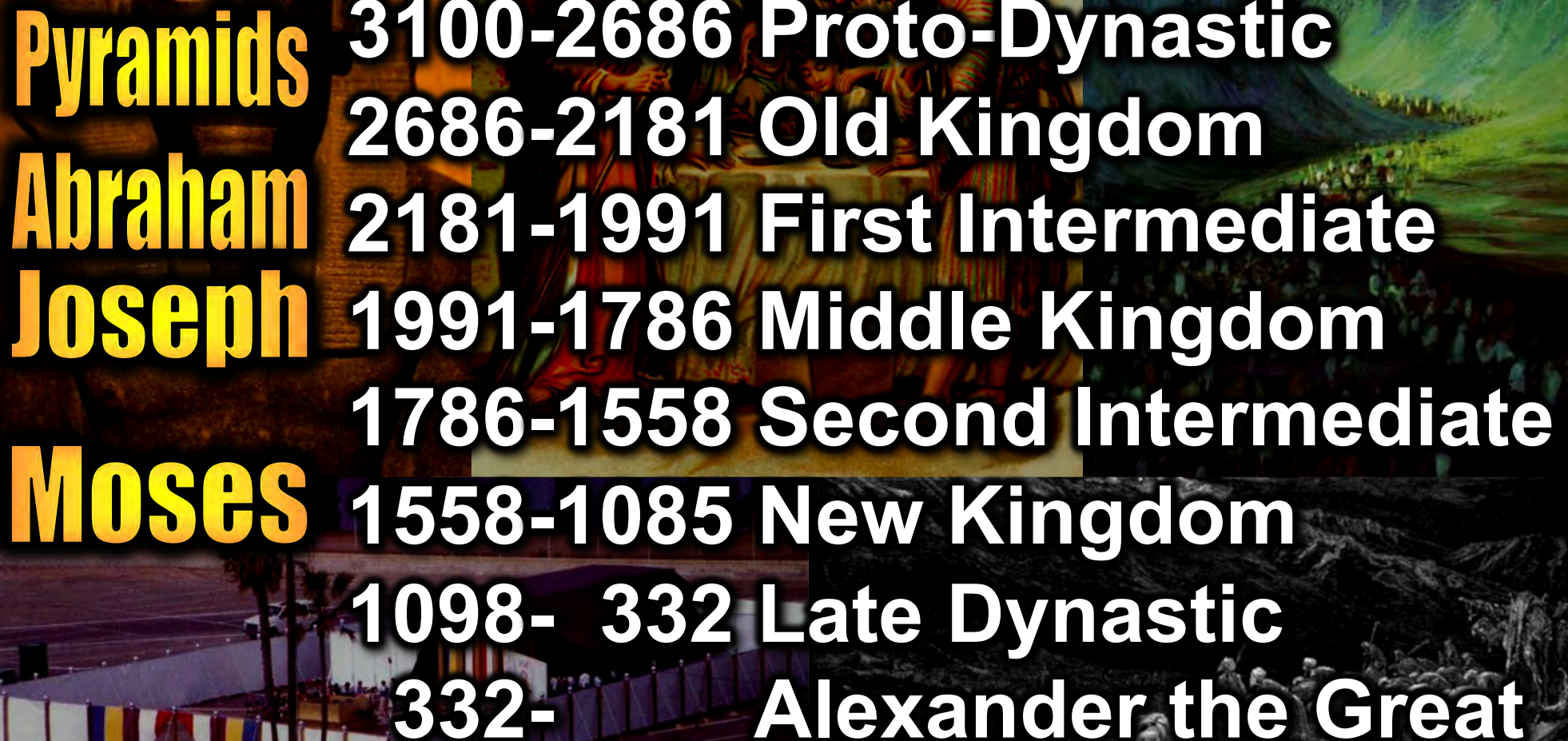
I think you have some serious faith issues.



Suez Canal Map

It runs in three sections through Lake Timsah and the Bitter Lakes

Traditional History of Egypt



Pyramids	3100-2686	Proto-Dynastic
Abraham	2686-2181	Old Kingdom
Joseph	2181-1991	First Intermediate
Moses	1991-1786	Middle Kingdom
	1786-1558	Second Intermediate
	1558-1085	New Kingdom
	1098- 332	Late Dynastic
	332-	Alexander the Great

Traditional Dating of New Kingdom Pharaohs

87



Eighteenth Dynasty

Name	Comments	Rule Dates
Ahmose, Ahmosis I	Successor to Kamose	1570-1546
Amenhotep I		1551-1524
Djehutymes I (Tuthmosis I)		1525-1518
Djehutymes II (Tuthmosis II)		1518-1504
Djehutymes III (Tuthmosis III)		1503-1450
Hatshepsut	A rare female ruler	1498-1483
Amenhotep II (Amenophis II)	Early Exodus ruler	1453-1419
Djehutymes IV (Tuthmosis IV)		1419-1386
Amenhotep III		1386-1349
Amenhotep IV Akhnaten	Founded brief monotheism period worshiping Aten	1350-1334
Smenkhkare		1336-1334
Tutankhamun		1334-1325
Kheperkheprure Ai		1325-1321
Horemheb	Former General and advisor to Tutankhamun	1321-1293

Adapted from http://en.wikipedia.org/wiki/Pharaoh#Eighteenth_Dynasty

Amenophis II = Amenhotep II



Traditional Dating of New Kingdom Pharaohs



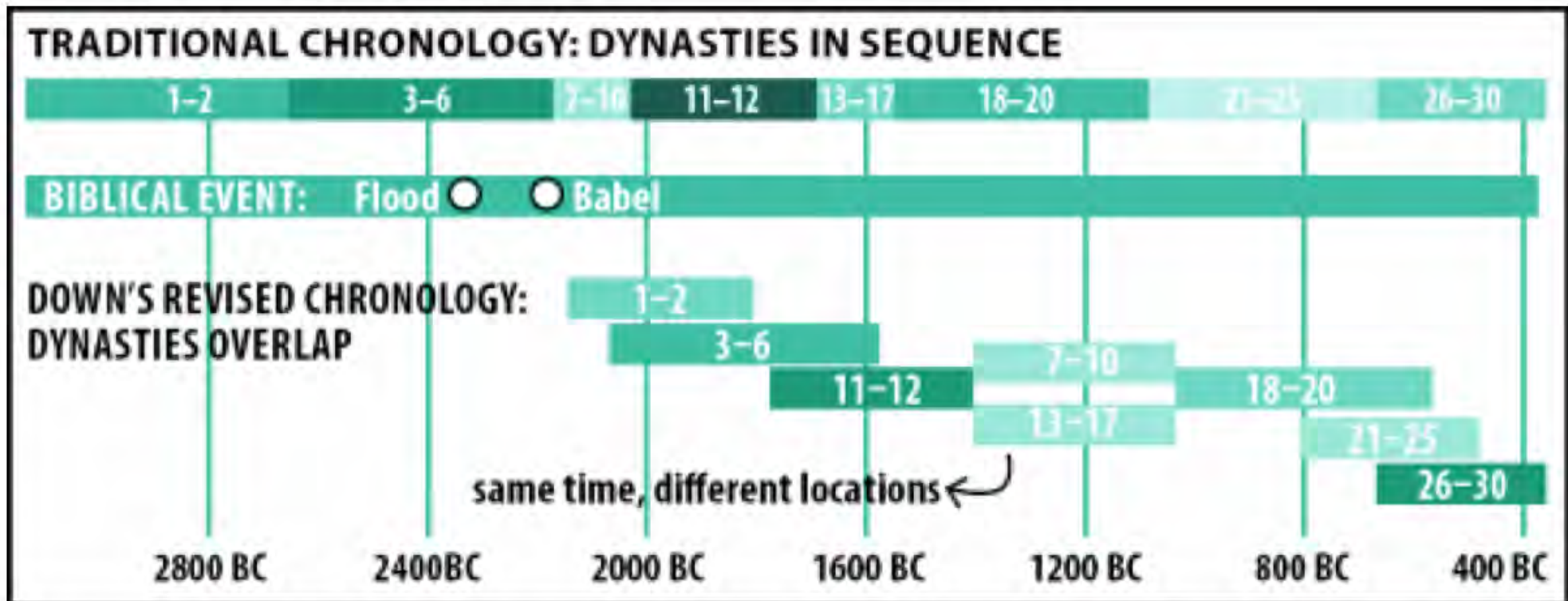
Nineteenth Dynasty

Name	Comments	Rule Dates
Rameses I		1293-1291
Seti I		1291-1278
Rameses II the Great	The ruler of Moses by late date advocates	*1279-1212
Merneptah		1212-1202
Amenemses		1202-1199
Seti II		1199-1193
Merneptah Siptah		1193-1187
Twosret	A rare female ruler	1187-1185

A dapted from http://en.wikipedia.org/wiki/Pharaoh#Eighteenth_Dynasty

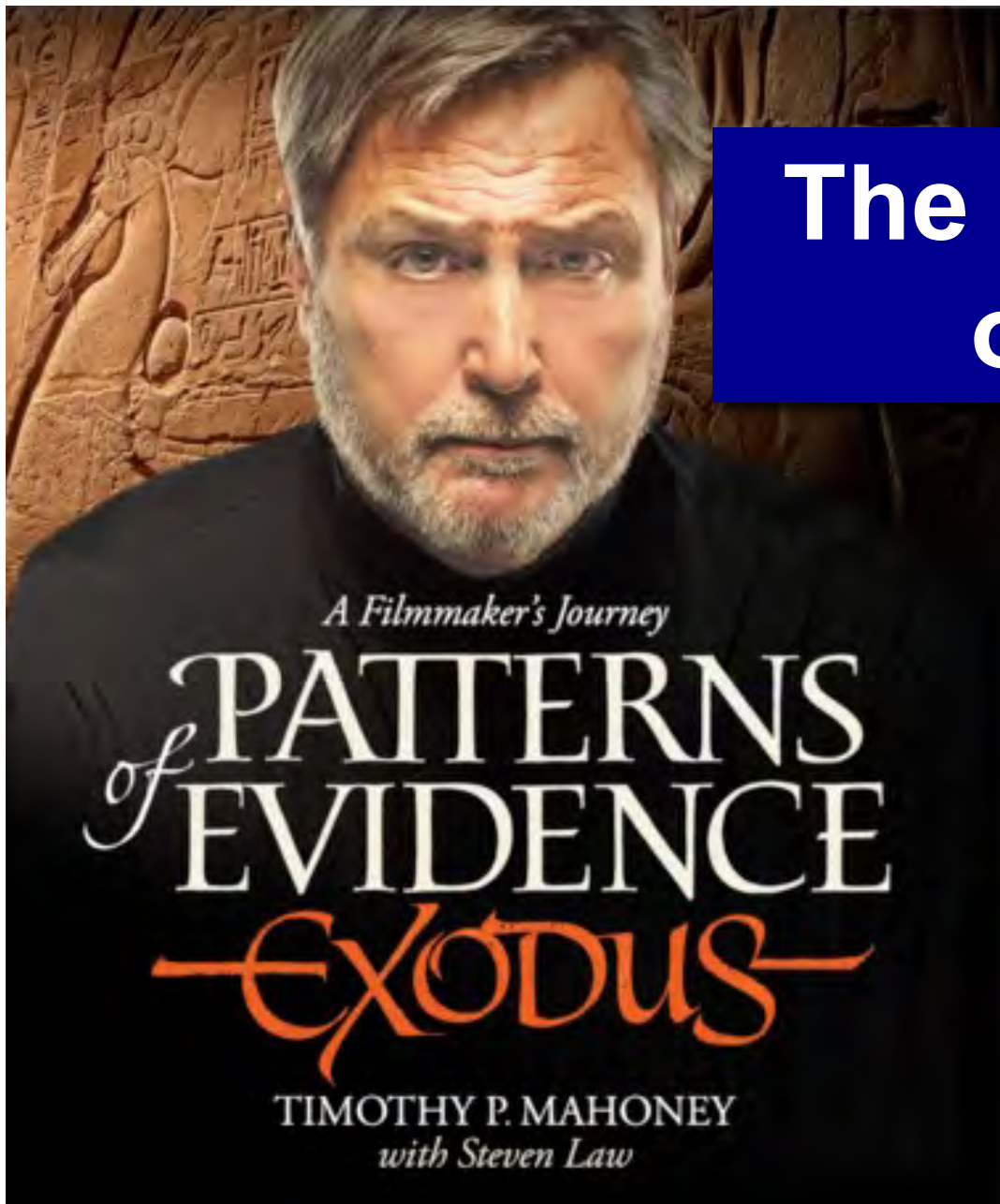
*** Other Egyptologists say Rameses began his reign in 1304 or 1292-1290. Absolute dates are difficult to ascertain.**

Contradicting Histories of Egypt



The New Answers Book 2, Chapter 24, "Doesn't Egyptian Chronology Prove That the Bible Is Unreliable?" by Dr. Elizabeth Mitchell on July 22, 2010 • <https://answersingenesis.org/archaeology/ancient-egypt/doesnt-egyptian-chronology-prove-bible-unreliable>

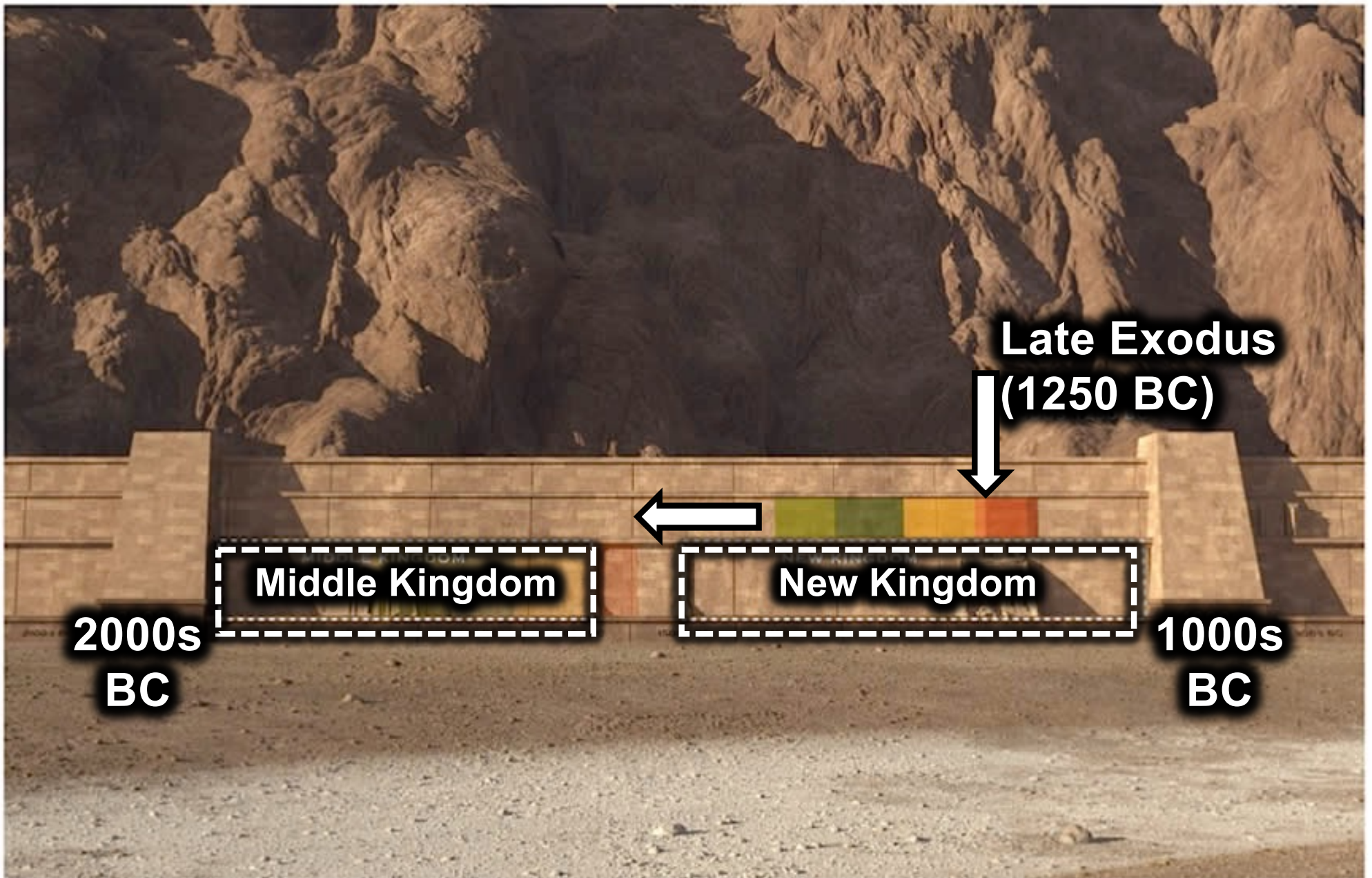
The New Chronology of David Rohl



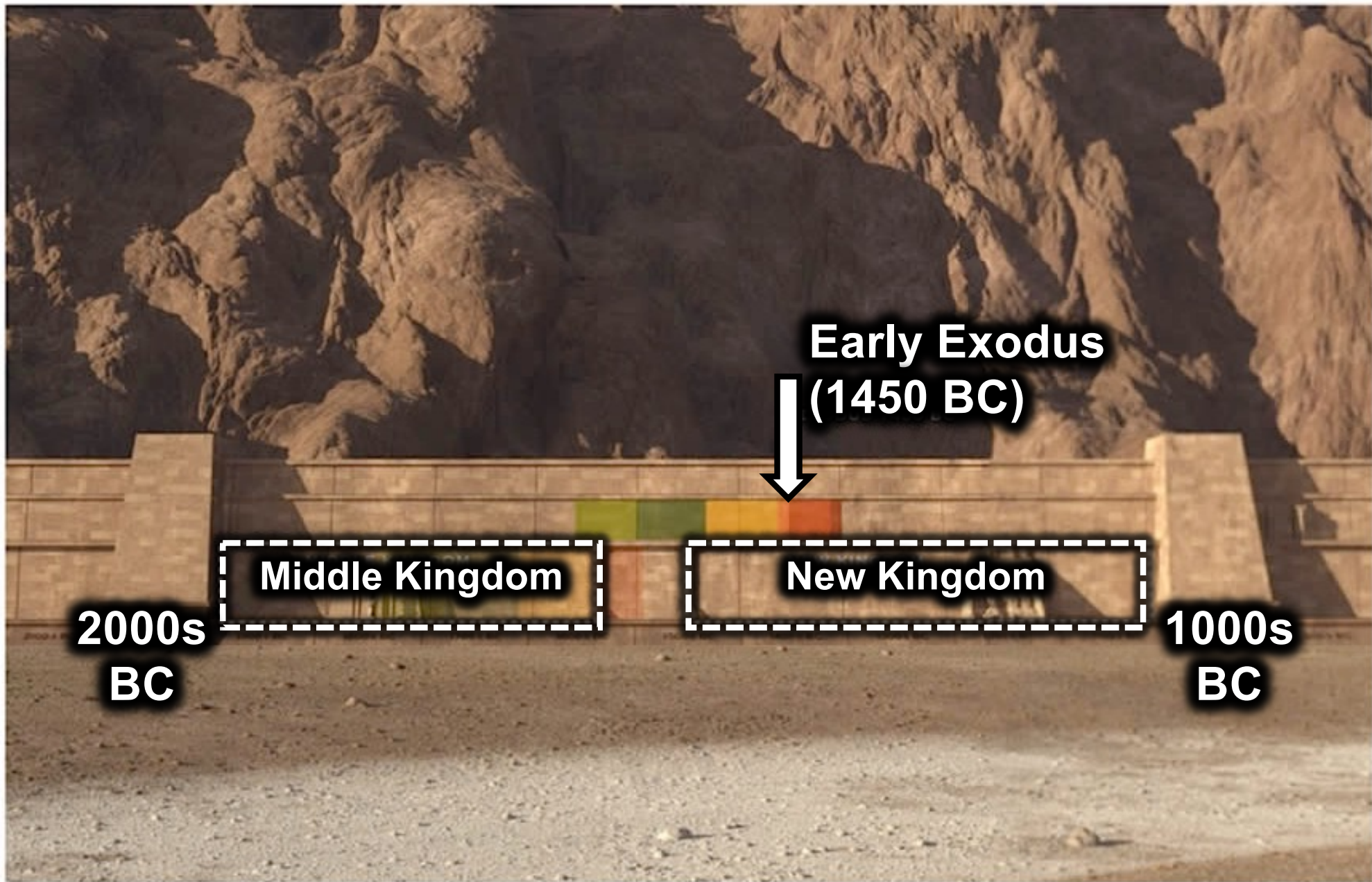
"Patterns of Evidence" is a film by Timothy Mahoney (Thinking Man Films, 2015) that presents amazing archaeological evidence for the Early Exodus discovered by Dr. David Rohl, an agnostic Egyptologist.



The Timeline Wall



Late Exodus (about 1250 BC)



**2000s
BC**

Middle Kingdom

New Kingdom

**1000s
BC**

**Early Exodus
(1450 BC)**



Early Exodus (about 1450 BC)

Mediterranean Sea



City of Avaris

“Egyptians... forced them to build the cities of Pithom and Rameses as supply centers for the king” (Exod 1:11).

An aerial, 3D-rendered view of an ancient Egyptian city. A wide, dark river flows from the top left towards the bottom right. A canal branches off from the river, curving around a central cluster of rectangular stone buildings. The buildings are arranged in a grid-like pattern with courtyards. There are several palm trees scattered throughout the city. The surrounding landscape is a flat, greenish-brown plain. The text 'Beneath Rameses' is overlaid in the top right, and 'City of Avaris' is overlaid in the bottom left.

**Beneath
Rameses**

**City of
Avaris**

"Patterns of Evidence" is a film by Timothy Mahoney (Thinking Man Films, 2015) that presents amazing archaeological evidence for the Early Exodus discovered by Dr. David Rohl, an agnostic Egyptologist.

It's been said **THE EXODUS** is not a historical event, that the Hebrews were never there in the number described, and yet the city of Avaris in the Egyptian delta grew with great speed to be one of the biggest in the ancient world, with a large Semitic speaking population, right around the time the Bible places Israel in Egypt.

COINCIDENCE?

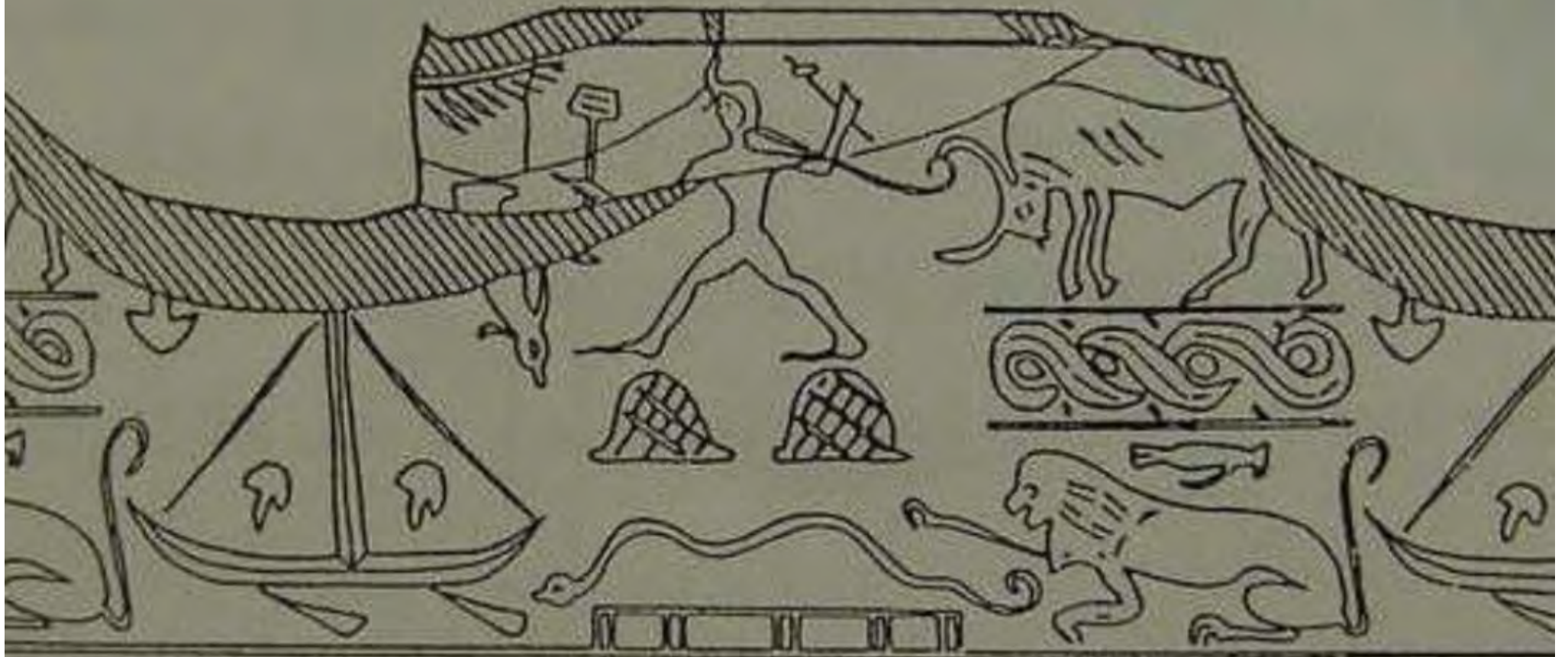
**City of
Avaris**

Egypt





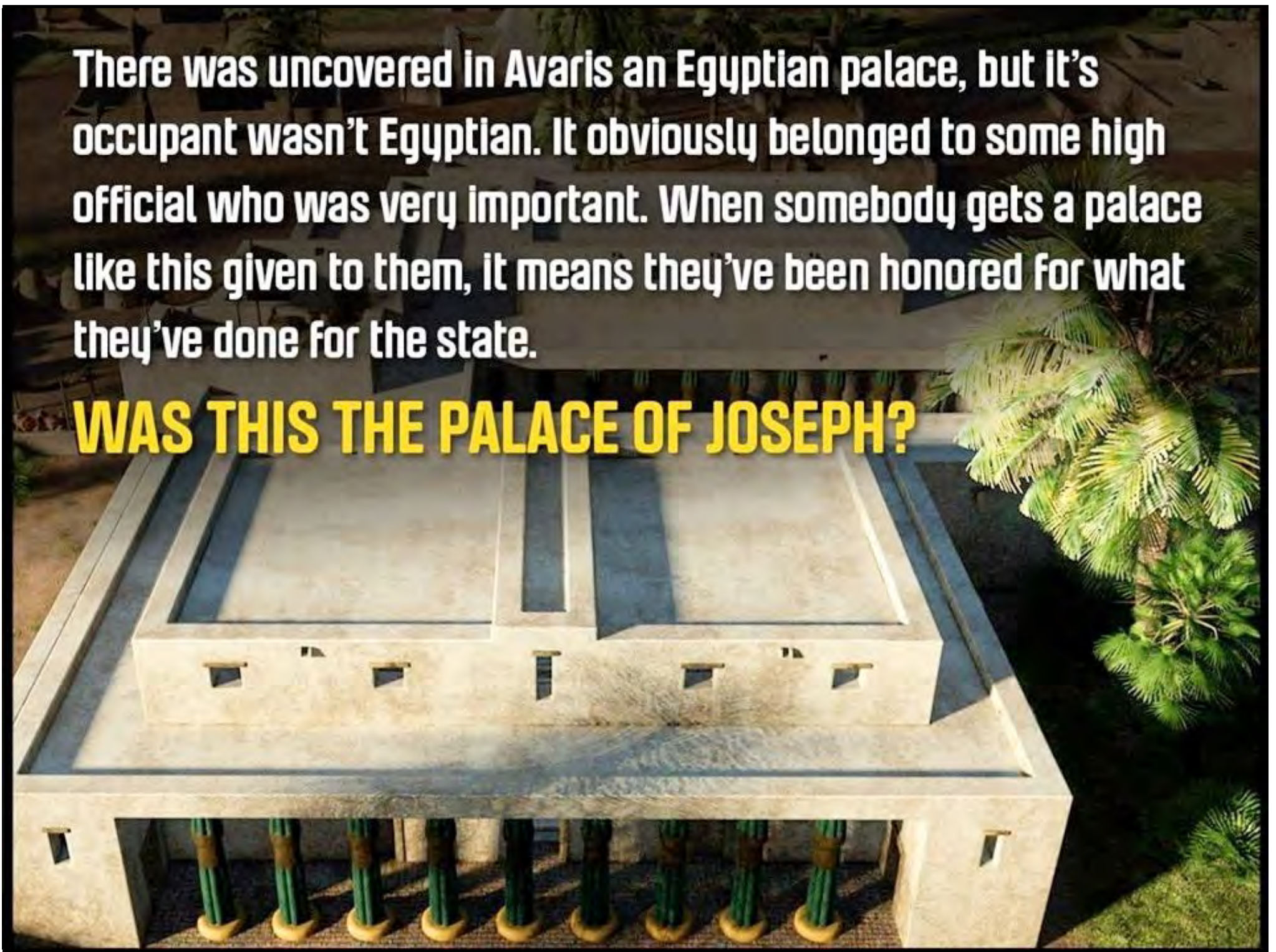
This palace with 12 columns was discovered with 12 tombs behind it



**12 Tribes of Israel on a Seal
from Avaris, Egypt?**

There was uncovered in Avaris an Egyptian palace, but it's occupant wasn't Egyptian. It obviously belonged to some high official who was very important. When somebody gets a palace like this given to them, it means they've been honored for what they've done for the state.

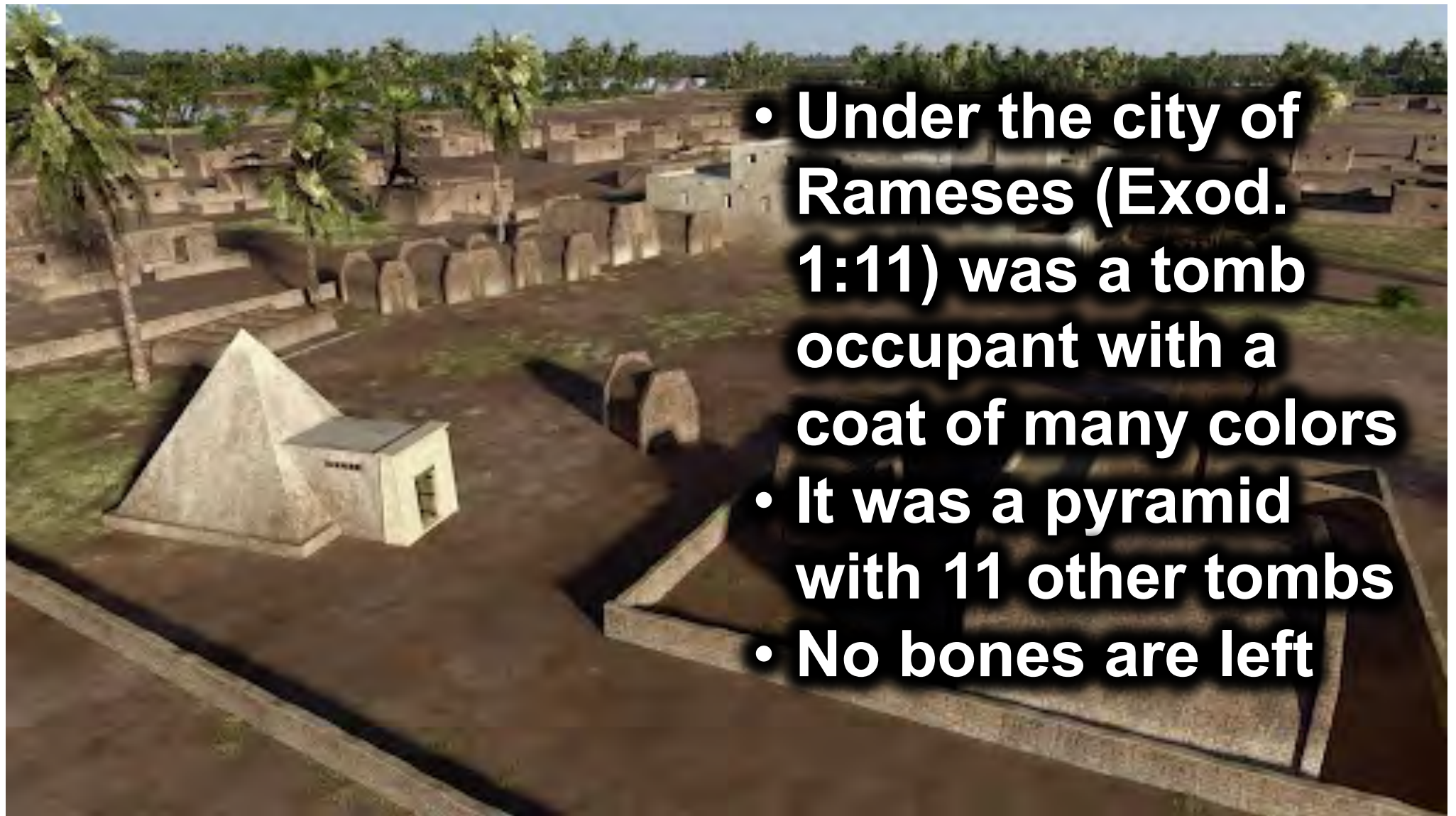
WAS THIS THE PALACE OF JOSEPH?





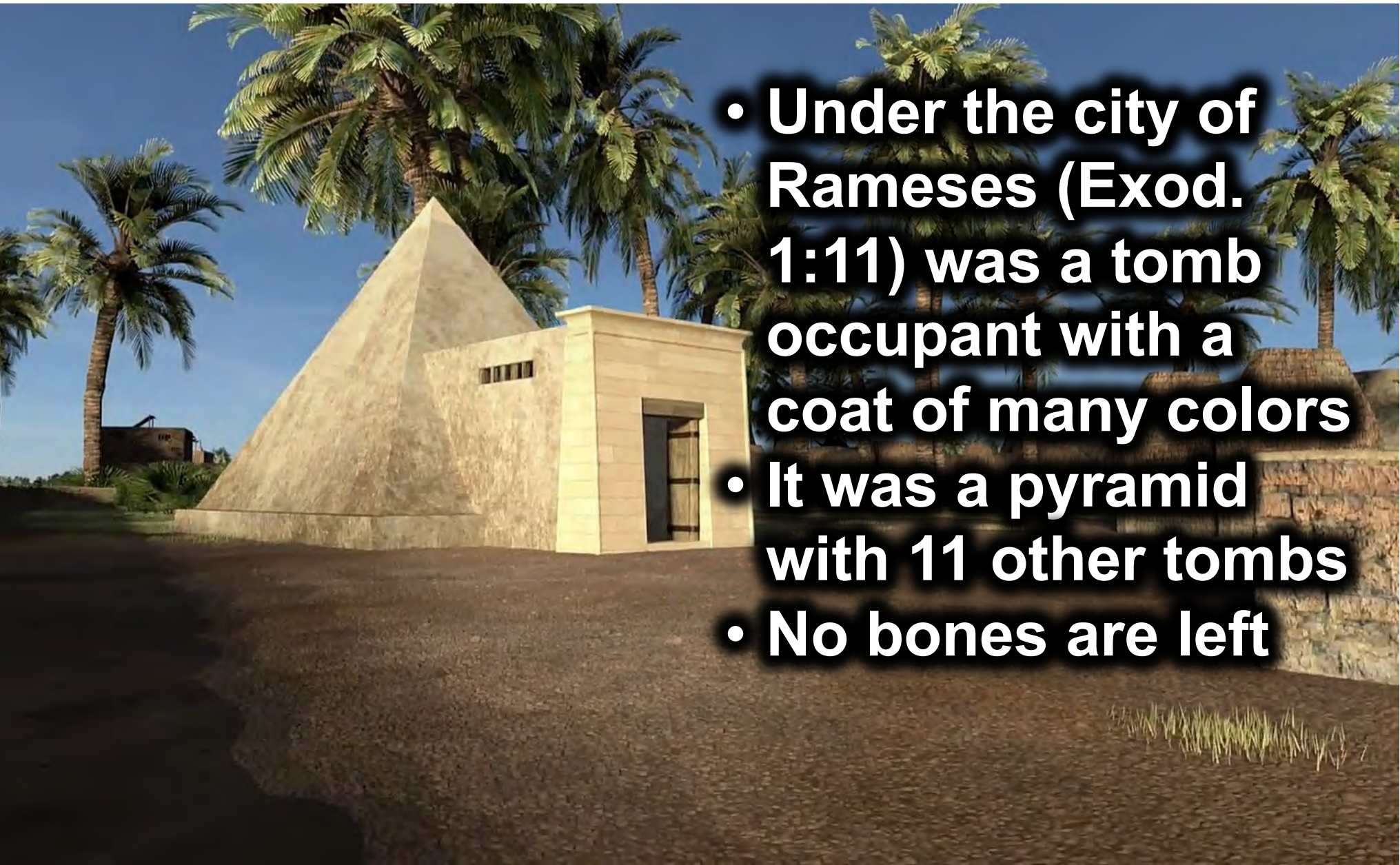
1 2 3 4 5 6 7 8 9 10 11 12

12 Tombs Found Together



- **Under the city of Rameses (Exod. 1:11) was a tomb occupant with a coat of many colors**
- **It was a pyramid with 11 other tombs**
- **No bones are left**

Is the pyramid Joseph's tomb?

- 
- Under the city of Rameses (Exod. 1:11) was a tomb occupant with a coat of many colors
 - It was a pyramid with 11 other tombs
 - No bones are left

Is the pyramid Joseph's tomb?



Statue with face broken off



3D rendering of full statue

Statue of Joseph?



Statue's sholder showing paint fragments



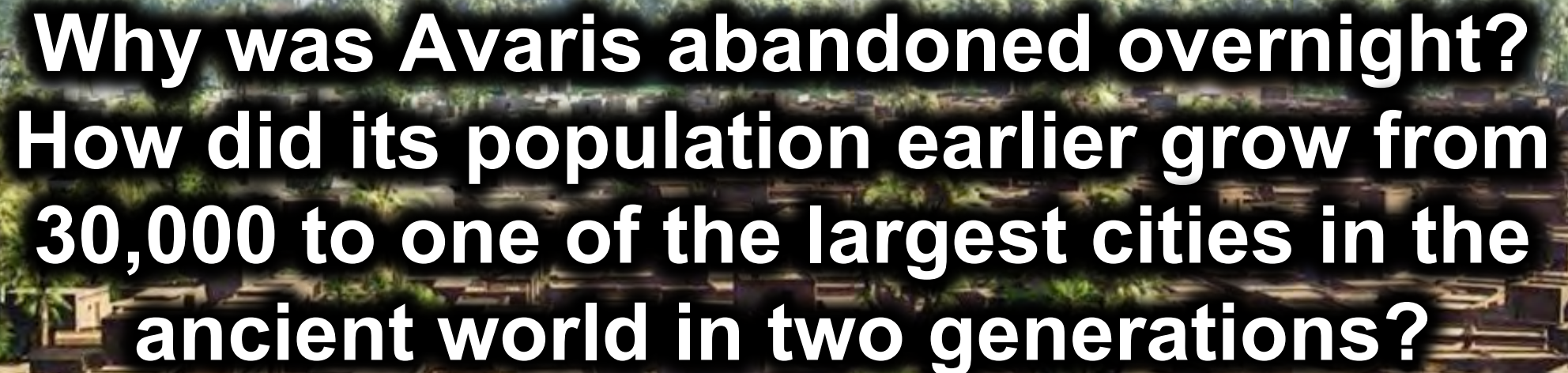
Highlights show the pattern of paint fragments



- Under the city of Rameses (Exod. 1:11) was a tomb occupant with a coat of many colors
- It was a pyramid with 11 other tombs
- No bones are left

Is this Joseph's statue?

If an Exodus “never happened,”
then why did two Semitic cities in
Egypt abandon their dwellings
overnight? And where did these
impoverished people and slaves go?



Why was Avaris abandoned overnight?
How did its population earlier grow from
30,000 to one of the largest cities in the
ancient world in two generations?

Histories of Egypt

Traditional

Biblical

3100-2686	Proto-Dynastic		2400-2200
2686-2181	Old Kingdom	Abraham	2200-1600
2181-1991	First Intermediate Period	Pyramids	1800-1000
1991-1786	Middle Kingdom	Abraham	1600-1000
1786-1558	Second Intermediate Period	Joseph	1400-1000
1558-1085	New Kingdom	Moses	1000-600
1098-332	Late Dynastic	Solomon	800-332
332-323	Alexander the Great	Jeremiah	332-323

400 YEAR SOJOURN	430 YEAR SOJOURN	215 YEAR SOJOURN		LATE EXODUS	CRITICAL
------------------	------------------	------------------	--	-------------	----------

The Patriarchs 2135-1774	The Patriarchs 2166-1805		2100		
Canaan Sojourn 1875-1845	Canaan Sojourn 2090-1876		2000		
Migration to Egypt 1845	Migration to Egypt 1876	The Patriarchs 1952-1589	1900	The Patriarchs 1950-1650	
Egyptian Sojourn 1845-1445	Egyptian Sojourn 1875-1446	Canaan Sojourn 1875-1660	1800	Canaan Sojourn ?-1650	
		Migration to Egypt 1660	1700	Migration to Egypt 1650	
Slavery 1730?	Slavery 1730 or 1580	Egyptian Sojourn 1660-1446	1600	Egyptian Sojourn 1650-1230	
		Slavery	1500	Slavery 1580	
EXODUS	EXODUS	EXODUS			The Patriarchs 1500-1300
			1400		Gradual Migration to Egypt
Wandering 1445-1405	Wandering 1446-1405	Wandering 1446-1405	1300	EXODUS	Egyptian Sojourn 1350-1230
Conquest and Judges 1405-1050	Conquest and Judges 1406-1050	Conquest and Judges 1406-1050	1200	(No Wandering)	(No Exodus or 40 Yr. Wandering)
			1100	Conquest and Judges 1230-1025	Migration, Conquest and Judges
United Kingdom 1050-931	United Kingdom 1050-931	United Kingdom 1050-931	1000	United Kingdom 1025-931	United Kingdom 1025-931
			900		

Egyptian Sojourn Chronologies Contrasted


Adapted (column 1 added) from John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 99

View 400 YEAR SOJOURN 430 YEAR SOJOURN 215 YEAR SOJOURN LATE EXODUS CRITICAL

Egyptian Sojourn Chronologies Evaluated

Exodus	Early	Early	Early	Late	Gradual Migration
Egyptian Sojourn	400	430	215	420	120
Years of Freedom	115?	295 or 145	80	70	120
Years of Slavery	<400	135 or 285	135	350	none (a myth)
Exod. 12:40 Text	LXX & Samaritan Pentateuch	MT	LXX & Samaritan Pentateuch	MT	Unimportant
Popularity	Few	Most common	Common	Few Evangelicals Many Liberals	Many Liberals
Support:	<ul style="list-style-type: none"> • Gen. 15:13 (sojourn 400 yrs) • Acts 13:19-20 "about 450 years" = 400 + 40 + 7 = 447 yrs. • Exod. 12:40 "children of Israel" points to Gen. 35:10 (1875 BC) to begin 430 years since this is when nation called "Israel" 	<ul style="list-style-type: none"> • Follows MT of Exod. 12:40 • Scripture sometimes uses round numbers <p>(See the next few pages for more early date arguments)</p>	<ul style="list-style-type: none"> • Follows MT of Exod. 12:40 • The new king of Exod. 1 was a native Egyptian who followed the Hyksos • Their later date for Abr. Cov. (1875 BC) to Jacob entering Egypt (1660 BC) is 215 yrs. 	<ul style="list-style-type: none"> • Archaeology supports the destruction of some Canaanite cities in the 13th century <p>(See the next few pages for more late date arguments)</p>	<ul style="list-style-type: none"> • The city of Rameses (Exod. 1:11) must have been built after Rameses II (1300 BC) since it was named after him
<p>These views are listed in order from the best to the worst perspective, in my opinion.</p>					

The Mystery of the Exodus

- 
- ◆ When did it happen? 1446 or 1266?
 - ◆ Why does it matter?
 - It is the **most important historical event** in Israel's past, when it truly began to be a nation
 - It stands at the **centre** of Israel's faith
 - Many dates before and after **depend** on this date
 - The choice of date reflects our **belief** (or lack thereof) in the **historicity** and **accuracy** of the Bible and thus has an impact on our **faith**



Small Group Discussion

**How does 1 Kings
6:1 help date the
Exodus?**

**(Solomon began
to reign in 971 BC.)**

**How does Judges
11:26 help date
the Exodus?**

**(Jephthah lived
around 1100 BC.)**

An Early Exodus (1446)

FOR

- ◆ *1 Kings 6:1*
480 years from
Exodus to the
building of
Solomon's Temple
(966)

- ◆ *Judges 11:26*
Jephthah assigns
300 years between
his day (c.1100)
and the Conquest

Exodus 1446 BC

+ 480 yrs

Temple = 966 BC

+ 4 yrs

Reign Began = 970/71



Jephthah versus Ammonites



Gilead

Ammonites

Gad

Reuben

Jephthah 1100 BC

+ 300 yrs

Conquest = 1400 BC

An Early Exodus (1446)



FOR

- ◆ *1 Kings 6:1*
480 years from Exodus to the building of Solomon's Temple (966)
- ◆ *Judges 11:26*
Jephthah assigns 300 years between his day (c.1100) and the Conquest

AGAINST

- ◆ a) 480 means 12 generations. Actual no. of yrs is $12 \times 25 = 300$
- ◆ b) The text is corrupt
- ◆ c) Historian had inaccurate facts
- ◆ This was a generalization or an inaccurate guess as he had no access to historical records

An Early Exodus (1446)



FOR

- ◆ The length of time assigned to the judges in the Bible **cannot be squeezed into the 150 years** required by a late Exodus, even with overlaps
- ◆ Thutmose IV (Pharaoh after 1446 Exodus) **was not the eldest son**, who was possibly killed in the 10th plague

AGAINST

- ◆ With overlaps and a **symbolic understanding of time spans**, it can be fitted in
- ◆ There are many **other possible explanations** for his eldest son not ruling

Merneptah Stela

Lists Israel in Canaan
as a people group in the
13th century

*This is the first mention
of the name "Israel"
outside the Bible*

*Ancient Egypt,
1208 BC*



An Early Exodus (1446)

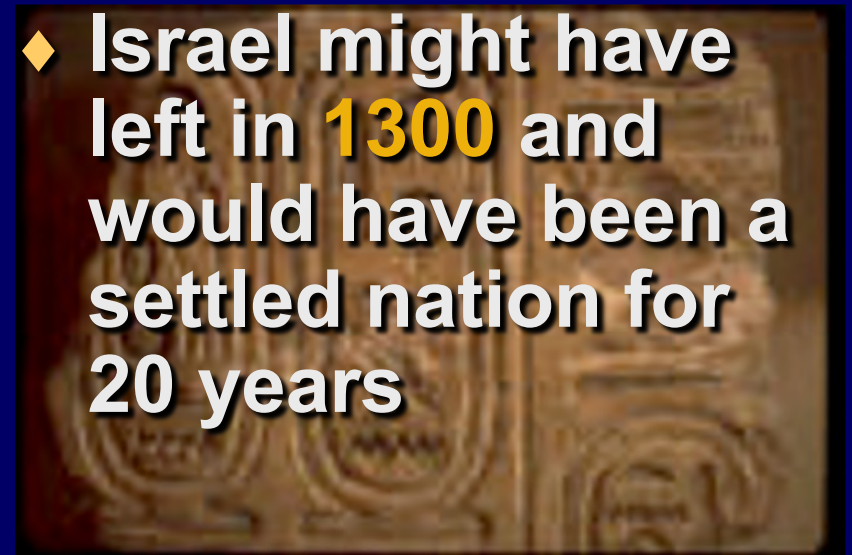


FOR

- ◆ The Merneptah Stela identifies Israel as a people group (not city state or foreign nation) **c.1231**. If Israel had left Egypt in 1266, they would still have been **wandering in the wilderness** then

AGAINST

- ◆ This is **not the same Israel** of the Exodus
- ◆ Israel might have left in **1300** and would have been a settled nation for **20 years**



"Canaan is captive with all woe . . . Israel is wasted, bare of seed"

Merneptah Stela, *Readings from the ANE*, 160

A Late Exodus (1266-1299)

FOR

- ◆ Ex. 1:11 The Israelites built the city of Rameses. It must have been **in honour of Rameses II** (c.1290)
- ◆ Thutmose III was **not known as a great builder** and therefore does not fit into the historical picture

AGAINST

- ◆ The name 'Rameses' was **used much earlier** than 13th century. The city was being built before Moses' birth (**before Rameses II**)
- ◆ He is known to have had some building **projects in the delta region**



A Late Exodus (1266-1299)



FOR

- ◆ Nelson Glueck argued that there is **no archeological evidence** that sedentary civilizations such as Edom and Moab existed **before 1300**. Since Israel had contact with them (Num. 20:14), the Exodus must be later

AGAINST

- ◆ Later excavations showed that many areas were settled throughout **1500 to 1300**
- ◆ There were **semi-nomadic tribes** in existence in the 15th century

A Late Exodus (1266-1299)



FOR

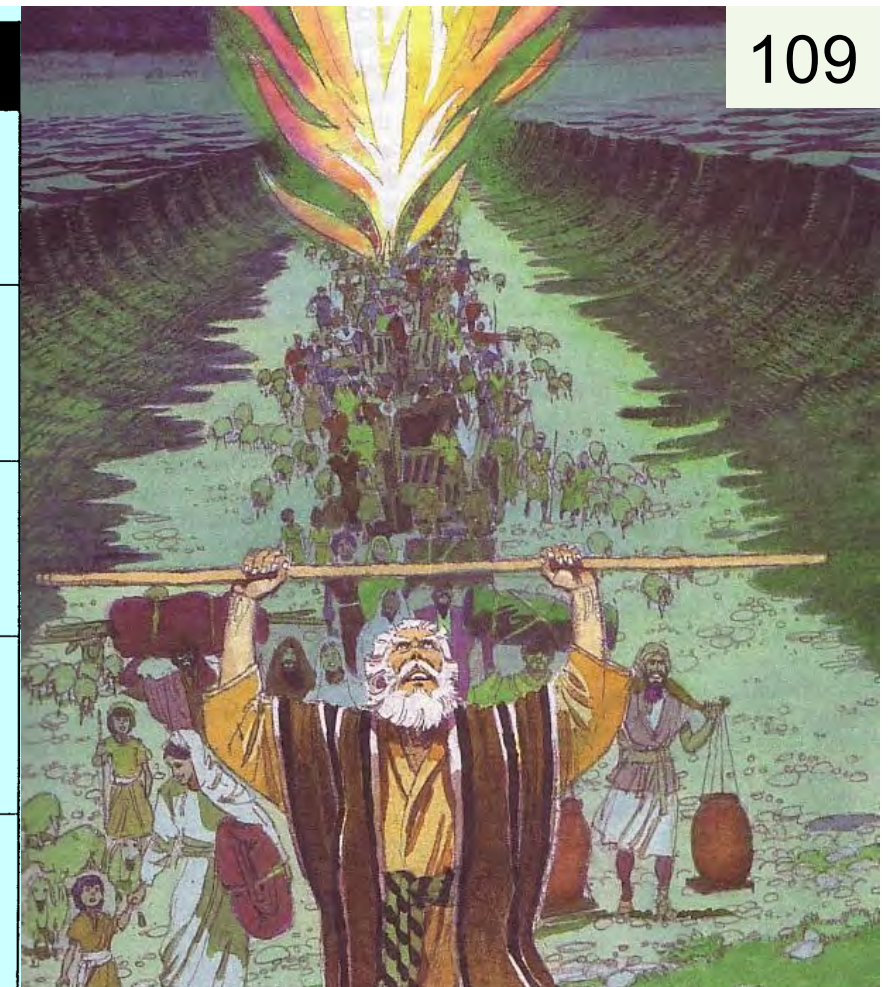
- ◆ There is no evidence of widespread destruction in Canaan in the early 14th century. These cities of Canaan stood.
- ◆ Archeological evidence shows that Bethel, Lachish and Debir in Palestine fell as a result of a violent attack between 1250 and 1200. It must have been the Israelite conquest.

AGAINST

- ◆ Israelites did not cause material destruction during the Conquest, except Jericho, Ai and Hazor (Josh. 24:13)
- ◆ The destruction might have been caused by Egyptian conquests (Pharaoh Merneptah)

15th-CENTURY EVIDENCE

13th-CENTURY REBUTTAL



I Kings 6:1 designates 480 years from the Exodus to Solomon's dedication of the temple. The dedication was 966. That makes the Exodus 1446.

The 480 years is most likely 12 generations ($12 \times 40 = 480$). In actuality, a generation was about 25 years, making the actual figure about 300.

The "Dream Stela" of Thutmose IV on the sphinx gives evidence that Thutmose was not legal heir to the throne. Would be logical that eldest son was killed in the 10th plague.

Only one of many other possibilities. No proof that the biblical plague was involved in the death of the rightful heir.

In Judges 11:26, Jephthah assigns 300 years between his day (c. 1100) and the Conquest. This would seem to indicate a 15th-century Exodus.

This was a generalization or a rough and slightly inaccurate guess by Jephthah who would have had no access to historical records.

To support the biblical chronology of Moses, Pharaoh must have reigned in excess of 40 years. Moses stayed in the wilderness until Pharaoh died. Only possibilities: Thutmose III, Rameses II.

Moses' 40 years with the Midianites is not really a chronological reference.

The Last Level at Hazor, wiped out by Barak and Deborah, contains Mycenaean III B Pottery; this requires, at the latest, a date in the late 13th century. This pushes Exodus much earlier.

The judges overlapped enough to accommodate this.

The Merneptah Stela (C. 1220) mentions Israel by name. They must have been there for a long time for the Egyptians to accept them as a nation.

Fifty years would have been sufficient time.

The Amarna Tablets (1400) tell of the upheaval caused by the "Habiru." This could have been the Hebrews, possibly classified under a general category.

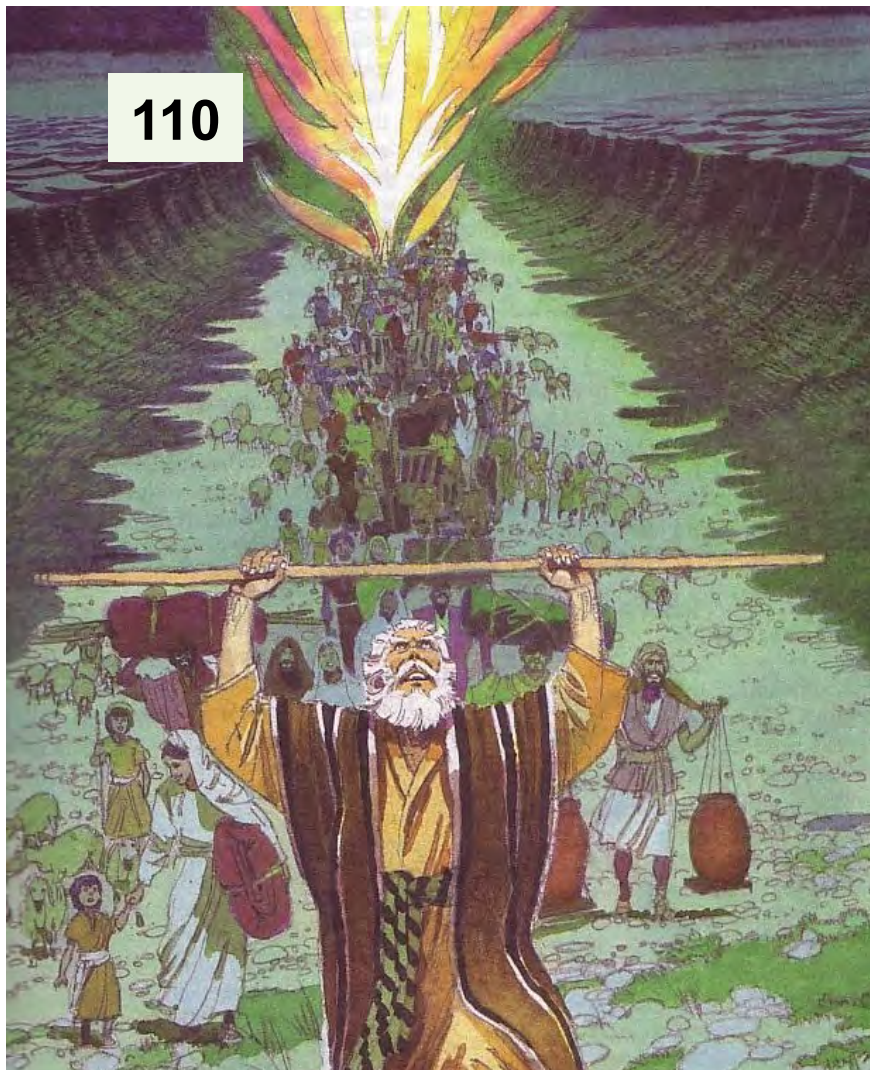
The "Habiru" can in no way be identified with the Israelites.

The length of time assigned to the judges period in Scripture, even with overlapping, cannot be squeezed into the century and a half allowed by a 13th-century Exodus.

With overlaps and understanding of the symbolic nature of time spans, it can be fitted in.

Early Date Evidence

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 102-3



Early Date Responses

John H. Walton, *Chronological and Background Charts of the OT*,
2d ed., 102-3

13th-CENTURY EVIDENCE

The civilizations of Edom, Moab, and Ammon were not in existence in the 15th century. Since Israel had contact with them, the Exodus must be later.

The destruction of Lachish, Debir, and Bethel were in the 13th century, as indicated by the layer of ash.

In Exodus 1:11, Israelites were said to have been building the city of Rameses. This must be in honor of Rameses II of 13th century.

The 430 years of Exodus 12:40 cannot fit in with the Hyksos period.

Thutmose III was not known as a great builder and therefore does not fit into the historical picture.

Scripture does not mention the Palestinian invasions of Seti I or Rameses II. Therefore, Exodus must have been in 13th century and Israel was not yet in Palestine.

Pushing the Exodus back means pushing the patriarchs back, and the Patriarchs cannot go back any farther.

15th-CENTURY REBUTTAL

Finds at the Timna temple indicate sedentary civilizations in Negev at least in early 14th century. Tribes were wandering earlier than that.

Lachish, Debir, and Bethel are not said to have been burned at the time of the Conquest. The layer of ash could be due to Egypt's conquests.

(1) Name "Rameses" used much earlier than 13th century. (2) City was being built before birth of Moses; thus, before Rameses II, even with late Exodus. (3) This was a store city, not a capital.

The Hebrews need not be related to the Hyksos. There is much evidence that Jacob went to Egypt almost 150 years before the Hyksos period began.

Though not known as a great builder, Thutmose III is known to have had some building projects in the delta region.

It is very likely that the periods of "rest" during the Judges were the periods of tighter Egyptian control. The Egyptian invasions were against the Canaanites.

There is just as much evidence for putting the patriarchs in Middle Bronze I as there is for putting them in Middle Bronze II.



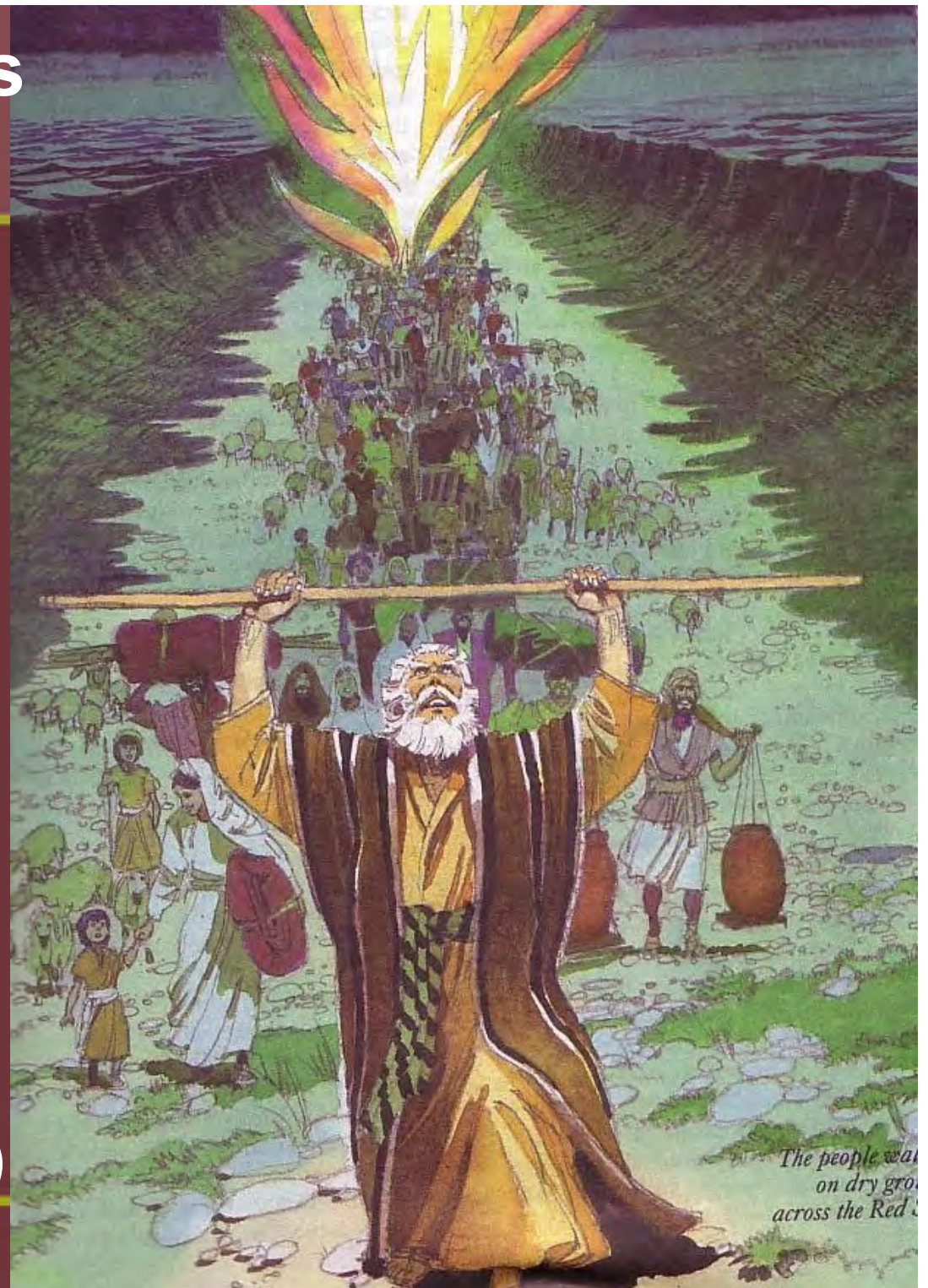
Exodus Chart

Formation into a Nation Begun

Chapters 1–18				Chapters 19–40			
Receive Freedom from Slavery				Receive Law from God			
Getting Israel Out of Egypt				Getting Egypt Out of Israel			
Narration				Legislation			
Free People				Government			
Subjection		Deliverance		Instruction			
Egypt		Wilderness		Sinai			
400 Years		2 Months		10 Months			
Toil & Confrontation (1–11)		Redemption & Protection (12–18)		Covenant Revealed (19–31)		Covenant Ratified (32–40)	
Moses as Returned Fugitive		Moses as Wilderness Leader		Moses as Intermediary		Moses as Lawgiver	
Preparation (1:1–7:13)	Plagues (7:14–11:10)	Memorials (12:1–15:21)	Provisions (15:22–18:27)	Preparation (19)	3-Part Covenant (20–31)	Broken & Renewed (32–34)	Tabernacle Built/Filled (35–40)

Why is the Exodus so significant?

- God is more powerful than Egypt's gods (12:12)!
- God fulfilled his promise to the day (12:40-41; cf. Gen. 15:15)
- Typology of Passover lamb (12:3-5, 27, 43, 46; cf. John 1:29; 19:36; 1 Cor 5:7-8)



The people walked on dry ground across the Red Sea.

The Exodus Night:

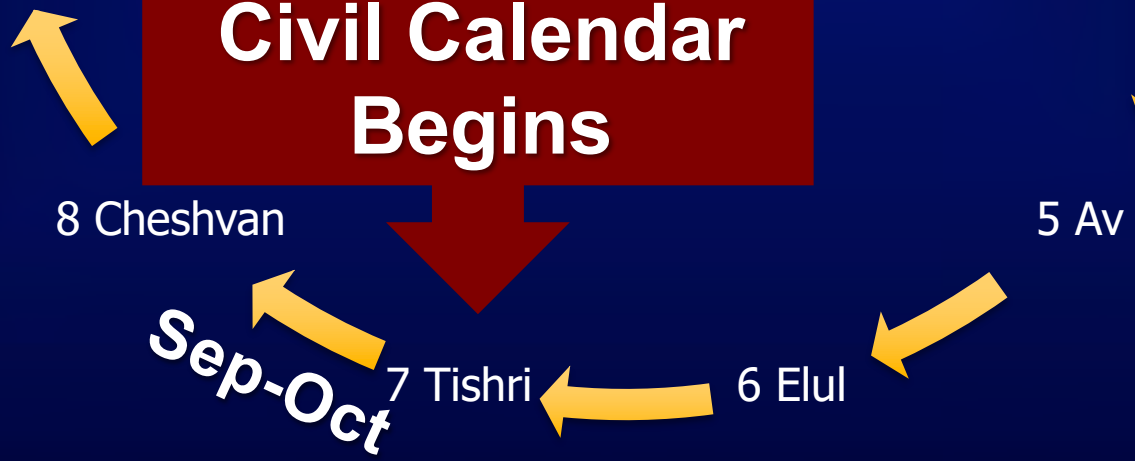
While the Israelites were still in the land of Egypt, the LORD gave the following instructions to Moses and Aaron:

2" From now on, this month will be the first month of the year for you" (Exod. 12:1-2)

Hebrew Calendars

Sacred Calendar Begins

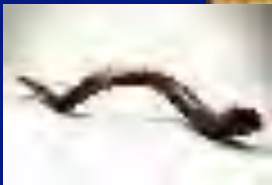
Civil Calendar Begins



9 Kislev

Jewish Calendars

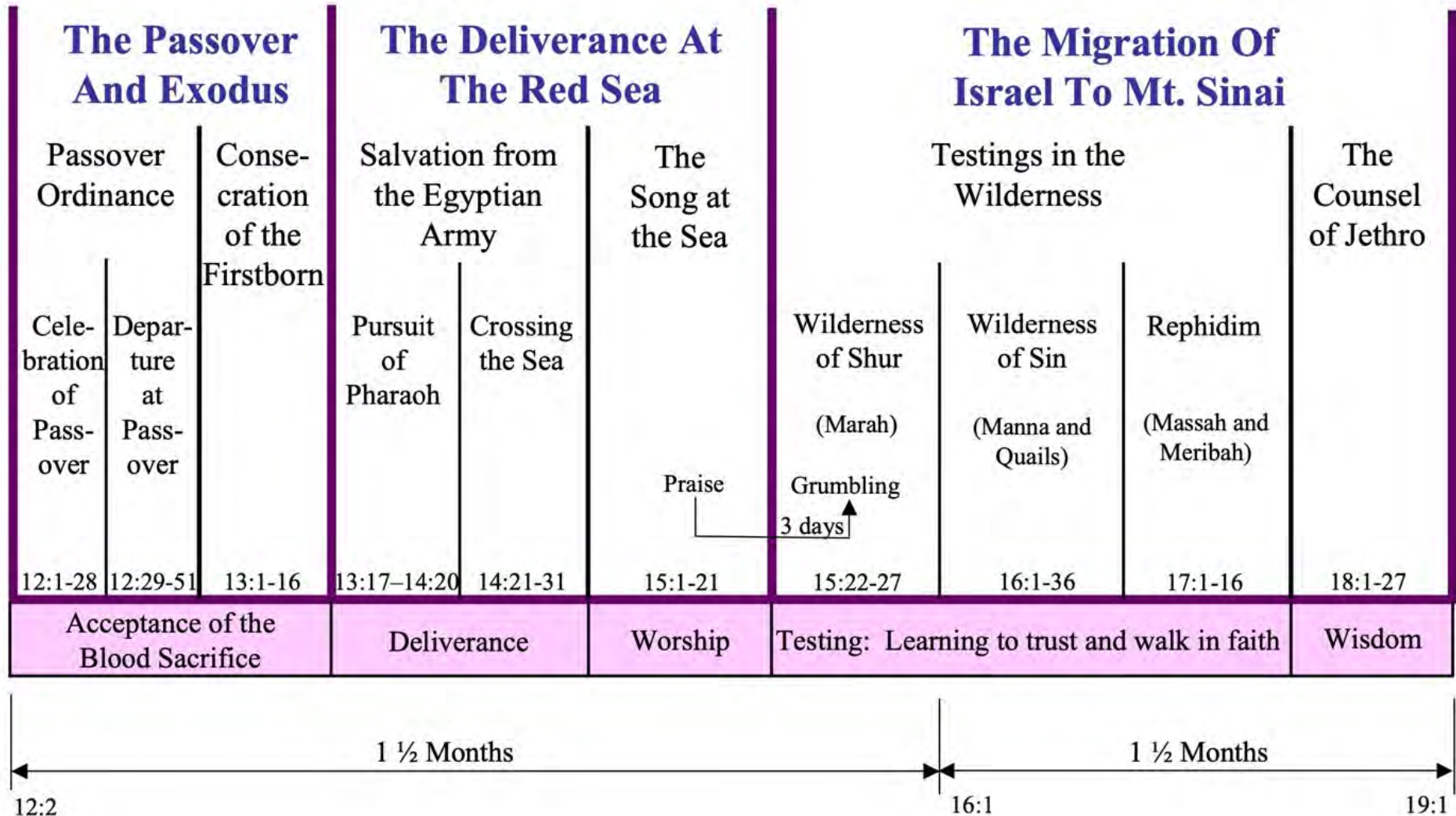
- Civil
- Sacred
- Numbered



Exodus 12–18

Redemption!

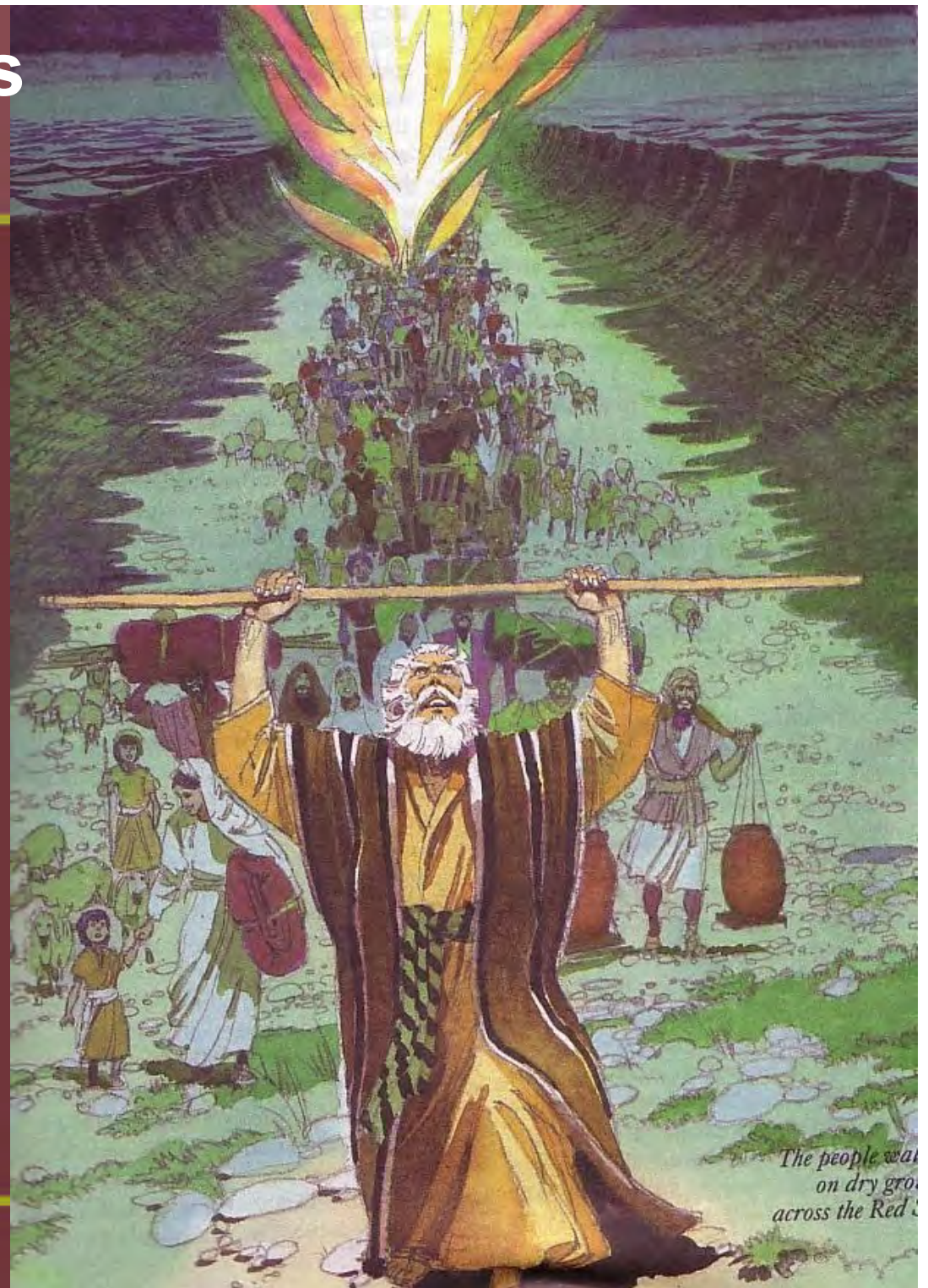
Suppl. 9.1



Exodus 13

Why is the Exodus so significant?

- Beginning of the nation (6:6-8)
- New calendar (12:2)
- Response of faith to receive new life



The people walked on dry ground across the Red Sea.

Birth of a People

Exodus

Leviticus

Numbers

Joshua

Them

Formation

Sanctification

Preparation

Possession

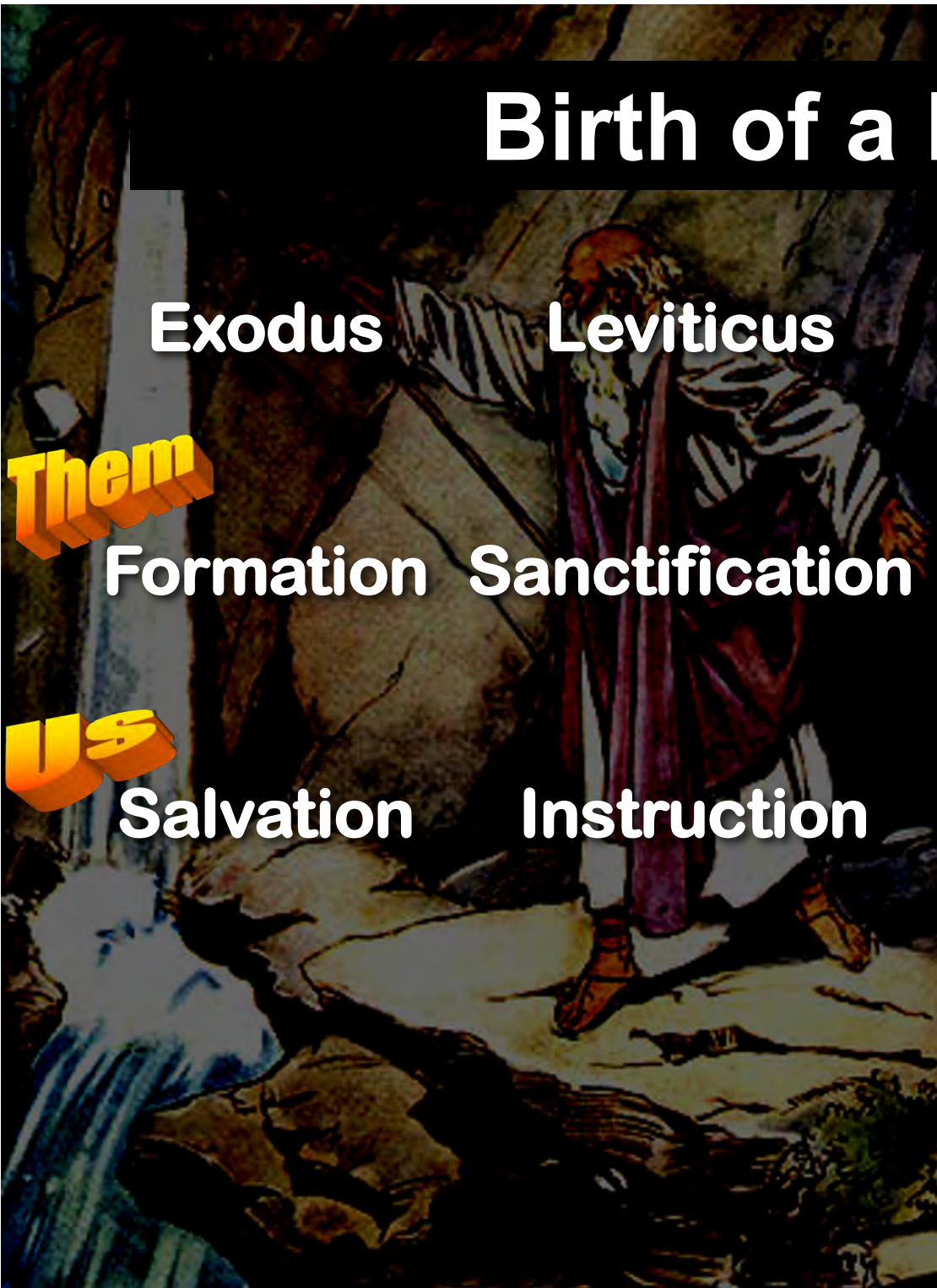
US

Salvation

Instruction

Walk

Rest



Exodus 14

PESACH

The Passover Meal

:: LUKE 22:7-38 ::





Exodus Chart

Formation into a Nation Begun

Chapters 1–18				Chapters 19–40			
Receive Freedom from Slavery				Receive Law from God			
Getting Israel Out of Egypt				Getting Egypt Out of Israel			
Narration				Legislation			
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Subjection		Deliverance		Instruction			
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Canaan

107

Goshen

Nile River

Egypt

**Mt.
Sinai**

Midian

**Route of
the
Exodus**



Exodus 15

The Exodus Pictures Redemption



"For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins."

Colossians 1:13-14 (NIV)

Exodus 16



Manna
(Exod 16)

1 Corinthians 10:1-4 (NLT)

¹I don't want you to forget, dear brothers and sisters, about our ancestors in the wilderness long ago. **All** of them were guided by a cloud that moved ahead of them, and **all** of them walked through the sea on dry ground. ²In the cloud and in the sea, **all** of them were baptized as followers of Moses. ³**All** of them ate the same spiritual food, ⁴and **all** of them drank the same spiritual water. For they drank from the spiritual rock that traveled with them, and that rock was Christ.

The Cloud



**Exodus 40;
1 Cor. 10:1-4**

The Sea



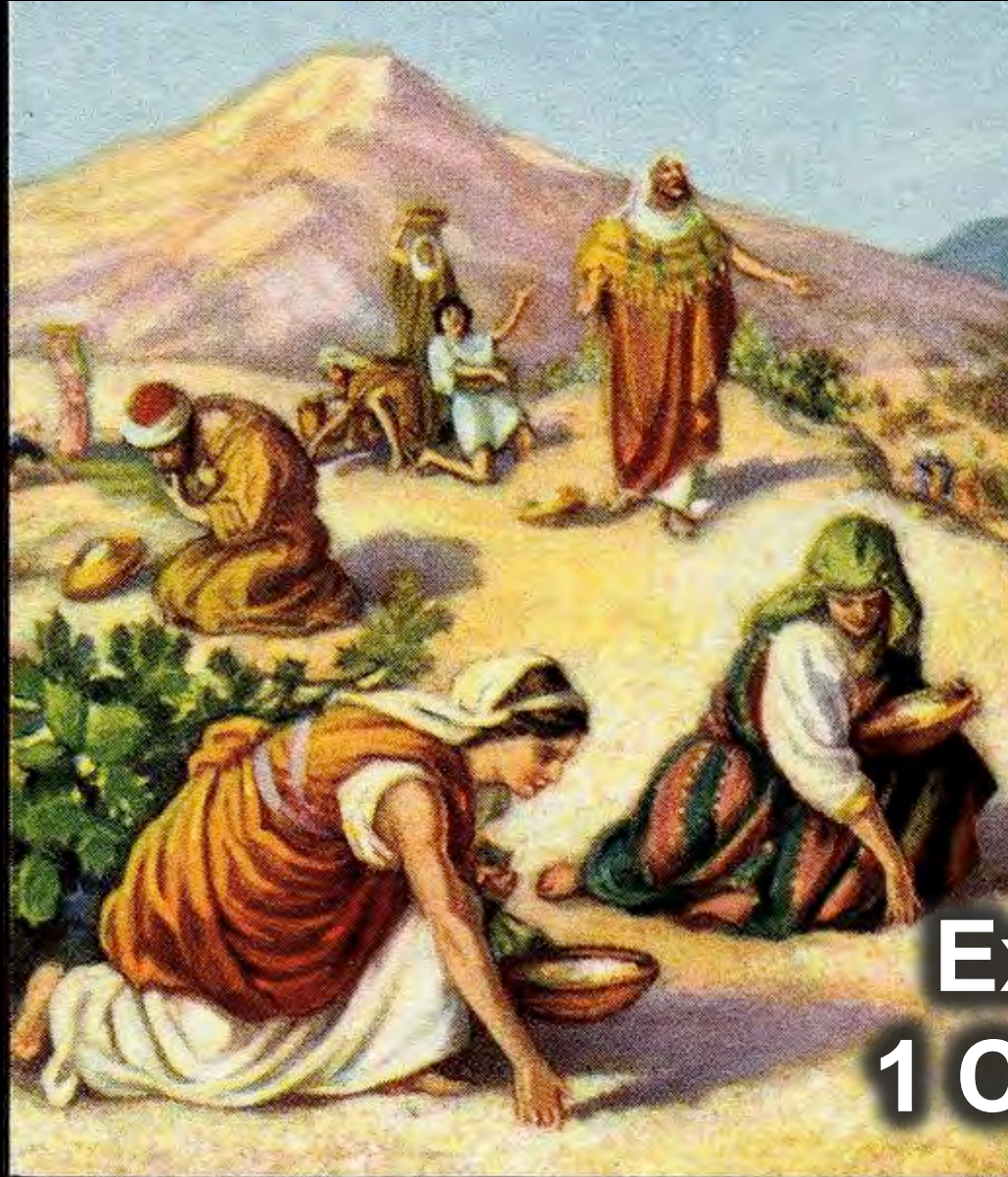
The Leader



Exodus 40;
1 Cor. 10:1-4

אלו בני ישראל פתחו חים נמלים להם חובת פיפנס וכישאלים

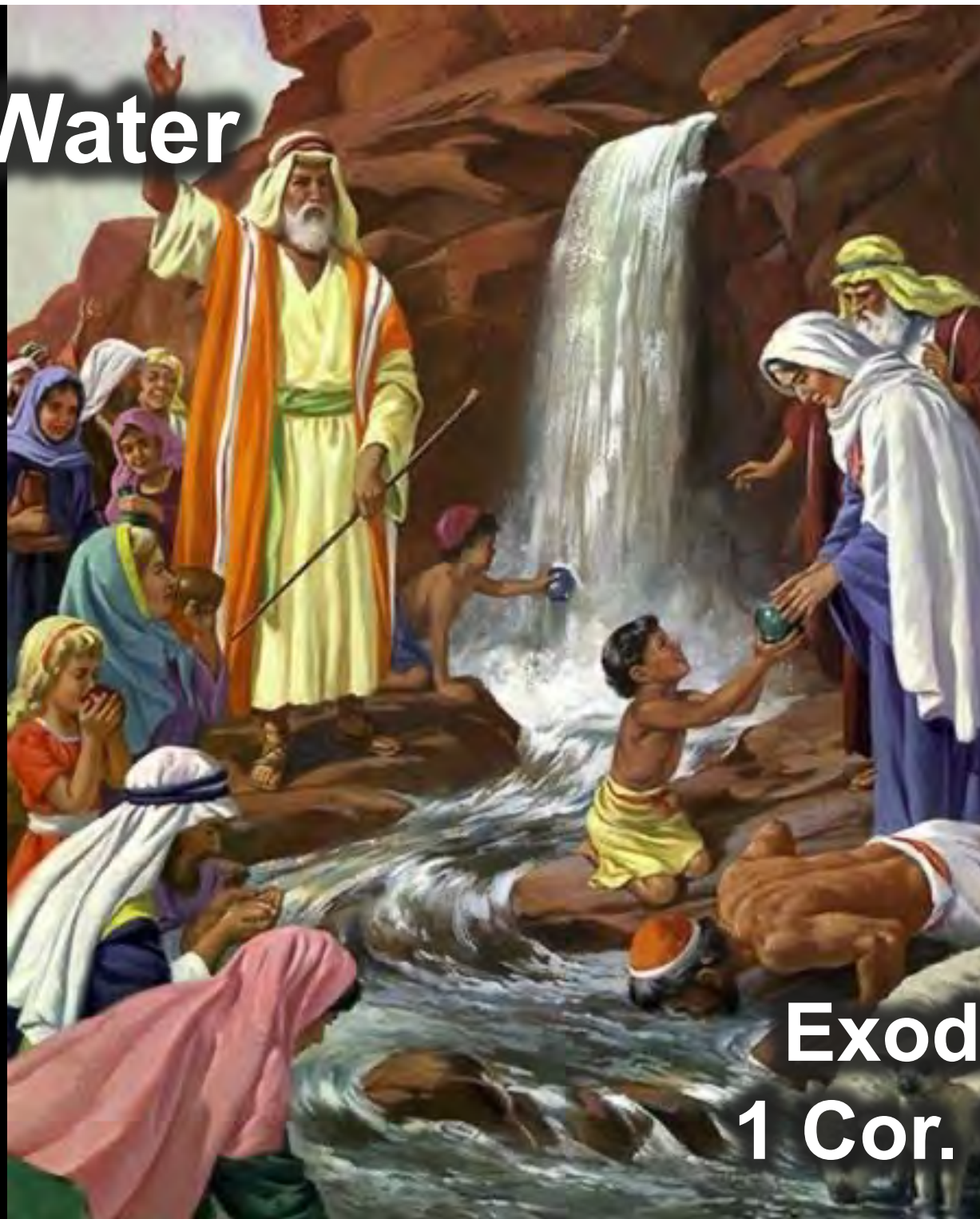
The Food



**Exodus 40;
1 Cor. 10:1-4**

Exodus 17

The Water



Exodus 40;
1 Cor. 10:1-4

Exodus 18

Synthesis

Formation into a nation begun

1–18 Receive Freedom



19–40 Receive Law



Exodus Chart

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Canaan

107

Goshen

Nile River

Egypt

**Mt.
Sinai**

Midian

**Traditional
Route of
the Exodus**



Saudi Arabia Mt. Sinai View of the Route of the Exodus



www.bible.ca

Steve Rudd 2006

Image courtesy of NASA

Is Mount Sinai in Arabia?

SUPPORT SOUGHT HERE:

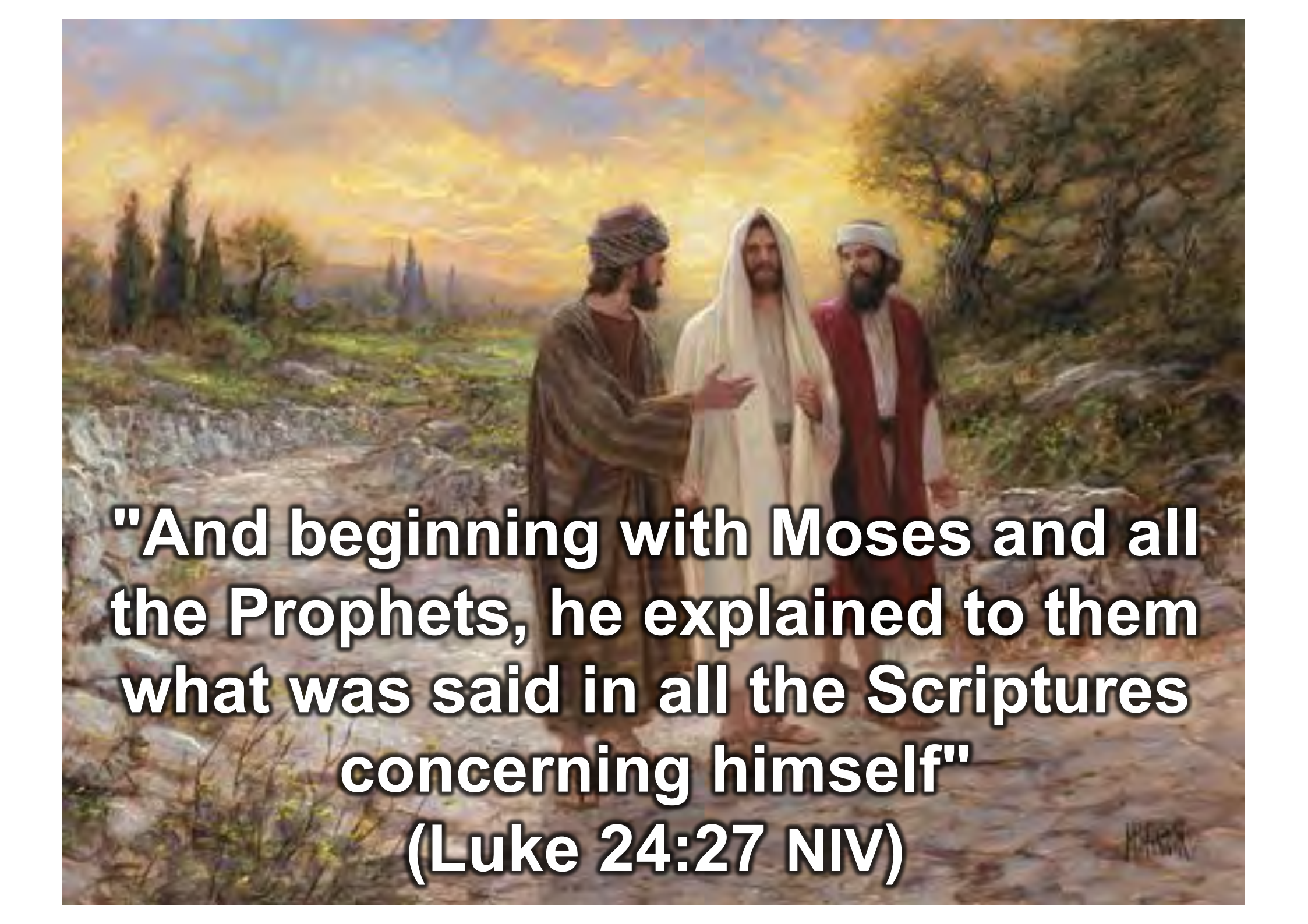
"This is allegorically speaking, for these *women* are two covenants: one *proceeding* from Mount Sinai bearing children who are to be slaves; she is Hagar. Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children" (Gal. 4:24, NASB).

PROBLEMS:

1. Don't get your teaching from an allegory!
2. "Arabia" in Paul's day should not be determined from boundaries set after WWII!

**Jesus is our New
Exodus who
delivers us from sin
as our Passover
Lamb—and this
shows his power
and care.**





"And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself"
(Luke 24:27 NIV)



The Passover Lamb

**"Look, the Lamb of God,
who takes away
the sin of the world!"
(John 1:29)**



"The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt."

Exodus 12:13 (NIV)



Passover Protection

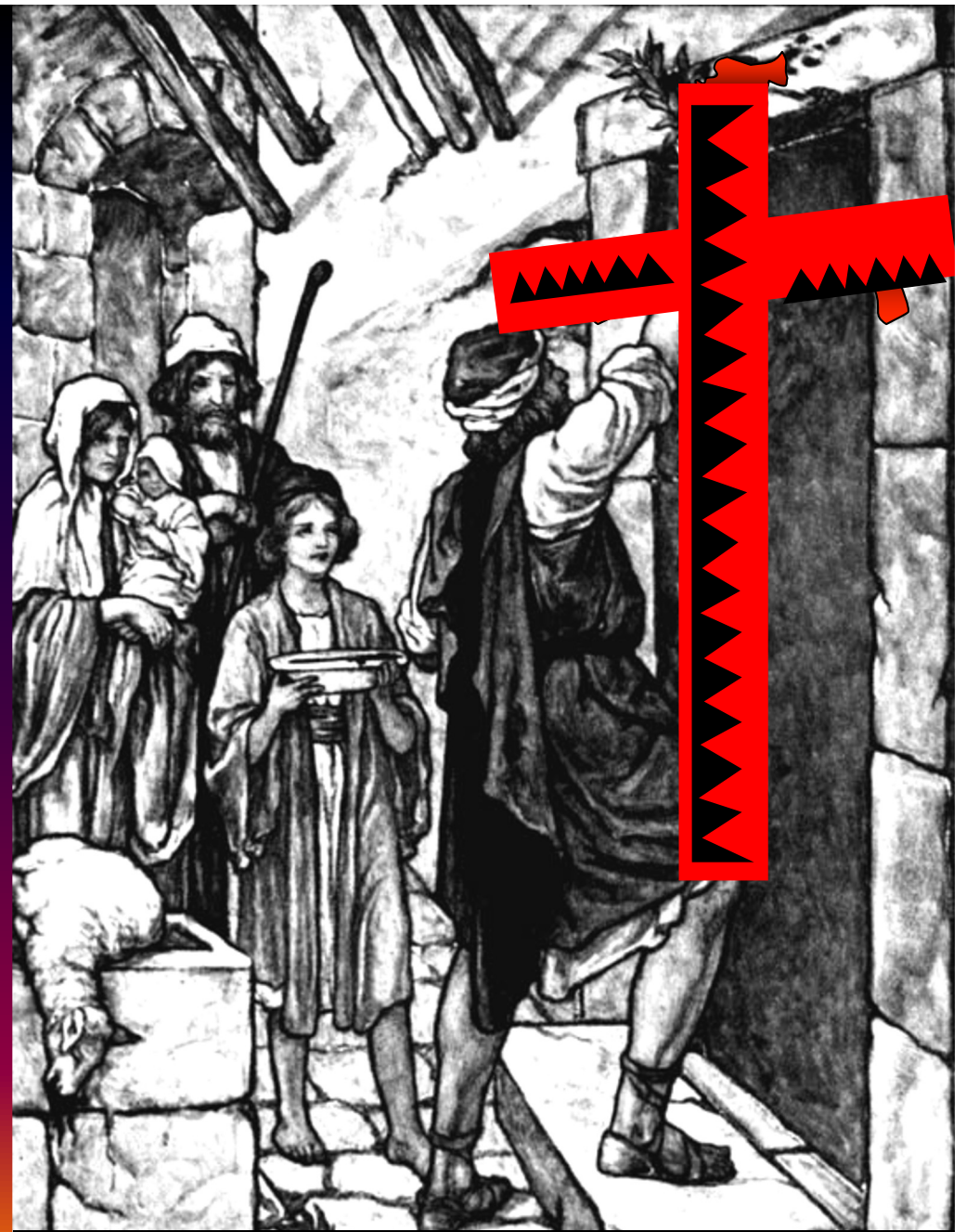
"By faith he kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel."



Hebrews 11:28 (NIV)

Faith Pictured

"The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world!'"



John 1:29 (NIV)

The Lamb Pictured

*"For Christ, our
Passover lamb, has
been sacrificed."*



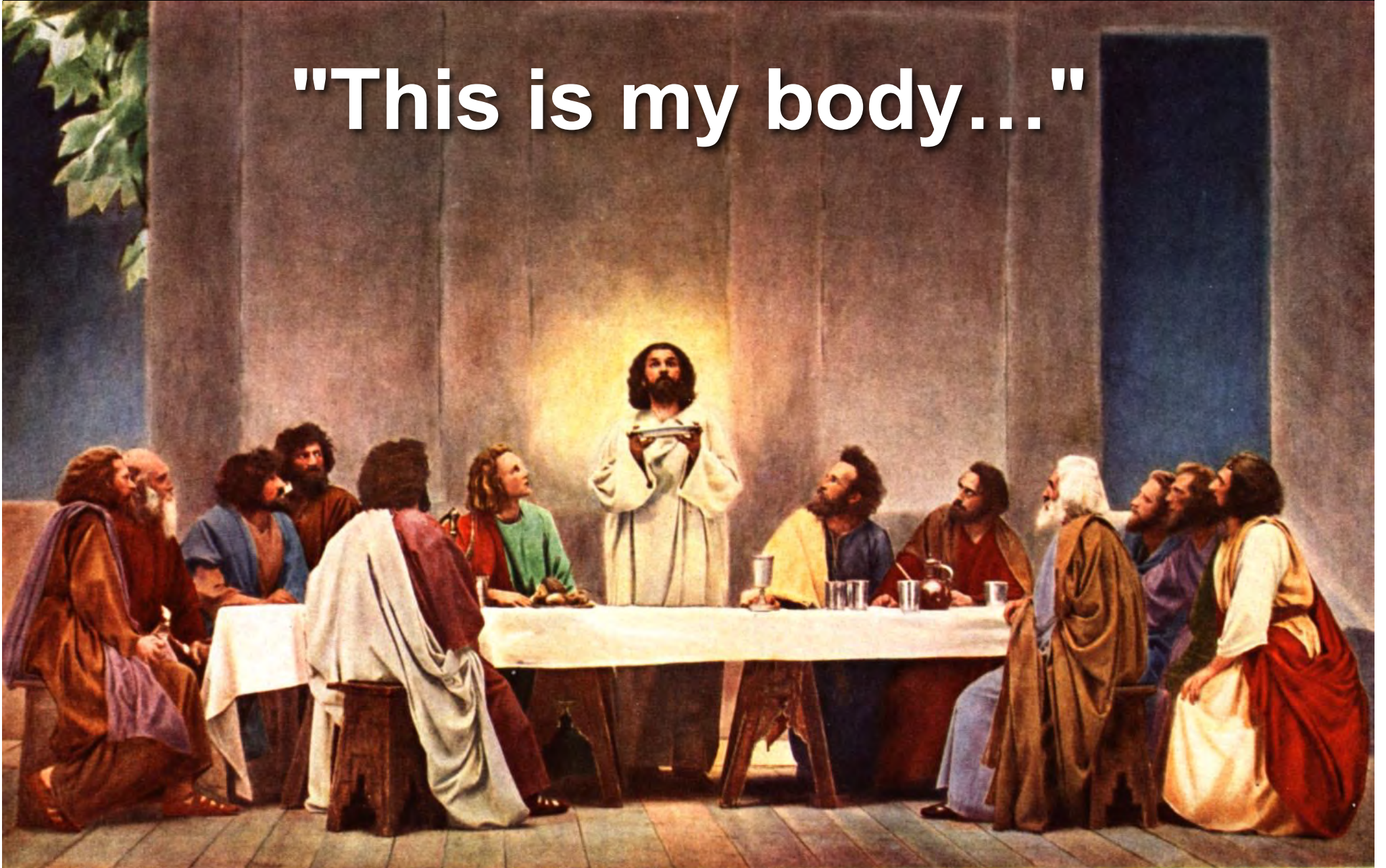
1 Corinthians 5:7 (NIV)

The Cross Pictured

Faith in a Lamb



"This is my body..."



Jesus' death paid for our sin



Exodus 12:1-16

The Angel of
Death
Passed Over
Houses with
Blood on the
Doors



Thus says the LORD, "About midnight I will go out in the midst of Egypt" (Exod. 11:4)

What the Exodus
is to the Old
Testament...

the cross of
Christ is to the
New Testament

The Common Thread



Deliverance!

The Exodus Pictures Redemption

The background of the slide is a collage of four distinct images. On the left is a close-up of the Great Sphinx of Giza. In the center is a religious painting depicting a group of people, including a bearded man with a staff, gathered around a table. On the right is a landscape painting featuring a large, glowing green orb in a dark sky. At the bottom is a black and white photograph of a group of people in a desert setting, possibly a biblical scene.

"For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins."

Colossians 1:13-14 (NIV)

1 Corinthians 10:1-4 (NLT)

"I don't want you to forget, dear brothers and sisters, about our ancestors in the wilderness long ago. **All** of them were guided by a cloud that moved ahead of them, and **all** of them walked through the sea on dry ground. ²In the cloud and in the sea, **all** of them were baptized as followers of Moses. ³**All** of them ate the same spiritual food, ⁴and **all** of them drank the same spiritual water. For they drank from the spiritual rock that traveled with them, and that rock was Christ."

Why is God **forming** us?



2 reasons

I. God **saves us to show his
power and care.**



Exodus 1–18

II. God **teaches** us as his new people to enjoy his presence.



Exodus 19–40

Key Exodus Sections

Exodus

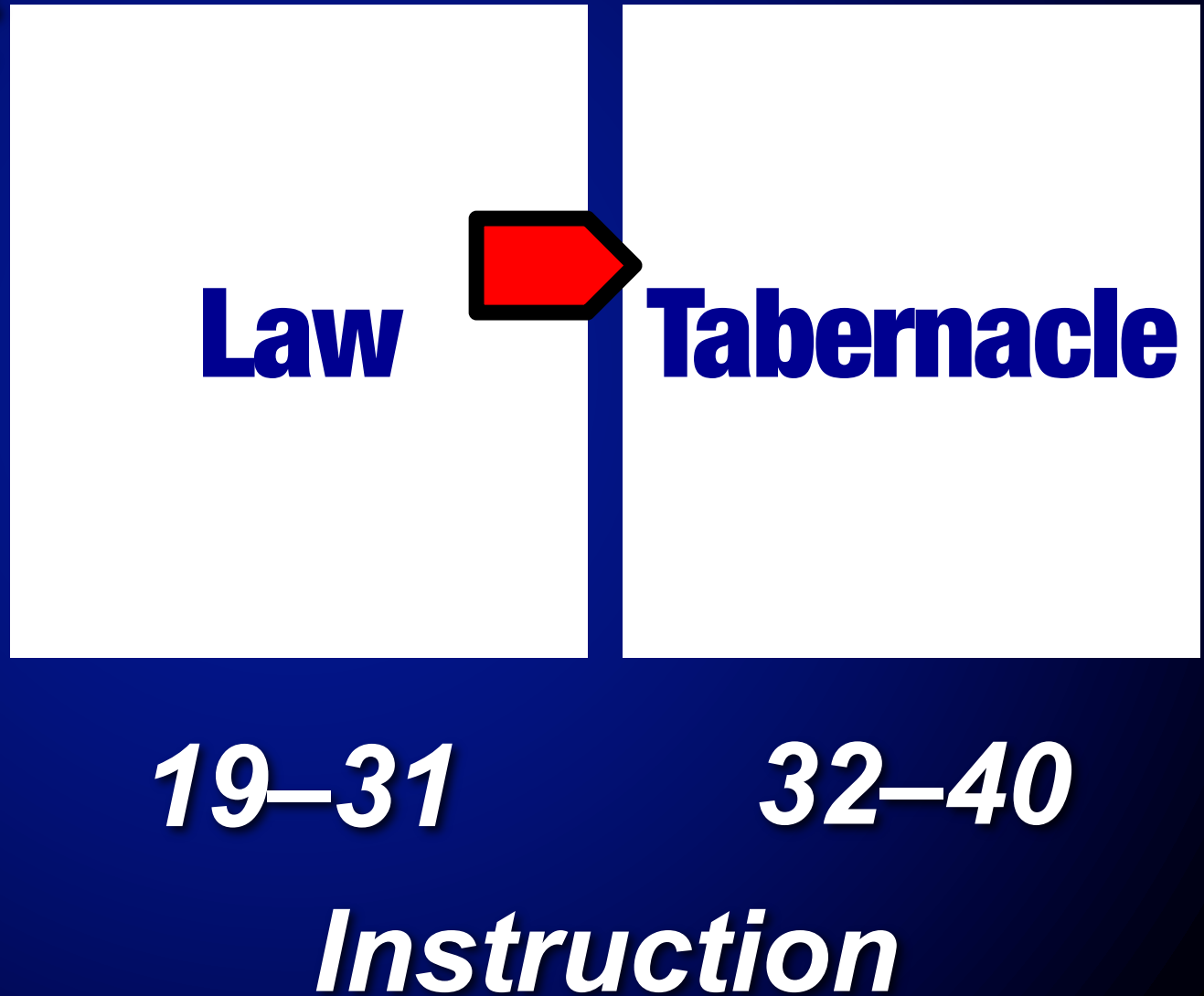
*God **saved** Israel from
slavery in Egypt
and **protected** them in
the wilderness.*

1–18

Narrative

Key Exodus Sections

*God taught
Israel the
Mosaic
Law so he
could live
with them
in the
tabernacle*



The Point of Exodus 19–31

1. God gave the **Law** to start Israel's **covenant** relationship with a holy God.

Why was the Law so vital?



**The Law gave Israel
a governmental
charter**

Exodus 19

Mount Sinai



St. Catherine's Monastery



Outline

I. Israel's miraculous redemption from Egypt and preservation in the wilderness begins Israel's formation as a nation over which a Davidic descendant can rule to provide an historical record of how the nation should trust in God (Exod 1–18) .

II. Israel receives the Law then rejects it, but after Israel repents God restates and renews the covenant by filling the new tabernacle to reveal sin and motivate holiness in a kingdom with God who dwells as King (Exod 19–40) .



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The Importance of Mt. Sinai

**What if Israel went
straight from Egypt to
Canaan without the
year at Sinai?**



Exodus Chart

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**Moses
became
covenant
mediator**

Exodus 19–40

Key Verse

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"Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a **kingdom of priests and a holy nation" (19:5-6).**

Exodus

Exodus



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Summary Statement

Israel's formation as a nation begins under God as King by a miraculous redemption from Egypt and revelation of the Mosaic Law to provide a kingdom over which a descendant of Judah could rule and to promote holiness and trust in God.



Exodus Chart

Formation into a Nation Begun

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Exodus 20

The Big Ten

לא תדצח
לא תנאף
לא תנכז
לא תענה
לא תחמד

אבני יהוה
לא יהיה
לא תשא את
שבת את יום
שבת את אבניך

Two Major Areas

God

1: Don't **worship** other gods

2: Don't make **idols**

3: Don't misuse God's **name**

4: Keep the **Sabbath** holy

Man

5: **Honour** your father & mother

6: Don't **murder**

7: Don't commit **adultery**

8: Don't **steal**

9: Don't **lie**

10: Don't **covet**

Tell the person next to you all 10 in order.

What are they?



The Ten Commandments

The Two-Fold Structure

"Jesus replied,
"You must love
the LORD your
God with all
your heart, all
your soul, and
all your mind.'
³⁸This is the
first and
greatest
command-
ment"
(Matt 22:37-38).

Commands 1-4



Command 1

"I am the LORD your God, who rescued you from the land of Egypt, the place of your slavery. ³You must not have any other god but me."

Exodus 20:2-3 NLT

"You must not make for yourself an idol of any kind or an image of anything in the heavens or on the earth or in the sea.

⁵You must not bow down to them or worship them, for I, the LORD your God, am a jealous God who will not tolerate your affection for any other gods."

Exodus 20:4-5a NLT

"I lay the sins of the parents upon their children; the entire family is affected—even children in the third and fourth generations of those who reject me.

⁶But I lavish unfailing love for a thousand generations on those who love me and obey my commands."

Exodus 20:5a-6 NLT

"You must not misuse the name of the LORD your God. The LORD will not let you go unpunished if you misuse his name."

Exodus 20:7 NLT

Command 4

"Remember to observe the Sabbath day by keeping it holy. ⁹You have six days each week for your ordinary work, ¹⁰but the seventh day is a Sabbath day of rest dedicated to the LORD your God. On that day no one in your household may do any work."

Exodus 20:8-10a NLT

"This includes you, your sons and daughters, your male and female servants, your livestock, and any foreigners living among you."

Exodus 20:10b NLT

"For in six days the LORD made the heavens, the earth, the sea, and everything in them; but on the seventh day he rested. That is why the LORD blessed the Sabbath day and set it apart as holy."

Exodus 20:11 NLT

The Two-Fold Structure

"Jesus replied,
"You must love
the LORD your
God with all
your heart, all
your soul, and
all your mind.'
³⁸This is the
first and
greatest
command-
ment"
(Matt 22:37-38).

Commands 1-4

Commands 5-10

"A second is equally
important: 'Love your
neighbor as yourself.'
⁴⁰The entire law and all the
demands of the prophets are
based on these two
commandments"
(Matt 22:39-40).



"Honor your father and mother. Then you will live a long, full life in the land the LORD your God is giving you."

Exodus 20:12 NLT

"You must not murder."

Exodus 20:13 NLT

"You must not commit adultery."

Exodus 20:14 NLT

"You must not steal."

Exodus 20:15 NLT

**"You must not testify falsely against
your neighbor."**

Exodus 20:16 NLT

"You must not covet your neighbor's house. You must not covet your neighbor's wife, male or female servant, ox or donkey, or anything else that belongs to your neighbor."

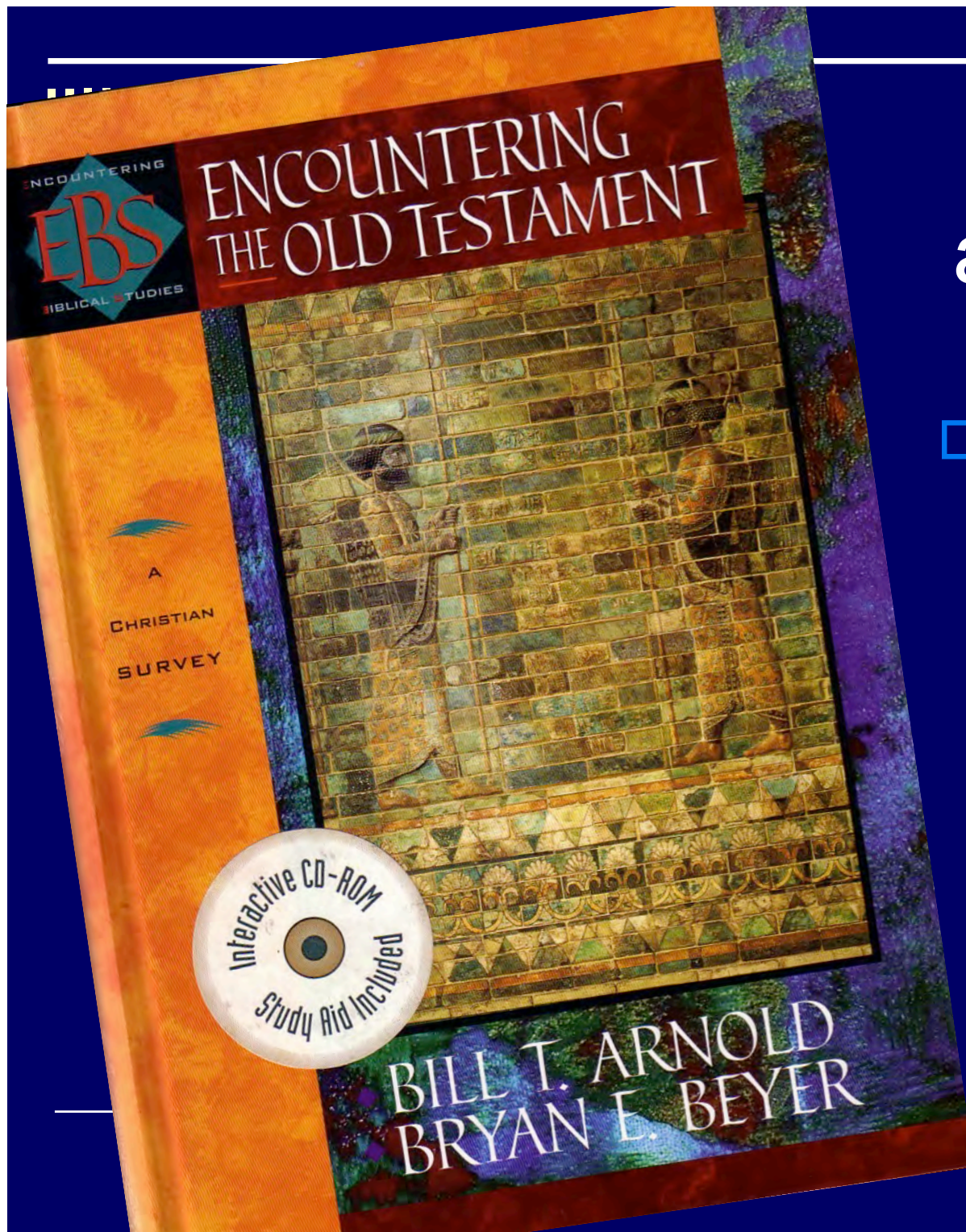
Exodus 20:17 NLT

How do they

APPLY TODAY?



The Ten Commandments



What do the authors mean?

- “Though the [Sinai] covenant promises are in a sense permanent and unconditional, the covenant itself requires faithful obedience to God”

(p. 112)

A Quick Quiz About the Law...

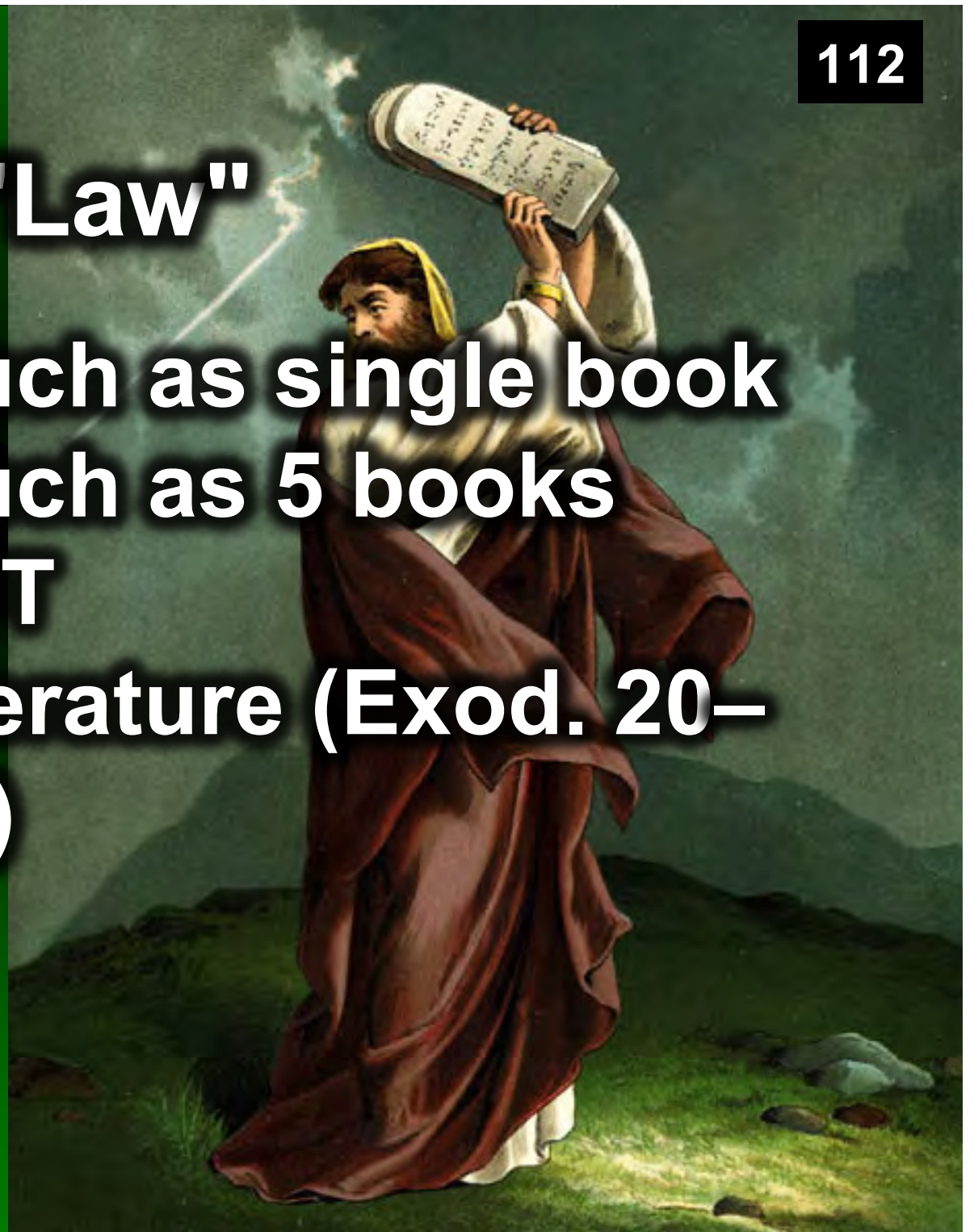
112

True (T)? Or False (F)? What's your view?

- 1. T or F Christians should keep parts of the OT law which are not repeated in the NT.**
- 2. T or F The Sabbath should still be obeyed by Christians.**
- 3. T or F Believers today are obligated to keep all of the Ten Commandments.**
- 4. T or F Tithing should be practiced by all followers of Christ.**
- 5. T or F Christians today are prohibited from eating blood (e.g., yong tau foo, blood pudding, pig or duck blood at Chinese New Year).**
- 6. T or F Believers must not charge other Christians interest based upon the Law (Deut. 23:19; Exod. 22:25; Lev. 25:36-37; Ezek. 18:8, 13, 17; 22:12; Prov. 15:5; 28:8)**
- 7. T or F There are actually two laws: the moral (Ten Commandments) and ceremonial/civil.**

B. Defining "Law"

1. Pentateuch as single book
2. Pentateuch as 5 books
3. Whole OT
4. Legal literature (Exod. 20–
Deut. 33)



C. The Christian's Relationship to the Law



D. The Purposes of the Law

1. It revealed or exposed the **sinfulness** of man (Gal. 3:19).
2. It revealed the **holiness** of God (1 Pet. 1:15).
3. It revealed the **standard of holiness** for people in fellowship with God (Ps. 24:3-5).
4. It **supervised** the physical, mental, and spiritual development of the redeemed Israelite until he could come to maturity in Christ (Gal. 3:24).

D. The Purposes of the Law

5. It **unified** the people to establish the nation in voluntary submission to God's decrees (Exod. 19:5-8; Deut. 5:27-28).
6. It **separated** Israel among the nations as a kingdom of priests to mediate God's truth to these nations (Exod. 31:13).
7. It provided **forgiveness** of sins for individual Israelites to restore their fellowship with God, even though they already functioned as a redeemed people (Lev. 1-7).

D. The Purposes of the Law

8. It made provision for Israel to **worship** God as a redeemed people (Lev. 23).
9. It **tested** if one was in the kingdom or the theocracy over which God ruled (Deut. 28). Faith led to obedience and blessing; lack of faith led to disobedience and judgment.
10. It **revealed Jesus** Christ (typology in the sacrificial system; Luke 24:27).

Interpreting and Preaching Legal Literature

1. Interpretation: Study the *intent behind* the legal command, asking, "Why was this command given in Israel?"
2. Principlizing: State the law's intent in a *general principle* showing God's character.
3. Application: Show *how this principle relates* to a modern parallel situation.



A Suggested Strategy for Expounding the OT Law

Principlizing: Universal truth

Interpretation:
Intent behind
the command

Application:
Parallel Modern
Situation



A Suggested Strategy for Expounding the OT Law

Divinely Ordained Laziness?

"When you harvest the crops of your land, do not harvest the grain along the edges of your fields, and do not pick up what the harvesters drop. Leave it for the poor and the foreigners living among you. I am the LORD your God" (Lev. 23:22 NLT).



A Suggested Strategy for Expounding the OT Law

Principlizing: God wants His people to give the underprivileged the chance to earn a living

Interpretation:
Do not harvest the corners of the fields because God had compassion on the poor who should glean for their food

Application:
As an employer you should provide opportunities for the poor to support themselves



A Suggested Strategy for Expounding the OT Law

Divinely Ordained Stealing?

"When you enter your neighbor's vineyard, you may eat your fill of grapes, but you must not carry any away in a basket.

²⁵And when you enter your neighbor's field of grain, you may pluck the heads of grain with your hand, but you must not harvest it with a sickle" (Deut. 23:24-25 NLT).



A Suggested Strategy for Expounding the OT Law

Principlizing: God allows taking small items for He cares more for human need than human property

Interpretation:
Do not steal your neighbor's crops, but also don't be so fearful of stealing that you become ridiculous

Application:
As a guest, don't be afraid to take the food given to you—but don't secretly pack a lunch or steal the towels!

Exodus 21



**The heart of the Mosaic Covenant is
the Ten Commandments**

7

TRADITIONAL VIEW ON LAW A Godly Education In Three Parts:

MORAL: The Ten Commandments; a basis for our current legal system.

CIVIL: How the people should live with each other in the new social structure.

CEREMONIAL: How to worship God in the new social structure.

BUT ARE THE BIG 10 MORAL LAW?

MOSES
Exodus
Sinai
M - C - C

**Moral law means God's rules
that apply to...**

- **Every time period**
- **Every culture**
- **Every place**
- **Every people**



The Ten Commandments

113a

#	Old Testament Commands	New Testament Repetitions
1	And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me" (Exod. 20:1-3).	"Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God..." (Acts 14:15; noted 50+ times).
2	"You shall not make for yourself an idol... of anything in heaven above or on the earth beneath or in the waters below... for I... am a jealous God, punishing the children for the sin of the fathers ... but showing love to a thousand generations of those who love me..." (Exod. 20:4-6).	"Dear children, keep yourselves from idols" (1 John 5:21; cf. 1 Thess. 1:9; Rev. 2:14, 20; 9:20; mentioned in the NT 12 times = 12x). * This chart is adapted and expanded from one by Lewis Sperry Chafer, <i>Systematic Theology</i> , 4:209-10
3	"You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name" (Exod. 20:7).	"Above all...do not swear—not by heaven or by earth or by anything else. Let your 'Yes' be yes, and your 'No,' no, or you will be condemned" (James 5:12; 4x).

The Ten Commandments

113a

#	Old Testament Commands	New Testament Repetitions
4	<p>"Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work... nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth... but he rested on the seventh day..." (Exod. 20:8-11).</p>	<p>No NT text requires this of Christians.</p> <p>However, one passage clearly <i>prohibits</i> the practice as required for believers: "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ" (Col. 2:16-17; 0x).</p>
5	<p>"Honor your father and your mother, so that you may live long in the land the LORD your God is giving you" (Exod. 20:12).</p>	<p>"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother'—which is the first commandment with a promise—that it may go well with you and that you may enjoy long life on the earth" (Eph. 6:1-3; Matt. 15:4-6; 19:19; Mark 7:10; 10:19; 6x).</p>
6	<p>"You shall not murder" (Exod. 20:13).</p>	<p>"Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him" (1 John 3:15; cf. Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11; 6x).</p>

The Ten Commandments

113a

#	Old Testament Commands	New Testament Repetitions
7	"You shall not commit adultery" (Exod. 20:14).	"Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral" (Heb. 13:4; cf. Mark 10:19; 12x).
8	"You shall not steal" (Exod. 20:15).	"He who has been stealing must steal no longer, but must work, doing something useful with his own hands..." (Eph. 4:28; cf. Matt. 27:64; Mark 10:19; Luke 18:20; Rom. 13:9; Titus 2:10; 6x).
9	"You shall not give false testimony against your neighbor" (Exod. 20:16).	"Do not lie to each other, since you have taken off your old self with its practices" (Col. 3:9; cf. Eph. 4:25; 4x).
10	"You shall not covet your neighbor's house... wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor" (Exod. 20:17).	""Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions"" (Luke 12:15; Rom. 7:7; 13:9; Eph. 5:3; James 4:2; 2 Pet. 2:3, 14; 9x).

Does the Law of Moses Apply to Me? (5 Views) 113c

Spectrum on Degree of Applicability:

Theonomic

Greg
Bahnsen

Reformed

Willem
VanGemeren

Weightier Issues

Walter
Kaiser

Modified Lutheran

Douglas
Moo

Dispensational

Wayne G.
Strickland



This chart summarizes Stanley N. Gundry, ed. *Five Views on Law and Gospel* (Grand Rapids: Zondervan, 1996), where each author presents his view and responds to the other four views. Generally speaking, views 1-2 are similar as both are Reformed (stressing continuity between the NT and OT) and these stand against views 3-5 which alike stress discontinuity. In my opinion, the dispensational view has the most to commend it as law in the NT is never broken into component parts and this view clearly distinguishes Israel from the church. Further, it is inconsistent to change the Sabbath (Saturday) to Sunday but not apply the OT penalties for Sabbath-breaking today (i.e., death by stoning; cf. Exod. 31:14-15; 35:2). The following chart is adapted from Lee Hwee Chin, "The Applicability of the Law Today," unpublished research paper for the course "Old Testament Survey," Singapore: Singapore Bible College, 2001), 1.

***Does the Law of Moses Apply to Me?* 113b**

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
What is the Law?	Same definition as the views 3-5	God's oral or written instructions since creation	The whole Mosaic law given in the Pentateuch (Genesis to Deuteronomy) but also amplified in the rest of the Old Testament		
Who is the Law for?	The Elect (Israel = Church)	All mankind (Israel = Church)	Believers (Israel and Church)	Believers (Israel and Church)	Israel only (Israel ≠ Church)

Does the Law of Moses Apply to Me? 113b

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
<p>Which parts of the Law apply today?</p> <p>• "Moral law"?</p> <p>(i.e., Decalogue or 10 Commandments)</p>	<p>All moral laws apply to people of God only in every age, so all elect persons since creation should observe either the Jewish Sabbath (Sat. before Christ) or "Christian Sabbath," (Sunday, after Christ)</p>	<p>All moral laws apply to believers and unbelievers of every age (e.g., all persons—including unbelieving Gentiles since creation—should observe the Sabbath or "Christian Sabbath," being Sunday)</p>	<p>All moral laws that stem from God's character:</p> <ul style="list-style-type: none"> • 10 Commandments • Leviticus 18–19 (sex) (i.e., Sabbath is required since Israel's nationhood & prohibited sexual practices still apply) 	<p>The Mosaic Law is fully abolished, but its moral content are good Christian guidelines. Yet Christ holds the final say via the Spirit's ministry in believers today; Sabbath obedience is not consistently applied (?)</p>	<p>God's "moral law" before Moses is now called the "law of Christ" (Gal. 6:2) and governs believers through the Spirit's new covenant indwelling; The Law does not easily divide into "parts" and is done away with in its entirety (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13), including the Sabbath (Col. 2:16-17)</p>

Does the Law of Moses Apply to Me? 113b

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
<ul style="list-style-type: none"> • Civil laws? (i.e., judicial law) 	All apply (e.g., laws today should require death for adultery)	Some apply (e.g., still tithe and don't charge believers interest)	Judicial <i>principles</i> (not laws) apply since moral laws underlie all judicial and ceremonial laws	Only principles apply now as the Mosaic law was given only to Israel	None apply as these regulated Israel alone (but principles such as love and compassion still apply)
<ul style="list-style-type: none"> • Ceremonial laws? 	All five views agree that ceremonial aspects such as the sacrificial system and Jewish priesthood are now fulfilled in Jesus Christ				

***Does the Law of Moses Apply to Me?* 113b**

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
What is the relationship of the Abrahamic Covenant to Mosaic Covenant?	Both are God's "covenant of grace." They consist of the same substance of God's saving relationship which makes the MC still apply today	MC was added to the AC; both still apply though they are similar in substance but different in form and purpose	MC was given specifically to Israel but its moral principles are still relevant to all believers under the AC	Like dispensationalists, MC was conditional but AC was not; MC was a temporary framework that prescribed terms of obedience for Israel in Law period	MC regulated Israel's life so she could experience the blessings of the AC, but MC is no longer operative as it is fulfilled in Christ

Does the Law of Moses Apply to Me? 113c

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
Strengths	<ul style="list-style-type: none"> • Continuity between the OT and NT upheld • Desires ethics to relate to all of life • Sees positive aspects of the law 	<ul style="list-style-type: none"> • Continuity between the OT and NT upheld • Notes Mosaic law's foreshadowing of Christ • Sees a convicting role of the law today for unbelievers 	<ul style="list-style-type: none"> • Biblical support for some law aspects (i.e., moral) being weightier than others (Matt. 23:23) • Holiness Code of Leviticus 18–19 stem from nature of God 	<ul style="list-style-type: none"> • Accounts for new covenant emphases under the Law of Christ (Gal. 6:2) • Says OT laws repeated in the NT are applicable • Applies law principles today 	<ul style="list-style-type: none"> • Biblical in that Mosaic law began at Sinai and ended with Christ's death as a temporary tutor (Gal. 3:19, 24-25) • Keeps Israel and church separate • Advocates continued guidance in law of Christ

Does the Law of Moses Apply to Me? 113c

Stanley N. Gundry, ed. *Five Views on Law & Gospel* summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
Weak- nesses	<ul style="list-style-type: none"> • Dividing law as moral, civil & ceremonial not biblical • Misguided to apply godly commands to unregenerate • All "law" need not be Mosaic (natural law and law of Christ also exist) • The NT never applies the OT to civil matters • Law condemned man (2 Cor. 3:9) 	<ul style="list-style-type: none"> • Dividing law as moral, civil & ceremonial not biblical • Using "law" in differing ways is inconsistent & confusing • Requiring Sabbath for today contradicts Col. 2:16-17 • Unclear if moral law became law of Christ • Merges Israel & church 	<ul style="list-style-type: none"> • Dividing law as moral, civil & ceremonial not biblical • Arbitrary to pick and choose which parts of the law are required • Choice of Decalogue and Lev. 18-19 too narrow for moral law 	<ul style="list-style-type: none"> • Seeks to teach the indivisibility of the law while upholding its moral content • Too extreme to claim that the law has absolutely no purpose today • Fails to see the gospel in the OT by demarcating Law and Gospel into distinct, discontinuous eras 	<ul style="list-style-type: none"> • Distinguishing law's revelatory aspects (eternal, revealing God's nature) from regulatory (temporary, ruled Israel) makes distinctions within an inseparable code—if the OT law is essentially a unity, then why divide it into two parts? • The law is not nullified but actually upheld

Exodus 22

"You're poor and live in Israel?
Man, you are one blessed dude!"



EXODUS 22:25-27
23:3, 6, 9-11

Care for the Poor

Exodus 23

The Seven Feasts

Leviticus 23;
Deuteronomy 16

1. Passover

2. Unleavened Bread

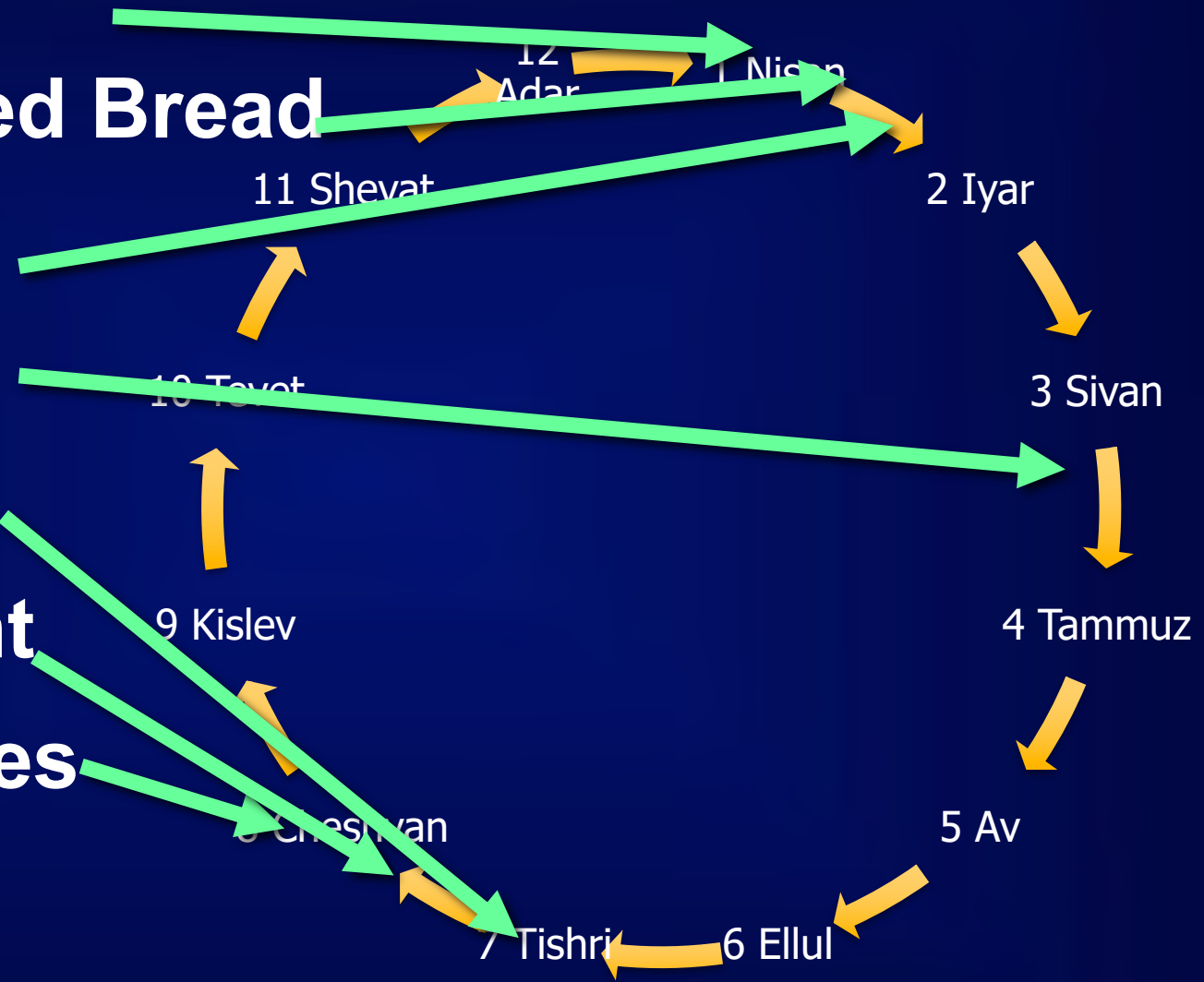
3. Firstfruits

4. Pentecost

5. Trumpets

6. Atonement

7. Tabernacles



A Quick Quiz About the Law...

112

True (T)? Or False (F)? What's your view?

1. T or F Christians should keep parts of the OT law which are not repeated in the NT.
2. T or F The Sabbath should still be obeyed by Christians.
3. T or F Believers today are obligated to keep all of the Ten Commandments.
4. T or F Tithing should be practiced by all followers of Christ.
5. T or F Christians are prohibited from eating blood (e.g. tau foo, blood pudding, pig or duck blood at Chinese New Year).
6. T or F Believers must not charge other Christians interest based upon the Law (Deut. 23:19; Exod. 22:25; Lev. 25:36-37; Ezek. 18:8, 13, 17; 22:12; Prov. 15:5; 28:8)
7. T or F There are actually two laws: the moral (Ten Commandments) and ceremonial/civil.

I marked all FALSE

Kingdom & Covenants Timeline



Dr. Rick Griffith • BibleStudyDownloads.org

Kingdom Teaching...

Adam rules with God (Gen. 1:26, 28; 2:19)

Satan begins rule as god of this world (Gen. 3:15; 2 Cor. 4:4)

God covenants with Abraham to reestablish man's rule via Israel as a "kingdom of priests" (Gen. 12:1-3; Exod. 19:6)

Israel's failure to witness to nations as a kingdom of priests is judged via exile under foreign rule

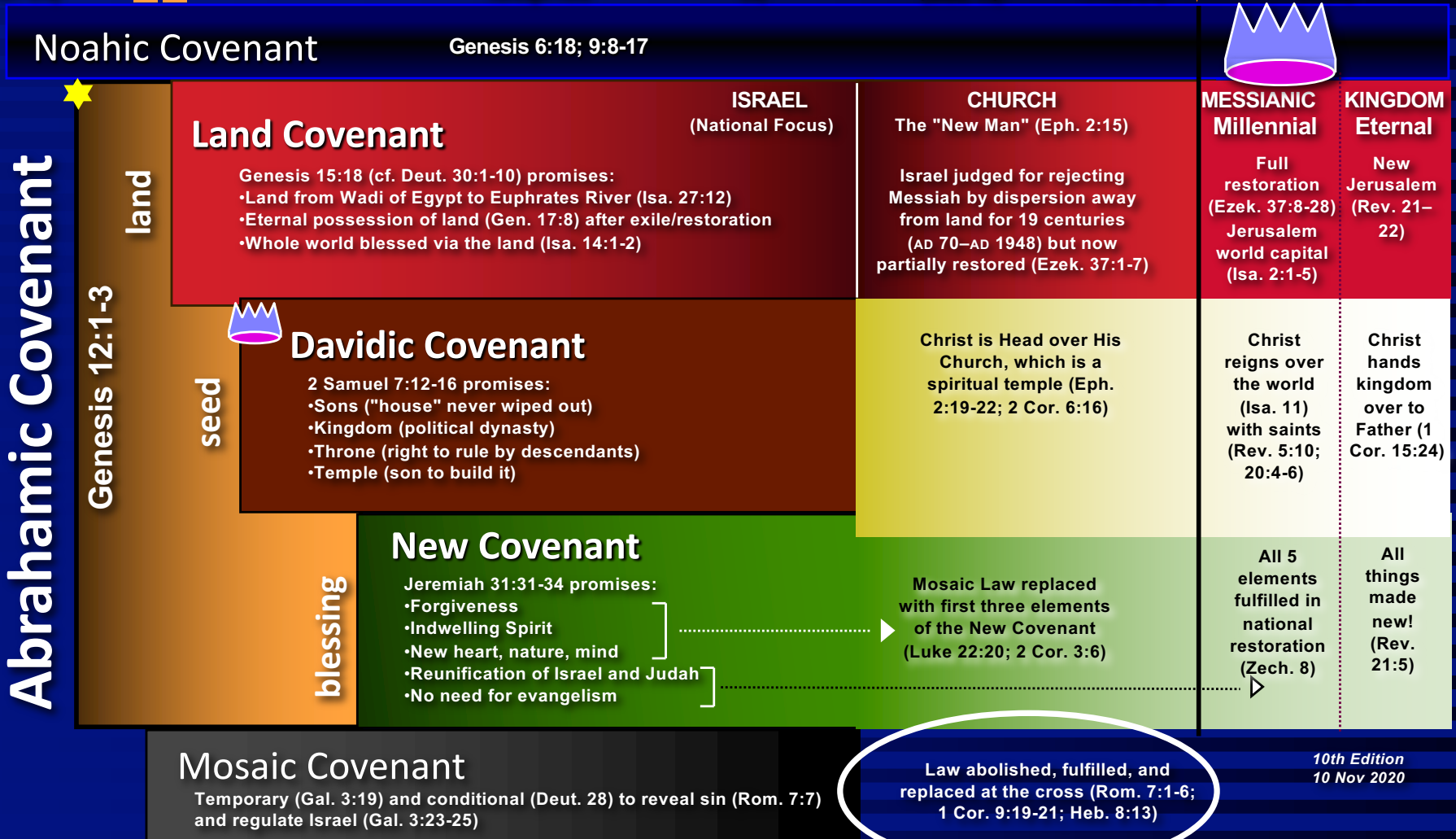
Israel rejects Messiah's offer of kingdom (Matt. 12:41-42; 23:37-39)

Jesus extends His kingdom in mystery form to the Church (Matt. 13)

Christ subdues Israel's enemies and nation believes (Rom. 11:26-27)

Christ rules over everything with saints (Eph. 1:9-10; Rev. 20:1-6; 22:5b)

Fall of Man (Gen. 3)



Law abolished, fulfilled, and replaced at the cross (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13)

10th Edition
10 Nov 2020

Scripture has a dual kingdom-covenant theme. Israel's role from Abraham to Christ expands to include the Church (continuity) yet the Church never replaces the nation as the "new Israel" (discontinuity). Israel will enjoy world prominence after trusting Christ at His second coming.

Contrasting Two Key Covenants

	<u>Abrahamic</u>	<u>Mosaic</u>
<i>Recipient (Date & Place)</i>	Abraham as mediator for all nations in 2060 BC at Ur of the Chaldees	Moses as mediator for Israel in 1445 BC at Mount Sinai
<i>Scripture</i>	Genesis 12:1-3 (but formalized into a covenant in Genesis 15)	Exodus 20–31 is the heart of the covenant
<i>Between God &</i>	A person (for a future nation)	A nation
<i>Scope</i>	Universal ("all peoples will be blessed through you")	Only Israel received the Law (Deut. 4:8; Ps. 147:20)

Contrasting Two Key Covenants

Abrahamic

Mosaic

<i>Promises</i>	Land, seed, and blessing (without indication of time of fulfillment)	Blessing for obedience and cursing for disobedience (Lev. 26; Deut. 28)
<i>Conditions</i>	Unconditional: "I will..."	Conditional: "If you will...then I will..."
<i>Participation</i>	Abraham asleep (Gen. 15:17)	Israel agreed to obey (Exod. 19:8)
<i>Analogy</i>	Father to son (royal grant)	Suzerain (superior king) to vassal (servant nation)

Contrasting Two Key Covenants

Abrahamic

Mosaic

Form

Oral (no written stipulations)

Written on tablets of stone & Pentateuch

Emphasis

Blessing over discipline/judgment (five "blessings" in Gen. 12:1-3)

Judgment/discipline over blessing (contrast Deut. 28:1-14 & 28:15-68)

Christ

Ultimate seed (Gen. 12:3)

Typified in tabernacle (Heb. 8-10)

Sign

Circumcision (Gen. 17:11)

Sabbath (Exod. 31:13, 17)

Exodus 24

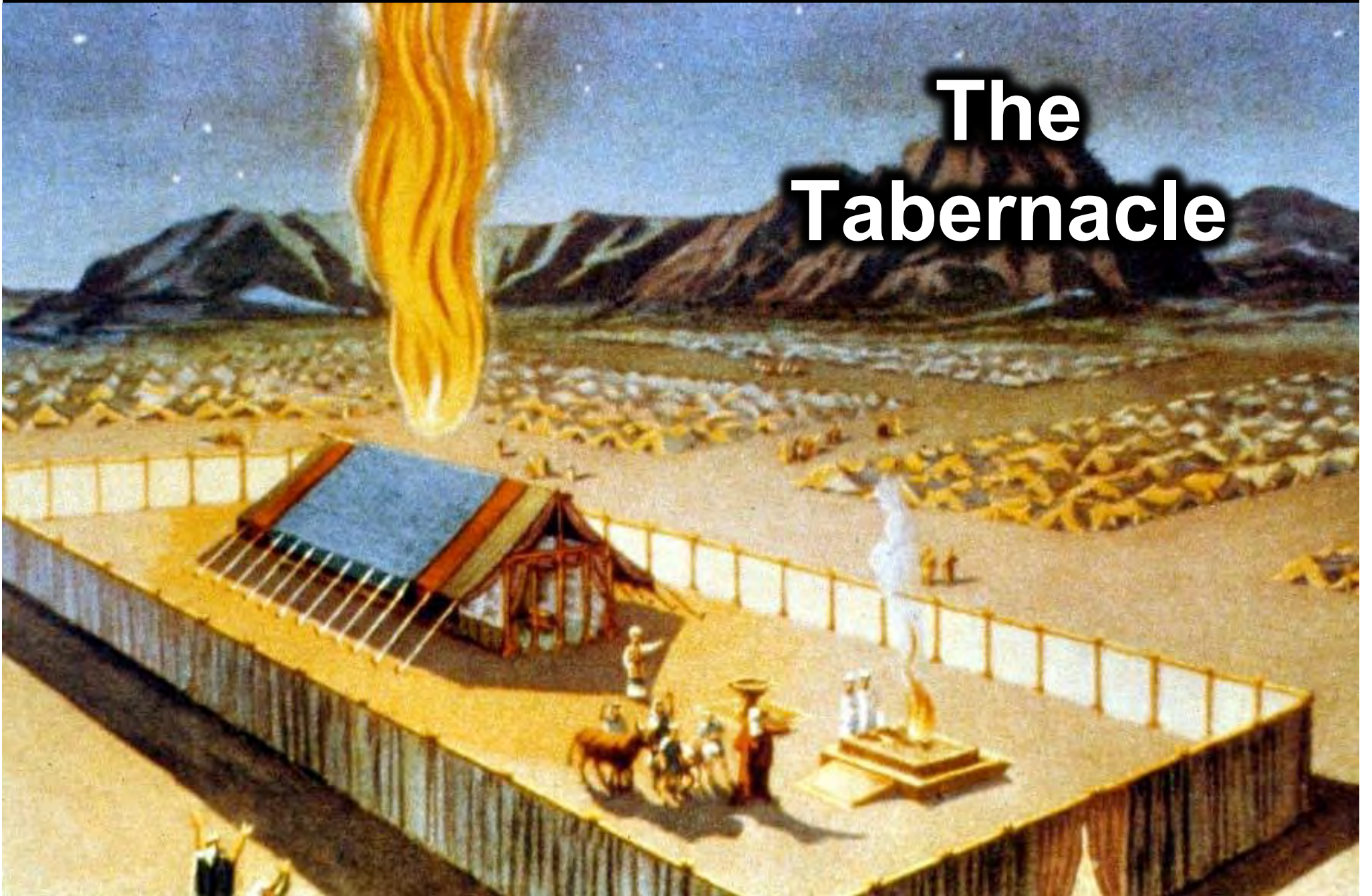
Government in Scripture

The Bible has many themes (e.g., redemption, community, promise, covenant, God's glory). However, the overall theme is probably the rule of God or kingdom (see the study on Eschatology, pages 32-33). This government has taken many forms in the past but it will culminate in rule under Messiah in the future, which itself will merge into the eternal state.

Type	Co-Rule	Human	Theocracy	Anarchy	Monarchy	Foreign	Monarchy	Co-Rule
<i>Rulers</i>	God & Unfallen Man	Man & Satan	God	Judges	Kings of Israel & Judah	Pagan Kings & Heads of State	Jesus with Believing Israel & Gentiles	God & Redeemed
<i>Ruler Names</i>	Lord God Adam Eve	Adam Noah Abraham	God via Moses or Joshua	Gideon Samson Samuel	Saul David Zedekiah	Nebuchad- nezzar Cyrus Herod Obama!	Christ	God
<i>Subjects</i>	Animals	All men	Israel	Israel	Israel	Israel & nations	Israel & Gentiles	Angels?
<i>Authority</i>	Fellowship with God	Conscience of each individual	Mosaic Covenant (Law)	Each man's opinion	Mosaic Covenant & King's Law	Gentile ruler's law	New Covenant under Christ	Fellowship with God
<i>Sin</i>	Absent	Degeneration	Controlled	Increased	Mixed	Mixed	Reduced Greatly	Absent
<i>Time</i>	4143 BC	4143-1445 BC	1445-1390 BC	1390-1043 BC	1043-586 BC	586-return of Christ	1000 years	Eternal state
<i>Scripture</i>	Gen. 1-2	Gen. 3- Exod. 18	Exod. 19- Josh. 24	Judg. 1- 1 Sam. 7	1 Sam. 8- 2 Chron. 36	Dan. 9:26; Luke 21:24	Isa. 11; Rev. 20:1-6	Rev. 21-22

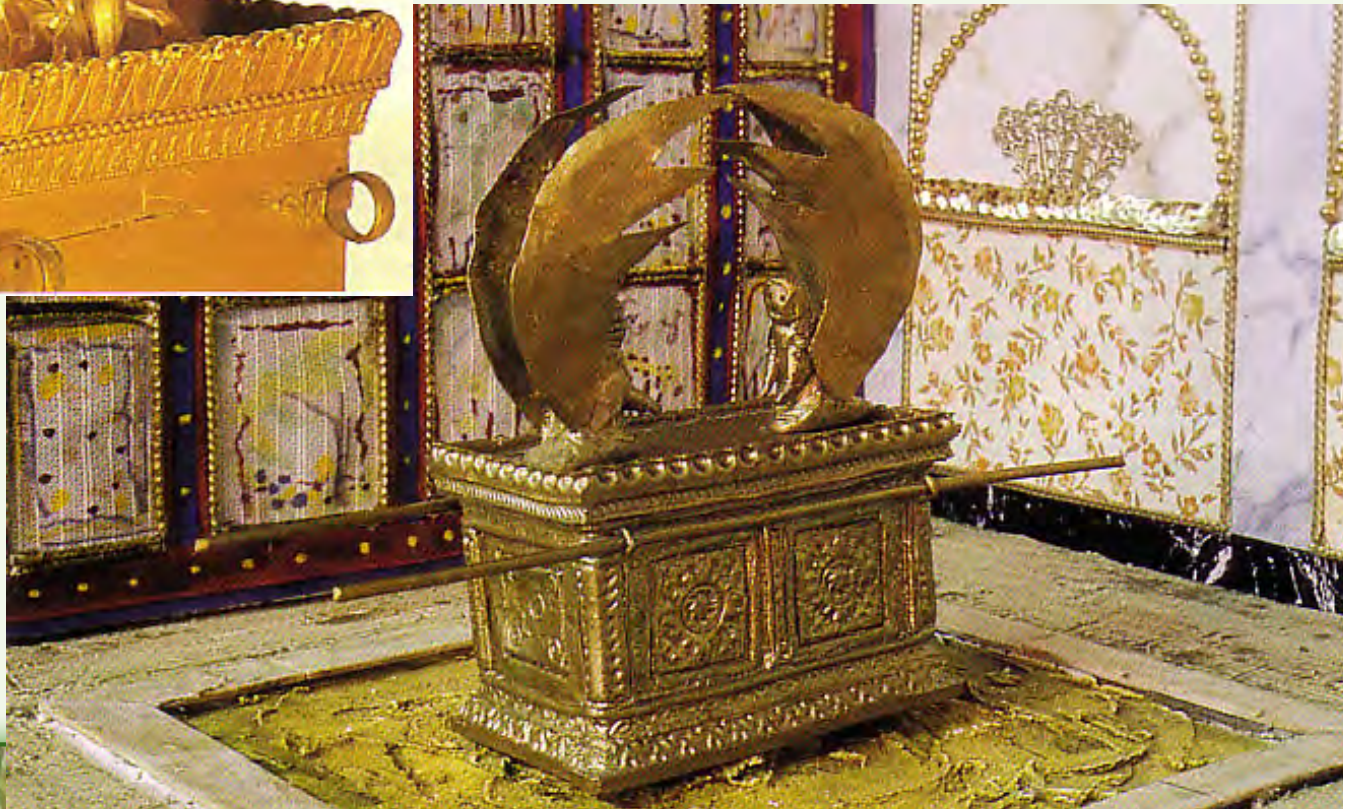
Exodus 25

The Tabernacle





Ark of the Covenant



The Furnishings

119a



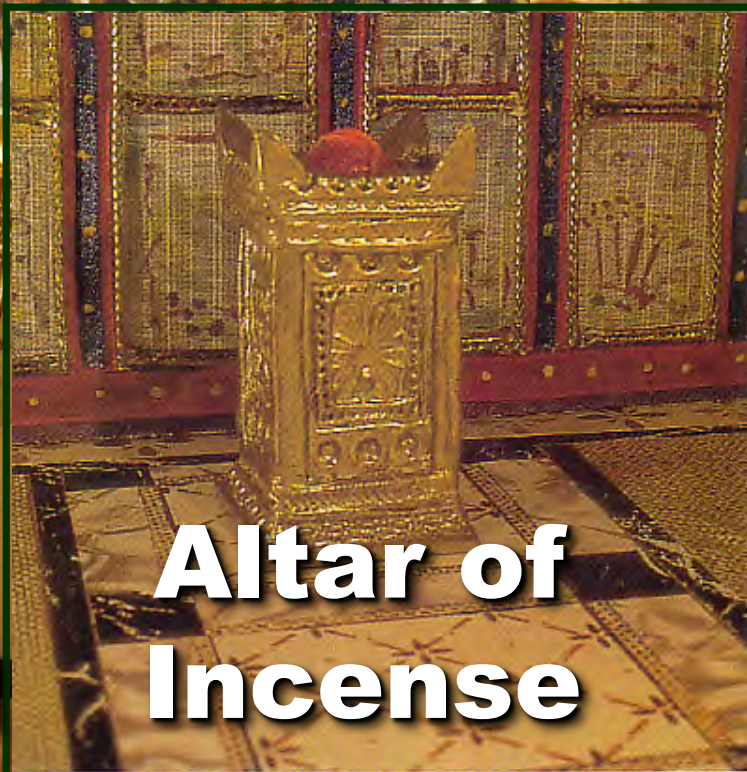
Brazen Altar



Laver



Lampstand

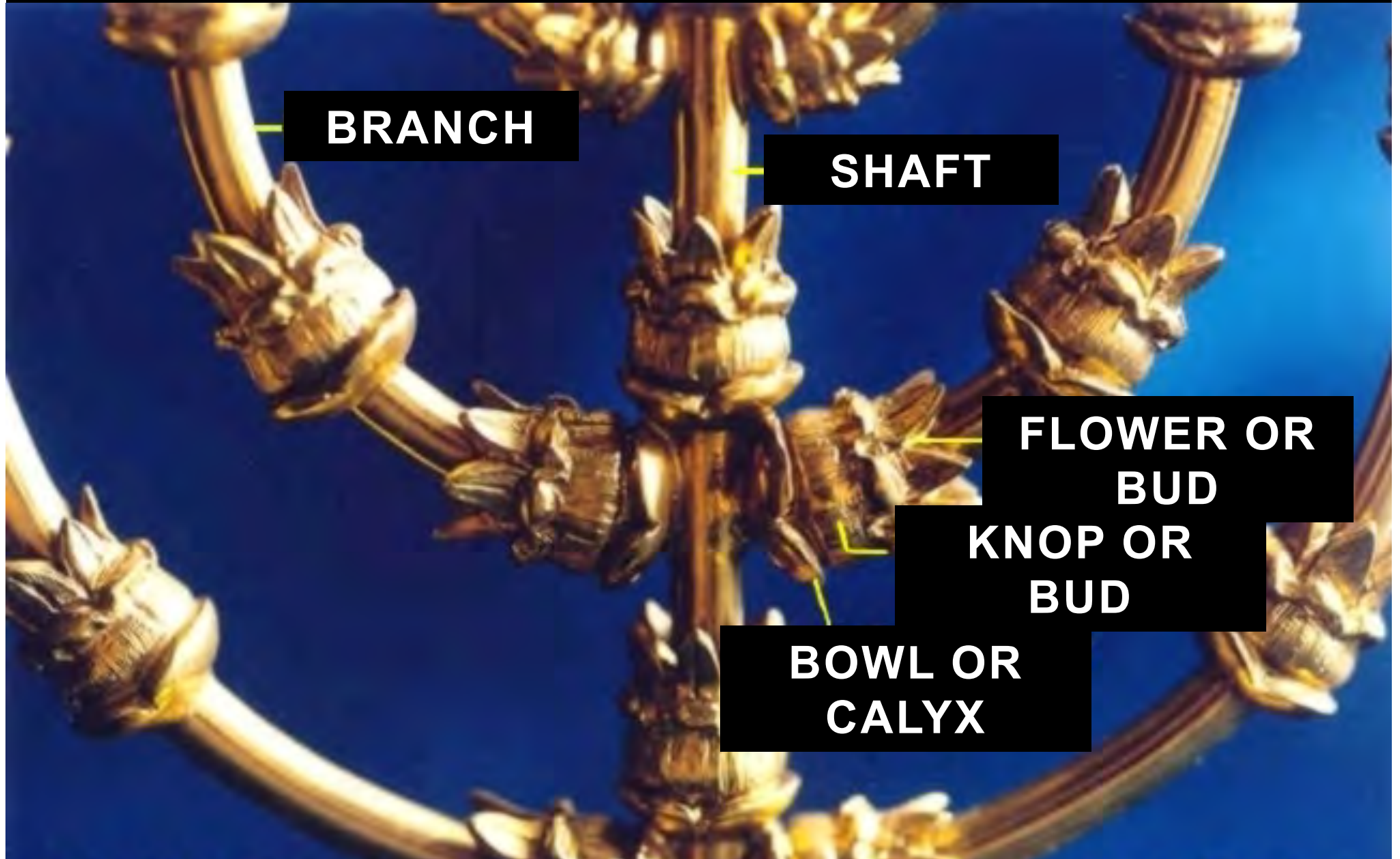


**Altar of
Incense**



Showbread

The Lampstand



BRANCH

SHAFT

**FLOWER OR
BUD**

**KNOP OR
BUD**

**BOWL OR
CALYX**

BRANCHES, BUDS, KNOPS AND FLOWERS



Q: What's wrong with this depiction?

A: The furniture is rearranged



The Holy Place

The Holy Place



Some see the arrangement of furniture as depicting the cross of Christ.

The Living Tabernacle

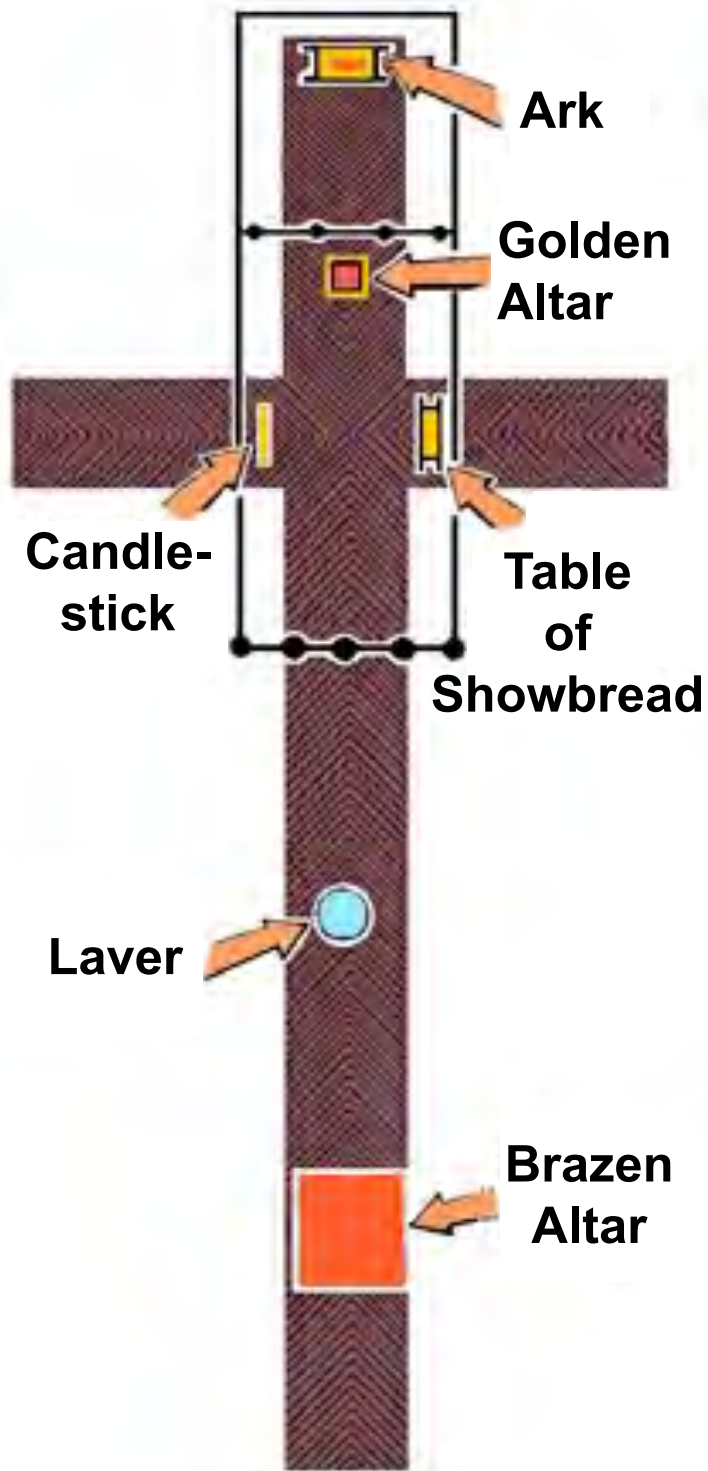




The Furniture of the Tabernacle







**The Tabernacle
prefigured the
Cross**



The Brazen Altar



“Every priest stands daily... offering time after time the same sacrifices that can never take away sins” (Heb 10:11).



“By one offering he has perfected forever those who are sanctified” (Heb 10:14).

The Brazen Altar



The Laver



The Silver Sockets





Tabernacle prefiguring the Cross

The Silver Sockets



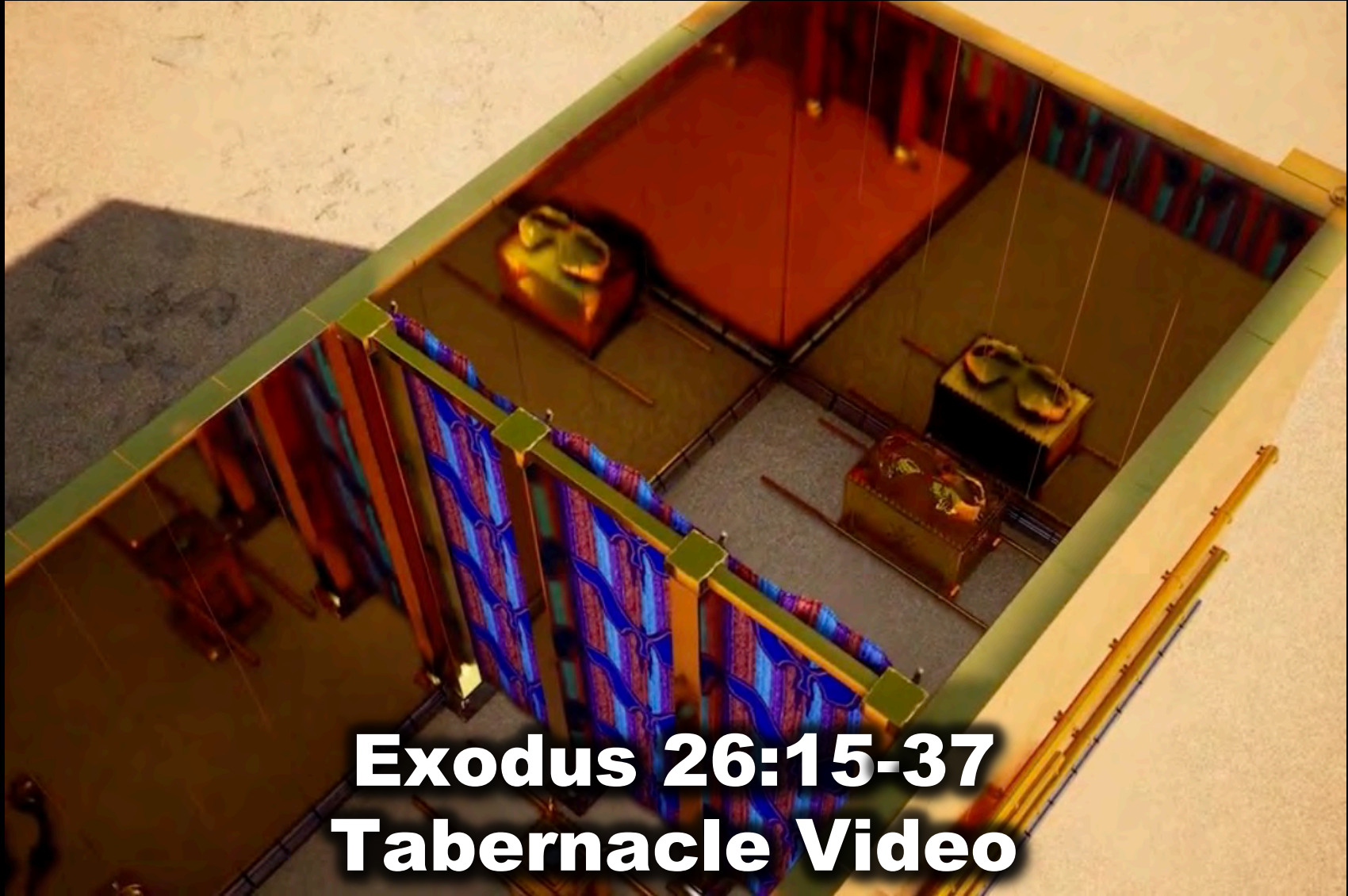
The Boards



Exodus 26

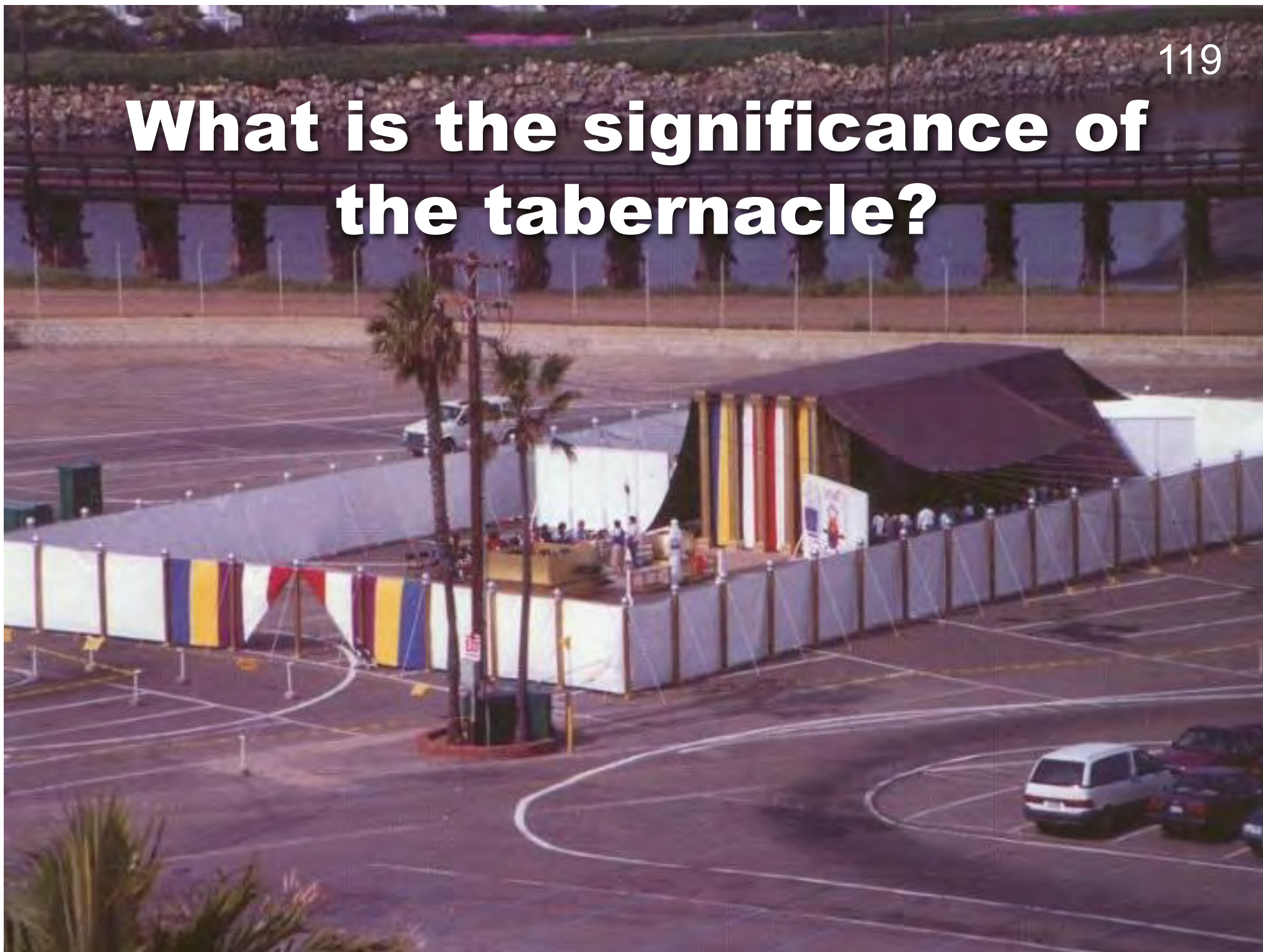


Exodus 26:1-14
Tabernacle Video



Exodus 26:15-37
Tabernacle Video

What is the significance of the tabernacle?



7

The Tabernacle

God sets up a place for Him to dwell as King



The Tabernacle in the Wilderness

MOSES

Exodus

Sinai

M - C - C

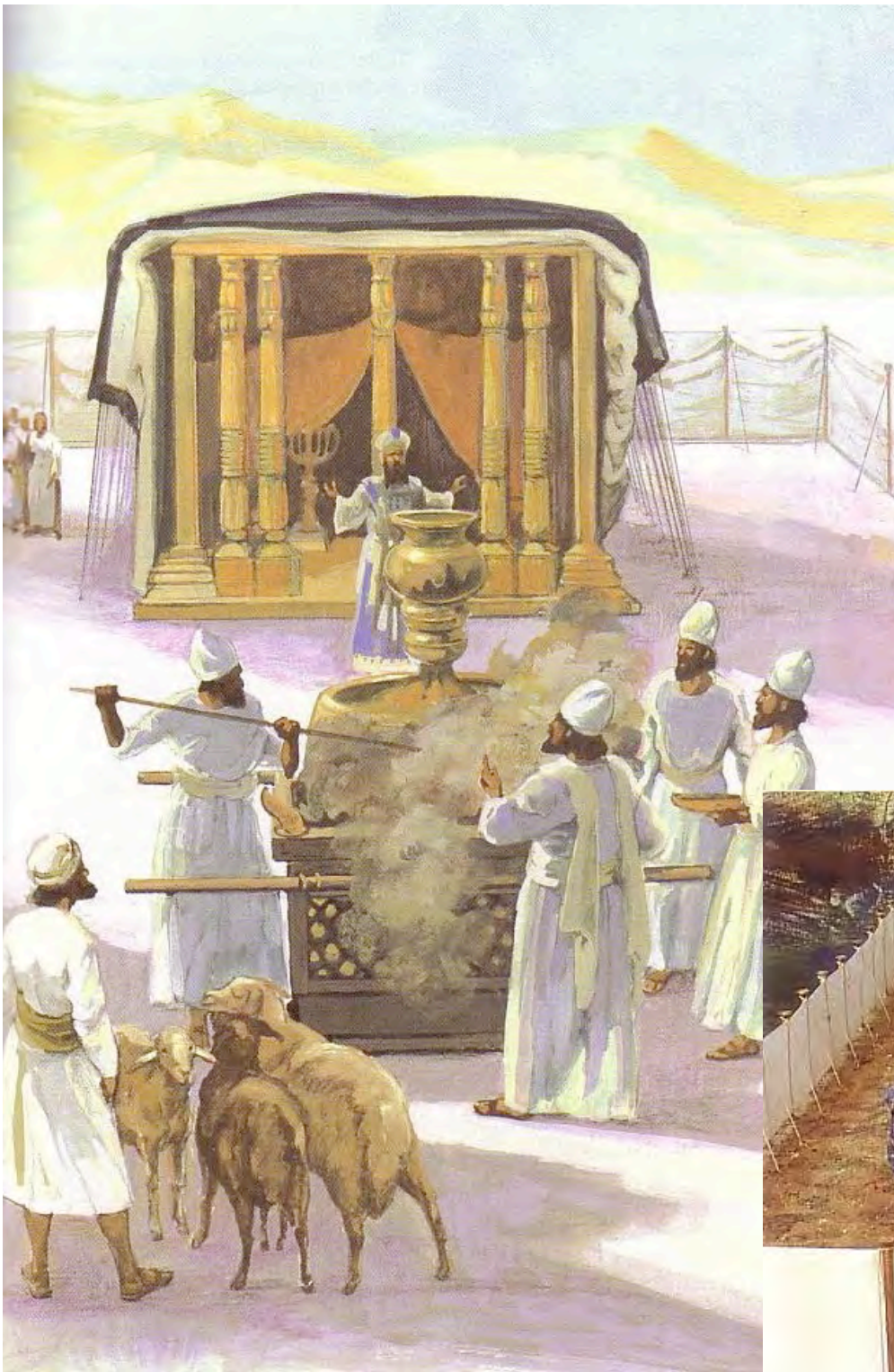
Kadesh Barnea

Exodus 27



The Brazen Altar

The Tabernacle



One View of the Symbolism of the Courts

1

Outside the fence that surrounds the "outer court" is the "world of sin" (represented by Egypt) from which God called Israel out

2

After leaving the "world of sin," Israel enters into the "outer court," which represents the "wilderness"

3


Through the next door is the "holy place," which represents the "promised land" of relationship with God here on earth, and also the priestly role that God desires Israel to assume

4

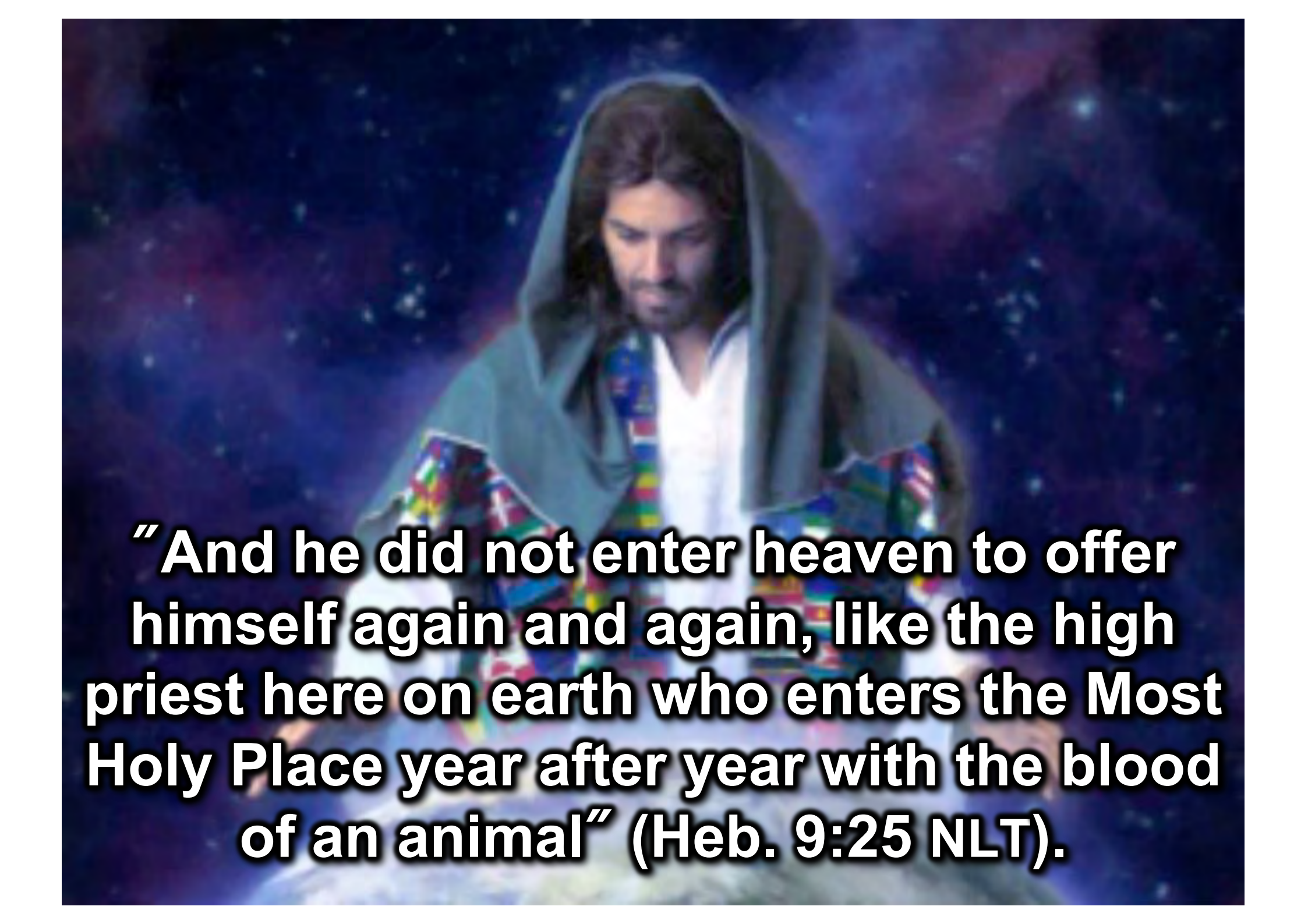
Then the final room... the "most holy place," represents the ultimate "promised land" of "everlasting" relationship with God, and thus "everlasting" access to His "presence" (i.e., "heaven")

An axe with a wooden handle and a metal head is leaning against the trunk of a large tree. The tree trunk is dark and textured, and the background shows green foliage. The scene is set outdoors, possibly in a forest or a wooded area. The lighting is natural, suggesting daylight.

Tabernacle prefiguring the Cross



**Tabernacle
prefiguring the
Cross**



“And he did not enter heaven to offer himself again and again, like the high priest here on earth who enters the Most Holy Place year after year with the blood of an animal” (Heb. 9:25 NLT).

Sin Done Away With (Not Just Covered)

"Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself."

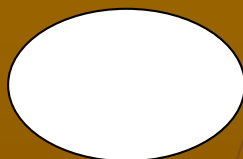
Hebrews 9:26 (NIV)

Exodus 28

Garments of the High Priest



- **Turban** (gold plate over forehead)
- **Tunic** (white fine linen shirt)
- **Undergarments** (linen from waist to thigh)
- **Robe** (blue with bells & pomegranates)
- **Ephod** (gold, blue, and purple with onyx stones)
- **Sash** (belt to hold the garments together)
- **Breastpiece** (chestpiece)
- **Urim & Thummin**



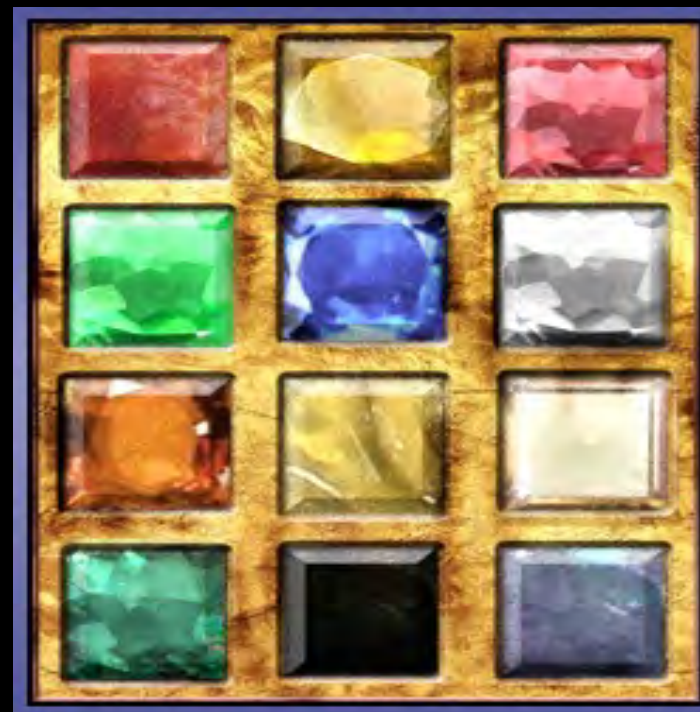
Exodus 28



High Priest Breastpiece

(Exod. 28:15-21 NIV)

15"Fashion a breastpiece for making decisions—the work of skilled hands. Make it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. **16**It is to be square—a span long and a span wide—and folded double. **17**Then mount four rows of precious stones on it. The first row shall be carnelian, chrysolite and beryl; **18**the second row shall be turquoise, lapis lazuli and emerald; **19**the third row shall be jacinth, agate and amethyst; **20**the fourth row shall be topaz, onyx and jasper. Mount them in gold filigree settings. **21**There are to be twelve stones, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes."



High Priest Breastpiece

(Exod. 28:15-21 NIV)

**"God's People: Close to His Heart - Forever
In the strange world of the Bible, God's people are
likened to jewels."**

**"In the Old Testament, the High Priest would wear a
breastpiece on which was mounted 12 jewels. He would carry
these precious stones with him into the Holy of Holies in the
Tabernacle / Temple close to his heart.**

**In the New Jerusalem, the walls are made of the very same
jewels found on the High Priest's breastpiece. They now
surround the dwelling place of God, gathered from the four
corners of the globe and they will stay there, in the new
creation, in the presence of God."**




**“Next make a medallion of pure gold, and engrave it like a seal with these words:
Holy to the LORD.”**

**High Priest
Medallion**
(Exod. 28:36 NLT)

“Attach the medallion with a blue cord to the front of Aaron’s turban, where it must remain.

38 Aaron must wear it on his forehead so he may take on himself any guilt of the people of Israel when they consecrate their sacred offerings. He must always wear it on his forehead so the LORD will accept the people.”



**High Priest
Medallion
(Exod. 28:37-38 NLT)**

Exodus 29

The Priesthood Begins

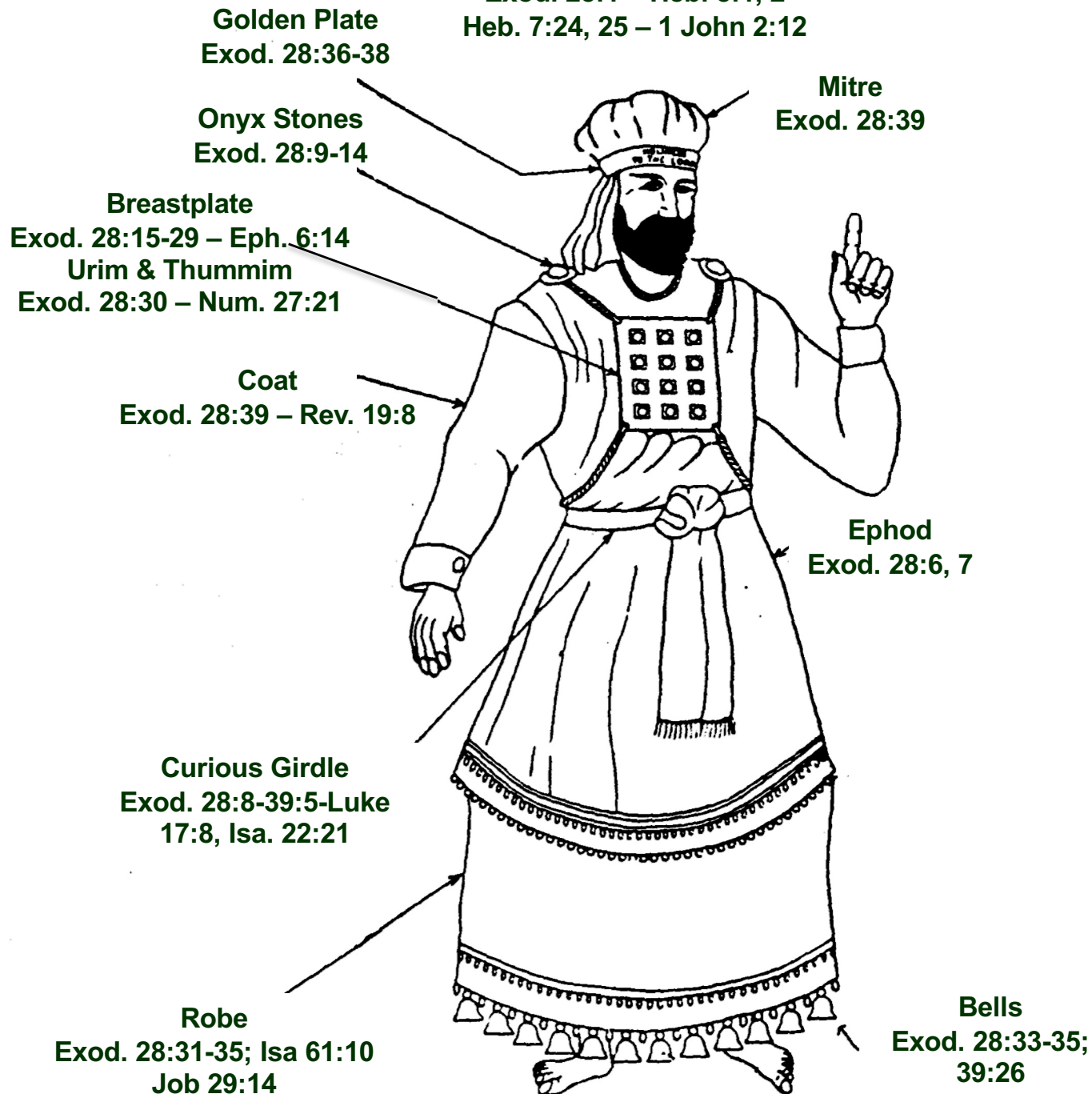
125



"Next Moses presented Aaron's sons. He clothed them in their tunics, tied their sashes around them, and put their special head coverings on them, just as the LORD had commanded him" (Leviticus 8:13; cf. Exodus 29:4-9 NLT).

The High Priest

Exod. 28:1 – Heb. 8:1, 2
Heb. 7:24, 25 – 1 John 2:12



The High Priest

Exodus 30

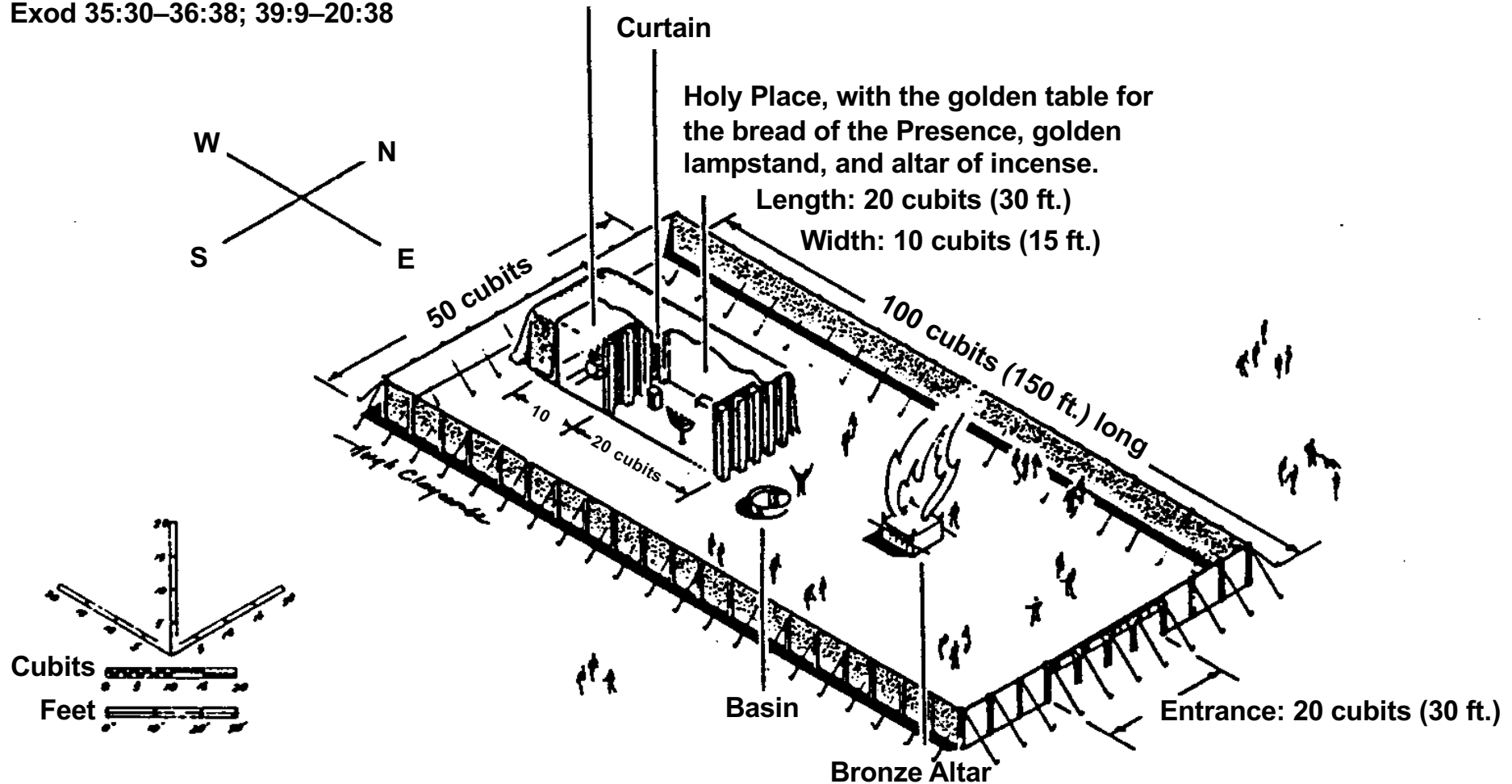


**The Laver
(Washbasin)**

The Tabernacle & Furnishings

Exod 35:30–36:38; 39:9–20:38

Most Holy Place with ark of the covenant
10 cubits square (15 ft. square)



The Tabernacle & Creation

119d

Adapted from John Sailhamer, *The Pentateuch as Narrative* (Zondervan, 1992), 298-300

	Creation	Tabernacle
<i>Text</i>	Genesis 1–2	Exodus 25–31
<i>Content</i>	Creation of the heavens and earth	Building of the tabernacle
<i>Significance</i>	Arena in which God would have fellowship with humans	Means of restoring man's lost fellowship with God
<i>Structure</i>	7 acts marked by divine speech: "And God said" (Gen. 1:3, 6, 9, 14, 20, 24, 26; cf. vv. 11, 28, 29)	7 acts marked by divine speech: "And the LORD said" (Exod. 25:1; 30:11, 17, 22, 34; 31:1, 12)
<i>Contents</i>	Pure gold (Gen. 2:12a) and precious jewels (Gen. 2:12b)	Pure gold (Exod. 25:3) and precious jewels (Exod. 25:7)

The Tabernacle & Creation

119d

Adapted from John Sailhamer, *The Pentateuch as Narrative* (Zondervan, 1992), 298-300

	Creation	Tabernacle
<i>Final Inspection & Blessing</i>	"And God saw all he had made, and behold, it was very good" (Gen. 1:31); God blessed man (Gen. 1:28)	"Moses saw all the work, and... they had done it just as the LORD had commanded" (Exod. 39:43a) & Moses blessed them (Exod. 39:43b)
<i>Closing</i>	Reminder that God rested on the sabbath (Gen. 2:1-3)	Reminder to observe the sabbath (Exod. 31:12-18)
<i>Patterns</i>	Man and woman made in God's image (Gen. 1:26-27)	Tabernacle made based on the pattern God showed Moses (Exod. 25:9)
<i>Sequel</i>	Fall of man into the sin of eating forbidden fruit (Gen. 3)	Fall of Israel into the worship of the golden calf (Exod. 32)



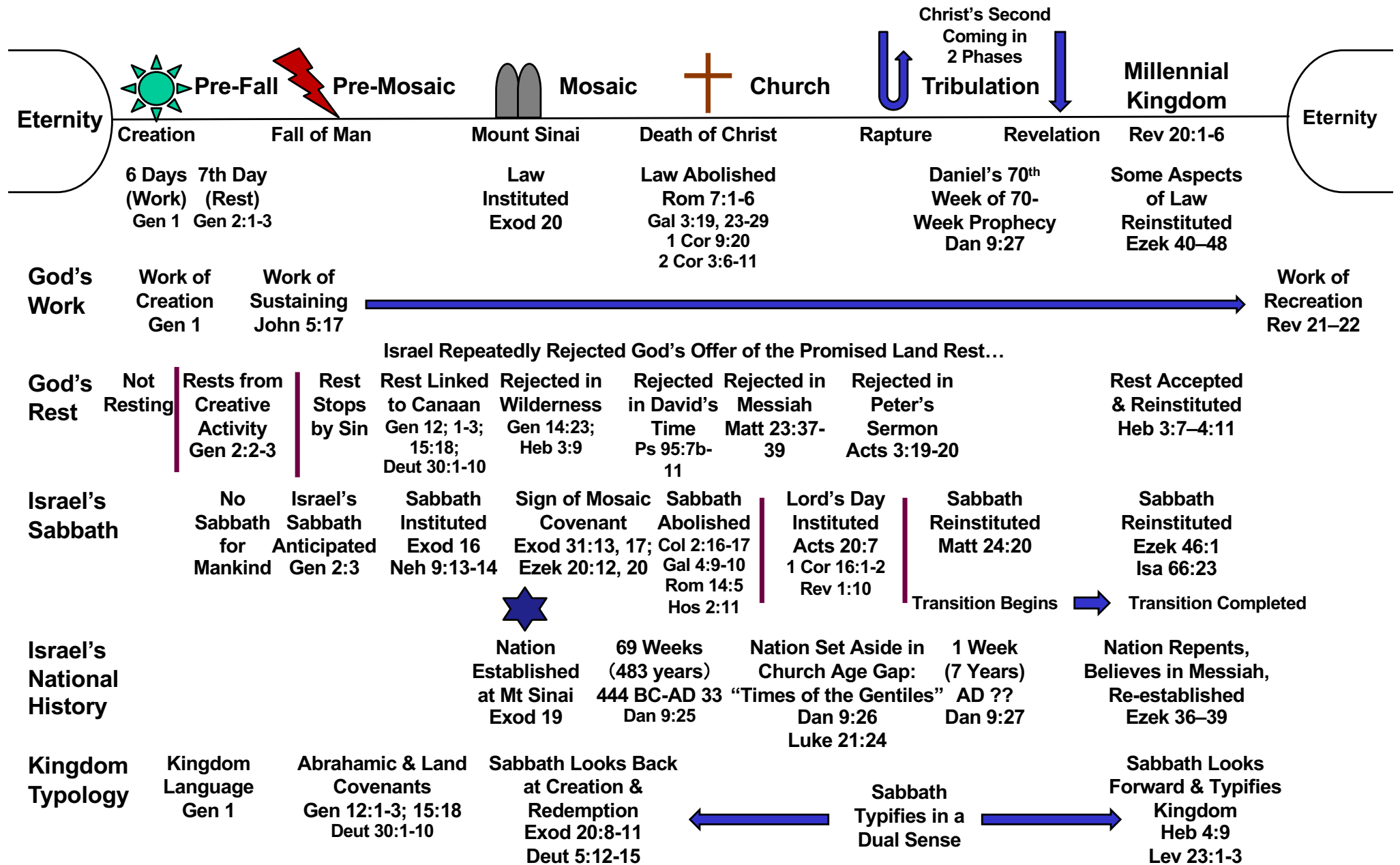
The Laver

Exodus 31

The Eschatological Significance of the Sabbath

23
529

A visual summary of the ThD dissertation by Richard James Griffith, Dallas Theological Seminary, 1990



Key Exodus Sections

Exodus

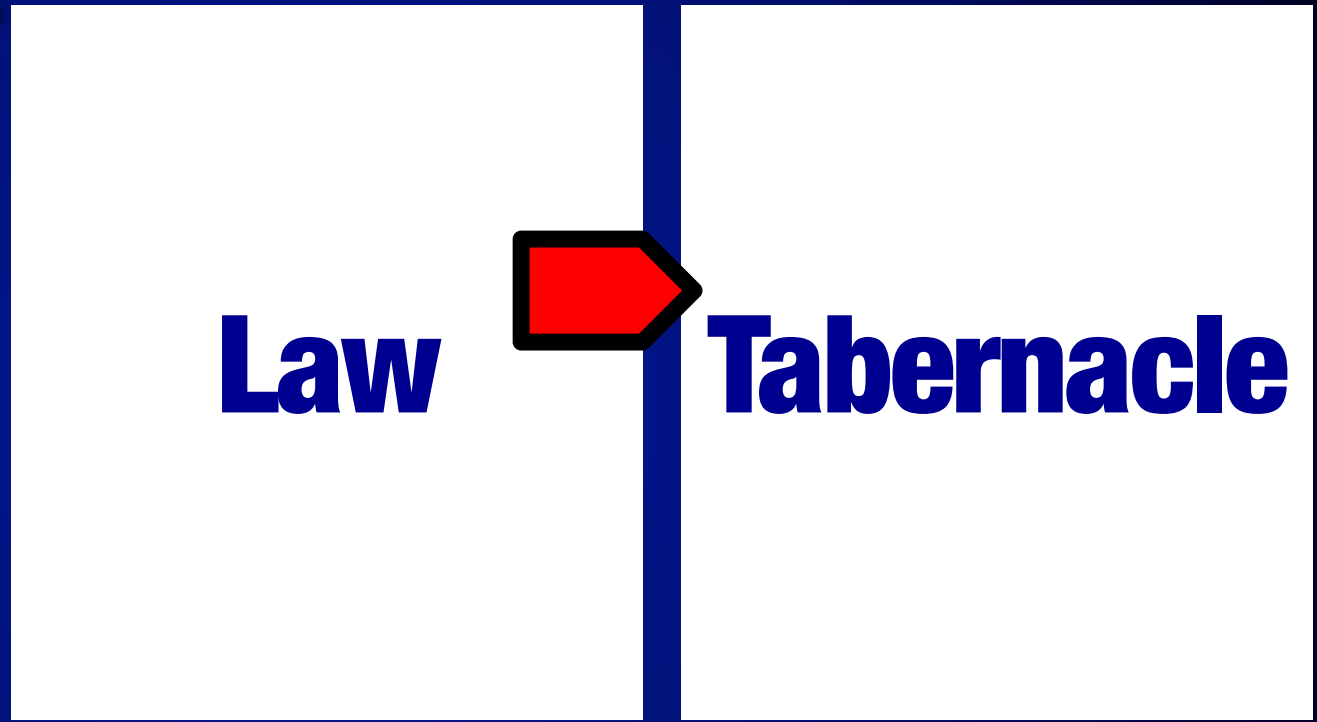
*God **saved** Israel from
slavery in Egypt
and **protected** them in
the wilderness.*

1–18

Narrative

Key Exodus Sections

*God taught
Israel the
Mosaic
Law so he
could live
with them
in the
tabernacle*



19–31

32–40

Instruction

The Point of Exodus 19–31

1. God gave the **Law** to start Israel's **covenant** relationship with a holy God.

The Point of Exodus 32–40

2. Israel built the **tabernacle**
where God **dwelt** as King.

Exodus 32



Exodus Chart

Formation into a Nation Begun

Chapters 1–18				Chapters 19–40			
Receive Freedom from Slavery				Receive Law from God			
Getting Israel Out of Egypt				Getting Egypt Out of Israel			
Narration				Legislation			
Free People				Government			
Subjection		Deliverance		Instruction			
Egypt		Wilderness		Sinai			
400 Years		2 Months		10 Months			
Toil & Confrontation (1–11)		Redemption & Protection (12–18)		Covenant Revealed (19–31)		Covenant Ratified (32–40)	
Moses as Returned Fugitive		Moses as Wilderness Leader		Moses as Intermediary		Moses as Lawgiver	
Preparation (1:1–7:13)	Plagues (7:14–11:10)	Memorials (12:1–15:21)	Provisions (15:22–18:27)	Preparation (19)	3-Part Covenant (20–31)	Broken & Renewed (32–34)	Tabernacle Built/Filled (35–40)

***The
Golden
Calf
Incident***



Exodus 32

***Tablets
Smashed***



Exodus 32:19

Exodus 33



Better than the Old Covenant

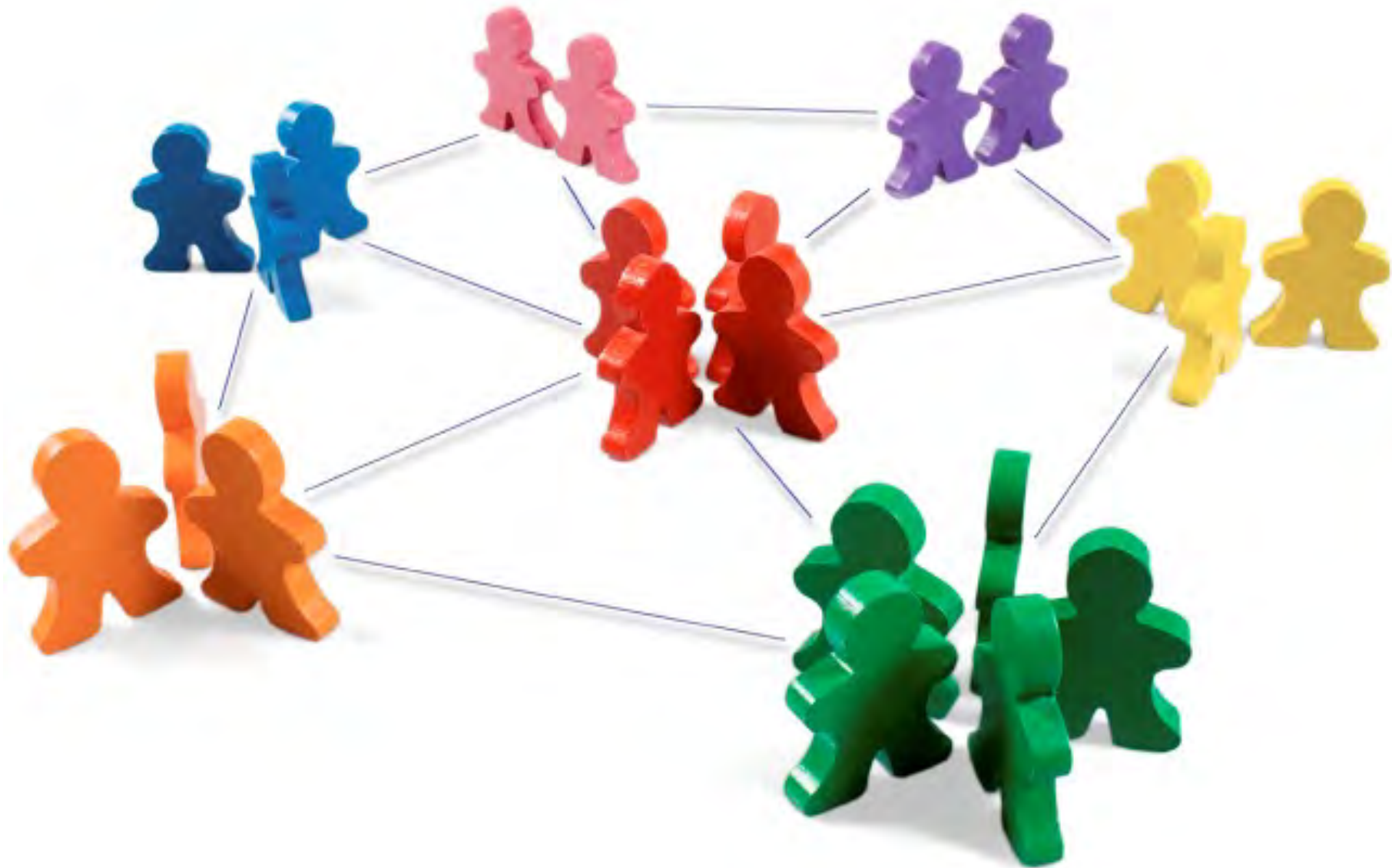
Hebrews 8

Dr. Rick Griffith, Crossroads International Church Singapore
BibleStudyDownloads.org

Relationships Differ



Relationships Differ



Relationships Change

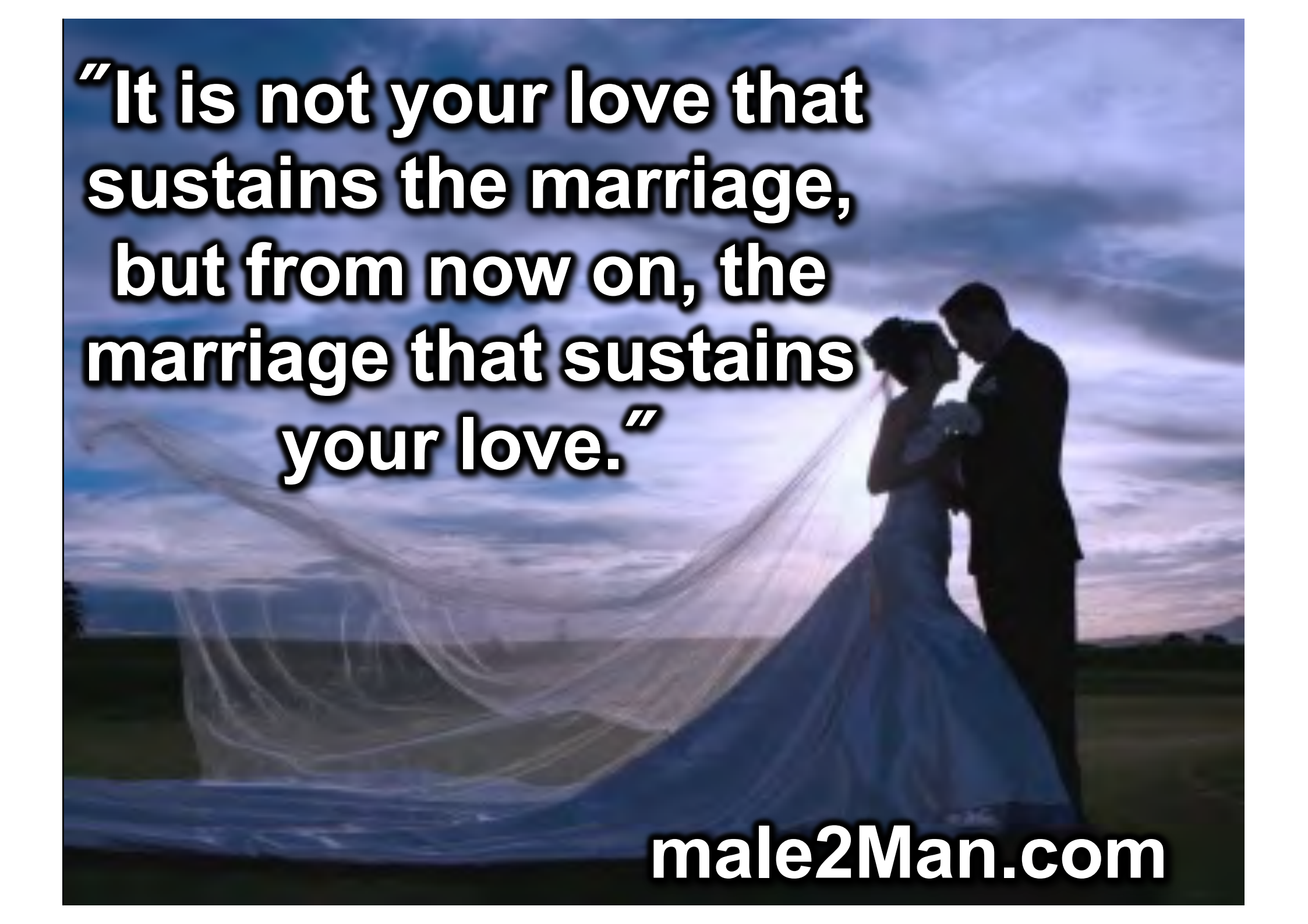




Dating



Marriage Covenant

A romantic silhouette of a bride and groom kissing at sunset. The bride is wearing a long, flowing white veil that is blowing in the wind. The groom is in a dark suit. They are standing in a field with a sunset sky in the background.

“It is not your love that sustains the marriage, but from now on, the marriage that sustains your love.”

male2Man.com



A Lifelong Covenant



OLD

Transition



NEW

Two Covenants

**Did OT saints have a
relationship with God?**





The Old Covenant

An open book is the central focus, with bright, multi-colored rays of light (purple, blue, yellow, and red) radiating from its pages. The background is a soft, ethereal landscape with a blue sky and a pinkish-purple ground. The overall image has a spiritual and divine feel.

Old vs. New Covenants



How is knowing Jesus **better**
than anything you've ever
experienced (or ever will
experience)?

Background to Hebrews



www.DOD.org



**The readers had a great
foundation in Judaism**



Old to New to Old?

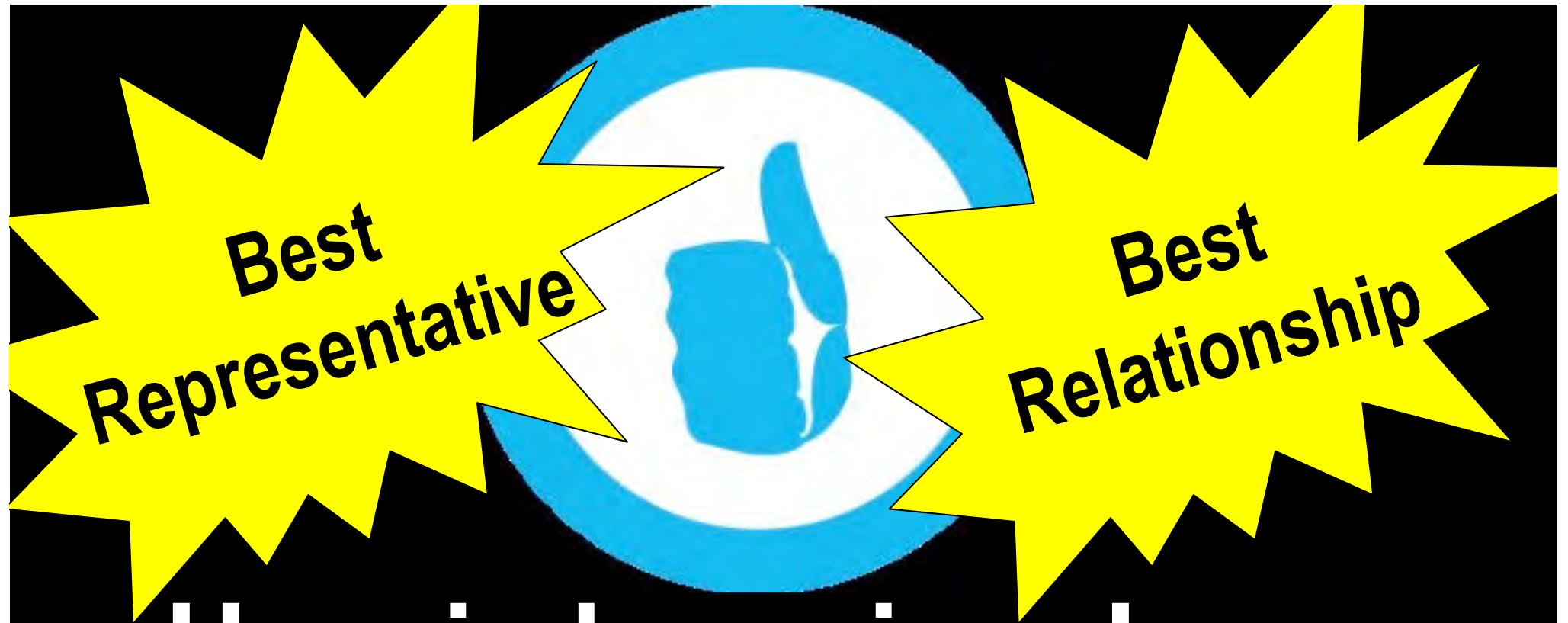


How is the new covenant
better than the old?



Press On!

A Study of Hebrews



How is knowing Jesus
better than anything you've
ever experienced
(or ever will experience)?

How is the New Covenant

Better?

(Hebrews 8)



I. Jesus is the best possible
representative before God
(Heb. 8:1-5).

Jesus as High Priest is better than the old priesthood (Heb. 8:1-5)



**“Here is the main point: We have a High Priest who sat down in the place of honor beside the throne of the majestic God in heaven”
(8:1 NLT).**

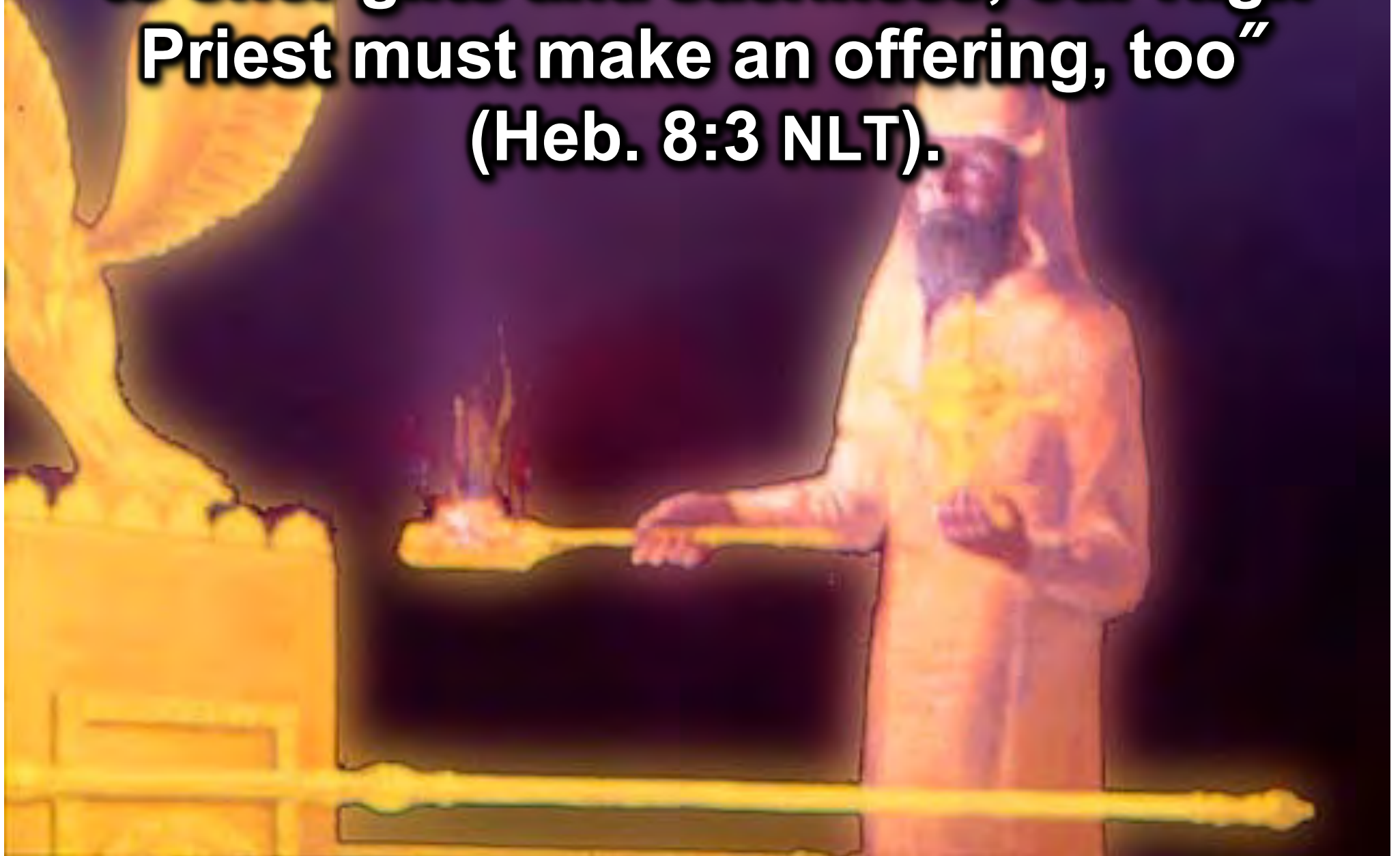




God honored him with ministry in heaven itself (Heb. 8:2 NLT).

“There he ministers in the heavenly Tabernacle, the true place of worship that was built by the Lord and not by human hands.”

**“And since every high priest is required to offer gifts and sacrifices, our High Priest must make an offering, too”
(Heb. 8:3 NLT).**



“If he were here on earth, he would not even be a priest, since there already are priests who offer the gifts required by the law” (Heb. 8:4 NLT).



“They serve in a system of worship that is only a copy, a shadow of the real one in heaven.’ For when Moses was getting ready to build the...” (Heb. 8:5a NLT).



**“...Tabernacle, God gave him this warning: 'Be sure that you make everything according to the pattern I have shown you here on the mountain'”
(Heb. 8:5b NLT).**



“But now Jesus, our High Priest, has been given a ministry that is far superior to the old priesthood, for he is the one who mediates for us a far better covenant with God, based on better promises” (Heb. 8:6 NLT).



“Old” Replaced by “New”

Wayne Grudem, *Systematic Theology*, 521

“What then is the 'old covenant' in contrast with the 'new covenant' in Christ? It is not the whole of the Old Testament, because the covenants with Abraham and David are never called 'old' in the New Testament. Rather, only the covenant under Moses, the covenant made at Mount Sinai (Ex. 19-24) is called the 'old covenant' (2 Cor. 3:14; cf. Heb. 8:6, 13), to be replaced by the “new covenant” in Christ (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8, 13; 9:15; 12:24).”



**Best
Representative**

**Best
Relationship**

**How is knowing Jesus
better than anything you've
ever experienced
(or ever will experience)?**

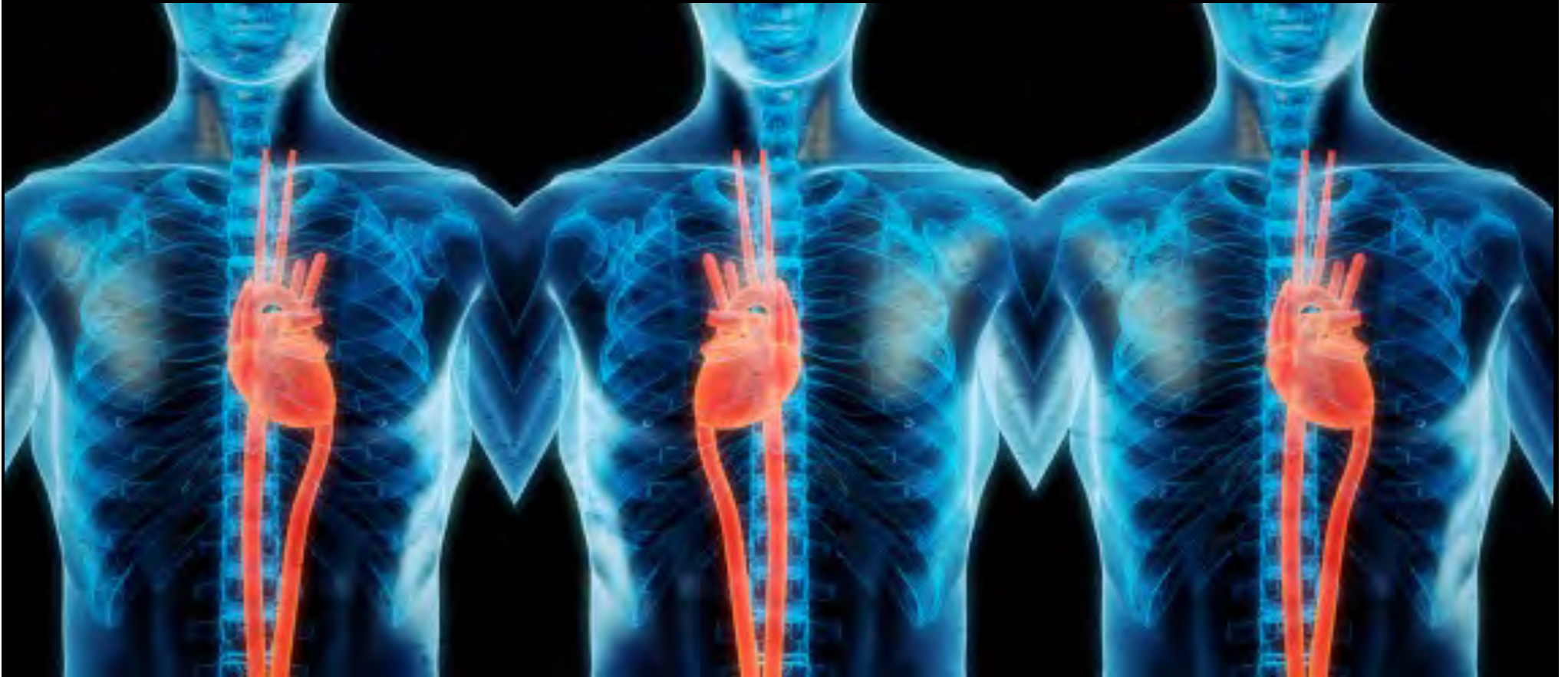


I. Jesus is the best possible
representative before God
(Heb. 8:1-5).



**II. Jesus gives the best possible
relationship (Heb. 8:7-13)**

**Jesus replaced a faulty
covenant with a flawless one
(Heb. 8:7).**



"If the first covenant had been faultless,
there would have been no need for a
second covenant to replace it.

**⁸But when God found fault with the
people,** he said:

**'The day is coming, says the LORD,
when I will make a new covenant with
the people of Israel and Judah'
(Heb. 8:7-8).**

**If the new covenant were made with
"Israel and Judah," then how would
it apply to the church (Heb. 8:8b)?**

**"Israel and
Judah"
(Jer. 31:31)**

**"[We are]
ministers of
his new
covenant"
(2 Cor. 3:6)**





“This cup is the new covenant in my blood” (Luke 22:20)

- **Refers back to Jeremiah 31:31-34**
- **The new covenant replaces the old**
- **The church participates in the covenant promised to Israel**
- **Never does Scripture say that the church replaces Israel since God has not rejected the nation (Rom. 11:1; cf. Jer. 31:35-37)**

View	Explanation	School & Scholars	Problems
Restated Mosaic	No New Covenant	<u>Critical:</u> –Couturier –Duhm –Schmidt –Potter	1. OC/NC distinctions in text ignored 2. OC = conditional, NC = unconditional 3. OC = temporal, NC = eternal 4. OC = external, NC = internal 5. OC = no enablement, NC = enablement 6. NC = peace, prosperity, sanctuary, Spirit (parallel passages)
Views on New Covenant Fulfillment			
Church Alone	No Israel Participation	<u>Amillennial/ Postmillennial:</u> –Allis –Cox –Smick –Boettner	1. Ignores OT data by equating Israel & the Church 2. NC introduced ≠ fulfilled to Israel 3. Present need to know YHWH (we still need to obey the Great Commission) 4. AD 70 Jerusalem vs. Jer. 31:40

View	Explanation	School & Scholars	Problems	OTS2 490
Israel Alone	No Church Participation	<u>Misc/Classical Dispensational:</u> –Darby – Thompson –von Rad	1. Ignores NT data –Christ's Last Supper words –Paul's statements –Hebrews application to Church 2. Ignores present work of Spirit	
Views on New Covenant Fulfillment				
Two New Covenants	NC for Israel + NC for Church	<u>Early 1900s Dispensational:</u> –Chafer –Walvoord (old) –Ryrie (old)	1. Same terminology for OT & NT NCs 2. Israel/Church distinction too sharp 3. Basis of forgiveness the same 4. If 2 NCs then no OC for Church 5. Church doesn't possess Israel's promises	

View	Explanation	School & Scholars	Problems	OTS2 490
Church Participates	Primarily for Israel Secondarily for the Church	<u>Misc/Present</u> <u>Dispensational:</u> –Keil –Lemke –Bright –Scofield –Walvoord (DTS) –Ryrie (DTS) –Archer (TEDS) –Kaiser (TEDS)	<u>Support:</u> 1. Primary fulfillment is future—Rom 11 2. Deals with both OT & NT data 3. Forgiveness & the Spirit are blessings experienced now 4. NC has new law 5. Rebuttals to above views	

= My View on New Covenant Fulfillment



Sign of the Covenant with Noah

Signs of the Covenants

166e

<i>Covenant</i>	<i>Definition</i>	<i>Promise</i>	<i>Fulfillment</i>	<i>Sign</i>
Noahic	Unconditional promise not to flood earth again	Gen. 9:12-17	No more sea (Rev. 21:1)	Rainbow (Gen. 9:12-17)
Abrahamic	Promise to provide Israel a land, rule, and spiritual blessing	Gen. 12:1-3; 15:13-18	Continues at present (Gal. 3:17) but Israel still has a future (Rom. 11:25-27)	Circumcision (Gen. 17:11)
Mosaic	Conditional stipulations for blessing on Israel	Exod. 19-31; Deut. 28	Death of Christ (Rom. 7:4-6)	Sabbath (Exod. 31:13)
Land	Promise of <u>physical</u> land from the Wadi of Egypt to the River Euphrates	Deut. 30:1-10	Land blessed (Amos 9:13-15)	No sign (that I know of)
Davidic	Promise of eternal, <u>political</u> rule of a descendant of David	2 Sam. 7:12-17	Rule renewed (Amos 9:11-12)	Christ seated at the Father's right hand (Acts 2:34-36)
New	Promise of <u>spiritual</u> indwelling of the Spirit ("law written on hearts"), forgiveness, and total evangelization of Israel	Jer. 31:31-34	Paul & the Apostles (2 Cor. 3-4) All Israel saved (Rom. 11:26-27)	Cup of the Lord's Supper (Luke 22:20; 1 Cor. 11:25)

A silhouette of a person walking away through a stone archway towards a bright light, symbolizing a journey or fulfillment. The person is carrying a bag and is seen from behind, walking on a cobblestone path. The scene is dimly lit, with the light source being the opening of the archway.

**God says it has to be fulfilled
with Israel, so He will do it!**



Marriage of the Bride



The Mosaic stone tablets will be replaced with a covenant of minds and hearts (Heb. 8:9-10a)

**“This covenant will not be like the one I made with their ancestors when I took them by the hand and led them out of the land of Egypt. They did not remain faithful to my covenant, so I turned my back on them, says the LORD”
(Heb. 8:9 NLT).**



“But this is the new covenant I will make with the people of Israel on that day, says the LORD” (Heb. 8:10a NLT).





**How can we contrast the
Old and New Covenants?**

The Old Covenant for Israel

I AM THE LORD THY GOD
THOU SHALT HAVE NO
OTHER GODS BEFORE ME
THOU SHALT NOT MAKE UNTO
THEE ANY GRAVEN IMAGE
THOU SHALT NOT TAKE THE
NAME OF THE LORD THY
GOD IN VAIN
REMEMBER THE SABBATH
DAY, TO KEEP IT HOLY

HONOUR THY FATHER AND
THY MOTHER
THOU SHALT NOT KILL
THOU SHALT NOT COMMIT
ADULTERY
THOU SHALT NOT STEAL
THOU SHALT NOT BEAR
FALSE WITNESS
THOU SHALT NOT COVET



**The New
Covenant is for
the Church now
(Jew and Gentile),
but many more
Jews will believe
in Christ during
the Tribulation**

Contrasting the Covenants (2 Cor. 3-4)**Old Covenant****New Covenant****NTS 166c**

initiated by Moses (3:8)

initiated by Christ (3:4)

of the letter (3:6a)

of the Spirit (3:6a, 18b)

kills (3:6b, 7a)

gives life (3:6b)

engraved on stone (3:3b, 7a)

engraved on hearts (3:3b; Jer. 31:33)

glorious (3:7a)

more glorious (3:8, 10)

glory faded (3:7b, 11a, 13b)

glory ever-increases (3:11b, 18)

condemns men (3:9a)

brings righteousness (3:9b)

deception (3:13)

boldness (3:12)

veiled face of Moses (3:13b)

unveiled faces (3:13a, 18a)

veiled minds (3:14a)

unveiled minds (3:14b; 4:3-6)

veiled hearts (3:15)

unveiled hearts (3:16)

dullness (3:14a)

freedom (3:17)

Moses reflected God's glory

all believers reflect Son's glory (3:17)

non-transforming (3:7)

transforming (3:18)

lack of zeal (3:13)

confidence, steadfastness (3:4-5; 4:1)

deception (3:13)

sincerity (4:2)

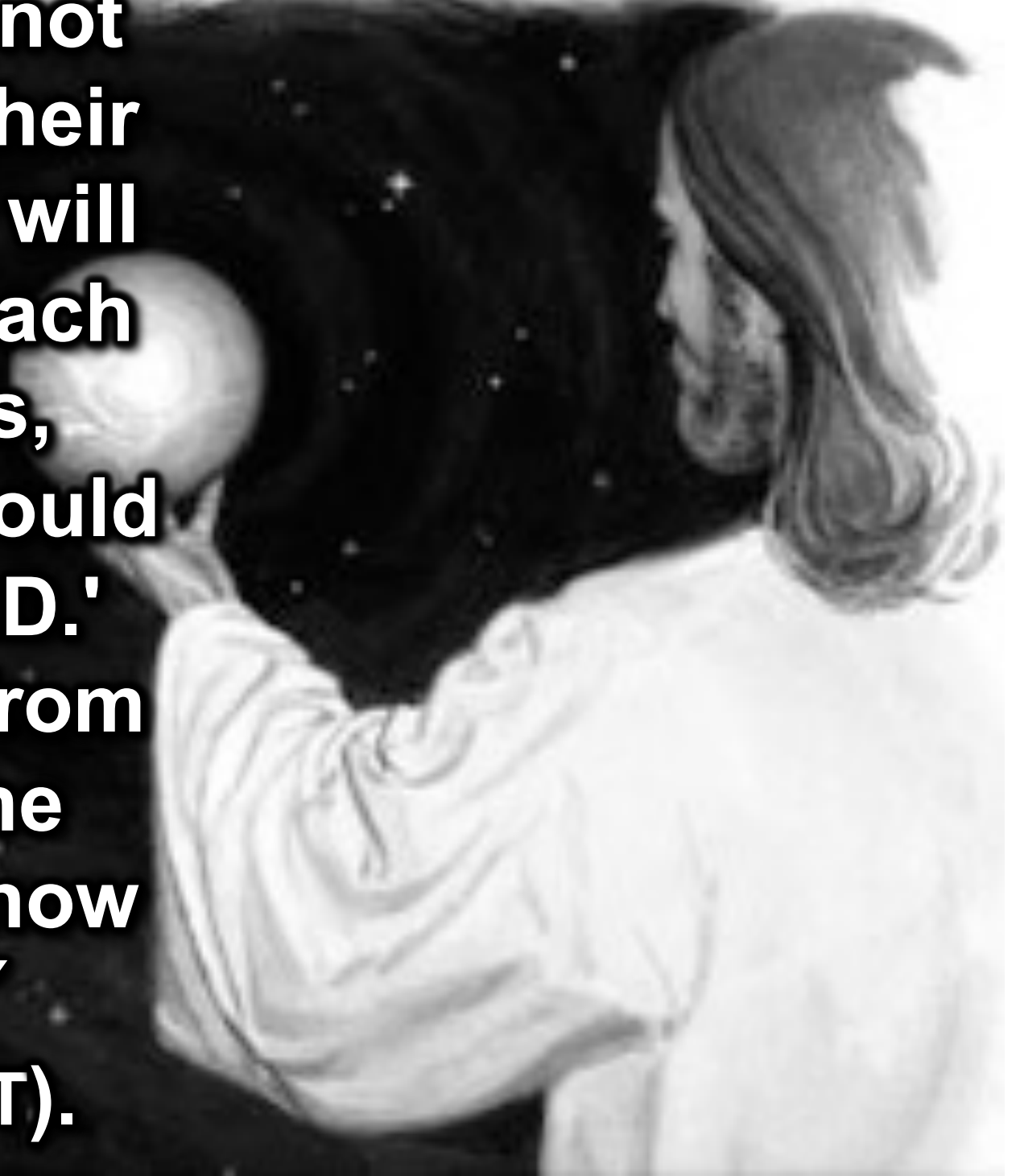
**“I will put
my laws in
their minds,
and I will
write them
on their
hearts”
(8:10b NLT).**

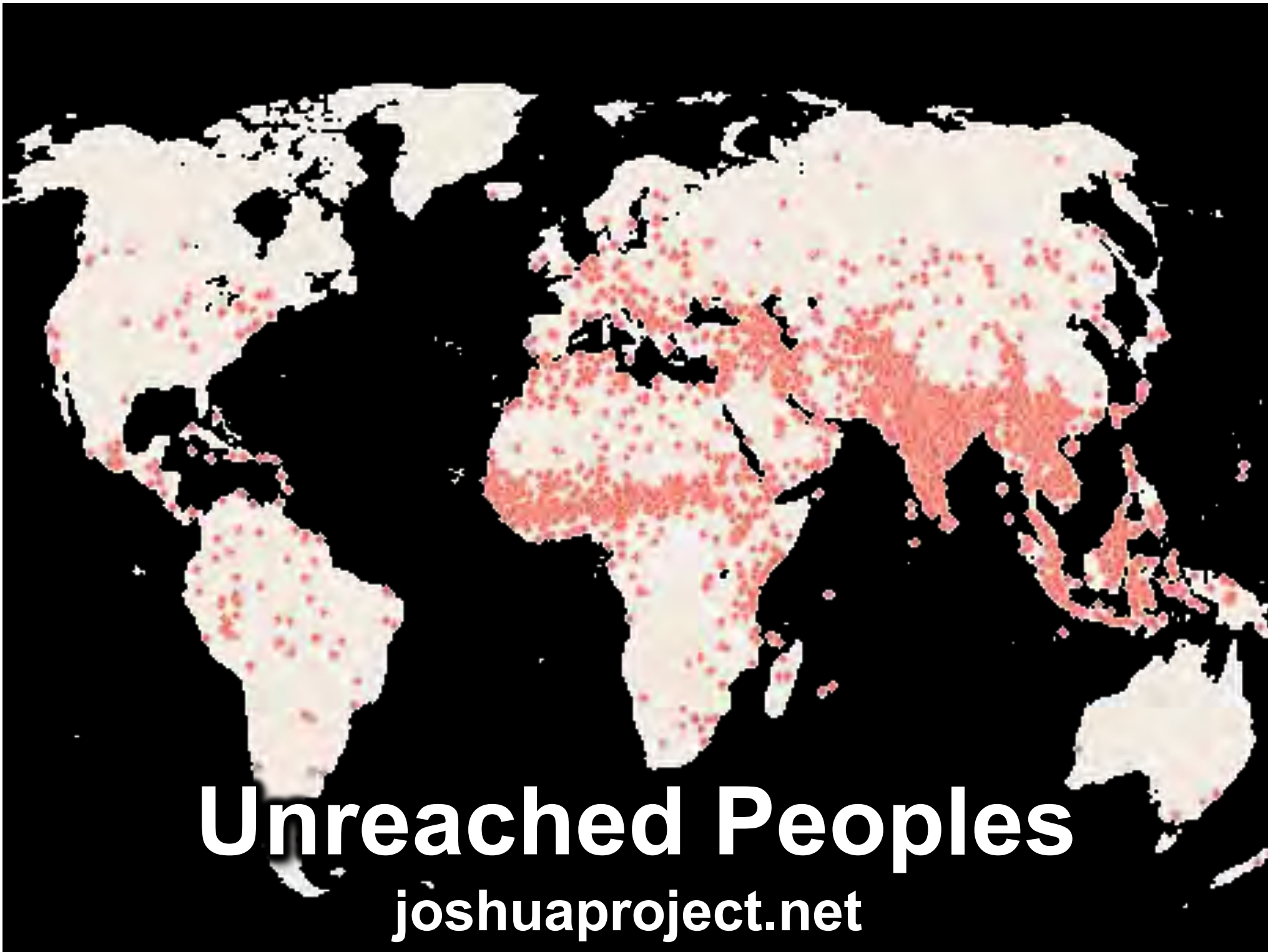


**“I will be their God,
and they will be my people”
(Heb. 8:10c NLT).**



**“And they will not need to teach their neighbors, nor will they need to teach their relatives, saying, ‘You should know the LORD.’ For everyone, from the least to the greatest, will know me already”
(Heb. 8:11 NLT).**

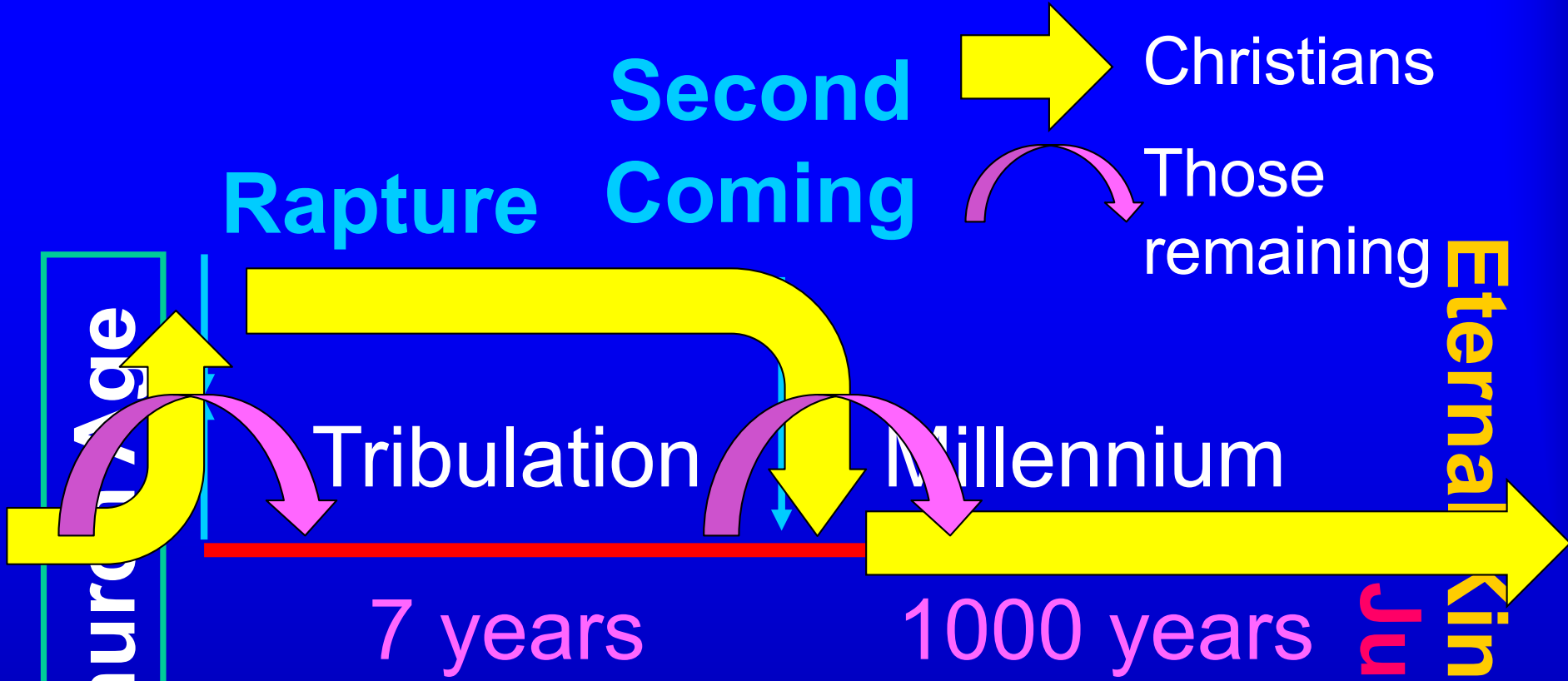




Unreached Peoples

joshuaproject.net

A "Pre-Trib" Rapture explains how the Millennium will have both babies & death



At the Rapture, believers will go to heaven and unbelievers remain on earth—the Tribulation will start 0% Christian.

After the Tribulation, believers on earth will enter the Millennium in their mortal bodies—the Millennium will start 100% Christian.

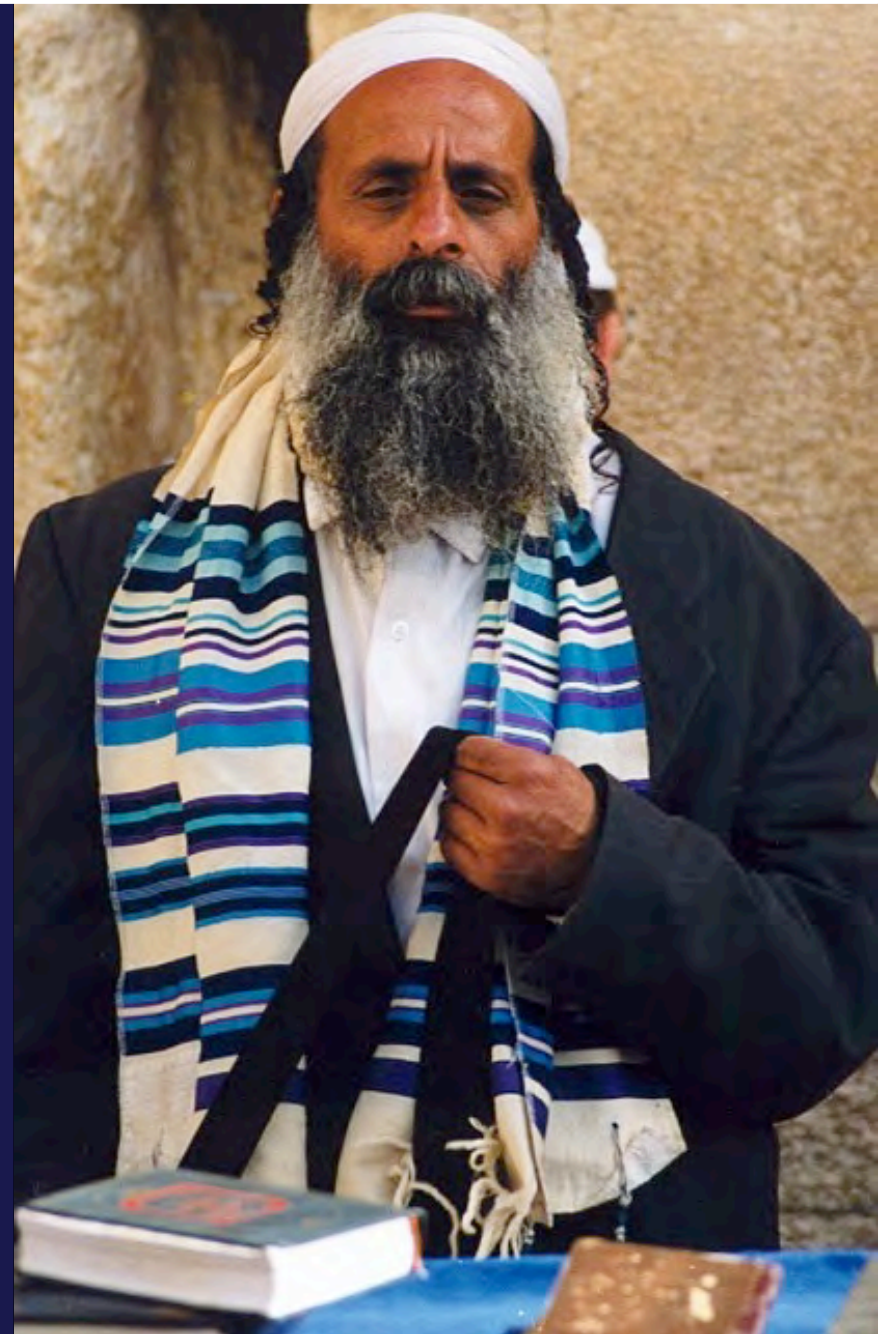
"All Israel will be saved" (Rom. 11:25-27) ^{155w}

²⁵I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in.

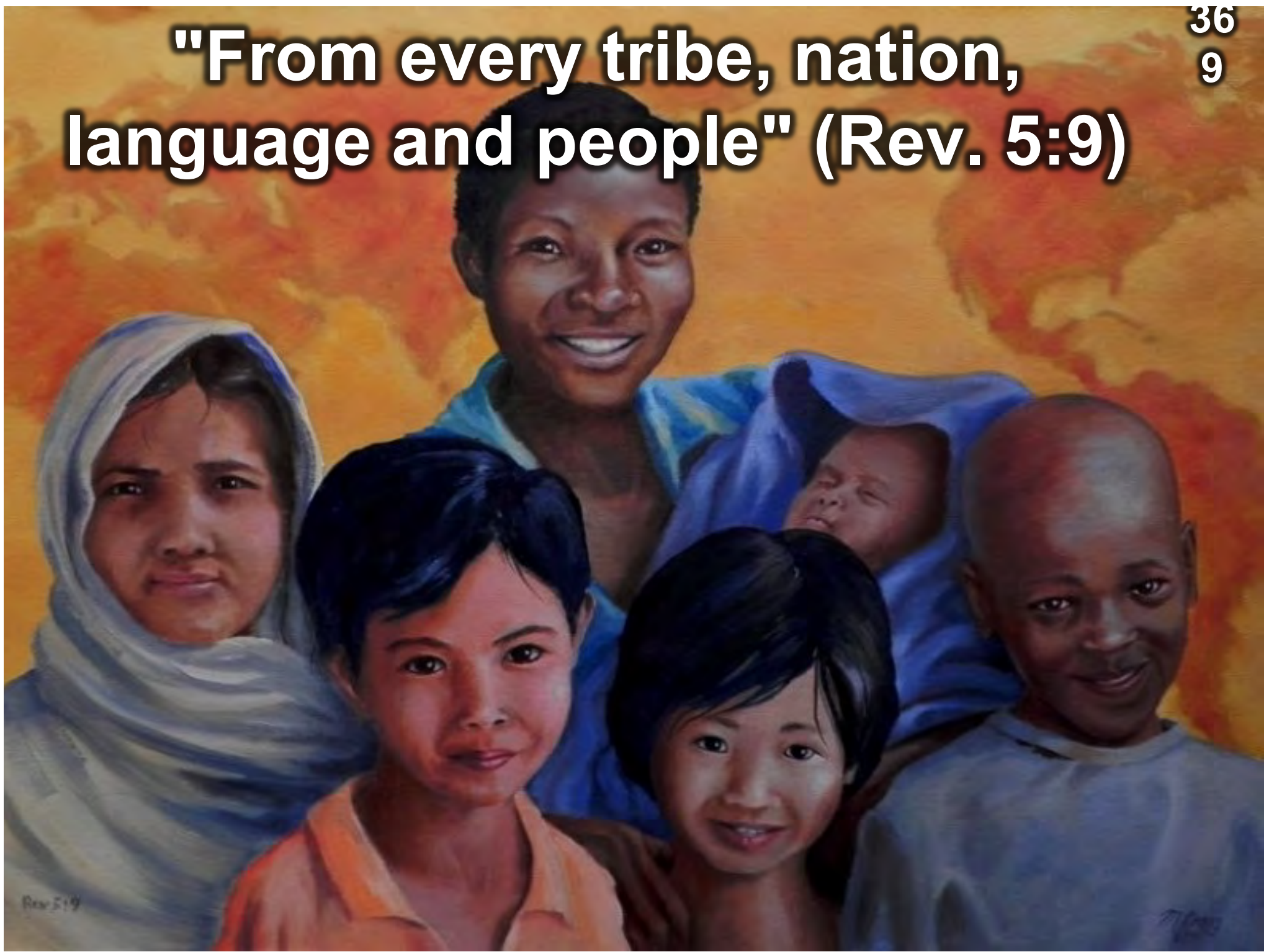
²⁶And so **all Israel will be saved**, as it is written:

"The deliverer will come from Zion; he will turn godlessness away from Jacob.

²⁷And this is my covenant with them when I take away their sins."



**"From every tribe, nation,
language and people" (Rev. 5:9)**



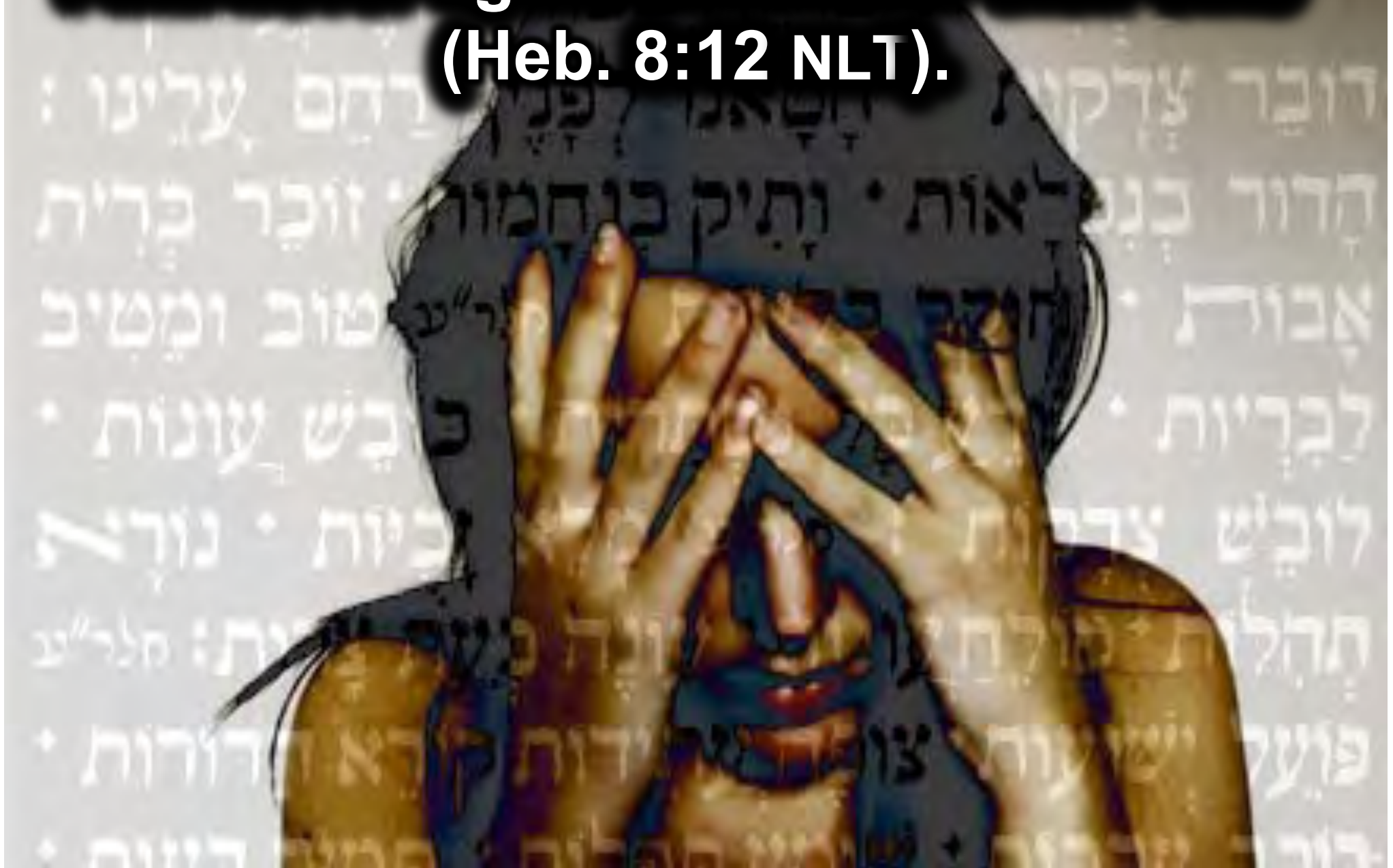
Rev. 5:9

7/2003

Worldwide Belief in God



**“And I will forgive their wickedness, and
I will never again remember their sins”
(Heb. 8:12 NLT).**



**Yom Kippur (the Day of Atonement)
looks each year to the forgiveness in the
New Covenant**



· YOM · KIPPUR



Wishing you a happy Yom Kippur



New Covenant Blessings (Heb. 8)

Motivation to obey God (8:10a)

Relationship with God (8:10b)

Knowledge of God (8:11)

Forgiveness of sin (8:12)



The obsolete old covenant would soon disappear (Heb. 8:13).





“When God speaks of a 'new' covenant, it means he has made the first one obsolete. It is now out of date and will soon disappear” (Heb. 8:13 NLT).

Hebrews 8:13

*"By calling this covenant 'new,' he has made the first one **obsolete**; and what is obsolete and aging will soon **disappear**."*

Obsolete

AD 33

Hebrews Written

AD 67-68


Disappeared

AD 70





Don't emphasize rituals over your relationship with God!



Jewish women pray along thousands of Jews for forgiveness (*Selichot*), at the Western Wall, the holiest site in Judaism, in Jerusalem's Old City, Israel

The Ark of the Covenant



How is the New Covenant

Better?

(Hebrews 8)

Our better **priest gives us a better **relationship** with God.**



Main Idea of Hebrews 8



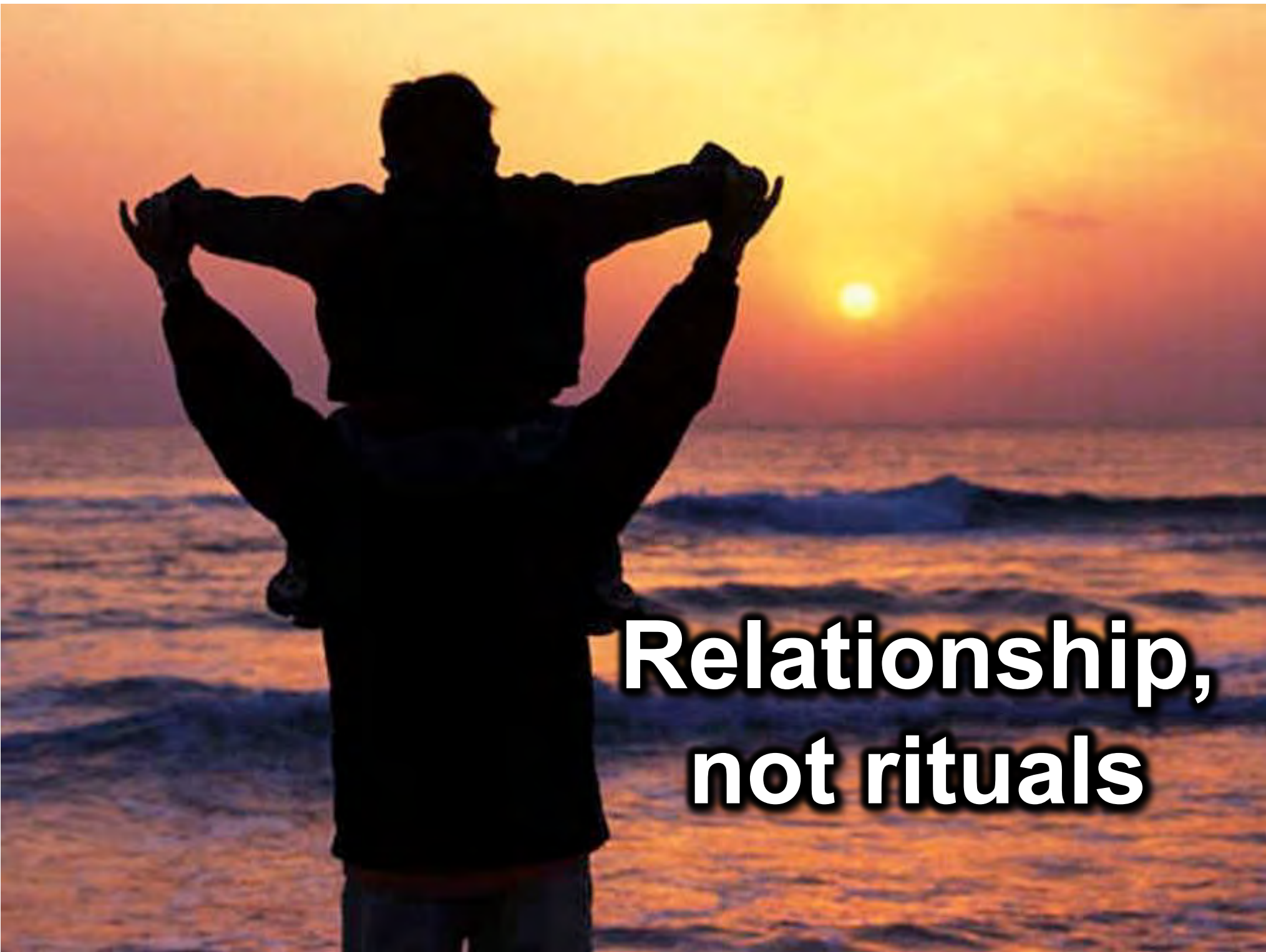
I. Jesus is the best possible
representative before God
(Heb. 8:1-5).



**II. Jesus gives the best possible
relationship (Heb. 8:7-13)**

JESUS > RELIGION

**Do you relate to Jesus as your
compassionate, High Priest?**



**Relationship,
not rituals**

Growing in Christ



New Covenant Growth



Which covenant is reflected in your life?

Yom Kippur (the Day of Atonement) looks each year to the forgiveness in the New Covenant



Hebrews uses the word "**better**" 13 times... 266f

8:4 Christ is "**better** than the angels"

6:9 We are confident of "**better** things in your case"

7:7 Melchizedek "**better**" ("greater") than Abraham

7:19 "We have confidence in a **better** hope"

7:22 Jesus is the "guarantee of a **better** covenant"

8:6 Christ is the "mediator of a **better** covenant"

8:6 New covenant "established on **better** promises"

9:23 Priestly garments need "**better** sacrifices"

10:34 Heaven a "**better** and lasting possession"

18:16 Heaven a "**better** country"

18:35 They obtain a "**better** resurrection" experience

18:40 God "provided something **better** for us"

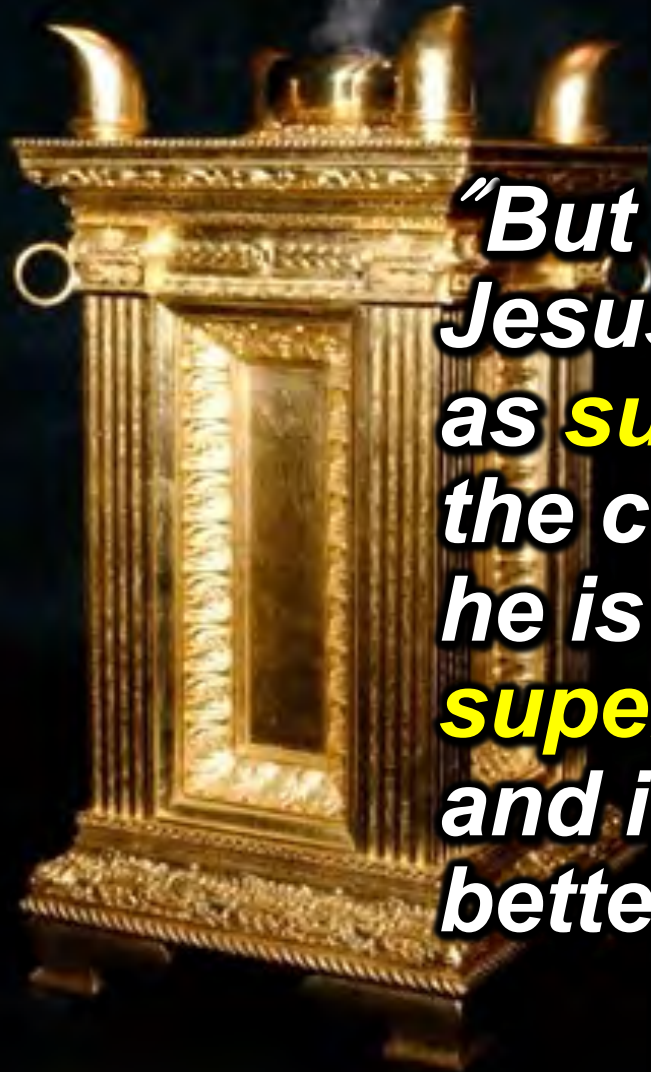
12:24 Christ's blood is "**better** than the blood of Abel"

Note:

18:4 "Abel offered to God a **better** sacrifice" uses a different Greek word often translated "better"

Hebrews 8:6

*"But the ministry
Jesus has received is
as **superior** to theirs as
the covenant of which
he is mediator is
superior to the old one,
and it is founded on
better promises."*



The Lord's Supper



The Cup of the New Covenant





The Holy of Holies

"So Christ has now become the High Priest over all the good things that have come. He has entered that greater, more perfect Tabernacle in heaven, which was not made by human hands and is not part of this created world. ¹²With his own blood—not the blood of goats and calves—he entered the Most Holy Place once for all time and secured our redemption forever" (Heb. 9:11-12 NLT)

Exodus 34



Exodus Chart

Formation into a Nation Begun

Chapters 1–18				Chapters 19–40			
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Preparation (1:1–7:13)	Plagues (7:14–11:10)	Memorials (12:1–15:21)	Provisions (15:22–18:27)	Preparation (19)	3-Part Covenant (20–31)	Broken & Renewed (32–34)	Tabernacle Built/Filled (35–40)

Why was the Law so vital?



**The Law gave Israel
a governmental
charter**

Contrasting the Covenants

116

	Abrahamic Covenant	Mosaic Covenant
<i>Recipient (Date & Place)</i>	Abraham as mediator for all nations 2060 BC, Ur of the Chaldees	Moses as mediator for Israel 1445 BC, Mount Sinai
<i>Scripture</i>	Genesis 12:1-3 (but formalized into a covenant in Genesis 15)	Exodus 20–31 is the heart of the covenant
<i>Between God &</i>	A person (for a future nation)	A nation
<i>Scope</i>	Universal ("all peoples will be blessed through you")	Only Israel received the Law (Deut. 4:8; Ps. 147:20)
<i>Character & Significance</i>	Grace (promises) –primary (what God will do)	Works (laws) –secondary (how God will do it)

Contrasting the Covenants

116

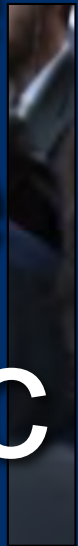
	Abrahamic Covenant	Mosaic Covenant
Promises	Land, seed, and blessing (without indication of time of fulfillment)	Blessing for obedience and cursing for disobedience (Lev. 26; Deut. 28)
Conditions	Unconditional: "I will..."	Conditional: "If you will... then I will..."
Participation	Abraham asleep (Gen. 15:17)	Israel agreed to obey (Exod. 19:8)
Analogy	Father to son (royal grant)	Suzerain (superior king) to vassal (servant nation)
Purpose	Clarified Israel's blessings generally to motivate righteousness by faith in God's provision of a great future (Gen. 12:1; 15:1, 6)	Clarified how Israel could be blessed in the Abrahamic Covenant as soon and full as possible; didn't restate or expand the Abrahamic Covenant but revealed sin (Rom. 5:20; Gal. 3:19, 24)

Contrasting the Covenants

116

	Abrahamic Covenant	Mosaic Covenant
Form	Oral (no written stipulations)	Written on tablets of stone & Pentateuch
Emphasis	Blessing over discipline/judgment (five "blessings" in Gen. 12:1-3)	Judgment/discipline over blessing (contrast Deut. 28:1-14 with 28:15-68)
Christology	Ultimate seed (Gen. 12:3)	Typified in tabernacle (Heb. 8-10)
Sign	Circumcision (Gen. 17:11)	Sabbath (Exod. 31:13, 17)
End	Never ended (Gal. 3:15-18) as an eternal covenant (Gen. 17:8)	Ended at Christ's death (Rom. 7:6; 10:4; 2 Cor. 3:7-11; Gal. 5:1; Heb. 7:11-12)

Is There a Future for Ethnic Jews?



Israel & the Church: Discontinuity

117

	Israel	Church
<i>Identity</i>	Physical seed of Abraham (Gal. 6:12-16)	Spiritual seed of Abraham (Gal. 3:7, 29)
<i>Land Covenant</i>	Still outstanding (Deut. 30:1-10) but partly fulfilled since 1948 (Ezek. 37:1-7)	No land promise (Palestinian Covenant) can be claimed by present believers
<i>Law</i>	Required to obey the law (Exod. 19-20)	Freedom from the law (Rom. 7; Gal. 3)
<i>Duration</i>	Abraham (Gen. 12:1-3) to eternity (Jer. 31:35-37)	Pentecost (Acts 2) to Rapture (1 Thess. 4:13-18) or even later (?)
<i>Wrath</i>	Experienced in Tribulation (Jer. 30:7)	Free from wrath (1 Thess. 5:9; Rev. 3:10)

Israel & the Church: Discontinuity

117

	Israel	Church
Faith	Shown in offering sacrifices	Shown in trusting Christ's sacrifice
Priesthood	Has one: a special class by heredity	Is one: all are priests (1 Pet. 2:5)
Activity	Set aside between 69th & 70th "Weeks" (Dan. 9:24-27)-a part of the "times of the Gentiles" (Luke 21:24)	Between 69th & 70th "Weeks" the church is a mystery unforeseen in the OT (Eph. 3:1-9; Col. 1:26)
Qualification	Ethnic-descendants of Abraham or Gentile proselytes who became Jews via circumcision as blessing is via Israel (1 Kings 8:41-43; Isa. 2:2-3; 19:19-25; 49:6; 51:4; 56:6-8; Zech. 14:16-19)	Nonethnic-"Neither Jew nor Gentile" (Gal. 3:28) means a combination of Jews and Gentiles without need to become Jewish proselytes (Acts 15; Eph. 3:3, 6)

	Israel	Church
Abrahamic Covenant	Origin in Abraham as the father of the nation (Gen. 12:1-3)	Believers today are grafted into this same covenant (Rom. 11:17-21; cf. Gal. 3:29)
Davidic Covenant	Promise of a literal temple (2 Sam. 7:13) fulfilled by Solomon (1 Kings)	Functions now as a spiritual temple (Eph. 2:19-22; 1 Pet. 2:4-10)
New Covenant	Forgiveness of sins, indwelling Spirit, new heart, reunification of Israel and Judah, & knowledge of God everywhere (Jer. 31:31-34)	The first 3 aspects (forgiveness of sins, indwelling Spirit, new heart) true today in a progressive covenant fulfillment (Luke 22:20)
Law	Required to obey the Mosaic law (Exod. 19-20)	Required to obey the "law of Christ" (Gal 6:2) or "law that gives freedom" (Jas 1:25; 2:12)

	Israel	Church
Salvation by	God's grace through faith (Gen. 15:6)	God's grace through faith (Rom. 4:3)
Basis of Salvation	Sacrificial lamb	Sacrificial Lamb
Spirit	Filling on leaders	Indwelling of all believers (Rom. 8:9)
Prophets	Provided revelation of God's word	Foundation of the church (Eph. 2:20)

	Israel	Church
Election	Based on grace (Mal. 1:2)	Based on grace (Eph. 1:4-6, 11)
Disobedience	Led to God's discipline	Leads to God's discipline (1 Cor. 11:30)
Leadership	Elders (Exod. 3:16, 18; 4:29, 31; 12:21; Num. 11:16-17; Josh. 24:31; 1 Sam. 15:30; 2 Sam. 17:4, 15; 1 Kings 21:8, 11 and many other texts)	Elders (Acts 11:30; 14:23-24; 15:1-6; 16:4; 20:17-38; 21:17-26; 1 Thess. 5:12-13; Phil. 1:1; 1 Tim. 3:1-7; 4:14; 5:17-25; Tit. 1:5-9; Jas. 5:14; 1 Pet. 5:1-5; Heb. 13:17)
Witness	"light for the Gentiles" (Is. 49:3-6) "kingdom of priests" (Exod. 19:6) "holy nation" (Exod. 19:6)	"light of the world" (Matt. 5:14-16) "royal priesthood" (1 Pet 2:5, 9) "holy nation" (1 Pet. 5:9)

Exodus 35



Exodus 35–38

The Tabernacle is Built

"Then Moses called together the whole community of Israel and told them, 'These are the instructions the Lord has commanded you to follow. ²You have six days each week for your ordinary work, but the seventh day must be a Sabbath day of complete rest, a holy day dedicated to the LORD. Anyone who works on that day must be put to death. ³You must not even light a fire in any of your homes on the Sabbath.'"



Death for Sabbath Violation (Exodus 35:1-3 NLT)



An Overwhelming Offering (Exodus 35:4–36:7)

Exodus 36



**An Overwhelming
Offering
(Exodus 35:4–36:7)**

"So Moses gave the command, and this message was sent throughout the camp: 'Men and women, don't prepare any more gifts for the sanctuary. We have enough!' So the people stopped bringing their sacred offerings. ⁷Their contributions were more than enough to complete the whole project" (Exodus 36:6–7 NLT).

The Tabernacle Tent

The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The table for the bread of the Presence (Ex. 25:23–30)

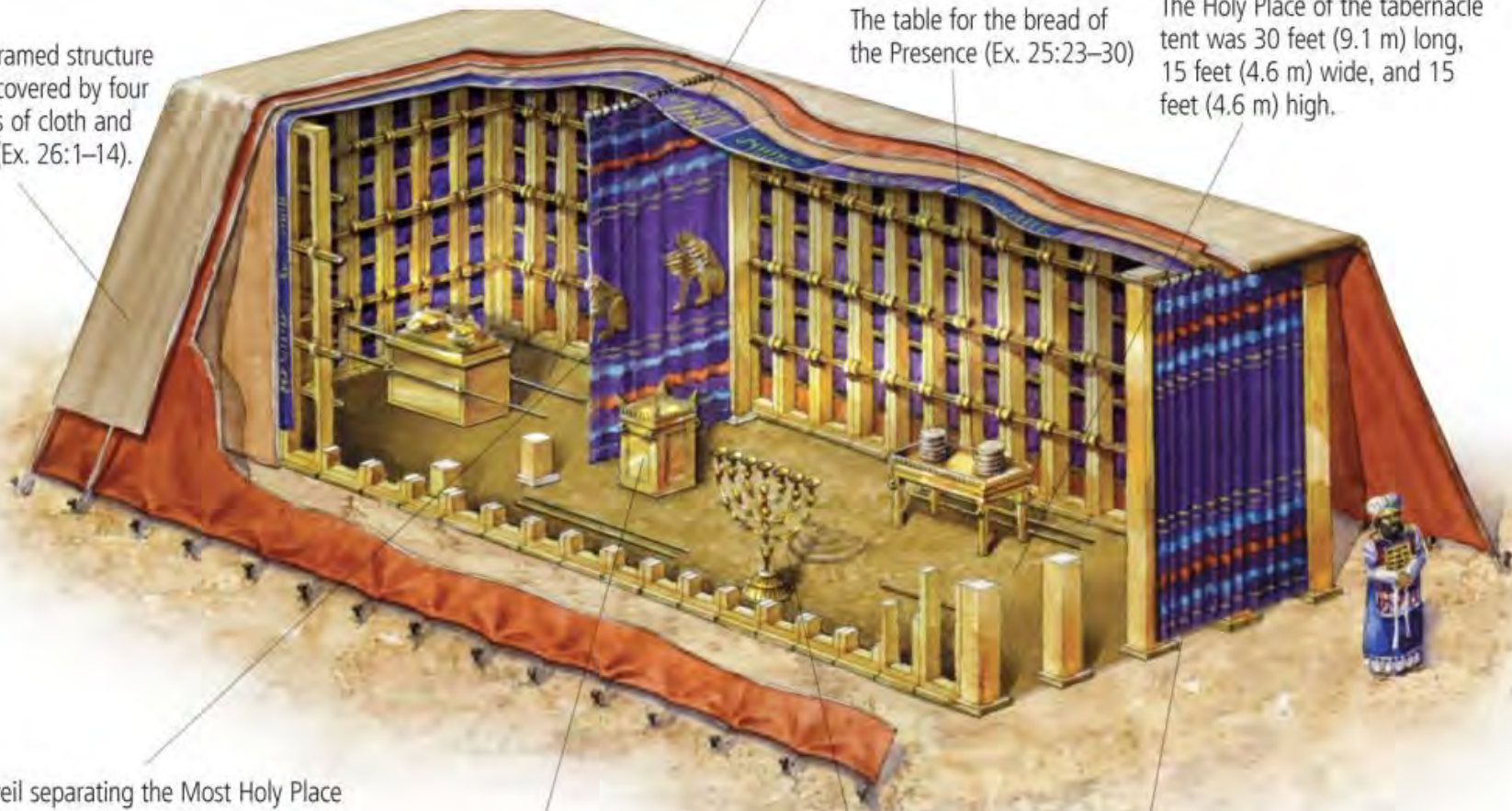
The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–5; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).



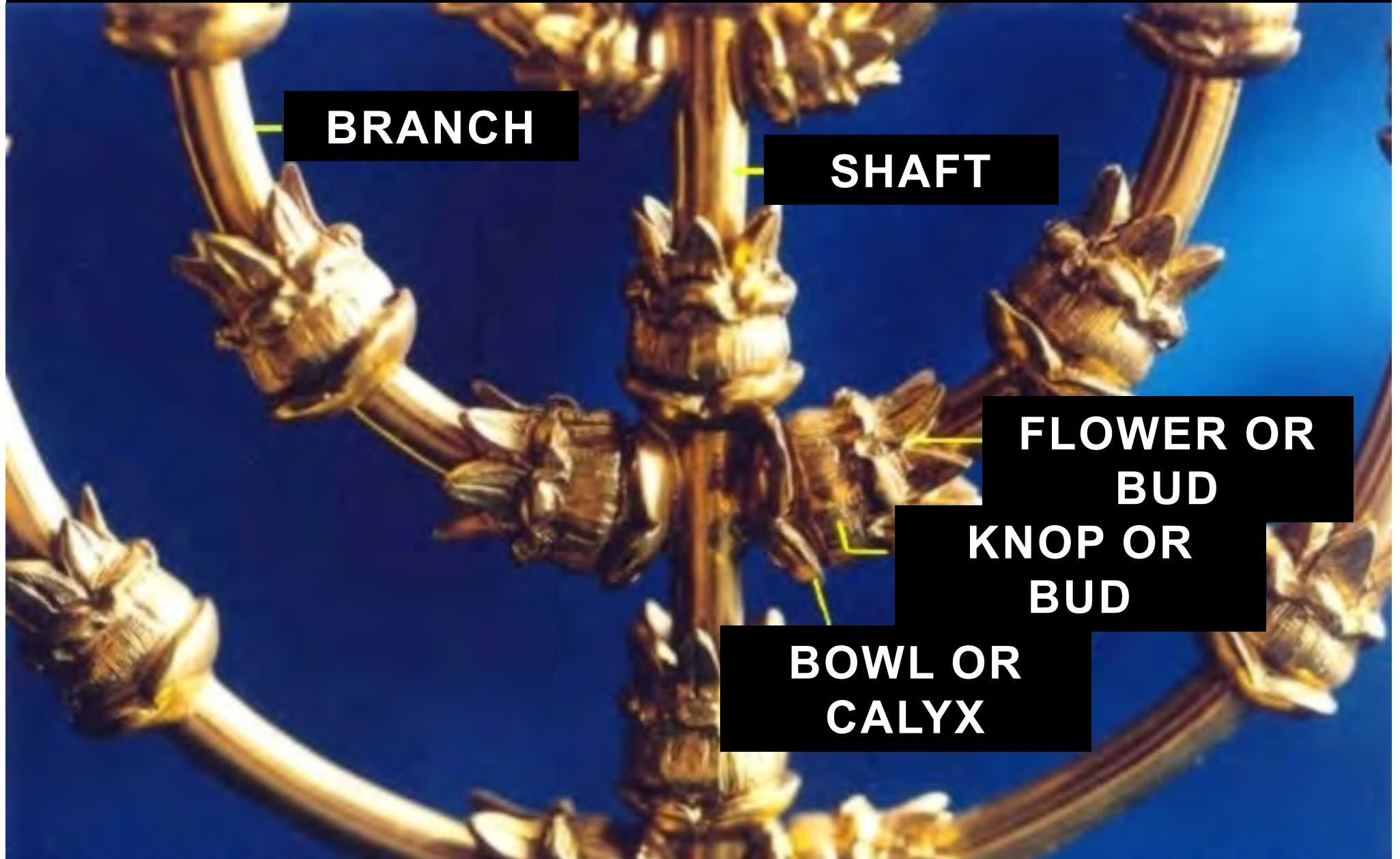
Exodus 37

Ark



Furniture Built (Exodus 37)

The Lampstand



BRANCH

SHAFT

**FLOWER OR
BUD**

**KNOP OR
BUD**

**BOWL OR
CALYX**

BRANCHES, BUDS, KNOPS AND FLOWERS

A 3D digital reconstruction of the interior of the Tabernacle. The room is filled with golden furniture and colorful tapestries. In the center background, the Ark of the Covenant is visible, featuring two large golden cherubim with wings spread, holding a large, multi-pointed starburst. Below the Ark is a green rectangular altar. To the left of the altar is a golden lampstand with seven lit lamps. To the right is a golden table with a patterned top. The walls are decorated with blue and red tapestries featuring animal motifs. The floor is covered in a textured, brownish carpet. The lighting is warm and focused on the central elements.

Ark

Altar

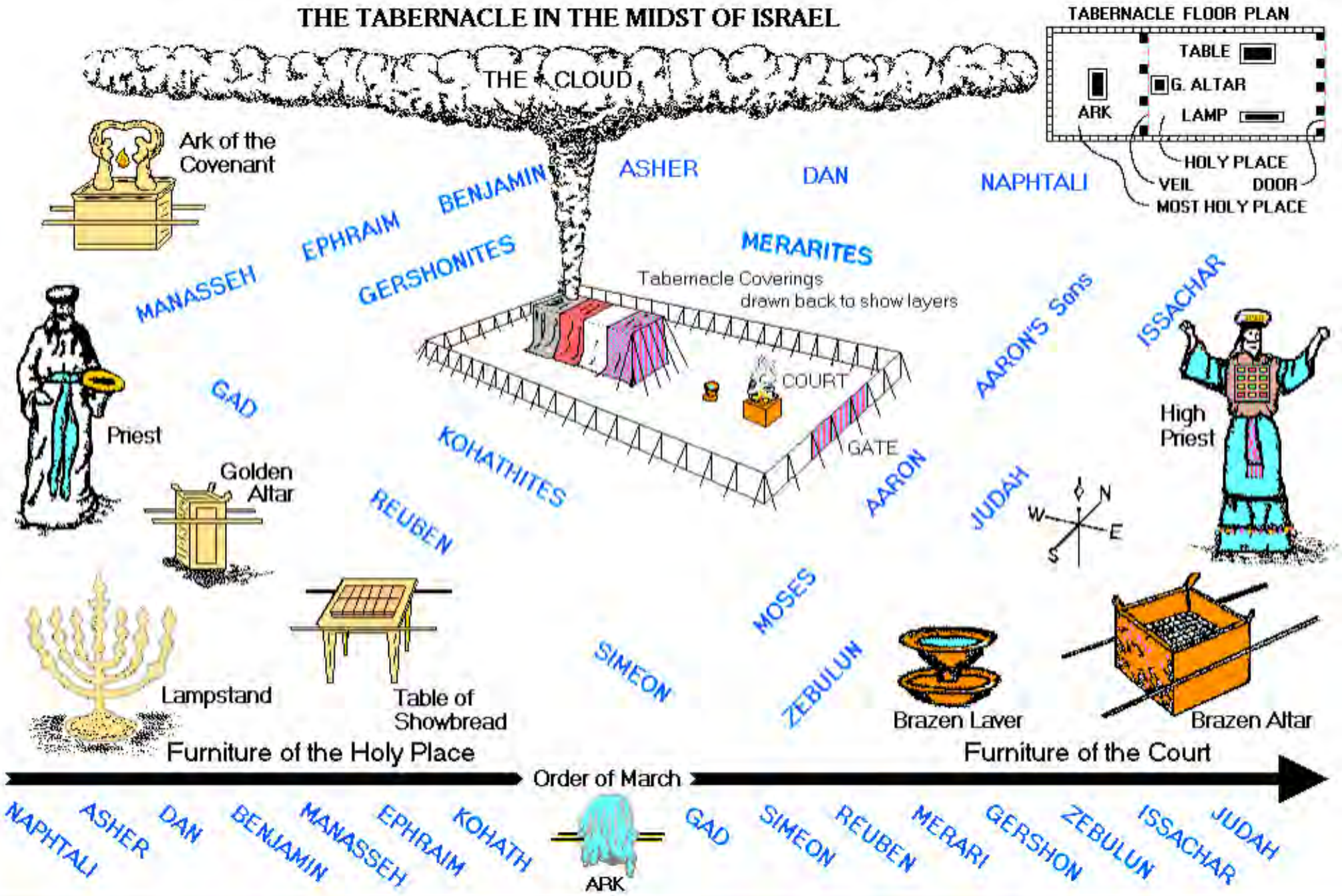
Lampstand

Table

Furniture Built (Exodus 37)

Exodus 38

THE TABERNACLE IN THE MIDST OF ISRAEL



Exodus 39

A woman with dark hair, wearing a light-colored patterned top and light-colored pants, is kneeling on her knees. She has her hands outstretched to the sides and is looking upwards with a serene expression. The background is a soft, ethereal mix of purple and blue light. The right side of the image is a solid black vertical bar.

Tabernacle prefiguring the Cross

Exodus 40

THE TABERNACLE

**Then the cloud
covered the tent of
meeting, and the
glory of the LORD
filled the tabernacle.**

Exodus 40:34 ESV

***God's presence
filled his new
palace!***



Join the Exodus journey and experience
the Tabernacle in the wilderness.

Jesus brings us into a new covenant where he indwells us with his Spirit



Why is God **forming** us?



2 reasons

Exodus

I. God **saves us to show his
power and care.**



Exodus 1–18

II. God **teaches** us as his new people to enjoy his presence.



Exodus 19–40

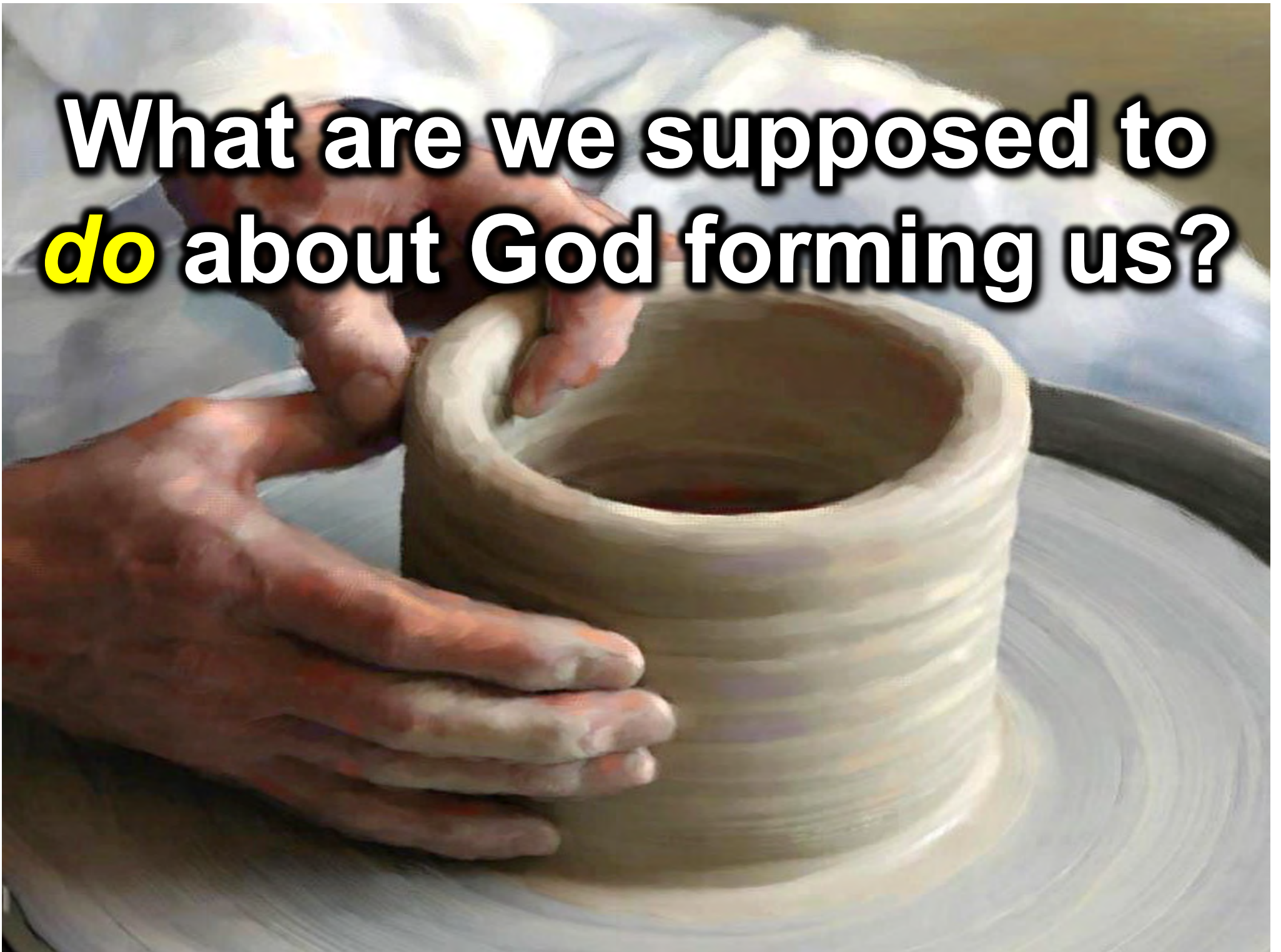
**God saved you to enjoy
his presence**



Main Idea

Exodus

**What are we supposed to
do about God forming us?**



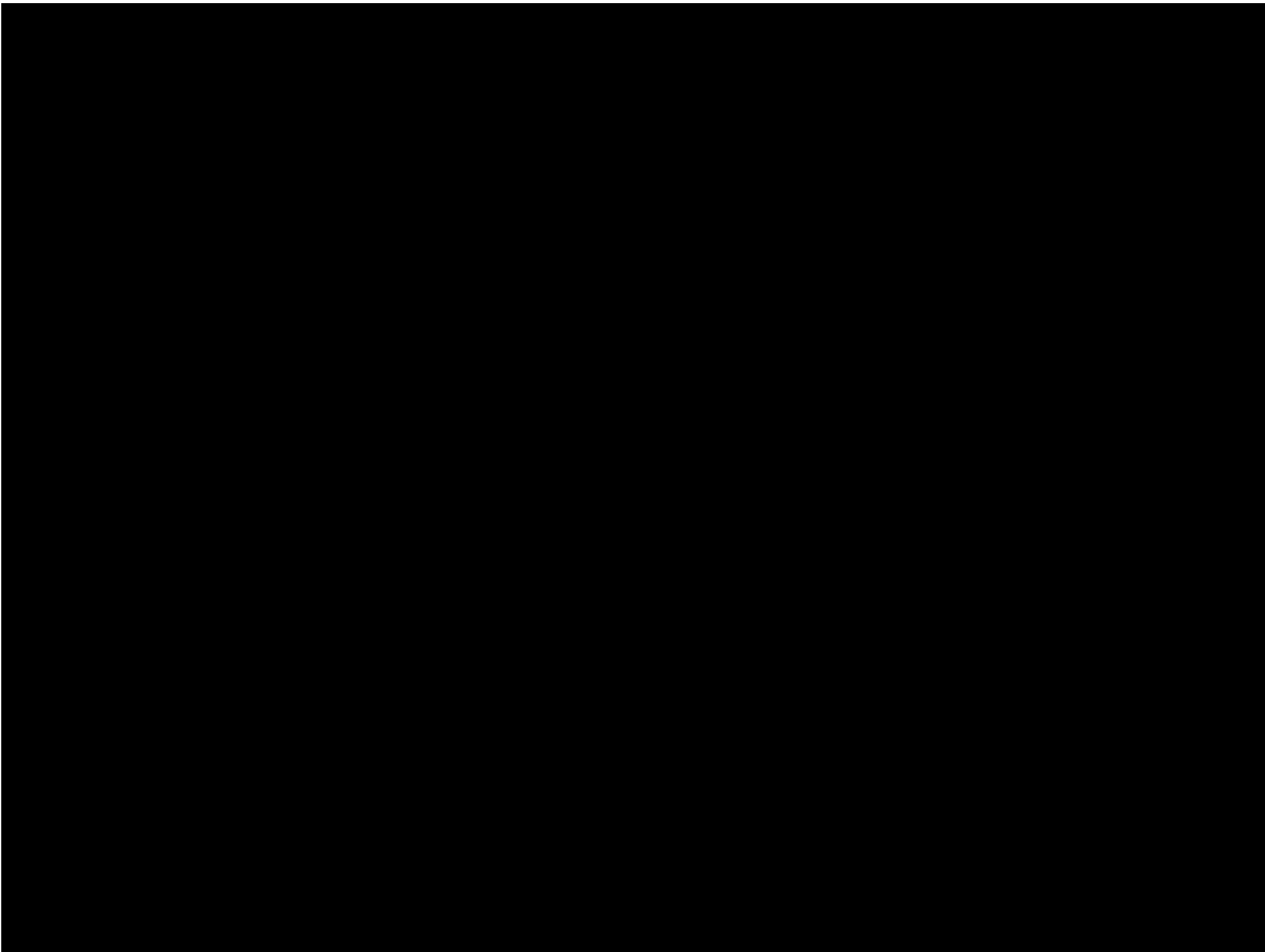
JESUS > RELIGION

**Do you relate to Jesus as your
compassionate, High Priest?**

A silhouette of a man carrying a child on his shoulders, set against a sunset over the ocean. The sun is a bright yellow circle on the horizon, with the sky transitioning from orange to purple. The water in the foreground is dark with white-capped waves.

**Relationship,
not rituals**

Exodus



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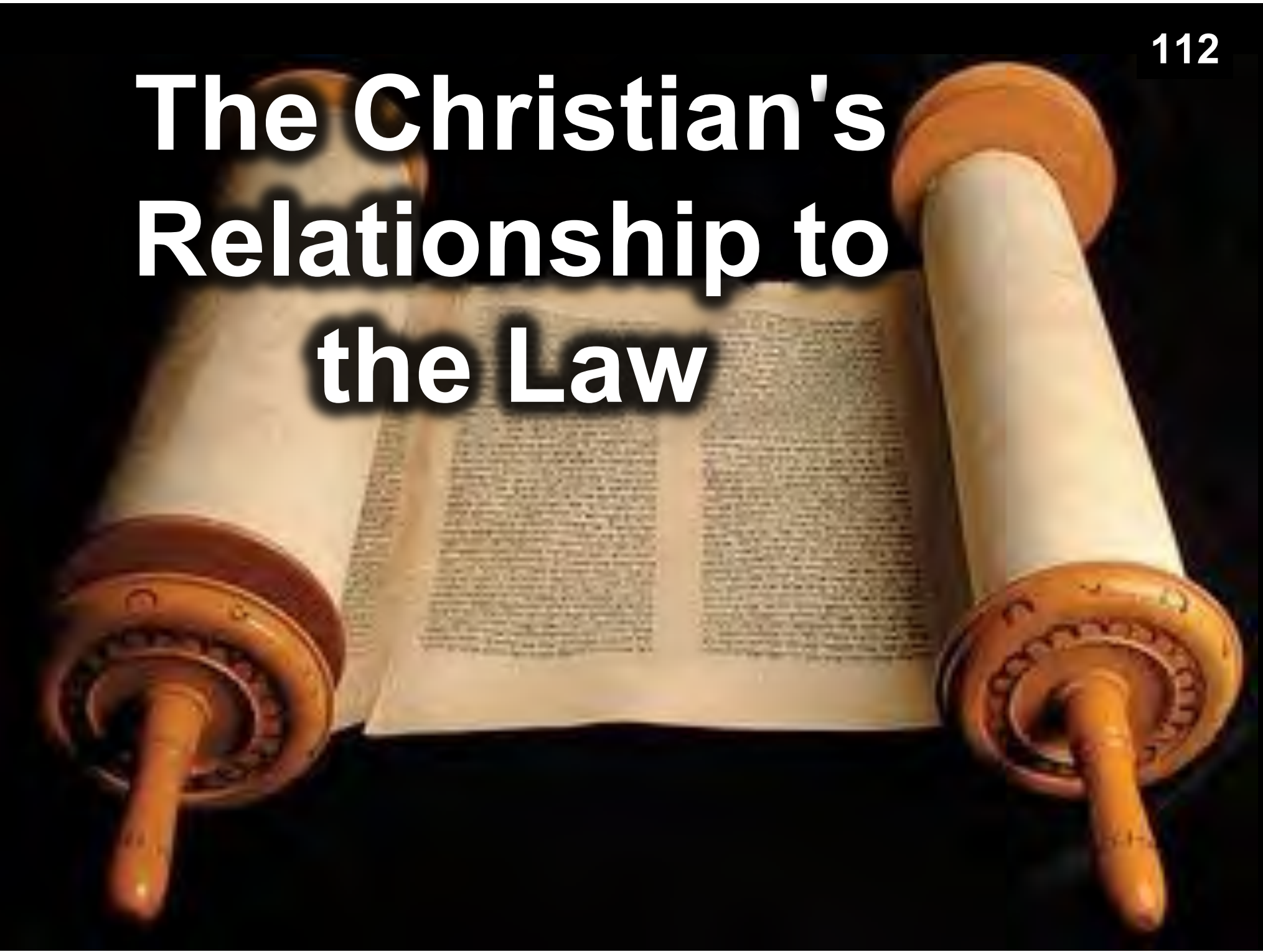
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OT Preaching link at BibleStudyDownloads.org

The Christian's Relationship to the Law

An open scroll with Hebrew text, likely the Ten Commandments, resting on wooden rollers. The scroll is unrolled in the center, showing two columns of text. The rollers are made of light-colored wood and have decorative patterns on their ends. The background is dark, making the scroll stand out.

“Old” Replaced by “New”

Wayne Grudem, *Systematic Theology*, 521

“What then is the 'old covenant' in contrast with the 'new covenant' in Christ? It is not the whole of the Old Testament, because the covenants with Abraham and David are never called 'old' in the New Testament. Rather, only the covenant under Moses, the covenant made at Mount Sinai (Ex. 19-24) is called the 'old covenant' (2 Cor. 3:14; cf. Heb. 8:6, 13), to be replaced by the “new covenant” in Christ (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8, 13; 9:15; 12:24).”

7

TRADITIONAL VIEW ON LAW A Godly Education In Three Parts:

MORAL: The Ten Commandments; a basic foundation for the current legal system.

CIVIL: How the people were to live with each other in the new society.

CEREMONIAL: How to worship God in the new social structure.

BUT ARE THE BIG 10 MORAL LAW?

MOSES
Exodus
Sinai
M - C - C

**Moral law means God's rules
that apply to...**

- **Every time period**
- **Every culture**
- **Every place**
- **Every people**



The Ten Commandments

113a

#	Old Testament Commands	New Testament Repetitions
1	And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me" (Exod. 20:1-3).	"Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God..." (Acts 14:15; noted 50+ times).
2	"You shall not make for yourself an idol... of anything in heaven above or on the earth beneath or in the waters below... for I... am a jealous God, punishing the children for the sin of the fathers ... but showing love to a thousand generations of those who love me..." (Exod. 20:4-6).	"Dear children, keep yourselves from idols" (1 John 5:21; cf. 1 Thess. 1:9; Rev. 2:14, 20; 9:20; mentioned in the NT 12 times = 12x). * This chart is adapted and expanded from one by Lewis Sperry Chafer, <i>Systematic Theology</i> , 4:209-10
3	"You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name" (Exod. 20:7).	"Above all...do not swear—not by heaven or by earth or by anything else. Let your 'Yes' be yes, and your 'No,' no, or you will be condemned" (James 5:12; 4x).

The Ten Commandments

113a

#	Old Testament Commands	New Testament Repetitions
4	<p>"Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work... nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth... but he rested on the seventh day..." (Exod. 20:8-11).</p>	<p>No NT text requires this of Christians.</p> <p>However, one passage clearly <i>prohibits</i> the practice as required for believers: "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ" (Col. 2:16-17; 0x).</p>
5	<p>"Honor your father and your mother, so that you may live long in the land the LORD your God is giving you" (Exod. 20:12).</p>	<p>"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother'—which is the first commandment with a promise—that it may go well with you and that you may enjoy long life on the earth" (Eph. 6:1-3; Matt. 15:4-6; 19:19; Mark 7:10; 10:19; 6x).</p>
6	<p>"You shall not murder" (Exod. 20:13).</p>	<p>"Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him" (1 John 3:15; cf. Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11; 6x).</p>

The Ten Commandments

113a

#	Old Testament Commands	New Testament Repetitions
7	"You shall not commit adultery" (Exod. 20:14).	"Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral" (Heb. 13:4; cf. Mark 10:19; 12x).
8	"You shall not steal" (Exod. 20:15).	"He who has been stealing must steal no longer, but must work, doing something useful with his own hands..." (Eph. 4:28; cf. Matt. 27:64; Mark 10:19; Luke 18:20; Rom. 13:9; Titus 2:10; 6x).
9	"You shall not give false testimony against your neighbor" (Exod. 20:16).	"Do not lie to each other, since you have taken off your old self with its practices" (Col. 3:9; cf. Eph. 4:25; 4x).
10	"You shall not covet your neighbor's house... wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor" (Exod. 20:17).	"Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions" (Luke 12:15; Rom. 7:7; 13:9; Eph. 5:3; James 4:2; 2 Pet. 2:3, 14; 9x).

Does the Law of Moses Apply to Me? (5 Views) 113c

Spectrum on Degree of Applicability:

Theonomic

Greg
Bahnsen

Reformed

Willem
VanGemere
n

Weightier Issues

Walter
Kaiser

**Modified
Lutheran**

Douglas Moo

Dispensational

Wayne G.
Strickland



This chart summarizes Stanley N. Gundry, ed. *Five Views on Law and Gospel* (Grand Rapids: Zondervan, 1996), where each author presents his view and responds to the other four views. Generally speaking, views 1-2 are similar as both are Reformed (stressing continuity between the NT and OT) and these stand against views 3-5 which alike stress discontinuity. In my opinion, the dispensational view has the most to commend it as law in the NT is never broken into component parts and this view clearly distinguishes Israel from the church. Further, it is inconsistent to change the Sabbath (Saturday) to Sunday but not apply the OT penalties for Sabbath-breaking today (i.e., death by stoning; cf. Exod. 31:14-15; 35:2). The following chart is adapted from Lee Hwee Chin, "The Applicability of the Law Today," unpublished research paper for the course "Old Testament Survey," Singapore: Singapore Bible College, 2001), 1.



OLD

Transition



NEW

Two Covenants

An open book is the central focus, with bright, multi-colored rays of light (purple, blue, yellow, and red) emanating from its pages. The background is a soft, ethereal landscape with a gradient of colors from blue to yellow. The book is reflected on a dark surface below it.

Old vs. New Covenants

Contrasting the Covenants (2 Cor. 3-4)**Old Covenant****New Covenant****NTS 166c**

initiated by Moses (3:8)

initiated by Christ (3:4)

of the letter (3:6a)

of the Spirit (3:6a, 18b)

kills (3:6b, 7a)

gives life (3:6b)

engraved on stone (3:3b, 7a)

engraved on hearts (3:3b; Jer. 31:33)

glorious (3:7a)

more glorious (3:8, 10)

glory faded (3:7b, 11a, 13b)

glory ever-increases (3:11b, 18)

condemns men (3:9a)

brings righteousness (3:9b)

deception (3:13)

boldness (3:12)

veiled face of Moses (3:13b)

unveiled faces (3:13a, 18a)

veiled minds (3:14a)

unveiled minds (3:14b; 4:3-6)

veiled hearts (3:15)

unveiled hearts (3:16)

dullness (3:14a)

freedom (3:17)

Moses reflected God's glory

all believers reflect Son's glory (3:17)

non-transforming (3:7)

transforming (3:18)

lack of zeal (3:13)

confidence, steadfastness (3:4-5; 4:1)

deception (3:13)

sincerity (4:2)

7

The Tabernacle

God sets up a place for Him to dwell as King



The Tabernacle in the Wilderness

MOSES

Exodus

Sinai

M - C - C

Kadesh Barnea

THE TABERNACLE

"Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle."

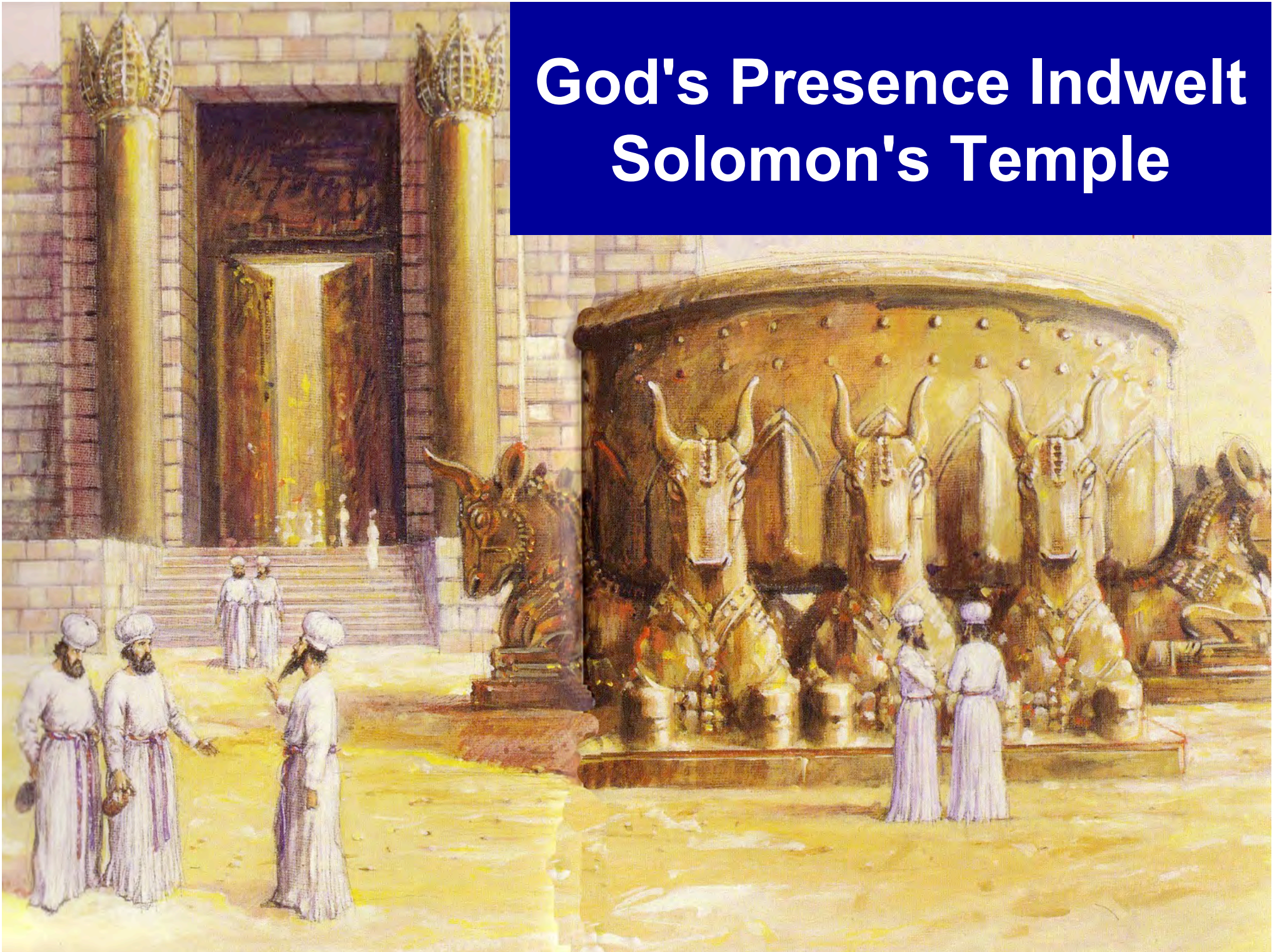
Exodus 40:34 ESV

***God's presence
filled his new
palace!***



Join the Exodus journey and experience
the Tabernacle in the wilderness.

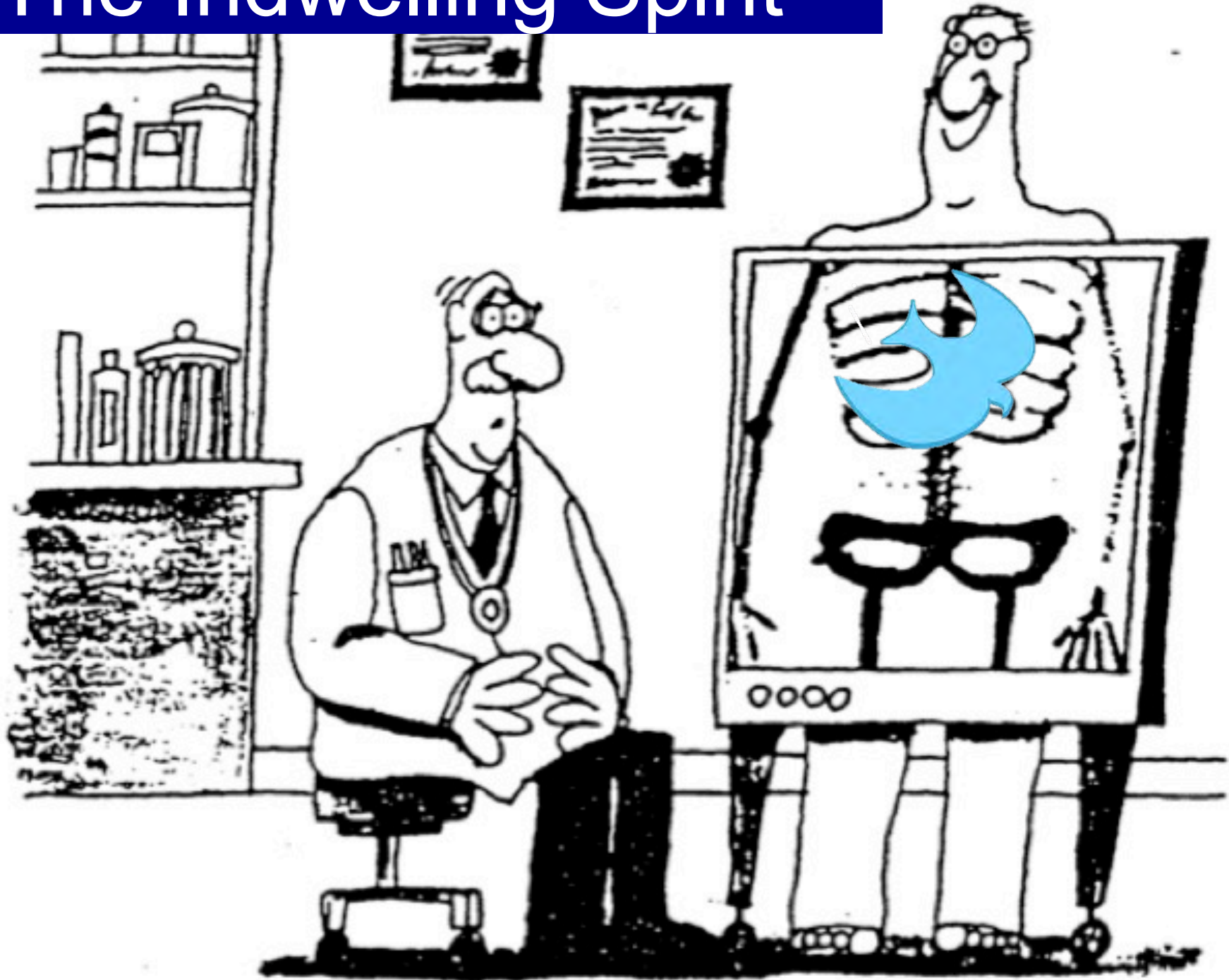
God's Presence Indwelt Solomon's Temple





What happened at Pentecost?

The Indwelling Spirit



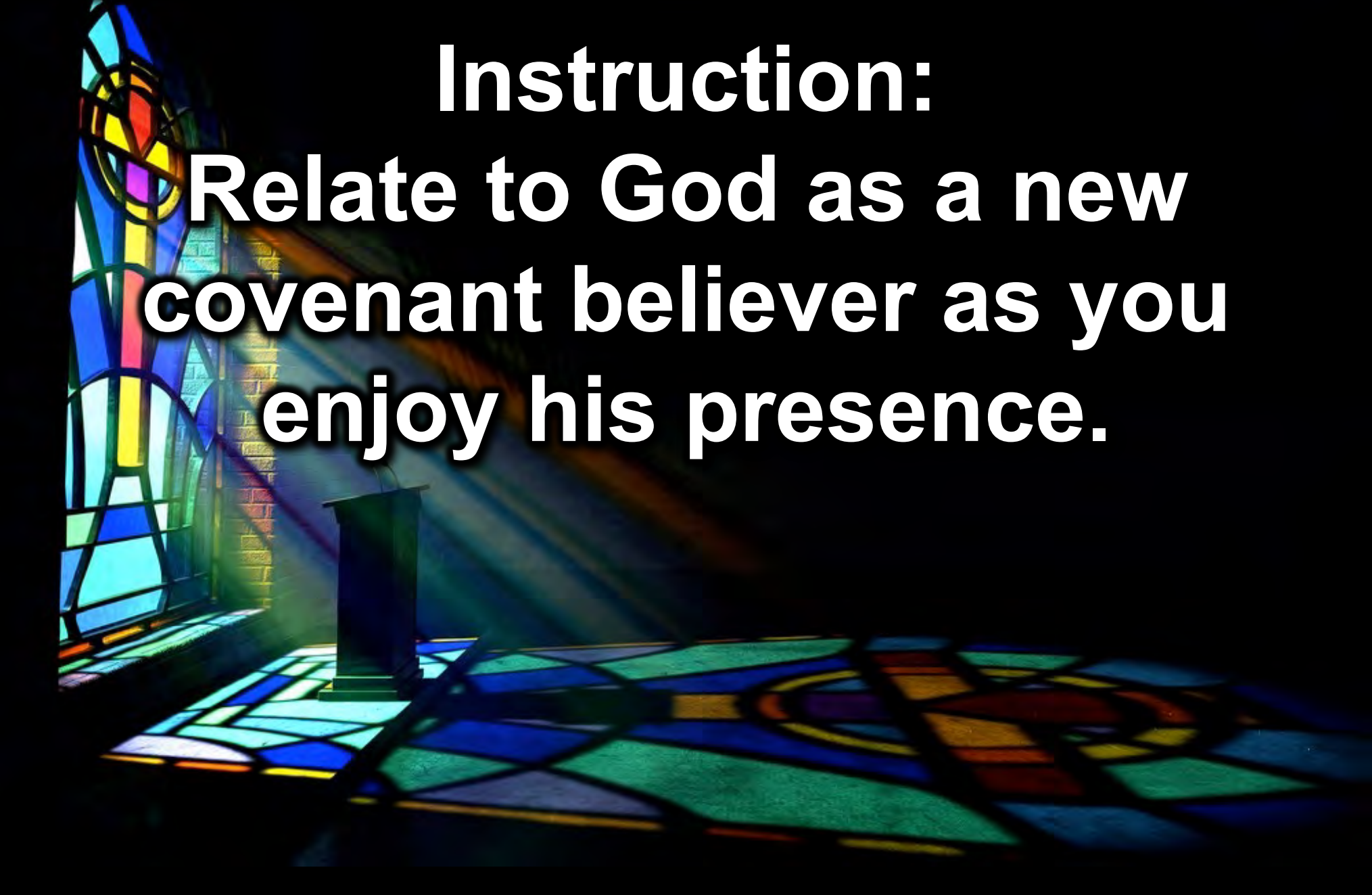
Exodus Becomes Real



**Salvation:
See God's power & care.**

Exodus Becomes Real

**Instruction:
Relate to God as a new
covenant believer as you
enjoy his presence.**

A photograph of a church interior. On the left, a large, colorful stained glass window with geometric patterns allows light to stream in, creating a rainbow-like spectrum of colors across the floor. In the center, a dark wooden pulpit stands on a small raised platform. The floor is dark, and the overall atmosphere is serene and spiritual.

Growing in Christ



New Covenant Growth



Which covenant is reflected in your life?

**How can you better see
that God saved you to
enjoy his presence?**



Salvation in the Old Testament

<i>Text</i>	OT Times (Moses to Christ's Death)	NT Times (Christ's Death to Today)
<i>Basis of Salvation</i>	God's gracious provision of the death of Christ ("it is the blood that makes atonement for one's life" Lev. 17:11b)	God's gracious provision of the death of Christ ("without the shedding of blood there is no forgiveness" Heb. 9:22)
<i>Requirement of Salvation</i>	Faith in the provision that God has revealed—as a gift (Ps. 51:16-17)	Faith in the provision that God has revealed—as a gift (Gal. 2:16)
<i>Ultimate Content of Salvation</i>	Object of faith is God Himself—prophets exhorted repentance, not sacrifices (Jer. 3:12; Joel 2:12)	Object of faith is God Himself—heroes of faith are cited to exhort faith in God (Heb. 11)

Salvation in the Old Testament

<i>Text</i>	OT Times (Moses to Christ's Death)	NT Times (Christ's Death to Today)
<i>Specific Revealed Content of Salvation</i>	Cumulative content of faith involved sacrifices & promises: animals (Gen. 3:21) Abel's sacrifice (Gen. 4:4) Abrahamic covenant (Gen. 15), etc.	New content of faith is the shed blood of Jesus Christ (1 Pet. 1:18-21) which removes sin (compare with OT sacrifices that merely covered sin)
<i>Believer's Expression of Salvation</i>	Obey moral law, offer animal sacrifices, obey Mosaic law (civil & ceremonial aspects)	Obey moral law, observe Lord's Supper and baptism, etc. through the Spirit's enabling (Rom. 8:9)

Israel versus Pagan Culture

120-
121

Similarities

Mesopotamian Filial Adoption: A childless couple could adopt an adult outside the family to take care of them in their old age and perform religious rites in exchange for an inheritance (Gen. 15:2-4; cf. Kenneth Kitchen, *The Bible and Its World*, 70).

Differences

Monotheism: Whereas all Ancient Near East cultures worshipped more than one god (polytheism), Israel worshiped Yahweh alone (monotheism). While many scholars advocate that monotheism began with Moses, the Bible begins with one Creator God (Gen. 1:1).

Israel versus Pagan Culture

120-
121

Similarities

Mesopotamian Birthright:
The oldest (or principal) son received a double share of the inheritance (Deut. 21:15ff.).

Differences

Unconditional Covenants:
God called Abraham and made a unique covenant with him in that Abraham need not fulfill any requirements (Gen. 12:1-3). This is seen in particular in the Mesopotamian ceremony in which Abraham did not accompany God between the animal halves (Gen. 15:17).

Israel versus Pagan Culture

120-
121

Similarities

Law-Code Form: The Bible uses the suzerain-vassal treaty form common during the 15th century (Book of Deut.). This included many of the same elements due to common institutions (marriage, government, private ownership) and common problems (death, murder, theft, slavery, etc.).

Differences

Law-Code Basis: Israel was commanded not to sin because the LORD so willed it, which is a moral-ethical element lacking in all other law codes of antiquity.

Also, whereas other codes were based upon a civil government, Israel's was divinely instituted under a theocratic government.

Israel versus Pagan Culture

120-
121

Similarities

Canaanite Language: The Canaanites (northwest Semitic people of western Syria and Palestine before 12th century BC) shared a similar Semitic language as Israel, making borrowing possible, as seen in the Psalms.

Differences

Canaanite Technology: Canaanites were also more technologically advanced than Israel, especially with metals. Thus their iron chariots controlled the western plains and Valley of Jezreel.

Israel versus Pagan Culture

120-
121

Similarities

Phoenician Language:
However, Canaanites had two alphabetic writing systems: at Ugarit and one also influencing later Phoenician. In this respect they surpassed Israel linguistically.

Differences

Phoenician Technology:
The Phoenicians were the same people as the Canaanites, but after the 12th century. Forced out of Palestine in the 13-12 centuries, they became the greatest mariners and traders of all times. They spread the Canaanite culture, religion, language, and alphabet all over the Mediterranean area.

Israel versus Pagan Culture

120-
121

Similarities

Animal Sacrifice was part of all ancient religious systems. Conservative scholars assume that God instituted sacrifice to Adam and his descendants (Gen. 3:21), but after Noah it was perverted.

Differences

Demoralizing Canaanite Cultic Practices held them back from being a truly great culture. These practices were the worst in the entire Near East, including human sacrifice, sacred prostitution, eunuch priests, serpent worship, and brutal mythology with gods against gods.

Israel versus Pagan Culture

120-
121

Similarities

Animal Sacrifice was part of all ancient religious systems. Conservative scholars assume that God instituted sacrifice to Adam and his descendants (Gen. 3:21), but after Noah it was perverted.

Differences

Canaanite sexual religion with its high god El, wife Asherah, and offspring in Baal and Dagon are related to the pagan "Queen of Heaven" (Jer. 7:18; 44:17), Roman sexual deities (Venus, Diana, Aphrodite) and Catholic Mariology. All these were part of the virgin cult which originated from earliest times in Babylonian mystery religion.

Israel versus Pagan Culture

120-
121

Similarities

The Tabernacle instituted and built at Mt. Sinai had many similarities with those of pagan religions: portability, inner and outer courts, use of gold, sacrificial altars, priesthood, etc. (cf. p. 119 of these notes).

Differences

The Tabernacle of Judaism was also unique in some respects. For one, its specifics were designed by God Himself (Exod. 25–27) though it was built by men (Exod. 36:8–40:33). Also, it had God's very presence in the form of a pillar of fire at night and a pillar of cloud at daytime (Exod. 40:34-38).

Israel versus Pagan Culture

120-
121

Similarities

Prophets: Men who delivered "messages" from Dagon or other deities to pagan kings such as to the king at Mari appear in societies other than Israel.

Differences

Prophecy: Pagan prophets gave briefer messages which were always in the king's political or military interests and sometimes with promise or threat, depending upon the king's response (Kitchen, 54-55). In contrast, Israel's prophets such as Nathan, Amos, Hosea, or Isaiah reprovved and admonished even kings on issues of personal morality, social justice, or obedience to God. For a contrast between pagan and Israelite prophets, consult 1 Kings 22.

Another Exodus Chart...

	Exodus 1-18	Law 19-24	Tabernacle 25-40
<i>Misery 1</i>			
<i>Moses 2-6</i>			
<i>Plagues 7-10</i>			
<i>Passover 11-13</i>			
<i>Red Sea 14-15</i>			
<i>Provision 16-18</i>			
<i>Covenant 19-20</i>			
<i>Commands 21-24</i>			
<i>Design 25-31</i>			
<i>Defection 32-34</i>			
<i>Dedication 35-40</i>			
Power	Precepts	Presenc	
Deliverance	Devotion ^e		

Christ: Our Passover

Exodus 12:13

Why was Exodus written?

"... from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus."

2 Timothy 3:15 (NIV)

Exodus also gives us hope

“For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.”

Romans 15:4 (NIV)

Exodus also warns us

“These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come.”

1 Corinthians 10:11 (NIV)

Hebrew Calendar & Selected Events

111

The Bible Visual Resource Book, 21

NUMBER OF MONTHS		HEBREW NAME	MODERN EQUIVALENT	BIBLICAL REFERENCES	AGRICULTURE	FEASTS
1	7	Abib; Nisan	March-April	Exod. 12:2, 13:4; 23:15; 34:18; Deut. 16:1; Neh. 2:1; Esther 3:7	Spring (later) rains; barley and flax harvest begins	Passover; Unleavened Bread; Firstfruits
2	8	Ziv (Iyyar)	April-May	1 Kings 6:1, 37	Barley harvest; dry season begins	
3	9	Sivan	May-June	Est. 8:9	Wheat harvest	Pentecost (Weeks)
4	10	(Tammuz)	June-July		Tending vines	

Hebrew Calendar & Selected Events

111

The Bible Visual Resource Book, 21

NUMBER OF MONTHS		HEBREW NAME	MODERN EQUIVALENT	BIBLICAL REFERENCES	AGRICULTURE	FEASTS
5	11	(Ab)	July-August		Ripening of grapes, figs and olives	
6	12	Elul	August-September	Neh. 6:15	Processing grapes, figs and olives	
7	1 Civil Sequence Begins	Ethanim (Tishri)	September-October	1 Kings 8:2	Autumn (early) rains begin; plowing	Trumpets; Atonement; Tabernacles (Booths)
8	2	Bul (Marcheshvan)	October-November	1 Kings 6:38	Sowing of wheat and barley	

Hebrew Calendar & Selected Events

111

The Bible Visual Resource Book, 21

NUMBER OF MONTHS		HEBREW NAME	MODERN EQUIVALENT	BIBLICAL REFERENCES	AGRICULTURE	FEASTS
9	3	Kislev	November-December	Neh. 1:1; Zech. 7:1	Winter rains begin (snow in some areas)	Hanukkah ("Dedication")
10	4	Tebeth	December-January	Est. 2:16		
11	5	Shebat	January-February	Zech. 1:7		
12	6	Adar	February-March	Ezr. 6:15; Est. 3:7, 13; 8:12; 9:1,15,17,19,21	Almond trees bloom; citrus fruit harvest	Purim



Exodus Chart

Formation into a Nation Begun

Chapters 1–18				Chapters 19–40			
Receive Freedom from Slavery				Receive Law from God			
Getting Israel Out of Egypt				Getting Egypt Out of Israel			
Narration				Legislation			
Free People				Government			
Subjection		Deliverance		Instruction			
Egypt		Wilderness		Sinai			
400 Years		2 Months		10 Months			
Toil & Confrontation (1–11)		Redemption & Protection (12–18)		Covenant Revealed (19–31)		Covenant Ratified (32–40)	
Moses as Returned Fugitive		Moses as Wilderness Leader		Moses as Intermediary		Moses as Lawgiver	
Preparation (1:1–7:13)	Plagues (7:14–11:10)	Memorials (12:1–15:21)	Provisions (15:22–18:27)	Preparation (19)	3-Part Covenant (20–31)	Broken & Renewed (32–34)	Tabernacle Built/Filled (35–40)

The Sinai Covenant and Its Renewals

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Exodus-Leviticus	Deuteronomy	Joshua 24
<p>· 1. Title/Preamble. Exod. 20:1. Now God spoke all these words, saying: ...</p>	<p>· 1. Title/Preamble. Deut. 1:1-5. These are the words Moses spoke ... (5 verses), saying: ...</p>	<p>· 1. Title/Preamble. Josh. 24:2. Thus says YHWH, the God of Israel: ...</p>
<p>· 2. Historical Prologue. 20:2. I am YHWH your God who brought you out of Egypt ... (1 verse)</p>	<p>· 2. Historical Prologue. 1:6–3:29. YHWH our God spoke to us, saying: (history, Sinai to Moab; 40 + 37 + 29 verses)</p>	<p>· 2. Historical Prologue. 24:2b-13. Forefathers, Terah, Abraham, etc., down to leaving Egypt for a new land (12 verses)</p>
<p>· 3. Stipulations. a. Basic: 10 “Words,” 20:3-17. b1. Detail: 20:22-26; 21–23, 25–31 (Lev., see after 5)</p>	<p>· 3. Stipulations. Intro.: 4. a. Basic: 5. b. Detail: 6–11, 12–26</p>	<p>· 3. Stipulations. (Essence only): 24:14-15, plus response</p>

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Exodus-Leviticus	Deuteronomy	Joshua 24
· 4a. <i>Depositing Text.</i> 25:6 book by ark (and cf. Deut. 10:7-8)	· 4a. <i>Depositing Text.</i> 31:9, 24-26. Book by ark	· 4a. <i>Depositing Text.</i> 24:26 — in book
4b. <i>Reading out.</i> (Cf. Exod. 24:7)	4b. <i>Reading out.</i> 31:26—book; 31:19-22, song (in 32)	4b. <i>Reading out</i>—
· 5. <i>Witness.</i> 24:4 (12 stelae)	5. <i>Witness.</i> 31:26 — book; 31:19-22, song (in 32)	5. <i>Witness.</i> 24:22 (people) 27 (stela)
· (3. <i>Stipulations,</i> contd.) b2. Detail (contd.) Lev. 11–20; 27		

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Exodus-Leviticus	Deuteronomy	Joshua 24
· 6b. Blessings. — Obedience Lev. 26:3-13 (short) If you follow My word, I send... peace (etc.)	6b. Blessings. — Obedience 28:1-14 (short) If you obey, you will be blessed...	6b. Blessings. — Obedience (implied in 24:20c, “after He has done you good”)
· 6c. Curses. — Disobedience Lev. 26:14-43 (27 verses)	6c. Curses. — Disobedience 28:15-68 (53 verses)	6c. Curses. — Disobedience 24:19-20
	· 7. Oaths (cf. Deut. 29:12-15)	
· 8. Ceremonies (Exod. 24:1-11, fulfilled in Josh. 8:30-35).	8. Ceremonies (Deut. 27, fulfilled in Josh. 8:30-35).	

7

The Tabernacle

God sets up a place for Him to dwell as King



The Tabernacle in the Wilderness

MOSES

Exodus

Sinai

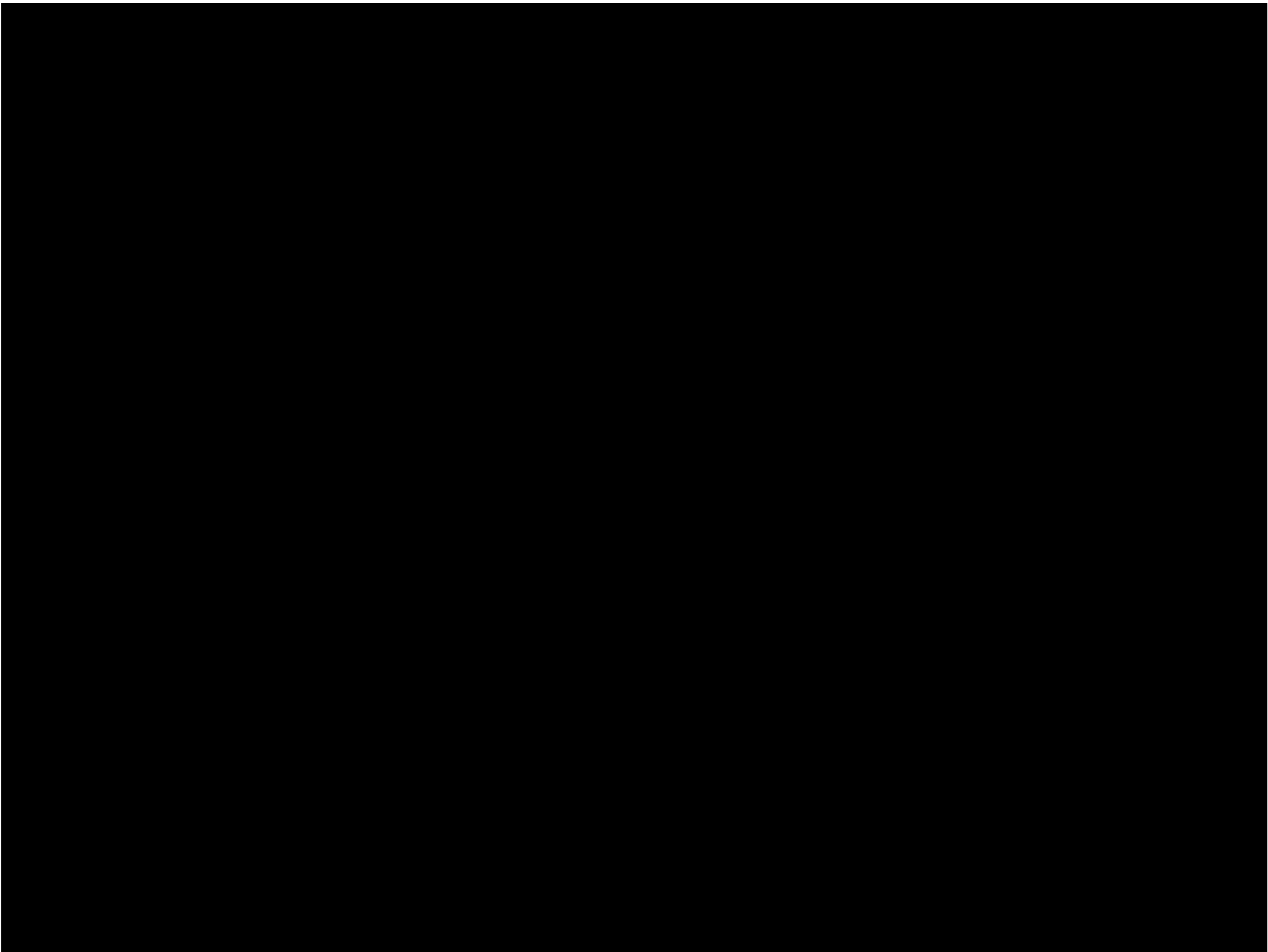
M - C - C

Kadesh Barnea

Application

Remember God's provisions to form us into a people of God:

- **by Christ's death (cf. Exod 1–18)**
- **by the new covenant (cf. Exod 19–31)**
- **by his indwelling Spirit (cf. Exod 32–40)**



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