

Exodus Series

Introduction

1) Why is it called Exodus?

- a) This is the title in the **Greek** Old Testament translation, based on the use of exodus [e;xodoj] (Exod. 19:1)
- b) The **Hebrew** title is “*These are the names*” [*we’elleh shemoth*] or “names” [*shemoth*] based on the first words of the book. (cf. Gen. 46:8)

2) Who wrote and edited Exodus?

- a) Moses
 - i) God told Moses to write things down (17:14; 24:3-4; 34:27-28)
 - ii) Moses had other people write some things down (38:21)
- b) How do we know this? Jesus says so.
 - i) Mark 7:10; 12:26; Luke 16:29, 31; 20:37; 24:27, 44; John 1:17, 45; 7:19, 23

3) When was it written and how long a period does it cover?

- a) It was obviously written prior to Moses’ death in @ 1406 BC, and perhaps edited slightly in the years following.
 - i) Biblical basis: 1 Kings 6:1; 1 Chron. 6:33-37; Judges 11:26
 - ii) Probable Egyptian rulers: (early in 18th Dynasty New Kingdom)
 - (1) **Exo. 1:13** Kamose, Ahmose I; **Exo. 2:1-10** Thutmose I (1526-1512 BC), **Acts 7:22** Thutmose II, Queen Hatshepsut; **Exo. 2:15** Thutmose III (1482-1450 BC); and **Exo. 5-ff** Amenhotep II (1450-1425 BC).
- b) Technically, it covers about 360 years (from the death of Joseph to the building of the tabernacle in the second year after Israel leaves Egypt).
 - i) In actuality, the majority of the book (chapters 3-40) covers @ 2 years.

4) Does the rest of the Bible ever refer to Exodus?

- a) **Old Testament** references (these are just a few examples)
 - i) Law (Deut. 4:34; 26:5-9), Prophets (Judg. 11:16; 1 Sam. 8:8; 1 Kings 9:9; Jer. 2:6), and Writings (Ps. 105:37-39; 114; Neh. 9:9)
- b) **New Testament** references (there are 44 x)
 - i) Gospels (19 x), Acts (12 x), Epistles (13 x)

5) Who is the focus of the book?

- a) **Ultimately theological**: the God of the people of Israel
 - i) Exodus contains some of the richest, foundational theology of all the books of the OT. (Kaiser)
 - ii) Who is this God who remains faithful to His covenant with Abraham? (cf. Gen. 12:2; 15:12-21)
- b) **Immediately historical**: Israel, the people of God, as they transition from a large family to an independent nation by God’s grace and for His glory.

Exodus Series

(concepts rooted in David Dorsey's *The Literary Structure of the Old Testament*)

GENERAL OUTLINE OF THE LAW

- 1) Historical prologue—Gen. 1:1-Ex. 19:2
- 2) Treaty at Sinai—Ex. 19:3-Num. 10:10
- 3) Historical conclusion—Num. 10:11-Josh. 24:33

GENERAL OUTLINE OF THE BOOK OF EXODUS

- 1) **IN EGYPT: deliverance by God's grace for God's glory—1:1-13:16**
 - a) The preparation for their deliverance (1:1-4:28)
 - b) The process of their deliverance (4:29-12:39)
 - c) The commemoration of their deliverance (12:40-13:16)
- 2) **AT SINAI: revelation by God's grace for God's glory—13:17-24:11**
 - a) Journey to Sinai (13:17-18:27)
 - b) Theophany at Sinai (19:1-20:21)
 - c) Covenant at Sinai (20:22-24:11)
- 3) **AROUND THE TABERNACLE: worship by God's grace for God's glory—24:12-40:38**
 - a) The preparation of the Tabernacle (24:12-31:18)
 - b) Israel's sin and Yahweh's mercy (32:1-34:35)
 - c) The completion of the Tabernacle (35:1-40:38)

Exodus Series

PART # 1: IN EGYPT: deliverance by God's grace for God's glory—1:1-13:16

- 1) The preparation for their deliverance (1:1-4:28)
 - a) The oppression of the blessed ones—1:1-22
 - Remember Gen. 12:1-3; 15:13-16; 17:1-8; 18:18; 46:1-4
 - i) Blessing and prosperity—1:1-7
 - (1) The order of the list of tribes is that of Gen. 35:22-26.
 - (2) 400 years are passed over quickly. (13 Hebrew words in 1:6)
 - (3) Remember Joseph's words in Gen. 50:24-25. (cf. Ex. 13:19; Josh. 24:32)
 - Even the death of the patriarchs will not defeat the goals and purposes of God. (Carpenter)
 - ii) Oppression motivated by xenophobic fear and propaganda—1:8-22
 - (1) Government Policy A: forced labor/slavery—1:8-14
 - (a) This new king may have been part of the Hyksos people.
 - (i) They were eventually replaced by Egyptian rulers (cf. 1:13, 15)
 - (b) By leaving the Pharaoh anonymous, the writer treats him with contempt and erased him from history. Ironically, the midwives are named. (Carpenter)
 - (c) Israel is called “a people” (1:9) for the first time.
 - (d) Note the irony of “deal shrewdly” (1:10)
 - (e) Separate the families through relocation due to work requirements (1:11)
 - (f) The Pharaoh of 1:13-14 is Ahmose I (1570-1548 BC).
 - (2) Government Policy B: population control/infanticide—1:15-22
 - Research the racial eugenicist background of the abortion industry in the US. (cf. Matt. 2:16)
 - (a) Phase 1 (private emphasis)—1:15-21
 - (i) It is more important to fear God than the king (1:17, 20).
 1. This is Amenhotep I (1548-1528 BC) and his successor.
 - (ii) The weakest social power in the land thwarts the evil plans of Pharaoh by fearing and obeying God. (Carpenter)
 - (b) Phase 2 (public emphasis)—1:22
 - (i) This is Thutmose I (1528-1508 BC).
 - Even the hostile cruelty of human government will not defeat the goals and purposes of God.
 - iii) There is no aspect of the life cycle of God's people that is overlooked by Yahweh and unattended to. He is there even when he is not visible. (Carpenter)
 - b) The preparation of Moses, a Levite—2:1-25
 - i) The birth and early years of Moses—2:1-10 (cf. Acts 7:17-22; Heb. 11:23)
 - Moses is born in 1525 BC)
 - (1) The faith of his birth family—2:1-4
 - (a) The use of box/chest/basket/ark reminds the reader of Gen. 6:14.

- (b) Note the ironic obedience to Pharaoh's command (2:3; cf. 1:22)
- (2) The compassion of his adoptive family—2:5-10
 - (a) Miriam is a young woman of marriageable age (2:8)
- (3) Principles:
 - (a) Note how 3 women in addition to the midwives, (his Hebrew mother, the Gentile daughter of Pharaoh, and his sister Miriam) all work together to spare one child—Moses.
 - (b) Note how the sovereign God uses Jochebed's ("Yahweh is glory") natural care and concern for her child to carry out His eternal plan.
- ii) Moses's additional preparation through ages 40-80—2:11-22 (cf. Acts 7:23-29; Heb. 11:24-25)
 - There is a gap of @ 36-37 years between 2:10-11.
 - This sections spans @ 1485–1446 BC. The Pharaoh is Thutmose III (1483-1450 BC).
 - (1) Moses' misguided failure to rescue Israel on his own—2:11-14
 - (a) Based on his own assumptions (Acts 7:22-25)
 - (b) Even the seeming failure of God's people when they wrongly think they are doing His will cannot derail God's eternal purpose.
 - (2) Moses takes a detour to Midian and begins a family—2:15-22
 - (a) This is the second of three attempts of a Pharaoh on Moses' life (cf. 1:22; 10:28)
 - (b) Moses rescues Reuel's/Jethro's 7 daughters (2:17, 19)
 - (i) The Midianites are descendants of Abraham through his wife Keturah (Gen. 25:1-4)
 - (ii) This is Moses' third reaction to injustice (cf. 2:11-12; 2:13-15)
 - (c) Women again rescue Moses (2:19-22)
- iii) Yahweh responds—2:23-25 (cf. 3:7-8) (cf. Gen. 12:1-3; 15:13)
 - (1) Israel's 4-fold plea when time does not heal all things
 - (a) Israel **groaned** [anach]; **cried out** [za`aq]; **cried** [shav`ah]; **groaned** [ne`aqah]
 - (2) God's 4-fold response (note the 5-fold use of God)
 - (a) God **paid attention to** [shama`] the vocal expressions of His suffering people; God **acted in accordance with** [zakar] His covenant; God **perceived** [ra`ah] the situation of His people; God **knew** [yada`]
- iv) They were completely unaware that, in an unknown place in an unimaginable way, the Lord was calling an unexpected man to be their deliverer. (Zuber)
- c) The commission of Moses—3:1-4:28 (this is the focal point of 1:1-6:13)
 - Forty years have passed since Moses left Egypt (Acts 7:29-30). Moses is now 80 years old.
 - Mt. Horeb seems to be the name of the region, while Mt. Sinai (7,632') is a specific peak in the range.
 - Remember the transition of Israel from a **family** to a **people** (cf. 1:9, 20)

- **Question:** Israel is in Egypt, Moses is at Horeb. How will Yahweh unite them?
- i) The **FIRST** phase of Yahweh’s commission—3:1-15
 - cf. the dismissive attitude of others in 2:14
 - (1) Yahweh takes the initiative to communicate with Moses—3:1-10
 - (a) Yahweh uses the small, insignificant bush [*seneh*] on Sinai [*sinay*] to get Moses’ attention. How will Moses respond? Cf. Deut. 33:16
 - (b) The ground is holy because of Yahweh’s presence. Cf. Acts 7:33
 - (i) This is the first use of the noun “holy” in the Bible. The verb form was used in Gen. 2:3.
 - (ii) The removal of sandals demonstrated humility and reverence, but also denial of personal comfort and convenience. (NET)
 - (c) Jesus’ argument for the resurrection of the body rests on His appeal to Exodus 3:6. (cf. Matt. 22:31-32)
 - (d) Note the description of Yahweh:
 - (i) He sees, He hears, He knows, He comes down, He delivers, He brings them up, He commands, He sends
 - (e) Note the description of the Land:
 - (i) It is abundantly **good** (cf. the irony of Num. 16:13) and it is **spacious** (6 nations inhabit it; cf. Gen. 15:19-21)
 - (f) Note the purpose of the call of Yahweh to Moses
 - (i) Moses is commissioned to accomplish only the first (deliverance). He will not be permitted to participate in the second (entrance).
 - (ii) **Question:** Can one who has tried and failed miserably still be useful to God and others?
 - (2) Moses responds to the first phase—3:11-15
 - (a) What a contrast with earlier assumptions! (cf. 2:11-14; Acts 7:22-25)
 - (i) Remember Gen. 46:34. God does not respond by building up Moses but by exalting Himself.
 - (ii) It will make little difference who the servant is or what that servant’s abilities might be, if God is present. (NET)
 - (b) Israel needed to know not so much the **identity** of but the **nature/essence** of their self-revealing, self-existing, self-depending, self-sufficient, personal, relational, immutable, autonomous, and omnipresent God.
 - (i) The name “Yahweh” is found @ 165 x in Genesis prior to this.
 - (c) The sign (3:12) will be fulfilled in Exod. 19-ff. Having served their masters in Egypt, they will now serve the one True God.
- ii) The **SECOND** phase of Yahweh’s commission—3:16-4:12
 - (1) Moses was to tell the tribal leaders what God has done and what He will do—3:16-22 (cf. Gen. 15:13; 50:24-25)
 - (a) Yahweh’s personal awareness of and presence in the past and promise of personal deliverance in the future—3:16-17

- (b) Yahweh’s personal awareness of and demonstration of power in the future—3:18-22
 - Note “Yahweh, the God of the Hebrews” (cf. 3:18; 5:3; 7:16; 9:1, 13; 10:3)
 - (i) Israel will listen initially—3:18
 - 1. 3-day journey appears to be a figure of speech for a significant trip (cf. Jonah 3:3). This would tell Pharaoh that the Jews did not recognize him as a god.
 - (ii) Egypt, while stubborn initially, will eventually grant permission—3:19-22
 - 1. Cf. Gen. 15:14, revealed @ 700 years earlier
 - 2. Pharaoh was given time to make policy changes.
 - 3. Cf. 3:20 with the Egyptian response later in 8:19
- (2) Moses’ first response to the second phase—4:1-9
 - (a) Moses’ imagines a negative response from the leaders—4:1
 - (i) Will they rally around this former criminal? They eventually do. Cf. 4:31; 14:31; 19:9
 - (ii) What a change in Moses’ assumptions! (cf. 2:11-15; Acts 7:22-25)
 - (b) Yahweh gives 3 confirmation signs/wonders of His power—4:2-9
 - A “sign” instructs, a “wonder” astonishes
 - (i) The rod/snake—4:2-5
 - 1. The rod was a symbol of authority; the snake was the patron deity (goddess) of Lower Egypt (the Delta region). (Faithlife Study Bible)
 - (ii) The incurable skin disease (leprosy/psoriasis/eczema)—4:6-8
 - (iii) Turning some Nile water to blood—4:9
- (3) Moses’ second response to the second phase—4:10-12
 - (a) Moses claims ineptitude to his Sovereign/Adonai—4:10
 - (i) Note that God does not correct Moses.
 - (ii) Remember Moses’ reputation (Acts 7:22)
 - (b) Yahweh reveals Himself (through rhetorical questions) as **Creator**—4:11
 - (i) If Moses does wrestle with speech deficiencies (defect or lack of fluency), God is still able to work for God’s glory.
 - 1. Moses knew the demands for eloquence in Pharaoh’s court.
 - (ii) If Moses does wrestle with speech deficiencies, God is providentially responsible for them.
 - (c) Yahweh reveals Himself (through commands and promises) as **Provider**—4:12
- iii) The **THIRD** phase of Yahweh’s commission—4:13-28
 - (1) Moses tells his Sovereign what to do—4:13
 - (2) Yahweh responds by providing Aaron—4:14-17
 - Remember that Aaron is 3 years older than Moses (cf. 7:7).
 - (a) God knows not only external actions but also heart issues (4:14).

- (b) Aaron will be God's spokesman to the people of Israel (4:16).
- (3) Moses transitions to Egypt—4:18-28
 - (a) God displays His knowledge of Egyptian politics (4:19).
 - (b) God displays His knowledge of the future (4:21-23).
 - (c) God displays His serious view of His covenant (4:24-26).
 - (i) Cf. Gen. 17:10-14
 - (d) God displays His faithfulness to His promise (4:27-28).

The issue of the stubbornness of Pharaoh's heart

- the concept is mentioned 23x
- accomplished 10x by God
 - predictive: 4:21; 7:3
 - active/permissive during plagues 6, 8-9: 9:12; 10:1, 20, 27
 - summary: 11:10
 - during the chase: 14:4, 8, 17
- accomplished 13x by Pharaoh
 - first 5 plagues: 7:13-14, 22-23; 8:15, 19, 32; 9:7
 - second 5 plagues: 9:21, 34-35
 - summary: 13:15
 - during the chase: 14:5

-
- 2) The process of their deliverance (4:29-12:39)
 - a) Moses and Aaron deliver Yahweh's message—4:29-5:21
 - i) Moses and Aaron meet with the tribal leaders—4:29-31 (cf. 3:16; 4:8-9)
 - (1) Both of these men are in their 80's. (cf.
 - (2) Note the important sequence: heard ⇒ believed ⇒ worshiped
 - ii) Moses and Aaron first meeting with Pharaoh Amenhotep II—5:1-5
 - (1) Remember that Pharaoh was considered to be the incarnation of the god Horus (god of the sky, sun, and moon; in the form of a falcon) and the son of Ra (god of the sun, the creator). He refuses to acknowledge any legitimate competition to his throne. This is not ignorance but insolence.
 - (2) Think of the purpose of the Exodus: Ex. 7:5; 8:22; 9:13-14, 16; 14:4; etc.
 - iii) Pharaoh intensifies the oppression—5:6-21
 - (1) The point is clear that when the people of God attempt to devote their full service and allegiance to God, they encounter opposition from the world. (NET)
 - b) Moses' prayer and Yahweh's response—5:22-6:13
 - i) Moses falls into the same despondency as the people he was supposed to be leading and then blames Adonai (the Sovereign) for their grief (5:22).
 - (1) Note the pattern: foremen ⇒ Moses & Aaron ⇒ Adonai
 - (2) Note well that Yahweh does not rebuke Moses for this.
 - ii) Moses seems to assume immediate success in his task (5:23).

- (1) The **ultimate** cause of the trouble was Yahweh, but the **immediate** cause was Pharaoh and the way he increased the work. (NET)
- iii) Yahweh graciously and patiently reveals His plans to Moses (6:1-8).
 - (1) Yahweh's deliverance is sure to come, but in Yahweh's time. (cf. Acts 7:17)
 - (2) Yahweh reveals that Pharaoh will force Israel to leave. (cf. 12:33)
 - (3) The title El-Shaddai seems to mean "the God who is enough/sufficient".
 - (4) Yahweh swore/took an covenant/oath (Gen. 13:14-17; 15:13-16; 28:13; 46:1-4) and will fulfill His promise.
 - (5) Verses 6-7 encapsulate a primary theme of the entire book.
 - 7-fold promise, see Walter Kaiser
 - (a) The promise of **redemption** (6:6)
 - (i) *I will bring you out*
 - (ii) *I will rescue/free you*
 - (iii) *I will redeem you*
 - (b) The promise of **adoption** (6:7)
 - (i) *I will take you as my own people*
 - (ii) *I will be your God*
 - (c) The promise of the **Land** (6:8)
 - (i) *I will bring you into the land*
 - (ii) *I will give it to you*
- iv) Moses informs Yahweh's people of Yahweh's message (6:9).
 - (1) Physical, emotional, and spiritual reasons (pervasive demoralization through systematic abuse) are listed for not listening to God's Word through Moses. How quickly people shift their focus (cf. 4:31).
 - (2) Often, opposition from within is harder to bear than persecution from without.
- v) Yahweh sends Moses and Aaron to Pharaoh a second time (6:10-13).
- c) The credentials of Moses and Aaron—6:14-27
 - i) The abbreviated genealogies of Jacob's 2 eldest sons, Reuben & Simeon—6:14-15 (cf. Gen. 46:8-10)
 - ii) The selective genealogy of Jacob's third eldest son Levi—6:16-24
 - (1) Moses' mother (remember the anonymous birth mother in 2:1) is the first character in the Bible whose name incorporates the name Yahweh. Jochebed means "Yahweh is glorious." (cf. Num. 26:59)
 - (a) Marriage to one's paternal aunt is later forbidden under the Law (Lev. 18:12; 20:19).
 - (2) This genealogy extends to Phineas in the time of Judges 20:28.
 - (3) Compare with the genealogies in 1 Chron. 6:1-30 | Ezra 7:1-5; and Neh. 11:10-19.
- d) Yahweh's charge continued—6:28-7:13 (second meeting with Amenhotep II)
 - i) Moses' hesitant obedience—6:28-7:7
 - (1) "make you God" (cf. 4:16); similar to the Egyptian view of Pharaoh

- (2) Note the recognition clause (7:5, 17; 8:10, 22; 9:14, 16, 29; 10:2; 11:7; 14:4, 18).
- (a) Did it work? Cf. Josh. 2:10; 1 Sam. 4:8
- ii) Pharaoh's stubborn resistance—7:8-13
- (1) This resembles 4:2-5, but a different word for "snake" is used. The word *tannin* normally refers to large reptiles and water creatures, which includes snakes, crocodiles, sea-serpents, dragons, etc.
- (a) Note the illustration in Ezek. 29:3.
- (2) This introductory sign demonstrates Yahweh's power to create life.
- (3) Two of the Egyptian sorcerers were Jannes and Jambres (2 Tim. 3:8).
- e) The first nine mighty acts of Yahweh—7:14-11:10
- Note both the repetition and the intensification of each cycle
 - The theological emphasis for exposition of the entire series of plagues may be: The sovereign Lord is fully able to deliver his people from the oppression of the world so that they may worship and serve him alone. (NET Bible)
 - These mighty acts are referred to in Ps. 78:43-51; 105:27-36
 - Against the Egyptian gods: Exo. 12:12; 18:11; Num. 33:4
- i) The first triad: **irritations**—7:14-8:19
- (1) The **first** act: Nile water becomes blood—7:14-25
- (a) This is not simply red silt or algae.
- (2) The **second** act: frogs infest the land—8:1-15
- (a) Unbelievers ask believers to pray about their problems. Does Pharaoh have confidence in his magicians to solve the problem?
- (b) Pharaoh fails as the chief keeper of cosmic order.
- (3) The **third** act: biting insects such as gnats/mosquitos—8:16-19
- (a) The magicians acknowledge they were beaten and by Whom.
- (b) "*The finger of God*"—cp. Ex. 31:18; Deut. 9:10; Ps. 8:3; Luke 11:20
- ii) The second triad: **distinguishing destructions**—8:20-9:12
- Israel will be spared from suffering during these mighty acts
- (1) The **fourth** act: swarms of insects/flies—8:20-32
- (a) Swarms of flies would disrupt life, contaminate everything, and bring disease. (NET)
- (b) The world often calls God's people to negotiate a compromise.
- (c) Some who have no open door to God will try when it seems to their advantage to get to Him through a person whom God hears. (Rosscup)
- (2) The **fifth** act: death of livestock—9:1-7
- (a) Impacts Egypt economically and religiously.
- (b) "All" can mean "all sorts of livestock" or "some livestock in every location," but it is evident from 9:19-21 and 12:29 that it does not mean "each and every animal in every place." It refers to livestock only in the open fields/pastures (9:3).

- (c) Pharaoh investigates if what happened in Goshen is consistent with what Yahweh stated (9:7).
- (3) The **sixth** act: painful boils/blisters/skin ulcers—9:8-12
- (a) Pharaoh’s resistance is utterly irrational and inexplicable from a human perspective. (Carpenter) (cf. Ex. 4:21; 7:3; Rom. 9:18)
- iii) The third triad: **death**—9:13-10:29
- (1) The **seventh** act: hail—9:13-35
- (a) Hail, thunder, and lightning are uncommon in Egypt.
- (b) God has spared Egypt from the full extent of His wrath. The six months of leniency are over. (9:15)
- (c) Exo. 9:16 is quoted in Rom. 9:17
- (d) Simple recognition of sin and admittance of guilt alone are not true repentance. (9:27, 29; cf. Prov. 8:13)
- (i) 9:30 is the first use of the phrase the “fear of Yahweh” in the OT.
- (e) From now through the 10th plague will be the most miserable 8 weeks for Pharaoh. (Kaiser)
- (2) The **eighth** act: swarming locusts—10:1-20
- (a) This presents the possibility of mass starvation.
- (i) An area of one square kilometer [247 acres] can contain 50 million such insects, which in a single night can devour as much as 100,000 tons [200 million lbs.] of vegetation. (Sarna)
- (ii) The average density is 130 million per square mile. (J. Davis)
- (b) God is shaming and disgracing Egypt, making them look foolish for their arrogance and stubbornness. (10:2) (Kaiser)
- (c) Note how the people avoid acknowledging Yahweh or blaming Pharaoh. (10:7) (NET)
- (d) Remember that Pharaoh was free to let Israel go at any time.
- (3) The **ninth** act: oppressive, tangible darkness—10:21-29
- (a) This is not just a violent sandstorm or an eclipse. (cf. 10:23)

<u>Triad/Act</u>	<u>Warning</u>	<u>Time</u>	<u>Location</u>	<u>Instrument</u>	<u>Purpose</u>	<u>Copied</u>	<u>Israel Exempt</u>
1		Aug.-Oct.					
1:1 (1)	Yes	AM	Nile	Aaron’s staff	7:17	Yes	Implied
1:2 (2)	Yes		Palace	Aaron’s staff	8:10	Yes	Implied
1:3 (3)				Aaron’s staff			?
2		Dec.-Jan.					
2:1 (4)	Yes	AM	Nile	Yahweh	8:22		Yes
2:2 (5)	Yes		Palace	Yahweh			Yes
2:3 (6)				Moses			Implied
3		Feb.-Apr.					
3:1 (7)	Yes	AM	Nile	Moses’ staff	9:14, 16, 29		Yes
3:2 (8)	Yes		Palace	Moses’ staff	10:2		Implied

3:3 (9)				Moses' staff			Yes
---------	--	--	--	--------------	--	--	-----

(chart based on Walter Kaiser, *Exodus: Expositor's Bible Commentary*)

- iv) The **tenth** mighty act introduced: death of the firstborn—11:1-10
 - This will not actually take place until 12:29-32.
 - (1) Moses communicates with Yahweh—11:1-3
 - (a) Pharaoh will not only let them go; he will force them to go. (11:1)
 - (b) For the first time, Moses sees an end to these mighty acts.
 - (c) This “favor” was promised in 3:21-22. Cf. Ex. 12:33; Ps. 105:36-38
 - (2) Moses communicates with Pharaoh—11:4-8
 - (a) Yahweh will march throughout Egypt. (11:4)
 - (b) The firstborn of Pharaoh was considered a god. (11:5)
 - (i) Egyptian records show that Amenhotep II's successor (Thutmose IV) was not his firstborn son. The oldest brother had died prematurely.
 - (c) Not only no harm to them but also no threat against them. (11:7)
 - (3) The unrepentant heart of Pharaoh Amenhotep II—11:9-10
- f) The Passover introduced—12:1-28 (difference between holidays and feasts)
 - i) Preparation for the 10th mighty act—12:1-13
 - (1) There is a change in the calendar (12:2)
 - (a) This is March/April in our calendar. The month's name *Abib*, means “when the ears (of barley) ripen.”
 - (b) The name is changed to *Nisan* during the Babylonian captivity.
 - (2) This is to be done individually and collectively (12:3)
 - (a) This is later changed to only in the tabernacle/temple. (Deut. 16:5-6)
 - (b) This is the first time in the OT that Israel is referred to as a “congregation.” This is a transition away from a large family.
 - (3) The blood itself had no magical power to ward off the destruction; passing over the house was Yahweh's decision. (12:7) (FSB)
 - (4) Exposing Egypt's gods as nongods. (12:12)
 - ii) Introducing the future week-long Feast of Unleavened Bread—12:14-20
 - (1) What does it mean to be “cut off”? At the very least, the idea is that one who deliberately excludes himself from the religious community of Israel cannot be a beneficiary of the covenantal blessings and thereby dooms himself and his line to extinction. (Sarna)
 - iii) Passover meal instructions—12:21-28
 - (1) Yahweh utilized angels to accomplish the destruction of the firstborn. (12:23) (cf. Ps. 78:49, 51; Heb. 11:28)
 - (2) The future of Israel is not the wilderness but the Land. (12:25)
 - (3) Note how worship leads to obedience. (12:27-28)
 - (a) Bowing and worshiping says, “I submit, I agree, I cooperate.” (Stuart)
- g) FOCUS: The **tenth** mighty act executed & the exodus—12:29-39

- This fulfills God’s word in 3:20; 4:22-23; 6:1; 11:1, 5; and 12:12.
 - i) The tenth mighty act executed (12:29-30)
 - ii) The exodus itself (12:31-36)
 - (1) Remember 3:21-22; 11:3
 - (2) Pharaoh desires a blessing, but repenting for his disgraceful, arrogant behavior never crosses his mind” (Hamilton, *Exodus*)
 - (3) God was destroying the tyrant and his nobles and the land’s economy because of their stubborn refusal. But God established friendly, peaceful relations between his people and the Egyptians. (NET)
 - iii) The initial journey (12:37-39)
 - (1) Don’t forget the consequences of this rabble (12:38) (cf. Num. 11:4)
- 3) The commemoration of their deliverance (12:40-13:16)
- a) Additional exodus & Passover instructions—12:40-51
 - i) The **WHEN** of the Passover (12:40-42)
 - (1) Yahweh keeps His promise to Abraham: Gen. 15:13-14; Deut. 4:34-35
 - How can we explain the 400/430 years? cf. Acts 7:6; Gal. 3:17
 - (a) It seems best to see this as referring to the last confirmation of Yahweh’s covenant with Abraham, Isaac, and Jacob. This puts the Exodus in 1445 BC.
 - (b) This is consistent with Acts 13:19-20, which reveals a period of about 450 years from the beginning of the Egyptian bondage till the end of the conquest of the Land (400 slavery + 40 wilderness + 7 conquest).
 - (2) Both Yahweh and Israelites remained vigilant this first night.
 - (3) Remember the fear of the Pharaoh in 1:10.
 - ii) The **WHO** of the Passover (12:43-49)
 - (1) Addresses the ineligibility of some people (non-committal, nonpermanent residents) to observe Passover.
 - iii) The obedience of Israel and the visible providence of Yahweh (12:50-51)
 - (1) “The armies of Yahweh/Israel” refers back to 6:26; 7:4; and 12:17.
 - b) Eating the Feast of Unleavened Bread—13:1-10
 - i) Consecration of the firstborn to Yahweh, before the full Levitical priesthood was established (13:1-2)
 - (1) By controlling the firstborn, Yahweh controlled the entire political, familial, and community aspects of his people. (Carpenter)
 - (2) Joseph and Mary did this with Jesus. (Luke 2:22-23)
 - ii) The Feast of Unleavened Bread (13:3-10)
 - (1) Note “when”, not “if” (13:5)
 - c) The consecration of the firstborn in the Land—13:11-16
 - i) The Egyptian **firstborn** were slain, in judgment, and the Israelite “firstborn” were either slain (the animals) in substitutionary **sacrifice** or redeemed (the **sons**). (Hannah, BKC)

- ii) If a man deprived the priest of the (clean) lamb by refusing to redeem the (unclean) donkey, he himself is denied the use of that animal. (13:13)
(Sarna)
- iii) We later learn that the cost of redeeming one's firstborn son was to be 5 shekels. (cf. Lev. 27:6; Num. 18:15-17)