

PANORAMA PLUS

MOVEMENT 3: REDEMPTION
AND WANDERINGS

name

phone / email

OUTLINE

| | |
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| Session 1 (“Exodus Event”)..... | 3 |
| Session 2 (“Sinai Event”)..... | 31 |
| Session 3 (“Tabernacle Event”)..... | 57 |
| Session 4 (“Leviticus”)..... | 85 |
| Session 5 (“Numbers”)..... | 113 |
| Session 6 (“Deuteronomy”)..... | 155 |

Note to the Student!!

This material is structured in outline form. Yet it is complete enough that the student can gain maximum benefit from the lectures if the material is read beforehand. There is much to cover; the best learning experience combines the student’s reading(s) and the lecture overview.

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BiLD Training Center

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SESSION 1

(THE EXODUS EVENT)

I. PRAYER/PURPOSE

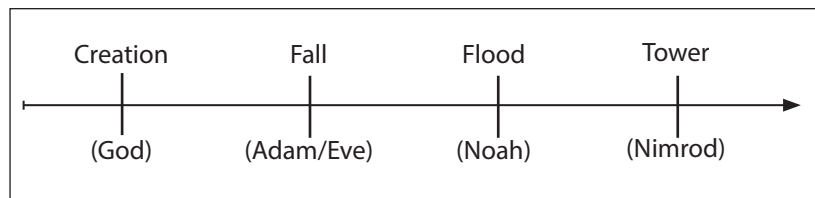
II. PANORAMA OF THE BIBLE

A. Twelve Movements

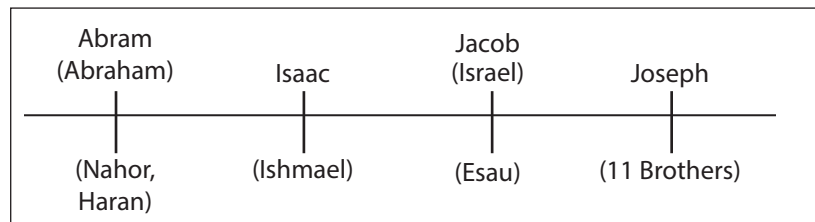
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|--------------------------|------------------------|
| 1. Prologue | 7. Kingship: Divided |
| 2. Patriarchs | 8. Exile |
| 3. Redemption/Wanderings | 9. Return from Exile |
| 4. Conquest | 10. Life of Christ |
| 5. Apostasy | 11. Church Age |
| 6. Kingship: United | 12. Final Consummation |

B. Timeline

1. Movement #1: "Prologue"



2. Movement #2: "Patriarchs"



III. MOVEMENT #3: "REDEMPTION/WANDERINGS"
(Broad Overview)

A. Pentateuch (Books of Moses)

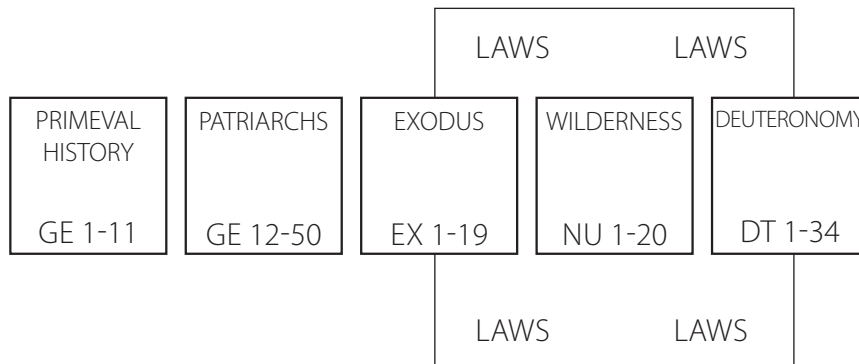
1. Charted

| PENTATEUCH | | | | |
|--------------------|-----------------|----------------|-------------------|------------------------|
| Genesis | Exodus | Leviticus | Numbers | Deuteronomy |
| Selection | Redemption | Sanctification | Direction | Instruction |
| Abrahamic Covenant | Mosaic Covenant | Holiness Code | Journey Rebellion | Covenant Reinstruction |

2. Chronological Flow

(from J. Sailhamer, The Pentateuch as Narrative, 33)

a. Charted



b. Insights

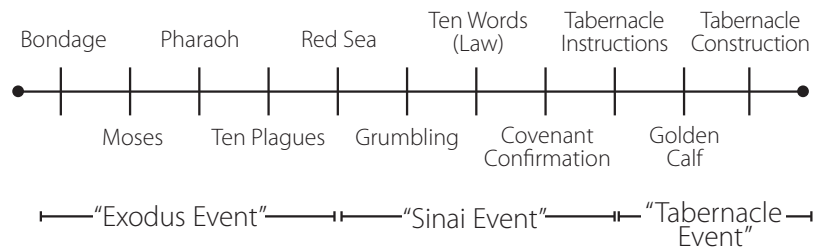
- The boxes represent basic narrative sections.
- With the arrival at Mt. Sinai (Ex. 19) the remainder of the Pentateuch is a combination of law and narrative.
- The center of the Pentateuch is dominated by several codes or collections of laws.

B. Movements and Biblical Books

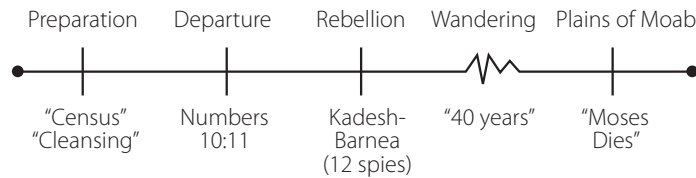
1. "Prologue"..... Genesis 1-11
2. "Patriarchs"..... Genesis 12-50 (Job)
3. "Redemption"..... Exodus, Leviticus
 "Wanderings"..... Numbers, Deuteronomy

C. Timeline: Movement #3

1. "Redemption"



2. "Wanderings"



Important Note!!

Panorama of the Bible is a study of the whole of the Scriptures in twelve distinct movements. Each movement has a timeline of key people, places, events, and dates. Mastery of Panorama or Panorama Plus is mastery of the movements and the timeline.

IV. BOOK OF EXODUS

A. Charted

| BOOK OF EXODUS | | | | | |
|--|----|--|----|---|----|
| "Exodus Event" | | "Sinai Event" | | "Tabernacle Event" | |
| <ul style="list-style-type: none"> • Bondage (1-2) • Moses (3-4) • Confrontation (5-6) (Pharaoh) • Ten Plagues (7-12) • Consecration and Crossing (13-15) (Red Sea) | | <ul style="list-style-type: none"> • Grumbling (15-18) • Ten Words (19-20) • Law (21-23) • Covenant Confirmation (23-24) | | <ul style="list-style-type: none"> • Tabernacle Instructions (25-31) • Golden Calf (32-34) • Tabernacle Construction (35-40) | |
| 1 | 15 | 15 | 24 | 25 | 40 |

B. New Testament Significance: "Three Major Events"

1. "The Exodus Event".....Salvation
2. "The Sinai Event".....Centrality of Word of God
3. "The Tabernacle Event".....Centrality of Worship

Insight:
 Note that **Panorama Plus 3** covers each of these "events" with a separate session. Thus, Session 1 is "The Exodus Event;" Session 2 is "The Sinai Event;" Session 3 is "The Tabernacle Event."

V. "EXODUS EVENT": BROAD OVERVIEW

A. Horizontal Chart

| Bondage (Oppression) | | Moses (Call and Excuses) | | Confrontation (with Pharaoh) | | Ten Plagues (Passover) (Departure) | | Consecration and Crossing (Red Sea) | |
|----------------------|---|--------------------------|---|------------------------------|---|------------------------------------|----|-------------------------------------|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 12 | 13 | 15 |

B. Basic Outline: "Exodus Event"

"Exodus Event"

A. Bondage (Chapters 1-2)

1. Description of the oppression (1:1-22)
2. Preparation for deliverance (2:1-25)

B. Moses (Chapters 3-4)

1. The call (3:1-10)
2. The excuses (3:11-4:17)
3. The return to Egypt (4:18-31)

C. Confrontation (Chapters 5-6)

1. Pharaoh's refusal (5:1-21)
2. The Lord's rebuttal (5:22-6:12)
3. Interlude: family history (6:13-27)
4. Summary (6:28-30)

D. Ten Plagues (Chapters 7-12)

1. Purpose of the plagues (7:1-7)
2. Authentication of the messengers (7:8-13)
3. Description of the Ten Plagues (7:14-11:10)
4. Preparations for the Passover (12:1-51)

E. Consecration and Crossing (Chapters 13-15)

1. Firstborn (13:1-16)
2. Crossing the sea (13:17-14:31)
3. Song of Moses and Miriam (15:1-21)

VI. "EXODUS EVENT": BIBLICAL DEVELOPMENT

The Biblical discussion in the Book of Exodus will follow the "horizontal chart" and "basic outline" as given previously.

A. Bondage (Chapters 1-2)

1. Description of the oppression (1:1-22)

The Book of Exodus continues the story begun in Genesis concerning Israel (Jacob) and his sons ("Sons of Israel" occurs about 125 times in Exodus). "Now the length of time the Israelite people lived in Egypt was 430 years" (Ex. 12:40 NIV).

Enough time has passed for the Israelites to no longer occupy a place of privilege in the foreign land of Egypt. Yet the original small band of family members has now grown and "multiplied greatly" and become "exceedingly numerous" (1:7).

Exodus 1:8-10

Then a new king, to whom Joseph meant nothing, came to power in Egypt. ⁹"Look," he said to his people, "the Israelites have become far too numerous for us. ¹⁰Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country."

What is the fear of this new Pharaoh? The Israelites are not only an economic necessity to Egypt, but their size also creates the fear of national security and possible war.

- (1) "Join our enemies"
- (2) "Fight against us"
- (3) "Leave the country"

In light of the Hebrew threat, Pharaoh pursues a three-fold strategy:

- Plan 1: Harsh labor (1:8-14)
Exodus 1:11-12
So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. ¹²But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites.

- Plan 2: Population Control (Genocide) (1:15-21)
Exodus 1:15-16
The king of Egypt said to the Hebrew midwives, whose names were Shiphrah and Puah, ¹⁶“When you are helping the Hebrew women during childbirth on the delivery stool, if you see that the baby is a boy, kill him; but if it is a girl, let her live.”

- Plan 3: Infanticide (1:22)
Exodus 1:22
Then Pharaoh gave this order to all his people: “Every Hebrew boy that is born you must throw into the Nile, but let every girl live.”

The plans did not work. “The more the king tries to thwart God’s blessing the more that blessing increases” (Sailhamer, 242). Also, the reader of this story would recall the chilling words of God to Abraham, “whoever curses you I will curse” (Gen. 12:3). The final plan sets the stage for the entrance of Moses into the unfolding drama.

2. Preparation for deliverance (2:1-25)

a. The birth of Moses (1-10)

Moses is born of a man and woman of the tribe of Levi (2:1). By law he must be thrown into the Nile River.

Moses' mother obeys the letter of the law (Pharaoh's command) but not its intent. Rather, the child is placed in a papyrus basket (ark? See Gen. 6) with an older sister watching to see what would happen.

Exodus 2:5-6

Then Pharaoh's daughter went down to the Nile to bathe, and her attendants were walking along the riverbank. She saw the basket among the reeds and sent her female slave to get it. ⁶ She opened it and saw the baby. He was crying, and she felt sorry for him. "This is one of the Hebrew babies," she said.

- (1) The sister of Moses (Miriam, Ex. 15:20) observes the princess of Egypt.
- (2) She suggests a nurse for the pitied baby.
- (3) She brings her mother (who will be paid).
- (4) The mother of Moses (Jochebed, Ex. 6:20) will nurse her own son, perhaps to four years of age or longer before taking Moses to live with his adoptive mother, the princess. (This would not necessarily end Moses' relationship with his Hebrew family. When Moses and Aaron meet in Exodus 4, there is no hint that this adult encounter is for the first time.)

| EARLY PARALLELS | |
|---|--|
| Moses | Jesus |
| <ul style="list-style-type: none"> • Future deliverer • Born of Levi descent • At infancy life in danger (Pharaoh) • Born in Egypt, bound for "future Israel" • Destined to be a prophet and a law-giver | <ul style="list-style-type: none"> • Future deliverer • Born of Judah descent • At infancy life in danger (Herod the Great) • Born in Israel, sojourned in Egypt • Destined to be a prophet and law-fulfiller |

b. The flight of Moses (2:11-25)

Verse 11 introduces a grown Moses to the narrative. Acts 7:23 indicates, "when Moses was forty years old, he decided to visit his fellow Israelites."

Exodus 2:11-12

One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. ¹²Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand.

- (1) The future deliverer attempts a small deliverance yet kills an Egyptian. The heart to save may have been right, but the method (and timing!) was deplorable.
- (2) The next day the "deliverer" again attempts to intervene, this time between two fellow Israelites. Not only is Moses rebuffed (as he will be in later attempts to deliver) but his crime of murder is apparently common knowledge.
- (3) Pharaoh also hears of the crime and seeks to "kill Moses," likely through Egyptian legal channels.

Insight:

Why was Moses (a Prince) even interested in the welfare of slaves?

Hebrews 11:24

By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter.

"Nevertheless, he recognized that the Egyptian stance was sinful and that the right life was to be found with the lowly Hebrews, who in spite of their poverty and affliction were God's people and chosen for great purposes"

(D. Stuart, *Exodus*, Vol. 2, 96).

Moses flees to Midian where he meets his wife-to-be Zipporah (Ex. 2:15-22) and her father Reuel (or Jethro), and settles down to be a shepherd. Thus, from the palace to the wilderness, God is preparing a leader and equipping Moses for his life-work.

c. Summary

Exodus 2:23-25

During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. ²⁴God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. ²⁵So God looked on the Israelites and was concerned about them.

B. Moses (Chapters 3-4)

1. The call (3:1-10)

On the basis of remembering His covenant, God needs a human instrument to effect His deliverance of the Israelites. The former “aristocrat,” now lowly shepherd, will be God’s choice.

Exodus 3:1-3

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. ² There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. ³ So Moses thought, “I will go over and see this strange sight-why the bush does not burn up.”

- a. “Horeb” is likely the mountain range; Sinai is the specific mountain (thus both names are used in the Scriptures). The actual location is disputed, either the

traditional spot in the southern Sinai Peninsula or perhaps east of the Gulf of Aqaba.

- b. The “angel of the Lord” is a theophany, that is, a God-appearance. In verse 4 (of Ex. 3), “when the Lord saw that he (Moses) had gone over to look (at the burning bush), God called to him from within the bush . . .”
- c. “Fire” is often a symbol of God’s presence (see Ex. 19:18; also note the pillar of fire that will later guide the Israelites – Ex. 13:21). Also, fire can refer to purification and/or destructiveness. “For the Lord your God is a consuming fire, a jealous God” (Deut. 4:24).

Moses is instructed clearly: (1) “Do not come any closer” (2) “Take off your sandals” (v. 5). The reason is because of holiness, that is, the holy God has manifested His presence in the place of the burning bush, thus this is “holy ground.” Holiness is a central theme in Exodus and Leviticus.

Insight: “holy” or “holiness”

“Holiness is a general term used to indicate sanctity or separation from all that is sinful, impure, or morally imperfect; i.e. it is moral wholeness. The term is used with reference to persons, places and things.” ([New Unger’s Bible Dictionary](#), 581).

Exodus 3:7-8a

The LORD said, “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. ^{8a}So I have come down to rescue them from the hand of the Egyptians . . .”

Exodus 3:9-10

*And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. ¹⁰So now, go. **I am sending you to Pharaoh to bring my people the Israelites out of Egypt.***

The holy God, the God of the Abrahamic Covenant, the God of Moses' father and patriarchal promise has commissioned Moses to a "God-size" task. What will the "now-shepherd" do in light of this divine call?

2. The excuses (3:11-4:17)

Moses fully understands what God is calling him to do. Whether he is fearful, doubtful, or reluctant, the fact is that Moses protests his selection. The following chart summarizes the ensuing conversation between a reluctant deliverer and a determined Deliverer.

| "5 Flimsy Excuses of Moses" | | | | |
|------------------------------------|---------|---|--|---|
| No. | Exodus | Excuse | Reason | God's Reply |
| 1 | 3:11-12 | "Who am I?" | Lack of identity Lack of ability | "I will be with you" "this shall be the sign" (worship) |
| 2 | 3:13-22 | "God... has sent me" "What is his name?" | Lack of authority Lack of knowledge | "I AM WHO I AM" (YHWH) (I AM) |
| 3 | 4:1-9 | "they will not believe me" | Lack of credibility | 3 Signs: • staff • leprous hand • water to blood (i.e. God working through you) |
| 4 | 4:10-12 | "I am not eloquent" ("slow of speech and of tongue") | Lack of communication skills (Yet, Acts 7:22... "mighty in his words") | "I will be with your mouth" (message more important than delivery) |
| 5 | 4:13-17 | "Oh, my Lord, please send someone else" | Lack of availability | "anger of the Lord" (insecurity to disobedience) "Aaron, your brother" |

3. The return to Egypt (4:18-31)

For Moses to accomplish the task of being God's instrument of deliverance, he must return to his father-in-law (likely with the flocks under his care). Unlike the patriarch Jacob (Gen. 31) who deceptively departed from his father-in-law, Moses asks and receives permission to leave with his family (4:18).

Exodus 4:21

*The LORD said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will **harden his heart** so that he will not let the people go.*

Deliverance of the Israelites will be opposed by Pharaoh. In the coming drama, the "hardening" of Pharaoh's heart will be referenced about 18 times. Sometimes, (1) God will harden his heart (cf. 4:21; 7:3, 13; 9:12; 10:1, 20, 27; 11:10; 14:4, 8) (2) Pharaoh will harden his own heart (cf. 8:15, 32; 9:34) or, on occasion (3) Pharaoh's heart was hardened (cf. 7:14, 22; 8:19; 9:7, 35).

- To harden is to be strong, that is, to be stubborn. Or a different word (also translated harden) means to be heavy or dull and unresponsive. A third word translated harden carries the idea of to be hard or severe, thus obstinate and unbending.
- This is the predicted (and later, actual) response of Pharaoh to Moses' and Aaron's request (demand).

The arrival in Egypt led to a meeting with the elders of the Israelites.

Exodus 4:29-31

Moses and Aaron brought together all the elders of the Israelites,³⁰ and Aaron told them everything the LORD had said to Moses. He also performed the signs before the people,³¹ and they believed. And

when they heard that the LORD was concerned about them and had seen their misery, they bowed down and worshiped.

C. Confrontation (Chapters 5-6)

1. Pharaoh's refusal (5:1-21)

Exodus 5:1-2: Encounter

Afterward Moses and Aaron went to Pharaoh and said, "This is what the LORD, the God of Israel, says: 'Let my people go, so that they may hold a festival to me in the wilderness.'"²Pharaoh said, "Who is the LORD, that I should obey him and let Israel go? I do not know the LORD and I will not let Israel go."

a. The prophetic formula

"This is what the Lord, the God of Israel says" is similar to later prophetic announcements (e.g. see Amos 1:3). This is the first occurrence in the Scriptures of the prophetic messenger speech formula.

b. The prophetic word

"Let my people go." A three day festival is not all that is in play. The bargaining style here is not from larger to less but rather less (understatement) to more (cf. bargaining of Abraham with Ephron, Gen. 23). The true intent to leave is not lost on Pharaoh.

c. The emphatic denial

Pharaoh's reply is framed in a question, "**Who is the Lord?**"

- Pharaoh does not know (or have knowledge of) the God of the Israelites.
- Pharaoh does not know (and has no regard or respect for) the God of the Israelites.
- Pharaoh does not answer (or grant requests) to the God of the Israelites.

Insight: (cited by B. Childs, The Book of Exodus, 105):
“The Jerusalem Targum paraphrases Pharaoh’s reply: ‘I have not found the name of the Lord in the Book of Angels. I am not afraid of him, nor will I release Israel.’”

Exodus 5:3-21: Consequences

- a. Pharaoh demands that the Israelites return to their work (3-5).
- b. Pharaoh orders the slave drivers and foremen to no longer provide straw for bricks (6-9). He labels the Israelites, “They are lazy” (8).
- c. Pharaoh requires and enforces the expected quota of bricks (even without straw) (10-21).

2. The Lord’s rebuttal (5:22-6:12)

- a. Moses complains (5:22-23).
 - (1) The Israelite foremen had complained to Pharaoh (5:15-16).
 - (2) The Israelite foremen had complained to Moses (5:20-21).
 - (3) Moses had complained to God (5:22-23).
- b. The Lord responds (6:1-8).

Exodus 6:2-8

*God also said to Moses, “**I am the LORD.**”³ I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the LORD I did not make myself fully known to them.⁴ I also established my covenant with them to give them the land of Canaan, where they resided as foreigners.*

*⁵Moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant. ⁶“Therefore, say to the Israelites: **‘I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. ⁷I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians. ⁸And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD.’”***

Insight:

“This small section of narrative also sketches out the argument of the whole Pentateuch. God made a covenant with the patriarchs to give them the land of Canaan (Ex. 6:4). He remembered his covenant when he heard the cry of the Israelites in Egyptian bondage (v. 5). He is now going to deliver Israel from their bondage and take them to himself as a people and be their God (v. 6). He will also bring them into the land which he swore to give to their fathers (v. 8).”
(J. Sailhamer, *The Pentateuch as Narrative*, 251)

c. Moses hesitates (6:9-12).

The Israelites, now under the harsher treatment of Pharaoh’s dictum, refuse to listen to Moses. The Lord again instructs Moses to confront Pharaoh, but the deliverer falls back to a familiar excuse. “If the Israelites will not listen to me, why would Pharaoh listen to me, since I speak with faltering lips” (12).

3. Interlude: family history (6:13-27)

The insertion of genealogical records serves the purpose of highlighting an abbreviated family tree for Aaron and

Moses. These two received the divine mandate, "Bring the Israelites out of Egypt by their divisions" (6:26).

4. Summary (6:28-30)

After the genealogical insertion, the writer returns to the predicament facing Moses. God has a message for Pharaoh; Moses has a responsibility to deliver it. God will deliver His people; Moses is the human instrument to obey God's call and command.

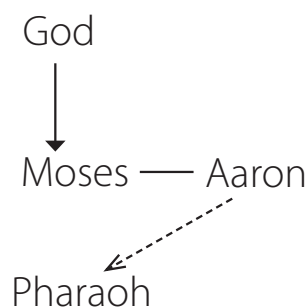
Exodus 6:28-30

Now when the LORD spoke to Moses in Egypt, ²⁹he said to him, "I am the LORD. Tell Pharaoh king of Egypt everything I tell you." ³⁰But Moses said to the LORD, "Since I speak with faltering lips, why would Pharaoh listen to me?"

D. Ten Plagues (Chapters 7-12)

1. Purpose of the plagues (7:1-7)

Moses and Aaron are to be "like God" (i.e. deliver God's message) to Pharaoh. They are commanded to speak everything God wants Pharaoh to hear.



Reflection:

In light of the Abrahamic Covenant promise, "I will bless those who bless you" (Gen. 12:3), what do you suppose would have been the outcome if Pharaoh had positively received God's message through Moses and Aaron?

Exodus 7:3-5

But I will harden Pharaoh's heart, and though I multiply my signs and wonders in Egypt,⁴ he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites. ⁵And the Egyptians will know that I am the LORD when I stretch out my hand against Egypt and bring the Israelites out of it."

- a. The coming plagues are described as "miraculous signs and wonders" (3). A "sign" is a miracle with specific, special significance. A "wonder" is a miracle that produces awe or amazement. The plagues are not simply punitive but purposeful.
- b. The plagues are also described as "acts of judgment" (4). The meaning of the plague is not only the reaction to Pharaoh's hardness of heart but a theological statement against the gods (and the theology) of Egypt.
- c. The plagues, then, are object lessons to teach Pharaoh and the Egyptians the answer to the question of who the Lord truly is (5).

2. Authentication of the messengers (7:8-13)

Pharaoh will demand proof that Moses and Aaron can speak for God. Signs and miracles authenticate the validity of the messenger and thus, the messenger's message (cf. Jn. 3:1-2).

At this encounter Aaron threw his staff to the ground and it became a snake. This is one of three signs that were given to Moses to validate his authority before the elders of Israel (cf. Ex. 4:1-9). When the Egyptian magicians (cf. 2 Tim. 3:8 – Jannes and Jambres) seemingly reproduced the sign, Aaron's snake swallowed the Egyptian snakes.

Yet still, Pharaoh was unmoved.

3. Description of the “Ten Plagues” (7:14-11:10)

a. Observations

- (1) “The number of the plagues was ten, a number of completeness in Biblical numerology” (Huey, Exodus, 41).
- (2) The plagues were penal, a punishment upon Pharaoh for his refusal to heed God’s word.
- (3) The plagues are natural phenomena, miraculous in timing, severity, location, and selectivity. They illustrate that the God of the Israelites is sovereign over all of life, even life in Egypt—the territory (sovereignty) of the Egyptian gods.
- (4) The plagues follow a general pattern:
 - Request: “let my people go”
 - Refusal: the people cannot go
 - Result: the plague is threatened
 - Response: the action of Pharaoh
- (5) The plagues occurred over a period of at least six months; the hardness of Pharaoh’s heart is evident.

Insight:

“Christopher J.H. Wright summarizes the purpose of the plagues and the liberations to follow this way:

So you may know there is no one like me
in all the earth...

that my name might be proclaimed
in all the earth...

so that you may know that the earth
is the Lord’s (Ex 9:14, 16, 29)”

(B. Waltke, An Old Testament Theology, 380)

b. Chart of the Plagues

| THE TEN PLAGUES | | | |
|--|----------------------|----------------|--|
| (Edited from J. Walton; where noted, J. Davis, N. Geisler, and others) | | | |
| | Plague | Ref. | Possible Egyptian Deity Directed Against |
| 1 | Nile turned to blood | Ex. 7:14-15 | Nilus: sacred river god (Geisler) Khnum: guardian of the Nile Hapi: spirit of the Nile Osiris: Nile was bloodstream |
| 2 | Frogs | Ex. 8:1-15 | Heqt: form of frog; goddess of resurrection |
| 3 | Gnats (Mosquitos) | Ex. 8:16-19 | Seb: god of the earth (Geisler) |
| 4 | Flies | Ex. 8:20-32 | Uatchit: manifested by the Ichneuman fly (Davis) Khephera: sacred scarab (beetle) (Geisler) |
| 5 | Plague on cattle | Ex. 9:1-7 | Hathor: mother-goddess; form of cow Apis: bull of god Ptah; symbol of fertility Mnevis: sacred bull of Heliopolis |
| 6 | Boils | Ex. 9:8-12 | Sekh-mer: lion-headed goddess of creating/ending plagues Imhotep: god of medicine Typhon: evil-eye god (Geisler) |
| 7 | Hail | Ex. 9:13-35 | Shu: goddess of the atmosphere (Geisler) Nut: sky goddess Isis: goddess of life Seth: protector of crops |
| 8 | Locusts | Ex. 10:1-20 | Serapis: god-protector from locusts (Geisler) Isis: goddess of life Seth: protector of crops |
| 9 | Darkness | Ex. 10:21-29 | Re, Aten, Atum, Horus: all sun gods of sorts |
| 10 | Death of firstborn | Ex. 11:1-12:36 | The deity of Pharaoh: Osiris, the giver of life |

4. Preparations for the Passover (12:1-30)

a. Instructions (1-11, 21-28)

Exodus 12:1-3

The LORD said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.

- "a lamb" (3)
- "without defect" (5)
- "some of the blood" (7). . . "hyssop" (22)
- "sides and tops of the doorframes" (7)
- "see the blood. . . will pass over" (23)
- "eat in haste" (11). . . "observe this ceremony" (25)
- "The Lord's Passover" (11). . . "lasting ordinance" (24)

b. Significance (12-13)

Exodus 12:12-13

The LORD said to Moses and Aaron in Egypt, ²"This month is to be for you the first month, the first month of your year. ³Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.

c. Establishment (14-20)

Exodus 12:14

"This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD – a lasting ordinance.

Exodus 12:17, 20

"Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your

divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. . . ²⁰Eat nothing made with yeast. Wherever you live, you must eat unleavened bread."

d. Events (historical) of the Passover (29-42)

The actual events of that first Passover night were recorded. This is the tenth and final plague of judgment which commenced at midnight (29-30).

During the night hours Pharaoh summoned Moses and Aaron. "Up! Leave my people, you and the Israelites! Go, worship the Lord as you have requested. Take flocks and herds, as you have said, and go. And also bless me" (31-32).

e. Restrictions for the Passover (43-51)

- No foreigner to eat (43)
- Only circumcised slaves (44) or alien (48-49)
- Eaten only inside the house (46)

| Passover (Ex. 12) | Redemption (NT) |
|--|---|
| 1. Lamb to be sacrificed (3, 7) | 1. Lamb of God sacrificed (1 Cor. 5:7; Jn. 1:29) |
| 2. Lamb without spot or blemish (5) | 2. Christ (our Lamb) without spot or blemish (1 Pet. 1:18-19; 2 Cor. 5:21) |
| 3. Lamb's blood shed that they might have life (6-7) | 3. Christ's blood shed that mankind might have life (Jn. 3:16; 1 Pet. 2:24) |
| 4. For benefit of shed blood, must apply over doorposts by faith (7, 22) | 4. For benefit of shed blood, must apply over doorposts of one's heart by faith (Ro. 3:25-26) |
| 5. Safe behind the blood, must feed upon the lamb (8) | 5. Safe behind the blood, must feed upon the Lamb (Jn. 6:53, 56; 1 Cor. 10:14-17) |

Exodus 12:50-51

All the Israelites did just what the LORD had commanded Moses and Aaron. ⁵¹And on that very day the LORD brought the Israelites out of Egypt by their divisions.

E. Consecration and Crossing (Chapters 13-15)

1. Firstborn (13:1-16)

Exodus 13:1-2

The LORD said to Moses, ²“Consecrate to me every firstborn male. The first offspring of every womb among the Israelites belongs to me, whether human or animal.”

- a. This command occurs after the judgment upon the firstborn of Egypt (Ex. 11:1-10).
- b. To “consecrate” means to set apart for special use; here it indicates that the firstborn belongs uniquely to the Lord (13:12).

Exodus 13:3-10 connects this consecration act to the Feast of Unleavened Bread, a ceremony of remembrance (“Commemorate this day, the day you came out of Egypt. . .” – 13:3). The instructions are similar to those given earlier (12:14-20). Emphasis is given to fathers passing down the meaning of this observance to their sons (first born?).

Exodus 13:11-16 returns to the obligation to give over the firstborn to the Lord (livestock as well as firstborn sons).

“Because God had redeemed the firstborn of Israel on the night of the Exodus, it was the duty of the people to devote every firstborn male to the service of worship. The firstborn of the clean animals were to be devoted to the Lord by being offered as a sacrifice. The firstborn of the unclean animals (donkeys, etc.) and of human beings were to be redeemed by substitution (cf. Nu. 18:15), a sheep in the case of unclean animals and money in the case of the firstborn male child (five shekels, 18:16). At a later time the tribe of Levi would assume the role of the firstborn and be set apart for service in the Tabernacle (3:12-13, 45). Even then, however, a redemption price was still to be paid to the Levites (18:14).”
(John Sailhamer, *The Pentateuch as Narrative*, 267)

2. Crossing the Sea (13:17-14:31)

Now begins the journey that will take the Israelites to Mt. Sinai. It will take about two months to arrive. To the actual crossing of the Red Sea (lit. “sea of reeds”), God will speak four times:

- First: directing Israel not to pass through the territory of the Philistines even though it was a shorter path (13:17).
- Second: directing Israel to reverse their travel path, a move that would make the Israelites appear to be confused (14:1-3).
- Third: speaking to Moses about the pursuing Egyptians behind and the seemingly impassable Red Sea before them (14:15-16).
- Fourth: following the miraculous crossing of the Red Sea, God instructs Moses to stretch out his hand (i.e. his staff – cf. 9:22-23 and 10:12-13) so that the waters might return to their place engulfing the pursuing army (14:26).

Not only does God speak clearly four times but on three occasions the text notes that the Lord is acting mightily on the Israelites behalf in order to “gain glory.”

- First: at the reversal of direction that made the Israelites appear confused.

Exodus 14:4

*And I will harden Pharaoh's heart, and he will pursue them. But I will **gain glory** for myself through Pharaoh and all his army, and the Egyptians will know that I am the LORD." So the Israelites did this.*

- Second/Third: at the crisis moment of a pursuing Egyptian army and a seemingly trapped Israelite people.

Exodus 14:17b-18

*"And I will **gain glory** through Pharaoh and all his army, through his chariots and his horsemen. ¹⁸The Egyptians will know that I am the LORD when I **gain glory** through Pharaoh, his chariots and his horsemen."*

Also, in the journey to the Red Sea, on three occasions God promises to "harden the hearts" of the Egyptians (cf. 14:4, 8, 17). Once again, as in the drama of the ten plagues, the Lord declares that He will harden Pharaoh's heart (and the Egyptians' hearts). To harden is to make stubborn; it does not mean that Pharaoh (or the Egyptians) are innocent pawns in God's hands, but the idea is that God hardens what is already disposed to such stubbornness.

Theological Reflection:

Is this an example of the Biblical tension between man's moral responsibility to choose and God's sovereignty in accomplishing his will?

Finally, this section of the journey to the Red Sea also chronicles the first of ten grumbings of the Israelites (after their "deliverance" from Egypt).

Exodus 14:10-12

As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the LORD. ¹¹They said to Moses, "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? ¹²Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"

TEN GRUMBLINGS (Murmurings, Testing):

- | | |
|--------------------|----------------------|
| 1. Exodus 14:10-12 | 6. Exodus 17:1-3 |
| 2. Exodus 15:23-24 | 7. Exodus 32:7-8 |
| 3. Exodus 16:1-3 | 8. Numbers 11:1 |
| 4. Exodus 16:20 | 9. Numbers 11:4-6 ff |
| 5. Exodus 16:27 | 10. Numbers 14:21-23 |

Numbers 14:21-23

But truly, as I live, and as all the earth shall be filled with the glory of the Lord, ²²none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, ²³shall see the land that I swore to give to their fathers. And none of those who despised me shall see it.

Exodus 14:21-22

Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided,²² and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

Exodus 14:29-31

But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.³⁰ That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore.³¹ And when the Israelites saw the mighty hand of the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant.

3. Song of Moses and Miriam (15:1-21)

This song (psalm) is one of three composed by Moses (cf. Deut. 32, Ps. 90). It is a victory song extolling the supremacy of God (YHWH is mentioned ten times). The basic outline follows this pattern.

- a. (15:1-12) Defeat of the Egyptian armies
- b. (15:13-18) Prophecy of Entrance to the Promised Land

Miriam and the women sing in an antiphonal response (15:21).

Recap:

1. In covenant faithfulness God has acted on behalf of His enslaved people.
2. A leader has been chosen and empowered to the daunting task before him.
3. Pharaoh has refused to acknowledge the God of the Israelites and His command for releasing His people.
4. Moses and Aaron have been instruments of God in the midst of a "super power encounter."
5. The ten plagues become theological object lessons for hardened Pharaoh.
6. The Lord delivers His people, establishes a memorial (Passover).
7. The pursuers are defeated at the Red Sea, the people are miraculously delivered, a song of celebration is sung.

VII. TAKEAWAYS