**The Book of Exodus**

**Introduction**

**Background**

The name *Exodus* is a Greek word which means exit or departure and occurs in Lk. 9:31 (Heb. 11:22; II Pet. 1:15) referring to the Lord’s *“decease”* (*exodon* [3x]). The *Book of Exodus* received its name from the *LXX* and its name continued in the Vulgate and into English translations. The Hebrew name is *Shemoth* meaning *“names,”* and connects to the *shemoth* or *“the* ***names*** *of the children of Israel, which came into Egypt”* (Gen. 46:8). The Hebrew conjunction *“now”* (*KJV*) or *“and”* connects Exodus with Genesis as its continuation.

**The Author**

 The author was *“Moses”* (766x), the one “drawn out” (*mashah*) of the water (Ex. 2:10), as Scripture revealed. He was told to write certain sections of it (Ex. 17:14; 20:22-23; 24:4; 34:4, 27-29). OT writers alluded to the Mosaic authorship (Josh. 1:7; 8:31-32; I Ki. 2:3; Mal. 4:4). NT writers as well attributed Exodus to Moses. For instance Mark attributed Ex. 3:6 to *“the book of Moses”* (Mk. 12:26). See also other writers (Lk. 2:22-23; Jn. 5:46-47; 7:19; Acts 3:22; Rom. 10:5).

**The Date of Writing and the Exodus**

 The date of the writing of Exodus occurred obviously during the lifetime of Moses, sometime between his eightieth birthday (Ex. 7:7) and the end of his life at one hundred and twenty (Dt. 34:7).

 The biblical date for the Exodus was about 1447/6 BC, based on receiving literally Jeremiah’s statement, saying, *“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD”* (I Ki. 6:1).Therefore, since Saul and David had forty-year reigns each, Solomon began his reign about 967/6 BC and began building the Temple in 963/2 BC, which harmonizes with 42 generations (about 50 years each = 2100 years (Mt. 1:1-17) from the time of Abraham (2100 BC) to the time of Christ, and allows for the literal times of the Judges (Jdg. 11:26) and of the reigns of the kings of Judah and Israel (967-40 = 927- 586 = 341 years).

**The Perspective of Exodus**

After the Noachic Flood, the LORD chose a son of Noah to be His peculiar people, namely *Shem* (“name”) to bear His special name *Jehovah.* He called Abraham and made an unconditional covenant with him that his physical and spiritual descendants would ultimately live in the Promised Land during the Millennium and throughout eternity in the New Jerusalem. The LORD gave him the special piece of prized real estate in Canaan for the descendents to dwell with the LORD in the greatest city Jebus (Jerusalem = “city of peace”) in time and in eternity (Gen. 12:1-3; Rev. 21:1 ff.). The *Book of Exodus* prepared the Jews for their new home!

**The Chiasmus of Exodus**

A. The Presentation of the Person: Moses (Ex. 1:1-6)

B. The Deliverance by Moses (Ex. 1:7-15:21)

C. The Need for Worship (Ex. 15:22-18:27)

D. The Ten Commandments (Ex. 19-24:18)

C.’ The Need for Worship (Ex. 25:1-31:18)

B.’ The Deliverance of Moses (Ex. 32-34)

A. The Presentation of the Person: Messiah (Ex. 35-40:38)

**Chapter One**

**Ex. 1:1-5**

\*The three great themes of Exodus are deliverance, morality, and worship for the LORD’s people. \*Jehovah had promised great increase for the descendents of Abraham (Gen. 12:2; 15:5).

\*Moses began to list the names (*shemoh* [Gen. 46:8]) of the people of the *“Name”* (Gen. 12:8: *Shem > Jehovah* [Ex. 6:3]), the *“children of Israel”* (644x).

\*He started with the households of the eleven sons of Jacob/Israel (since Joseph was already in Egypt) and totaled the descendents as seventy (Gen. 46:26; Acts 7:14).

\*Moses revealed that the three sons of Noah constituted seventy descendents (Gen. 10:1 ff.): Japheth (14x [vv. 2-5]), Ham (30x [vv. 6-20]) and Shem (26x [vv. 21-31) and he confirmed the seventy nations in Dt. 32:8). Perhaps the Lord sent out the seventy to reach the seventy nations (Lk. 10:1).

**Ex. 1:6-7**

\*Moses recorded the death of Joseph (Gen. 50:26 [110 years]) and the other eleven sons and that generation.

\*Nevertheless, the Israelites grew as the LORD had promised. He told Adam and Eve to be fruitful and multiply (Gen. 1:28). Likewise He required Noah (Gen. 8:17; 9:1, 7), Abraham (Gen. 17:2-6; 22:17), Isaac (Gen. 26:4) and Jacob (Gen. 28:3, 14; 48:4). This occurred during the 430 hiatus in Egypt (Ex. 12:40-41).

**Ex 1:8-14**

\*The first problem that Israel faced was their size. The new king or Pharaoh did not know of Joseph or his contribution. He may have been Amenhotep I (1546-1525 BC).

\*Moses recorded that the king called the Jews *“the people”* (*`am*) and realized that they were greater than the Egyptians in number and were mightier (i.e., stronger).

\*Pharaoh thought that in time of war the Jews may side with the enemy (vv. 10-11). He decided to use taskmasters to afflict the Israelites. They forced the Jews to construct treasure cities (probably containing weapons in case of an attack), namely Pithom and Raamses. (They did not build the great pyramids!)

\*The more they were afflicted the more Jehovah countered with increase (vv. 12-14). The Egyptians were grieved with the increased Jews as the Jews were grieved with increased rigour!

 \*Israel’s bondage was with mortar and brick and working in the fields. They needed a deliverer!

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B. The Deliverance by Moses (Ex. 1:7-15:21)

C. The Need for Worship (Ex. 15:22-18:27)

**D. The Ten Commandments (Ex. 19-24:18)**

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**Ex. 1:15-16**

\*The preparation of deliverance by Moses was beginning to develop. The LORD allowed for the second problem for the fruitful Israelis which was the extermination of male babies. *“The king of Egypt”* (16x), i.e., (*mitzrayim* [681x] with a dual ending and means “two straits” [i.e., upper and lower straits of Nile] was the son of Ham [Gen. 10:6] and he settled in the land of “two straits”) saw the increase and spoke to the two heads of the Hebrew midwives, *Shiphrah* (“fair”) and *Puah* (“splendid”).

\*He commanded them and obviously wanted them to pass the message along, that as the midwives helped the women with child-birth they were to kill the baby boys. The word *“stools”* (*ha’avnayim* literally “the two stones”) refers to two stones upon which the mother crouched or squatted as she pushed out the baby.

\*The midwives were to kill a boy but allow a daughter to live. This was post-birth abortion dictated by a pagan with the intention of reducing the population. Abortion is murder and is anti*-“be fruitful and multiply.”* Any intentional harm after conception is murder (Ps. 139:13-16 [see Margaret Sanger]).

**Ex. 1:17**

\*The midwives feared God more than they feared man (Prov. 29:25)! They rejected the command of the king and spared the baby boys (Heb. 11:23).

\*The theme of the *“fear of God”* began with Abraham (Gen. 20:11), David claimed he ruled in the *“fear of God”* (II Sam. 23:3), Paul asserted that wicked mankind lacks the *“fear of God”* (Rom. 3:18), and enjoined Christians that the manifestation of Spirit-filled living is the *“fear of God”* (Eph. 5:21).

**Ex. 1:18-19**

\*The king of Egypt demanded accountability from the midwives and accused them of rejecting his command to murder the male babies. Instead, they *“have saved…alive”* (*Piel* or intensive verb *chayah*)!

\*The midwives had an explanation which ***may have been true***. They responded to *Pharaoh* (“large house” [268x]) and contrasted the Hebrew women with the Egyptian women, claiming that they had fast or *“lively”* births and delivered quickly and spared their sons. With so many Jewish women giving birth the midwives were spread thin and could not keep up with the fruitful women!

\*Although the midwives ***may have lied***, deception was acceptable in times of war when the LORD’s people were under attack! For instance, Joshua set up a deceptive military ambush (Josh. 8:2, 4, 7, 12, 14, 19, 21 [7x]), the *“LORD set ambushments”* (II Chr. 20:22), and Michal deceived Saul with the dummy image of David (I Sam. 19:11-17). The Christians feigned to send Paul by sea (*“as it were”*) to deceive the Jews pursuing him (Acts 17:14-15). But, *“Thou shalt not bear false witness”* (Ex. 20:16).

**Ex. 1:20-22**

 \*The LORD blessed the midwives with houses and the people with children.

\*Pharaoh wanted all baby boys drowned in the *“river”* (*ye’or* [64x]); i.e., “Nile” (*nahar* > n-h-r > n-h-l > n-l; see also Rhine > r-n > n-l > n-r > r-n). Confound: words by interchange and reversing (Gen. 11:9)!

**Ex. 2:1-2**

\*In the Chiastic flow of the *Book of Exodus* the presentation of the need (1:1-6) and the person of deliverance, Moses (1:7-15:21), began to develop especially in 2:1 ff., with an unknown couple. Within the tribe of Levi a man (*Amram* “great people” [Ex. 6:20]) took and married a woman (*Jochebed* “glory of Jehovah” [Num. 26:59]).

\*Jochebed was one of the fruitful Jewish women who conceived and bore in order Miriam, Aaron (Num. 33:39), and Moses.

\*She saw something special in Moses (v. 10) that he was *“goodly”* (*tov*) as the LORD saw His creation as *“good”* (cf. Gen. 1:31). Stephen said that Moses was *“exceeding fair”* (*asteios to Theo* or “beautiful to God” [Acts 7:20]) and Paul said that he was a *“proper”* (*asteios*) child (Heb. 11:23)! Because Moses was a boy baby, Jochebed hid him for three months from the ruthless Egyptians who wanted him dead!

**Ex. 2:3-4**

\*One should notice the loving plan of believing Jochebed that she had for the protection of her baby as it became apparent that she had a boy (cf. Heb. 11:23). Egyptian women probably were scouting throughout Goshen for violations. Moses recorded four actions of his mother for protecting him: “she took, she daubed, she put, and she laid.”

\*His mother made a small *“ark”* (*tebah* [28x]), like the ark of Noah, from papyrus reeds and covered it with pitch (tar-like substance) to make it watertight. She put it in the weeds near the shore where it would be easily found. Jochebed also put the older sister of Moses near the spot to watch over the baby. Obviously, they knew crocodiles were not prevalent and that royalty would wash in the “sacred” waters of the Nile blessed by the deity *Hapi*.

**Ex. 2:5-6**

\*The Syrian Naaman gave the biblical backdrop of pagans washing in deity-blessed rivers such as *“Abana and Pharpar, rivers of Damascus”* (II Ki. 5:6-12). Likewise, the unnamed “daughter of Pharaoh” came for her daily ablation or washing (*rachatz* > “rinse”) and her attendants spotted the fragile ark in the precarious waters. The princess was concerned and sent her maid to fetch the ark (the LORD saves inhabitants in arks [Heb. 11:7; I Pet. 3:20]!).

\*The Egyptian princess opened up the ark and found a baby boy! Significant in the history of God’s chosen people and the ultimate salvation of the race of Adam was a *“babe”* (*na`ar* = boy) that *“wept”* (*bacah* [114x]). *“Jesus wept”* (Jn. 11:35)!

 \*Her response saved the baby and the nation: *“she had compassion* (*chamal* [41x]) *on him”* > (Mal. 3:17). The princess knew her father’s command to slay Hebrew *“children”* (*yeled* = male) and yet because Moses cried, her God-given female emotions overcame her fear of the pharaoh.

**Ex. 2:7-10**

\*The Lord honored the faith of Jochebed and Miriam as the sister inquired of the princess about finding a Jewish wet-nurse to nurse instead of the princess. Obviously, the princess wanted to keep the baby boy! She instructed Miriam thusly, who retrieved Jochebed to nurse her own baby!

\*Furthermore, Jochebed would receive wages for nursing her baby boy! The blessings of the LORD are *More* than sufficient (Prov. 10:22; Eph. 1:7)!

\*The godly family raised the son and the princess adopted him and gave him the name *“Moses”* because she had drawn him out (*mashah* [3x] not an Egyptian “loan” word) of the Nile (cf. Heb. 11:24-27)!