

TruthInScripture
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Exodus 1.

Well we Begin our study of the book of Exodus. The scriptures are silent on the years between Yosef's death, at the end of the book of Genesis and the beginning of EXO.

Let's say there was a 300-year gap between Joseph and Moses.

EXO 1:1-14. There is a gap of let's say 300 years between the end of Genesis and the start of the Life of Moses in the book of EXO. There is some debate on the exact number.

However, 300 is a multiple of 30 which represents a cycle of time or a ministry, service, learning, waiting period. 10 perfection of completion fullness.

Genesis in Hebrew means beginnings as there are many different beginnings recorded in that book. And we spent nearly a year in that book. Going over it Vs by Vs.

Exodus in Hebrew is the word shemoth – plural of shem = names = the names of those who went forth of went from Egypt.

Exodus is actually from a Greek word originally Latin ek hodos = ek = out of and hodos = way, so

the way out = means exit or departure. The way out...

The chronology of Exodus involves two questions, the duration of the sojourn of the Israelites in Egypt, and the date of their departure.

EXO 12:40 gives 430 years for the total time, GEN 15:13 GOD said there would be 400 years. Which is mostly a general period a multiple of forty x 10 so a complete period of training, waiting, testing, strengthening...

1KING 6:1, fixes the Exodus at 480 years before the building of the Temple in the fourth year of Solomon's reign.

Solomon's Temple was finished in 966 B.C. The Exodus was in 1446. That is 480 years. That just sets up the timeframe 1446 BC for the Exodus.

The book of Genesis had its share of prophetic events. Exodus perhaps has even more.

The book of Exodus begins with the Israelites in the darkness of slavery, as prisoners to a society of efficiency, knowledge, but also cruelty, and idolatry.

It finishes with the Israelites in the desert at Mount Sinai, as they enter into the light of GOD's covenant. There they receive GOD's laws

and the layout of the sacred worship of the tabernacle.

The book of Exodus is the second book of the Pentateuch, written by Moses, and tells the story of GOD's call to the Israelites to leave their slavery in Egypt and become HIS covenant people.

BTW there are some so called scholars/historians that say 80% of the Israelites stayed in Egypt.

In some ways I find that hard to believe. In other ways consider that there are 2 billion Christians in the world, out of 8 billion that's 75% not believers.

I am speaking roughly here and I don't teach that dogmatically. But

there were some to be sure who chose to stay in bondage rather than follow GOD. Certainly an application there for today right?

So these first 5 books, GEN, EXO, NUM, LEV, DEU as the TORAH.

The TANAKH includes the Pentateuch in the 24 books. Torah, Prophets, Writings. In Hebrew the abbreviations spell out TANAKH which is referred to as that which is read.

The book of Exodus records many miracles of GOD, such as the Ten Plagues, the first Passover, the parting of the Red Sea, and the Ten Commandments.

The book also foreshadows the ultimate sacrifice of Yeshua, the Lamb of GOD, who would deliver mankind from sin. And for those who accept that Salvation, they will have the ultimate promised land = Eternal life in Heaven.

The Book of Exodus has five main parts. CH 1–12 is concerned primarily with the deliverance of Israel from Egypt.

In those CH's we see the need for the Divine law, illustrated by the Egyptians' cruelty and moral blindness. Then we see the liberation of the Israelites from Egypt. We see the Passover

CH's 13-18 is concerned with the experience of Israel in the wilderness, from the Red Sea to the foot of Mount Sinai.

This section of scripture is especially symbolic of the life of Israel (and, by extension, the Church) as a people who must recognize their absolute dependence upon GOD as he sustains them.

CH's 19-24 takes place at Mount Sinai and is concerned with the giving of the covenant and the law.

The ten most central precepts of the moral law are given (the Ten Commandments) in CH 20.

CH 25 -31 is concerned with the ritual worship of the people of Israel.

The tabernacle, sacrifice and the priesthood, the religious ceremonies. All of which point undeniably to the Messiah.

CH's 32-40 is concerned with the fall and restoration of Israel, which takes place due to Israel's idolatrous worship of the golden calf.

The book of Exodus concludes with the people at the base of Mount Sinai, in the presence of the tabernacle.

So in all really CH's 3 -40 after all the years of silent from Scripture,

CH's 3-40 cover just a few years in history. The last year or so before they leave Egypt and the first year or so in their journey. But they are indeed exciting years to say the least.

According to the terms of the covenant instituted by GOD through the prophet Moses, the Israelites will learn true communion with GOD.

They will pass from the slavery of Egypt to the freedom of being people uniquely chosen by GOD.

The book of Exodus must be read with the close of the book of Genesis. Which is what we have done.

So we are reminded that the Nation of Israel had 2 main purposes. To maintain the race that the Messiah would come from. And then to preserve and keep the spoken and then the written Word of GOD. That is how they were to bless the nations...

Yosef's words to his brothers:
“GOD sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance” (GEN 45).

Israel had flourished in Egypt, but over the years the new dynasty, a new family of Kings, or Pharaoh's had taken over. We talked about that briefly at one point. But the point is that the Pharaoh or King at

the time of Yosef and his dynasty was long gone. And thus, the memory of the Egyptians regarding Yosef and what he did with the One True GOD's guidance was lost.

And a period of great suffering and enslavement was ongoing and getting worse.

GOD would now deliver HIS people, using Moses to confront the evil of Egypt, represented by Pharaoh. What Pharaoh it was is greatly debated and quite honestly not all that important.

For those who were with us on our study of Genesis, you have enough background I think to jump right

into the Book of Exodus. As we saw in Genesis the story of the family. Abraham, Isaac, Jacob and Joseph. Exodus is the real advancement of that family into the nation that would occupy the promise land.

So some contrasts between the 2 books, Genesis and Exodus:

Genesis story of a family = Exodus story of a nation.

a few to millions

Entry into Egypt = exit from Egypt

Lamb of GOD Promised = Lamb slain Passover...

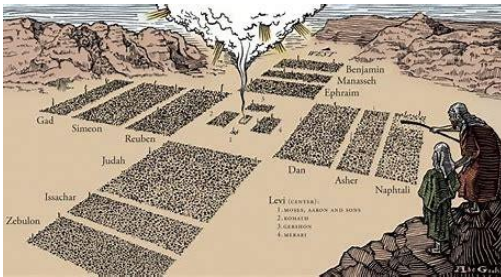
In the book of Exodus we see Israel as a model for us.

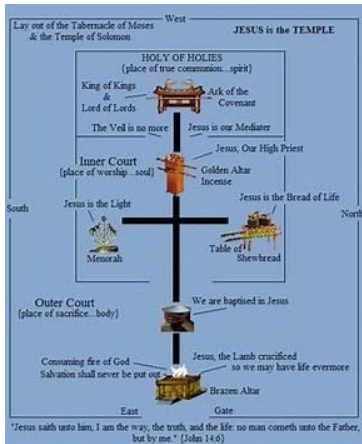
Egypt models the world.

Pharoah models the adversary.
Moses models the delievery.
Passover model as the Lamb of
GOD the Messiah.

We will see types of Yeshua in this
book as well:

Moses the deliverer. The burning
bush. Parting of the red sea.
Manna, The rock struck. Of
course, the Tabernacle.





Well with that let's get started. So why do we care about this book? Well first of all it is HIS Story.

Well also what happened back 3400 plus years ago has been preserved for our benefit. Also where Genesis ends, Exodus doesn't begin it continues. Yes there is a span of 300 years or so.

	LEAH	ZILPAH	BILHAH	RACHEL
REUBEN (1)	GAD (7)	DAN (5)	Joseph (12)	
SIMEON (2)	ASHER (8)	NAPHTALI (6)	BENJAMIN (13)	
LEVI (3)				
JUDAH (4)				
ISSACHAR (9)				
ZEBULUN (10)				
Dinah (11)				

EXO 1:1 Now these are the names of the sons of Israel who came to Egypt with Yakob; they came each one with his household:

2 Reuben, Simeon, Levi and Judah;

3 Issachar, Zebulun and Benjamin;

4 Dan and Naphtali, Gad and Asher.

The order here seems only to be in order of the sons of the legitimate wives first, and then the sons from the concubines.

Of course, Yosef is not mentioned as he was already in Egypt. The

object of Moses in this opening is to give a complete list of the heads of separate families at the time of their settlement in Egypt. We saw that in GEN 46.

5 All the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt.

We saw this number in detail in CH 46 of Genesis...

Reuben	Simeon	Levi	Judah	Issachar	Zebulun	Gad	Asher	Yosef	Benjamin	Naphtali	Dan
Hanoch	Jemuel	Gershon	Er *	Tola	Sered	Ziphion	Imnah	Manasse h	Bela	Jahzeel	Hushim
Pallu	Jamin	Kobath	Onan *	Phuvah	Elon	Haggi	Ishvah	Ephraim	Becher	Guni	
Hezron	Ohad	Merari	Shelah	Job	Jahleel	Shuni	Ishvi		Ashbel	Jezer	
Carmi	Jachin		Pharez	Shimron		Ezbon	Beriah		Gera	Shillem	
	Zohar		Zerah			Eri	Serah (F)		Naaman		
	Shaul		Hezron			Arodi	Heber		Ehi		
			Hamul			Areli	Malchiel		Rosh		
									Muppm		
									Huppm		
									Ard		
5	7	4	8	5	4	8	8	3	11	5	2

Total 70 souls *2 died in Canaan. (F) = not a son, Dinah not a son = 66 total sons of Yakob.

Here in the Masoreitic text it says 70, but when we look at the Dead Sea Scrolls when we look for example at the Septuagint and other more ancient manuscripts we find the number 75. Now we saw this in great detail in GEN 46.

The best Hebrew manuscripts and the Septuagint which is the Greek translation of the Hebrew Bible they have a different number.

Those sources say there was 75. And that is NOT a contradiction, rather a different counting.

There is some different information that needs to be understood. The Masoretic text names only 2 sons of Yosef.

Manessah and Ephraim. But when we look at the Dead Sea Scrolls by the way the Dead Sea Scrolls are minimally 700 years before the Masoretic texts. There we see Yosef had 9 sons.

We get to number 75. The number 75 has significance. If you look at the genealogy of Messiah in the Book of Luke you will find not counting GOD the Father or Yeshua in that genealogy there are 75 names mentioned.

6 Yosef died, and all his brothers and all that generation.

Dore = period, generation, (period of time). So, this is basically where Genesis leaves off. The message

here is that the entire generation of those who walked into Egypt with Yakob, are dead.

7 But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

Pretty straight forward here.

8 Now a new king arose over Egypt, who did not know Yosef.

Now this is obviously because of the implication in the previous vs that the entire generation including any people in Egypt were dead and gone.

And the new Pharoah was in place, regardless of who the pharaoh was, the memory of Yosef was long gone.

Now some debate that the memory of Yosef was simply ignored because there was an overriding concern regarding these Hebrews.

7 But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

The expressions in this verse are special and emphatic. It seems to imply that this Pharoah he did not succeed his predecessor in the natural order of descent.

So, he “arose up over Egypt,” occupying the land, as it would seem, on different terms from the king whose place he took by conquest.

The fact that he knew not Yosef implies a complete separation from the traditions of Egypt.



Who was this Pharaoh? Well some say Egyptian scholars identify this Pharaoh with Rameses II, but some say Amosis I the head of the

18th Dynasty... Honestly I am not sure why that is that important. Egyptian historians tended to paint Egyptian history in a positive light to Egypt. Not surprising. But the point is there was a new kingly dynasty, and thus obviously a new pharaoh.

6 Yosef died, and all his brothers and all that generation.

7 But the sons of Israel were fruitful (para) and increased greatly (saw ratz), and multiplied, and became exceedingly mighty, so that the land was filled with them.

8 Now a new king arose over Egypt, who did not know Joseph.

9 He said to his people, “Behold, the people of the sons of Israel are more and mightier than we.

10 “Come, let us deal wisely with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and depart from the land.”

10 “Come, let us deal wisely (khaw ham = to show oneself wise, deceive, show one's wisdom with them),

The Northeastern part of upper Egypt at this time had neighboring

tribes. And Egypt had fought many small wars with them. The Hyksos times and wars as an example.

The Israelites were numerous enough to pose a threat. However, they were mostly a peaceful nation. But paranoia was creeping in and that always leads to bad decisions. It is different than a rational thought process.

The Pharaohs plural had probably had this concern growing for many years. Also it seems the Egyptians had seen something in the Israelites. They saw these people being blessed, they saw it and it just pissed them off. All because they did not want the things of

GOD. HE was there but they the Egyptians rejected HIM.

So for all those reasons the Egyptians are about to mistreat the people of GOD.

The Northeastern frontier was infested by the neighboring tribes, the Shasous of Egyptian monuments, and war was waged with Egypt by the confederated nations of Western Asia under the reigns of the successors of Amosis. These incursions were repulsed with extreme difficulty. In language, features, costume, and partly also in habits, the Israelites probably resembled those enemies of Egypt. Out of the land - The Pharaohs

apprehended the loss of revenue and power, which would result from the withdrawal of a peaceful and industrious race.