

Exodus

Overview

- **In a word:** Redemption
- **In a sentence:** Yahweh is a saving warrior who fights to make the world beautiful again by rescuing a people spiritually and physically who will extend his glory over the earth.
- **Problem:** How will God move his plan forward to make this world right and restore the face to face relationship with Eden? We have seen it will be done through a kingly figure who comes from Abraham's family and Judah's tribe. But at the end of Genesis they are not in their land, they are not a great nation, and they are just beginning to experience blessing, but we have seen that God is a god who is going to make this world right, he is going to fight for his people and go with them and save all who trust in him.
- But God must cause evil to turn good if that is going to happen so Pharaoh steps on the stage. Exodus is Pharaoh versus God.



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Themes in Exodus

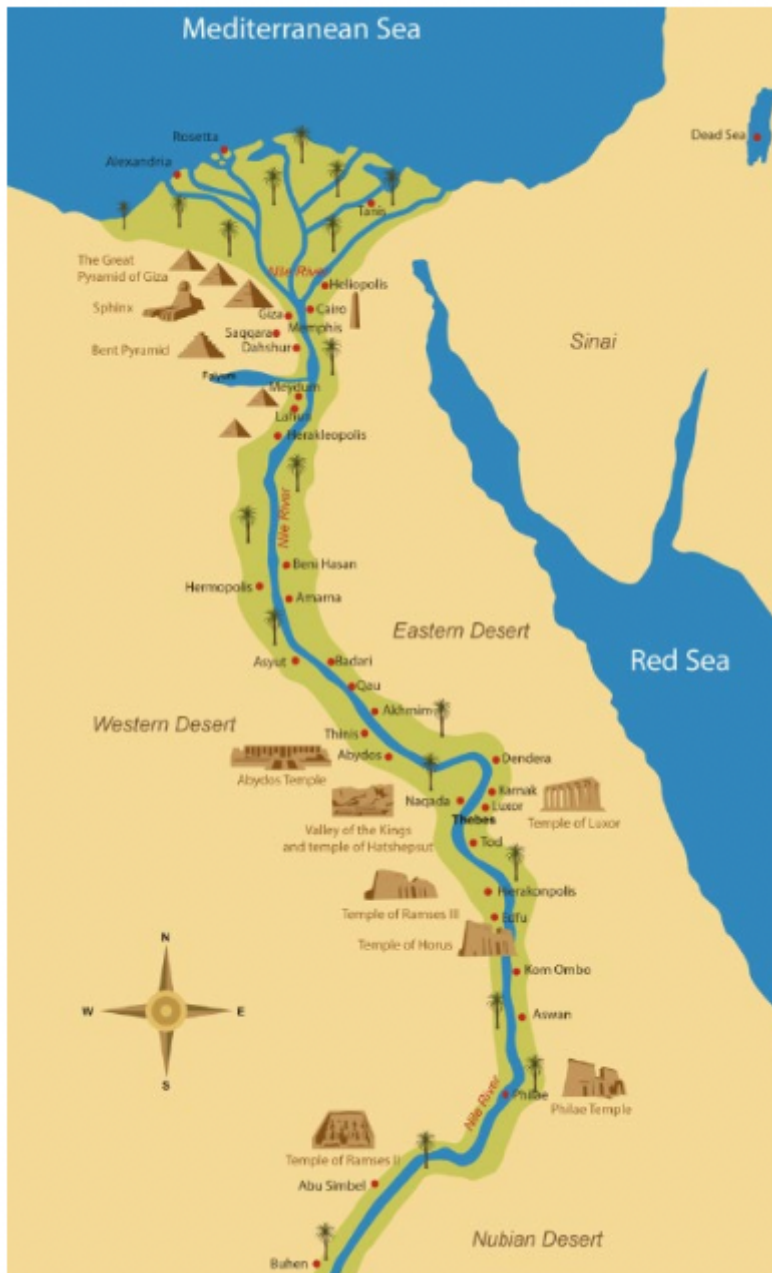
- God is the self-existent being, perfectly good, loving, merciful, and also perfectly just, and wrathful. (Ex. 3, 34)
- God is the ruler of all disease, disasters, handicaps, and even human hearts (Ex. 4)
- God is a god who fights to restore relationship with those who trust him. (19)
- God is perfectly righteous (Ex. 20)
- **Exodus is about revealing how God saves and who God is.**
- Royal Priesthood
 - **Summary:** The union of the offices of priest and king in a single figure is an integral part of Scripture's metanarrative. By following the covenantal structure of the narrative, this chapter has revealed a unified development of royal priesthood in the Torah. The opening pages of Scripture reveal that God's purpose to establish his kingdom on earth would come through a human royal priest. The reign of God is to be mediated by a king who serves God in the sanctuary (priest). Through procreation, humanity was to build God's temple by expanding the holy ground of his presence to cover the entire earth. Adam failed to fulfill this great commission. Nevertheless, the royal priestly task is recapitulated in several covenantal figures: Noah, Melchizedek, Abraham, and Israel. Each of these figures is connected to Adam's role as priest-king in God's creation plan. Adam was a priest-king; Noah was a new Adam; Melchizedek inherited the royal priestly role from Noah; Abraham was a priest-king like Melchizedek; Israel was a royal priesthood to Yahweh and the last Adam; and Aaron represented the corporate priesthood of the people of Israel. These connections can be stated in different ways, but the point is clear: the concept of royal priesthood is a major biblical-theological theme that begins with Adam in the garden and is tied to each one of the biblical covenants. We would expect, then, that later biblical authors picked up on the importance of the notion of royal priesthood in biblical history as they formulated their messianic expectations.

Structure

- the first half of Exodus restores a knowledge of Yahweh to the world through the exodus (Exodus 1-15), and the second half restores the presence of Yahweh to humanity through the covenant gift of his tabernacling presence to Israel (Exodus 16-40)
 - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.

Exegetical Notes

- **God revealing his name (knowledge of who he is) 1-15**



- Ex. 1 God’s plan to return creation to Eden will not be stopped even by the world’s superpowers and God-kings. Even in Ex. 1 God is multiplying his people and blessing them and undermining pharaoh from day 1.
- 1:7 Israel carrying forward God’s plan to restore creation through the people who would be blessed.
 - God’s promises to the patriarchs include the expectation that their descendants will increase greatly in number. After their relocation to the land of Egypt, the Israelite population expands so much that the Egyptian pharaoh views them as a threat to the security of his kingdom. Strikingly, the book of Exodus briefly describes the growth of the Israelites: “But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them” (Ex. 1:7). The concentration of verbs in this verse echoes closely the creation mandate in Genesis 1:28, where God instructs humans to be

fruitful and multiply and fill the earth. The Hebrew term 'eretz, translated "land" in Exodus 1:7, elsewhere is often translated "earth" (e.g., Gen. 1:28). Is-type:: annotation hl-page:: 40 hl-color:: yellow

- 1:10 word play from babel- the Israelites are being forced to build the "city of man"
- 1:14 brick also reminds us of Babylon
 - While God intended humanity to build a city where he would dwell with them, the Egyptian king conscripts the Israelites to build store cities for his benefit. Pharaoh's opposition to God is all the more noteworthy when we recall that the Egyptian king was perceived by his subjects as being divine. Is-type:: annotation hl-page:: 40 hl-color:: yellow
- 1:18 Hebrews named, play on Abrahamic covenant. Play between "king of Egypt" and midwives.
- 2:3 New Noah going to continue God's plan to bring rest.
- Ch. 2 Moses is broken, needs saving. What will happen to the nation must happen to Moses.
- 2:24 God determines to act. Heard, saw, knew.
- 3:8 "come down" echoes but reverses babel
- Note abrahamic covenant in 3:8, 3:12
- 3:12- **Note wordplay with abad**: Adam was to abad in the garden but after the fall he must abad the ground by the sweat of his brow, with Cain the ground will no longer give its strength, reversal of dominion, and eventually in Egypt God's people are slaving for Pharaoh, the embodiment of anti-god babylon, but they will once again abad (worship) God, restoring Adam's original purpose to be in fellowship with God.
 - In short, sacred space was poetically conceived as a world-mountain surrounded by the primeval waters. At the cloud-covered summit of the mountain is the temple, the dwelling of God, and at the base are the chaos waters, underneath which lies Sheol, the place of the dead. Representing God's life-giving Presence, the waters of life flow from the summit of the mountain. Movement away from God is therefore understood as a descent away from life (creation) toward death (chaos); and, conversely, movement toward God is expressed as an ascent from death to life.
 - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
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- 3:14- I am who I am (uncontainable undefinable, transcendent, but also relational, reveals his personal name, first name basis) This will be worked out throughout the rest of the book.
- 4:2, choice of Aaron ironic, Aaron is a pushover see Ex. 32, the point is that Moses had false humility, humility doesn't mean to avoid God's commands, but to trust in God

despite your failings.

- 4:23 you will always slave someone
- 5:2 The battle against pharaoh and the egyptian pantheon begins. This phrase will bracket the whole episode.
- 5:10 throwing down the gauntlet. Who is Yahweh? He is nothing!! This is Pharaoh versus God.
- 6:7-8 The plagues will establish that God is the God and God is a rescuing God. God is about to prove he is the God of all God's. **The goal is dwelling together**
- 7:3 God hardens so that he can fully display his glory and power. "Hardening" three different words/ideas
 - 1. Strengthened, gave pharaoh his desire

2. Make blind

3. Resilient to change

- All these work together. God didn't subvert their desires.
- Sidebar on 7:11 spiritual reality, we cant ignore this as christians c.f. New Age
- **Background on the Plagues**
 - The plagues are employed to show Pharaoh who really has dominion, the firstborn son of the Egyptian god, Pharaoh, or the firstborn son of Yahweh, Israel.
 - MLA 9th Edition (Modern Language Assoc.) Stephen G. Dempster. Dominion and Dynasty: A Theology of the Hebrew Bible. IVP Academic, 2006.
 - nation A versus Nation B is always one god against another God.
 - 12:12 is the thesis, this is supernatural and natural.
 - This is Seed of Serpent (Pharaoh's headdress) vs Seed of Woman, Life versus Death (Egypt was known for embalming), City of God versus City of Man (babylon),
 - Three key aspects...
 - Yahweh is Lord of creation (hand stretched out),
 - The de-creation of Egypt back to watery chaos,- 10 plagues correspond to 10 speakings of God in Gen 1
 - Triumph over Egyptian false gods.
 - Plagues come in 3 cycles of 3 with a climactic 10th (1-3, 4-6, 7-9, 10)
 - Each cycle of plagues reveals Yahweh's lordship over one major realm of creation (sea, land, sky)
 - Plagues intensify in seriousness and narrow in impact during each cycle.
 - Plagues generally escalate in the "level" of Egyptian god they go after, climaxing with Pharaoh himself who is the human embodiment of the divine.
- **The Plagues**
 - **Plagues 1-3- Sea (everyone)**



Waters Turn to Blood
Exodus 7:14-25

"In the Morning"



Amphibians (Frogs)
Exodus 7:26-8:11

Warning

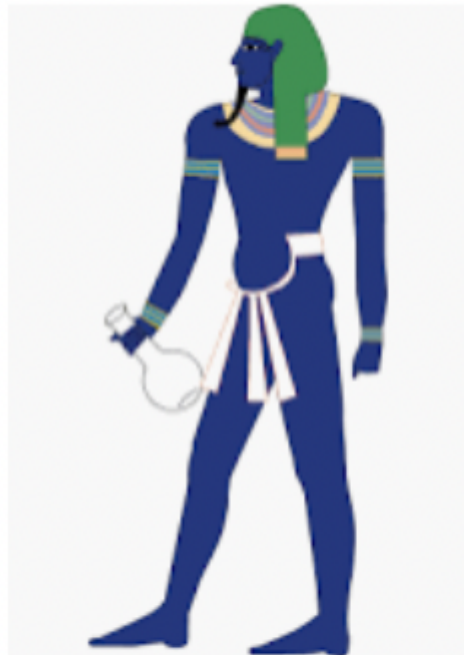


Gnats (Lice)
Exodus 8:12-15

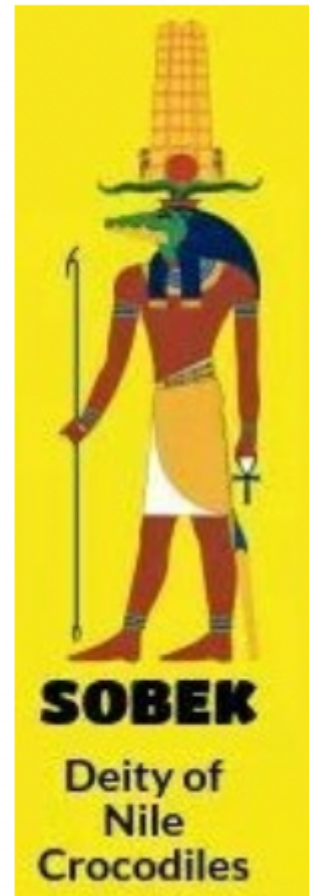
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• **1-Water to Blood**

- Creation Link: Water and Sea Creatures (Days 3 and 5)
- To show the God of the Nile is dead. Hapi is God of Nile. God over water- inconvenient



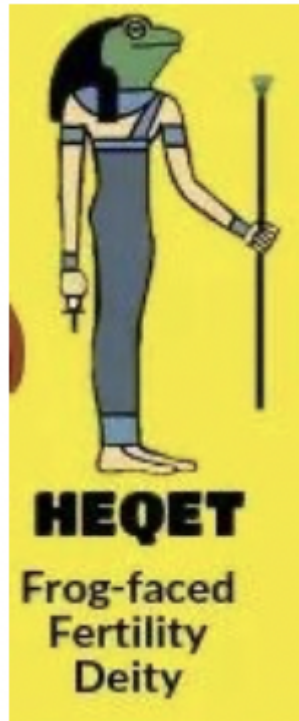
HAPI



SOBEK

Deity of Nile
Crocodiles

- Note: the Nile "stank" just as the people in 5:21- God's justice is perfect
- 2- ****Frogs****
 - Creation Link: Water and Sea Creatures (Days 3 and 5)
 - annoying everyone- Heqt - god of the midwife, I am sovereign over this land not you, you mess with my midwives I mess with you.



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- Note: the land "stank" (8:14) just as the people in 5:21- perfect justice
- Note: the breadth of the infestation in 8:3-4, Nile, house, bedroom, bed, ovens, kneading bowls, you, your servants. This is implying the total control of Yahweh and total loss of control of the Egyptian pantheon that was supposed to keep order in the universe if the King was ruling well. This is a key point to remember- this is Yahweh against the God's and Pharaoh is the highest God embodied on earth and in the ANE the role of the king is to placate the Gods so that order is kept in their realm- this is the undoing of the gods but ultimately of Pharaoh as the embodiment of Ra.
- **3-Gnats/Lice-**
 - Creation Link: Water and Sea Creatures (Days 3 and 5) but begins to transition to land.
 - Gods: Nut (sky), Geb (earth)

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- Note: no more control, Pharaoh's magicians can't copy this.- it affects everybody- just annoying. Hints of the fear in the magicians- "just his finger!"
- **Plagues 4-6- Land (only Egyptians)**

ROUND TWO – YAHWEH IS GOD OVER THE **LAND**



Flies
Exodus 8:16-28

"In the Morning"



Disease on Livestock
Exodus 9:1-7

Warning



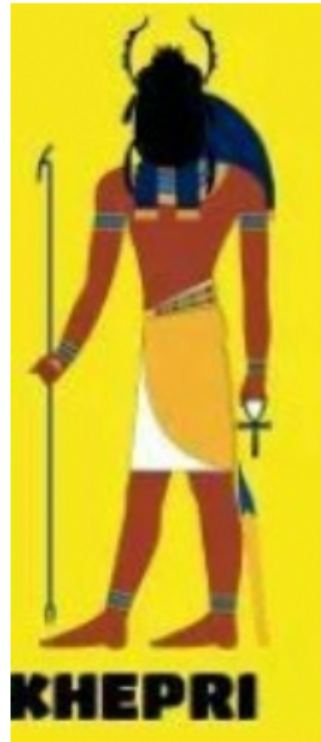
Unhealable Boils
Exodus 9:8-12

No Warning

- **4- Flies**
 - Creation Link: Land and Creeping Things/Beasts (Days 3 and 6)
 - Narrowing: only occurs in Egypt
 - Gods: Shu (air sky, winds) Khepri (fly/beetles)
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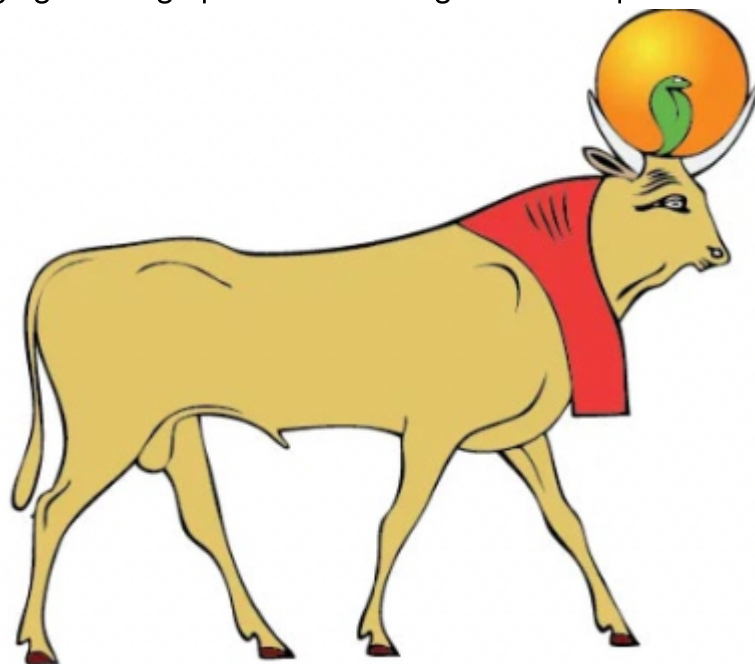


SHU



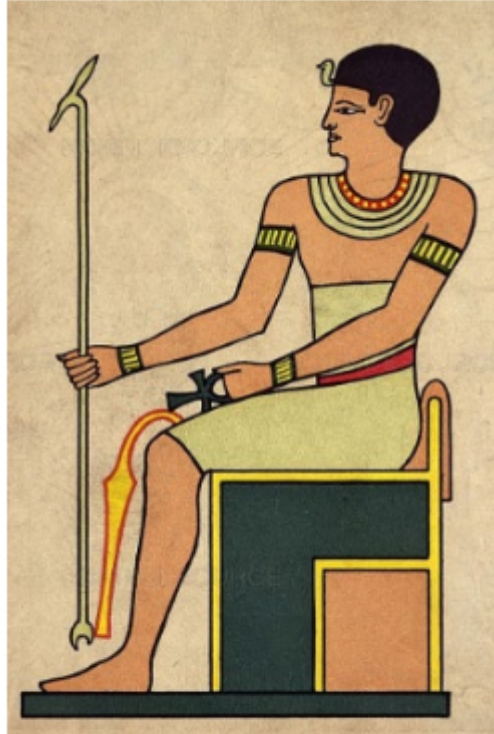
KHEPRI

- damaging, not just annoying- not everyone, but only Egyptians
- 5- **pestilence on livestock**
 - Creation Link: Land Animals (Day 6).
 - Occurs only in Egypt and a warning is given
 - Note: this occurs after Pharaoh won't let the Israelites take animals to sacrifice to him, so Yahweh goes after Pharaoh's cattle- perfect justice.
 - Apis, Mnevis, Amon- gods of cattle- this is food production- damaging working up ranks of damage and God-power
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- 6- **Boils**

- Creation Link: Mankind (day 6) but beginning the transition to Sky (think of this as ominous foreshadowing for the Egyptians of what is coming next)
- Gods: Imhotep (healing), Sekhmet (healing and plagues)
-



IMHOTEP

-



- Now they cant even stand -no chance of retaliation
- **Plagues 7-9- Sky (only Egyptians)**

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ROUND THREE – YAHWEH IS GOD OVER THE SKY



Hail and Fire
Exodus 9:13-35

“In the Morning”



Locusts
Exodus 10:1-20

Warning



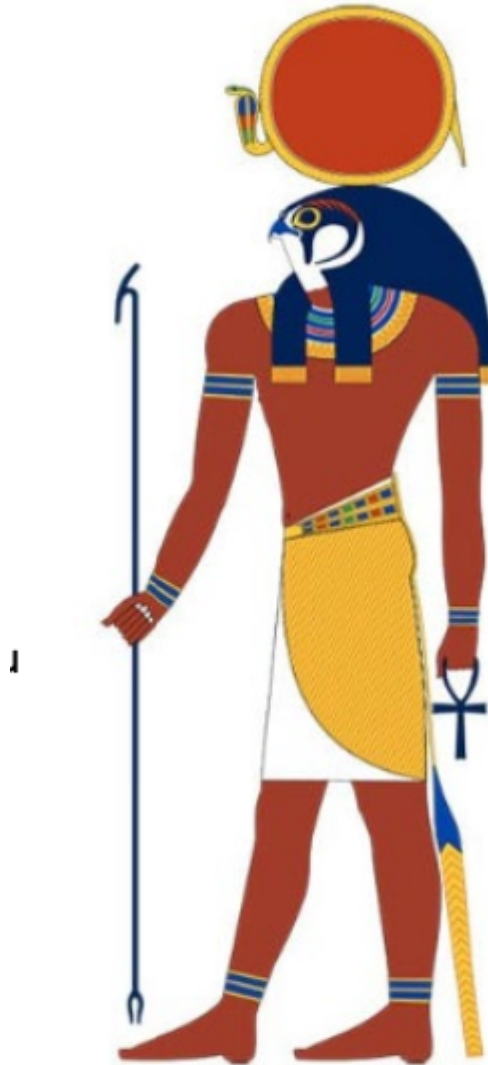
Darkness
Exodus 10:21-29

No Warning

- **7- Hail**

- Creation Link: Land, Plants, and Trees (Day 3) and Atmosphere (Day 2)
- "...so that you may know that there is none like me in all the earth. For by now I could have put out my hand and struck you and your people with pestilence, and you would have been cut off from the earth. But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth" (v. 14-16 – cross reference 1 Samuel 6:1-7) Character of God: Holy/Other/Exclusive, Creator, Holy, Sovereign, Powerful, Merciful, Kind, Faithful, Wrathful, Vengeful, Destroyer, Protector.
- "Then whoever feared the word of the Lord among the servants of Pharaoh hurried his slaves and his livestock into the houses" (v. 20)
- "The Lord sent thunder and hail, and fire ran down to the earth" (v. 23) Struck down everything in the field, man and beast, plant and tree.
- Occurs only in Egypt – "Only in the land of Goshen, where the people of Israel were, was there no hail" (V. 26)
- Pharaoh admits he has sinned (v. 27), but Moses knows Pharaoh does not yet fear the LORD. Wheat and emmer not stuck down (late in coming up). **Moses walks out of city!**
- Gods: Shu, Nut- hail- life threatening- only those who didnt listen to god and move animals in. Not all Egyptians have hard heart. Half of food gone, early harvest.
- **8- Locusts**
 - Creation Link: Land, Plants, and Trees (Day 3) and Creeping Things (Day 6)
 - "...that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the LORD" (v. 2) Locusts shall cover the face of the land, so that no one can see the land. They shall eat what is left to you after the hail.
 - Pharaoh's servants beg him to let Israel go. "Do you not yet understand that Egypt is ruined?" Pharaoh agrees to let only men go, then admits he has sinned.
 - Gods: Serapia, last harvest, no food- life threatening. Now his servants talk, taking life into their own hands its so bad.
 - Locusts Visual: <https://www.youtube.com/watch?v=lcFW2abCl4M&list=WL&index=38>
- **9- Darkness**
 - Creation Link: Light (Day 1) and Lights (Day 4)

- Gods: Ra- God is ruler over the sun- highest of all Gods, pharaoh is the embodiment of Ra on earth. Absolute darkness. Life threatening - all egypt.



RA

- A darkness to be felt, pitch darkness for three days. Occurs only in Egypt, but all the people of Israel had light where they lived.
- Pharaoh says "Go, serve the LORD; your little ones also may go with you; Only let your flocks and your herds remain behind" (v. 24)
- "Get away from me; take care never to see my face again, for on the day you See my face you shall die." (v. 28)
- "the Lord hardened Pharaoh's heart"
- Plague 10- **death of the firstborn**

ROUND FOUR – YAHWEH IS GOD OVER LIFE & DEATH



Death of First-Born
Exodus 11:1-12:36

- narrowed even more- nation destroying. you go after my sons I go after yours.
- At Midnight... Death of Firstborn - attacks Pharaoh to captive in dungeon to livestock. (Everyone.)
- You killed my sons; I will kill yours. You made my people cry; I will make you & your people cry like you never have nor ever will again. You think you are god; I AM GOD.
- We have seen the escalation in intensity and in importance of false gods that are attacked.
- Egyptian false god defeated: Pharaoh himself. Pharaoh was seen as the earthly manifestation of Ra, the ultimate god of Egypt. More to come in Pharaoh's defeat though...
- **There was a great cry in Egypt, such as there has never been, nor ever will be again. Remember Exodus 1:23 and 5:15**
- "Go, serve the LORD, as you have said" "Bless me also!"
- Egyptians were urgent to send people out in haste. Israelites asked for silver, gold jewelry, and clothing from Egyptians. They plundered Egypt. Remember the gold jewelry...
- **12-13 Passover**
 - Israel already being shown how redemption works and how it happens through blood with Yahweh standing in 12:23
 - Imagine the silence versus the wailing. God's wrath is horrifying.
 - 12-13 Passover instituted, Israel's festivals are meant to teach, this is meant to teach redemption. First day of the year

- This month shall be for you the beginning of months. Time for you starts now and revolves around this moment.
- All the Congregation - Every Man - Household - Neighbor (12:3-4, 13:1, 13:8) Personal and Communal. Alone and Together.
- Lamb without blemish. (perfect, whole, complete, spotless, blameless)
- Male, 1 year old, from sheep or goats, no broken bones. Take lamb on 10th day, kill it on the 14th day. Blood on doorposts and lintel.
- God will PASS OVER your home.
- Roast lamb on fire and eat it with unleavened bread and bitter herbs (hurry and remember slavery)
- Burn whatever remains. Eat with belt fastened, sandals on, staff in hand. (hurry) Stranger who sojourns may eat it if circumcised. (13:48)
- 14th day to 21st day, feast of unleavened bread. No leaven. If leaven, cut off from congregation. "What the Lord did for me" (13:8) – This is personal
- Consecrate (set apart, make holy) all the firstborn of man or beast in Israel. They are mine. Redemption theology. Every firstborn of man among your sons you shall redeem. When your son asks "What does this mean?" (13:14, 12:26)
- Strong hand of the Lord (Exodus 13:3, 9, 14, 16)
- Jesus is Yahweh who delivered His People from Egypt. (Isaiah 40:3, 10; and John 1:23)
- Jesus is our Passover Lamb (John 1:29, 1 Corinthians 5:7, 1 Peter 1:19, and Matthew 26)

- **14 The Final Showdown**

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FINAL ROUND – YAHWEH IS GOD OVER...

EVERYTHING, INCLUDING PHARAOH



- Showdown: Yahweh vs. Pharaoh

- Water, Sky/Wind, Fire, Land, Animals, People, Life & Death—EVERYTHING. "Tell the people of Israel to turn back..." (v. 2) Note: this makes it look like they have no idea what they are doing- **Yahweh is baiting Pharaoh to a battle.**
- "The LORD hardened the heart of Pharaoh..." (v. 8)
- "People of Israel cried out to the Lord" (v. 10)
- Moses said to the people, "Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. **The LORD will fight for you, and you have only to be silent.**" (v. 13-14) - keep in mind the theme that Yahweh fights for his people who trust him.
- "Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses." (v. 30-31)
- Note the Unbelief in verses 11-12 vs. belief in verses 30-31
- **Exodus 15- The Hinge of the Drama**
 - This is a leading out of death- Egypt is the land of death that you go "down" to, the abode sheol, and the ones famous for embalming the dead. The snake on Pharaoh and the first of each three cycles are depicted as meeting pharaoh in the waters all key in on the ANE symbolism of the ancient sea serpent that is symbol for death and the watery realm of sheol. **POINT- God is the God who raises his people from the grave with incredible power and majesty**
 - **Pharaoh's previous mock, "Who is Yahweh?" (Exodus 5:2) has now become an ascription of praise, "Who is like you, O Yahweh, among the gods?" (Exodus 15:11). This phrase occurs at the fulcrum of the book!!!!** Key point: Yahweh fights for his people.
 - "While not the precise centre of the book of Exodus, the song has justly been referred to as the book's narrative hinge or fulcrum as well as its theological summary.²¹ Structurally, the first half of the song celebrates YHWH's victory through the sea (vv. 1-10), culminating in the ascription of his incomparability (v. 11), while the second half prophesies YHWH's shepherding of Israel by his *hesed* to his holy abode, planting them upon the mountain of God (vv. 13-17), and concludes with the ascription of his eternal reign (v. 18).²² In many ways, verse 13 may be considered a summary of Israel's redemption: You in your fealty-love [*hesed*] will lead forth the people you have redeemed [*ga'al*]; You will guide them in your strength to your holy pasture."
 - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the

Book of Leviticus. IVP Academic, 2015.

- 15:17 Back to Eden!!!! Down to Egypt and then back to the mountain of God for fellowship.

• Restoring His Presence (16-40)

• Sinai is highlighted by the structure

- the father-in-law of Moses appears immediately before Sinai (Exod. 18) and immediately after (Num. 10:29–32);
- there are incidents about manna (Exod. 16), quail (Exod. 16) and water (Exod. 17:1–7) before Sinai and after (Num. 11; 20:1–3);
- there is also Sabbath violation before (Exod. 16:27–30) and after (Num. 15:32–36),
- as well as complaining (Exod. 15:24; 16:2; 16:7–8; 17:3; Num. 11:1; 14:2, 27, 29, 36; 16:41 [MT 17:6]; 17:5 [MT 17:20]),
- and battles with Amalekites (Exod. 17:8–16; Num. 14:44–45).
- **Point:** 1) Sinai is what this all was leading to and 2) Sinai (God's law), not Egypt, is Israel's largest roadblock to Canaan.

• The Royal Priesthood (Chapter 19)

• Sinai is the heart of the entire Pentateuch

- A Exod. 15:22–25 transformation of water from bitter to sweet
- B 17:1–7 water from the rock
- C 17:8–16 Amalekite–Israelite war
- D 18 leadership relief for Moses
- E 18:27 the Midianite Hobab, Moses' father-in-law
- F 19:1–2 arrival at Sinai

SINAI

- F' Num. 10:11–23 departure from Sinai
- E' 10:29–32 the Midianite Hobab, Moses' father-in-law
- D' 11 leadership relief for Moses
- C' 14:39–45 Amalekite–Israelite war
- B' 20:1–13 water from the rock
- A' 21:16–18 the spring

- This is the launch of the nation that will be a new corporate Adam and will restore creation by doing what Adam should have done.
- "A nation "not run by politicians depending upon strength and connivance but by priests depending upon faith in Yahweh, a servant nation instead of a ruling nation' (Durham 1987: 263). Israel will thus redefine the meaning of dominion – service.¹³ This will be its distinctive task, its distinguishing

characteristic among the world of nations. It will reclaim the lost dominion of humanity"

- MLA 9th Edition (Modern Language Assoc.) Stephen G. Dempster. *Dominion and Dynasty: A Theology of the Hebrew Bible*. IVP Academic, 2006.
- A big fancy book argued persuasively that "kingdom of priests" means "collective royal company consisting of 'priests.'" (Davies, *A Royal Priesthood*, 76.)
- 19:5-6 the purpose statement of Israel. Israel's job is to bring all nations to Yahweh. It was always evangelistic!! The firstborn son accounts for the brother's. They do this by being holy. They follow the laws to point to salvation not to be saved.
- This royal priesthood develops from [[Adam]] to [[Noah]] to [[Abraham]] to [[Israel]]. Israel is in a sense "the last Adam" in OT history.
- *Proof that the OT describes Israel as a new and final Adam*
 - "Exodus 1:7 describes the numerical growth of Israel in language reminiscent of Genesis 1:28: The people were "fruitful" (פרה) and "multiplied" (רבה) and "filled" (מלא) the earth.¹³³ The creation mandate given to Adam and the blessing of the Abrahamic covenant would come to pass through Israel (Emadi, 76)
 - "Exodus 4:22 identifies Israel as Yahweh's "firstborn son." Yahweh commands Pharaoh to release his son "so that they might serve me" (ויעבדני, Exod 4:23). ¹³⁴ The combination of Israel's identity as Yahweh's firstborn son and the purpose of their redemption defined as service to Yahweh suggests that Israel has inherited the Adamic role. ¹³⁵ Like Adam, Israel now exists in a covenantal relationship with Yahweh characterized by faithful service and obedience to him." (Emadi 77).
 - Exodus 15:17-18 reveals the grand purpose of Israel's redemption: You will bring them and plant them on the mountain of your inheritance, the place you have made for your dwelling, O Yahweh, the sanctuary, O Lord, your hands have established. Yahweh will reign forever and ever. The passage echoes God's project begun at creation. According to Dempster, "The goal of the Exodus is thus the building of the Edenic sanctuary so that the Lord can dwell with his people, just as he once was Yahweh Elohim to the first human beings" (Emadi 77)
 - **Summary:** Thus, like Adam, Israel exists to establish God's kingdom (royalty) by displaying to the surrounding world what life in the sanctuary (priesthood) of God looks like." (Emadi 78)
- So then, Israel's Job is the same as Adam's

- We know this because...
 - The tabernacle is modeled after Eden
 - the seven speeches of Yahweh to Moses ("The Lord said to Moses...") in Exodus 25–31 echo the seven days of creation in Genesis 1 and the respective substance of each of those days. Most notably in this regard are the sixth and seventh speeches of Yahweh to Moses; the sixth speech emphasizes the "installation of two human beings filled with the Spirit of God to implement the making of the structure"¹⁴⁵, while the seventh is a reminder of the importance of Sabbath keeping for the people of Israel and concludes with a direct reference to creation: "in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed" (Exod 31:17 ESV (Emadi 80))

Table 6. Linguistic parallels between Exodus 39–40 and Genesis 1–2

Exodus 39–40	Genesis 1–2
And when Moses saw that they had performed all the tasks (כל המלאכה) as the Lord had commanded, so they had done (והנה עשר תהאו) (Exod 39:43)	And God saw all that he had made, (כל אשר עשה) and found it (והנה) very good. (Gen 1:31)
Thus was completed all (ותכל כל) the work of the Tabernacle of the Tent of Meeting. (Exod 39:32)	The heaven and the earth were completed (ויכלו) and all (וכל) their array. (Gen 2:1)
When Moses had finished the work (ויכל משה את-המלאכה) (Exod 40:33)	God finished the work which He had been doing (מלאכתו אשר עשה) . . . (וכל אלהים) (Gen 2:2)
Moses blessed (ויברך) them. (Exod 39:43)	And God blessed... (ויברך) (Gen 2:3)
...to sanctify (וקדשת) it and all its furnishings (Exod 40:9)	And sanctified it (ויקדש) (Gen 2:3)

- The Aaronic priesthood echoes Adam's role as a priest king
- Dempster: "this shows that the covenant at Sinai marks a people that manifests God's intentions for creation from the beginning: the rule of God. Just as the Sabbath was a sign of God's rule at creation, so it becomes a sign of his rule in history. There is a significant progression here: the stability of the world order, the blessing of descendants, human activity mirroring divine activity. This is a noteworthy expression of rulership and dominion in history. Created order leads to descendants who exercise dominion. Just as the divine ruler worked and rested, human beings are to work and rest. This kingdom of priests is to manifest God's rule to the world" Dempster, *Dominion and Dynasty*, 102)
- **Conclusion:** Israel then was to spread out over the whole world bringing it under the reign of Yahweh (note: this explains lots of language in the Psalms)

- "the events at Sinai show us that while Israel maintained their communal identity as a royal priesthood, they needed a representative like Moses to mediate on their behalf." (Emadi, 81) This is where the Aaronic priesthood comes in.
- **The Ten Words (Exodus 20)**
 - **Getting the Torah (Law)**
 - [[Torah]] means point- the idea is that the law does not save you, it simply teaches you and points to life.
 - Law meant to teach Israel and the world the nature of God.
 - Mosaic covenant- administrative covenant- manages promises- what this means- its like a trainer at a new job- goal is to use incentives and punishments to train you- this is what mosaic cov. Does.
 - It does not fulfill Abrahamic covenant. The law can bless and curse within its own system but its not about salvation. It is to train you.
 - Lev 18:5 do this and you will live is not about salvation it is about a pleasant life within the system. And the point of this whole thing is to show you that you need a new heart to truly obey and the messiah will give this to you.
 - According to NT you are not under the law, this was the goal of the law from the beginning!!! But you can apply it because the law still points to eternal principles.
 - commandments are connected to creation and derive from principles, that's why there are ten.
 - **The Ten Words**
 - **1-4 vertical**
 - 1-no other Gods- tie to Gen. 1
 - 2- no images of God- can't bring god down
 - 3-no name in vain- live according to who he is. Broader than what you say- The priest would stand before the altar, lift up his palms and bless the people, using the words of the Aaronic blessing **to place Yahweh's name on Israel** (Numbers 6:22-27; see also 1 Chronicles 23:13).
 - 4- sabbath- evangelistic, would have been obvious to other nations
 - **5-10 horizontal**
 - 5- honor father and mother parallels 1 and 2 (if you honor human authority you will honor divine authority) 6- no murder -preserve life- anti-fall nation. 7- no adultery- purity- holiness- we love holiness. honoring creation order. 8- stealing- adam and eve stole. 9- deceiving- satan deceived, perverting the course of

justice, don't do what adam did 10-covet- same word of what Eve did with the tree. Show contentment in God.

- Point- **you are an anti fall nation and to show the world that God can overcome the fall!!!**
- 21-25- principles fleshing out. Slave laws unique to exodus and reenact the exodus. These laws treat all people as humans and give an unprecedented dignity. Masters who beat should be beaten too, all are equal. By living this out Israel shows the world that slavery to god is how we get to Eden.
- Ex 24:11- Goal is relationship and it's starting to happen, but problem- only Moses.
- Levitical priesthood as portrayed in Exodus is seen not as diminishing or supplanting the collective royal priesthood, but as providing a visual model of that vocation, and secondly as facilitating it.
- The Aaronic priesthood does not introduce a radically new form of priesthood into the narrative, but instead represents an institutionalized display of cultic ministry within the confines of a geopolitical nation.
- **The Tabernacle 25-31-**
 - *The tabernacle is modeled after Sinai/Eden* (Sinai is depicted as a return to Eden)
 - the seven speeches of Yahweh to Moses ("The Lord said to Moses...") in Exodus 25–31 echo the seven days of creation in Genesis 1 and the respective substance of each of those days. Most notably in this regard are the sixth and seventh speeches of Yahweh to Moses; the sixth speech emphasizes the "installation of two human beings filled with the Spirit of God to implement the making of the structure"¹⁴⁵, while the seventh is a reminder of the importance of Sabbath keeping for the people of Israel and concludes with a direct reference to creation: "in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed" (Exod 31:17 ESV (Emadi 80)
 - Notice the change of metals from bronze, to gold as you move inward. Notice also gold and onyx are used which was closely associated with the land of Havilah where Eden was likely located.
 - Kingly dress of the priests and the colors of the drapes-this has royal, priestly, and adamic overtones
 - Movement into progressively nearer to God, like in the garden
 - Entered from East, garden closed from east
 - Priests called to serve and keep the tabernacle, same words used for Adam's job, and no where else in OT

- Cherubim pictured on curtain dividing holy place and holy of holies- just like entrance to the garden
- Lampstand pictures the tree of life
- Also note the parallels below

Table 6. Linguistic parallels between Exodus 39–40 and Genesis 1–2

Exodus 39–40	Genesis 1–2
And when Moses saw that they had performed all the tasks (כל המלאכה) as the Lord had commanded, so they had done (והנה עשר תהאיו) (Exod 39:43)	And God saw all that he had made, (כל אשר עשה) and found it (והנה) very good. (Gen 1:31)
Thus was completed all (ותכל כל) the work of the Tabernacle of the Tent of Meeting. (Exod 39:32)	The heaven and the earth were completed (ויכלו) and all (וכל) their array. (Gen 2:1)
When Moses had finished the work (ויכל משה את־המלאכה) (Exod 40:33)	God finished the work which He had been doing (מלאכתו אשר עשה) . . . (וכל אלהים) (Gen 2:2)
Moses blessed (ויברך) them. (Exod 39:43)	And God blessed... (ויברך) (Gen 2:3)
...to sanctify (וקדשת) it and all its furnishings (Exod 40:9)	And sanctified it (ויקדש) (Gen 2:3)

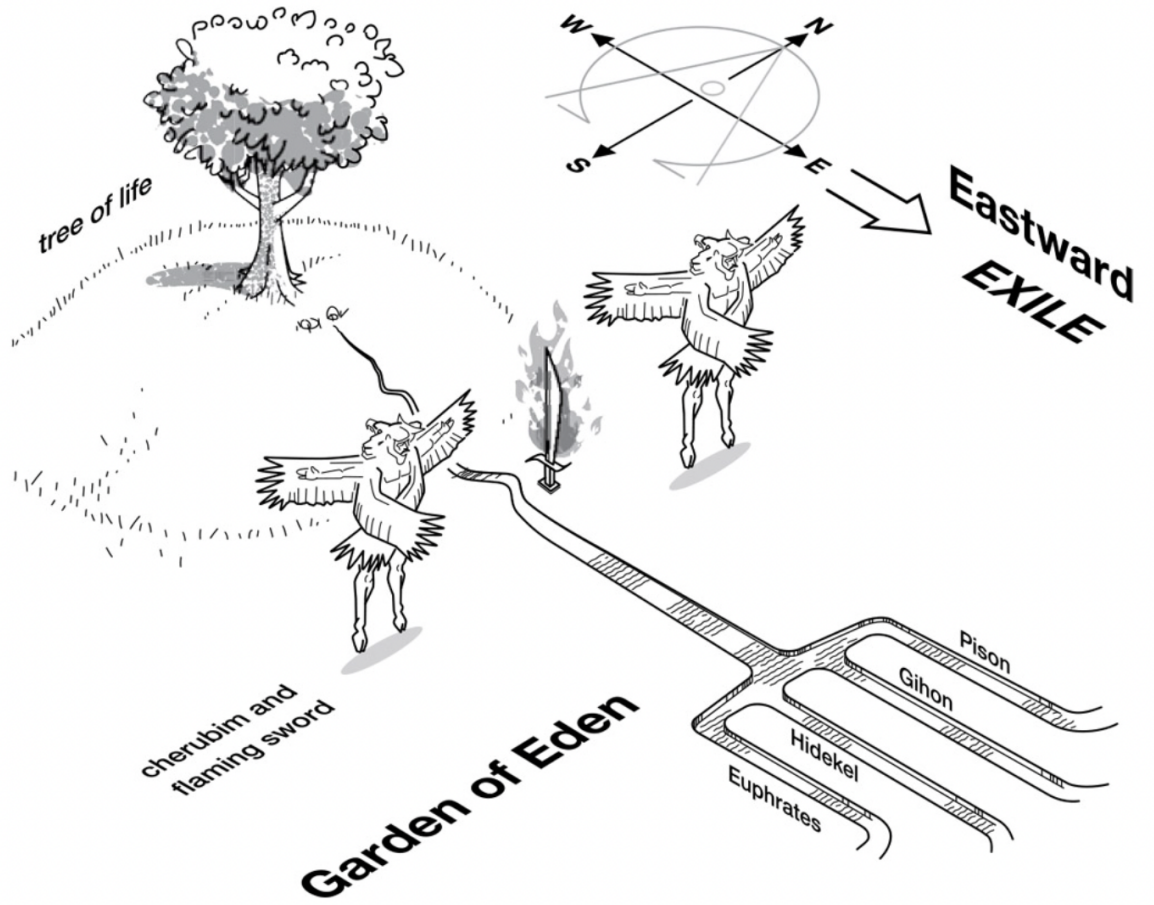
- The whole purpose of the tabernacle was to perpetuate the sinai/eden experience of meeting God face to face.
- The portable sanctuary consists of an outer courtyard and a tent divided into two compartments. While much could be said about it, for present purposes it is sufficient to note that the sanctuary is deliberately designed to resemble Mount Sinai. Drawing on a longstanding Jewish tradition, Sarna writes: During the theophany, the mount was separated into three distinct zones of increasing degrees of holiness and restriction of access. At the foot of the mount stood the people, and there the altar was set up; in like manner, the altar was placed in the Court of the Tabernacle to which the laity had access. Higher up on the mount was the second zone of holiness, to which only the priests and elders were admitted. Corresponding to this in the Tabernacle was the Holy Place, which was restricted to the priesthood. The summit of the mountain constituted the third zone, which was exclusively reserved for Moses. Its counterpart in the Tabernacle was the Holy of Holies. Just as the Lord communicated with Moses on the mountaintop, so He does in the Holy of Holies; and in the same way that the cloud covered Mount Sinai after Moses had ascended, so the Tabernacle became enveloped in cloud on its completion, and the pillar of fire hovered over both Sinai and it. Is-type:: annotation hl-page:: 56 hl-color:: yellow
- The tabernacle was, therefore, a sort of movable Sinai. Is-type:: annotation hl-page:: 57 hl-color:: yellow
- The link between Mount Sinai and the portable sanctuary is highly significant; it enables the Israelites symbolically to transport “the

mountain of God" to the Promised Land. Consequently, "the tabernacle becomes an important way of carrying the Sinai experience forward during the subsequent wanderings. Is-type:: annotation hl-page:: 58 hl-color:: yellow

- **Chapter 28-** the priests are pictures of Adam that represent the whole nation of Israel and their adamic royal-priest role. Proof below
 - priests clothing had royal colors and quality
 - The priest's "turban" (מצנפת Exod 28:4; Lev 8:9; צניף in Isa 62:3 and Zech 3:5) was set with a holy "crown" (נֹרָא Exod 29:6; Lev 8:9). The נֹרָא symbolized royal power (Pss 89:40; 132:18) and was worn by kings during the monarchy (2 Sam 1:10; 2 Kgs 11:12).
 - the cosmic symbolism of the priestly attire adorns the priest with the royal dignity originally given to humanity at creation.¹⁷⁴ The symbolic colors of "blue" (תכלת), "purple" (ארגמן), and "scarlet" (שני) appear together 26 times in Exodus 25–28 and 35–39, all describing either the tabernacle or the priest's clothing.¹⁷⁵ The "onyx" (שהם) stones set in "gold" (זהב) filigree similarly appear as material for both the tabernacle and priestly ephod and breastplate (Exod 25:7; 28:9, 20; 35:9, 27; 39:6, 13), and allude to the Edenic world of Genesis 2. (Emadi 90)
 - The linen garments that covered the priest's "naked flesh" likely allude to the garden where God covered the nakedness of Adam and Eve—a condition now necessary for access to God's presence in a fallen world (Gen 3:10, 21). (Emadi, 91)
 - e represented, according to Cheung, "the restored creation" and imperfections "were not part of the original creation, and hence they must not be associated with the priest. (Emadi 91)
 - **Conclusion: the priest represented the possibility of restored humanity regaining Eden.** (see Alex T. M. Cheung, "The Priest as the Redeemed Man: A Biblical-Theological Study of the Priesthood," JETS 29, no. 3 (1986))
- 29:45 Dwell in their midst! So the tabernacle is a royal dwelling place for Yahweh that recapitulates Eden.
- 32- breaks all commandments- but this sets up for an intercessor. When you break the covenant it's done, and you die. But the intercessor brings gods brace. It's just a matter of time until they all die because of God's wrath,
- 32:32 Moses can't be the intercessor they need.

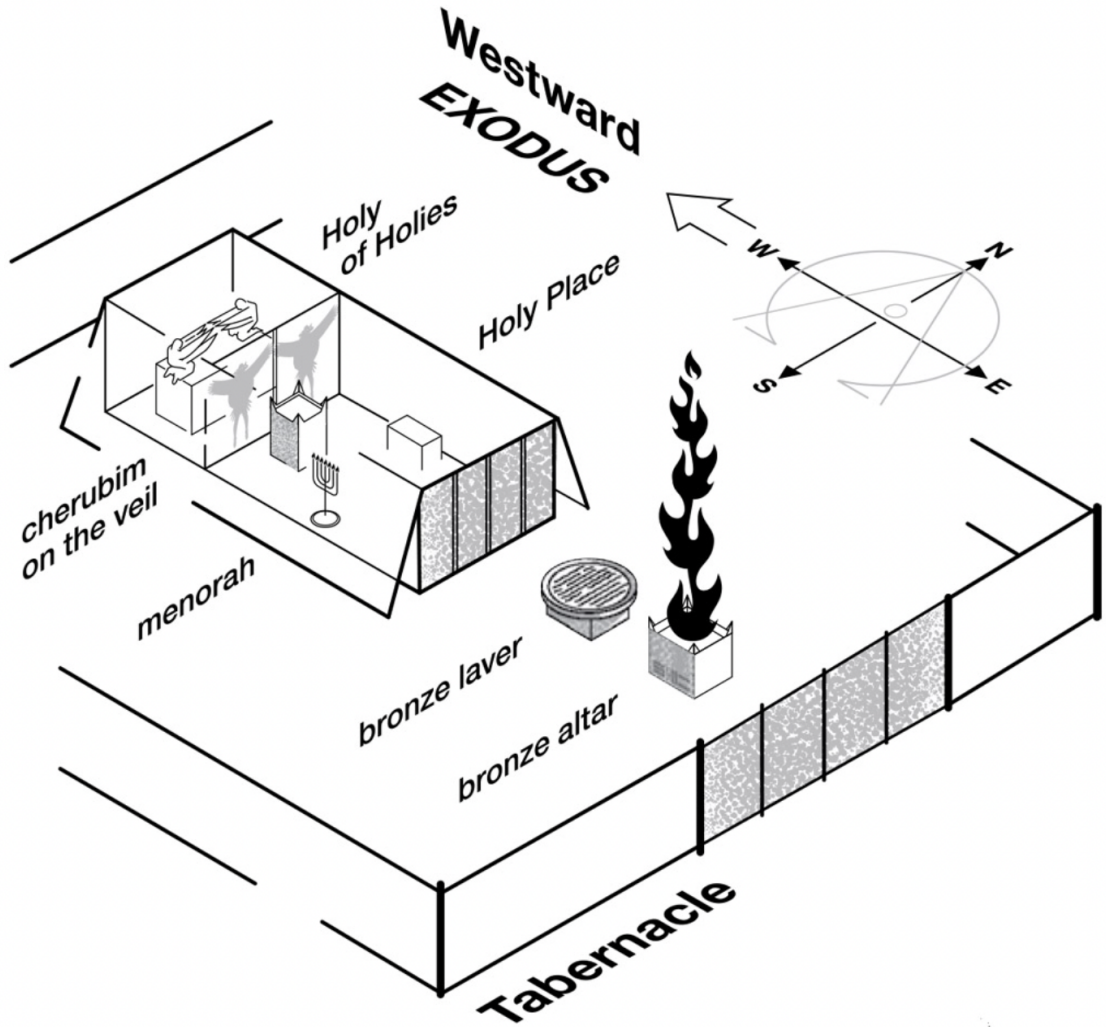
- 33 You can still go to the land but I won't go with you, but then he says he will go with them and Moses asks him to show him his glory in order to assure that he will be with them.- **Moses gets that it is about relationship!**
- 34 is the climax of the book. Will God's plan carry forward or will this all fall apart??????
- 34:6-8 The essence of who Yahweh is. God is compassionate and kind, actively doing good to people, grace=gods unilateral action for your benefit.
- 34 God makes it back like nothing ever happened
- "It is easy to under- estimate the signi ficance of these chapters (25 – 31; 35 – 40). Such meticulous detail to the description is a labour of love on the part of the author and reveals a powerful theological perspective. The sporadic appearances of God to the patriarchs, which were given more permanent form in the cloud of smoke and the pillar of fire of the exodus, have now become more regular and permanent. God is with his people. Communion is a genuine reality. This text greatly amplifies the covenant promise that God would be with his people."
 - MLA 9th Edition (Modern Language Assoc.) Stephen G. Dempster. Dominion and Dynasty: A Theology of the Hebrew Bible. IVP Academic, 2006.
- 40:34 Ends with the question, how can we bridge the gap between sinful people and a holy God?!? which leads into... Leviticus
- The problem with Sinai- only Moses can enjoy the full presence (this will also be the problem with the tabernacle and temple)

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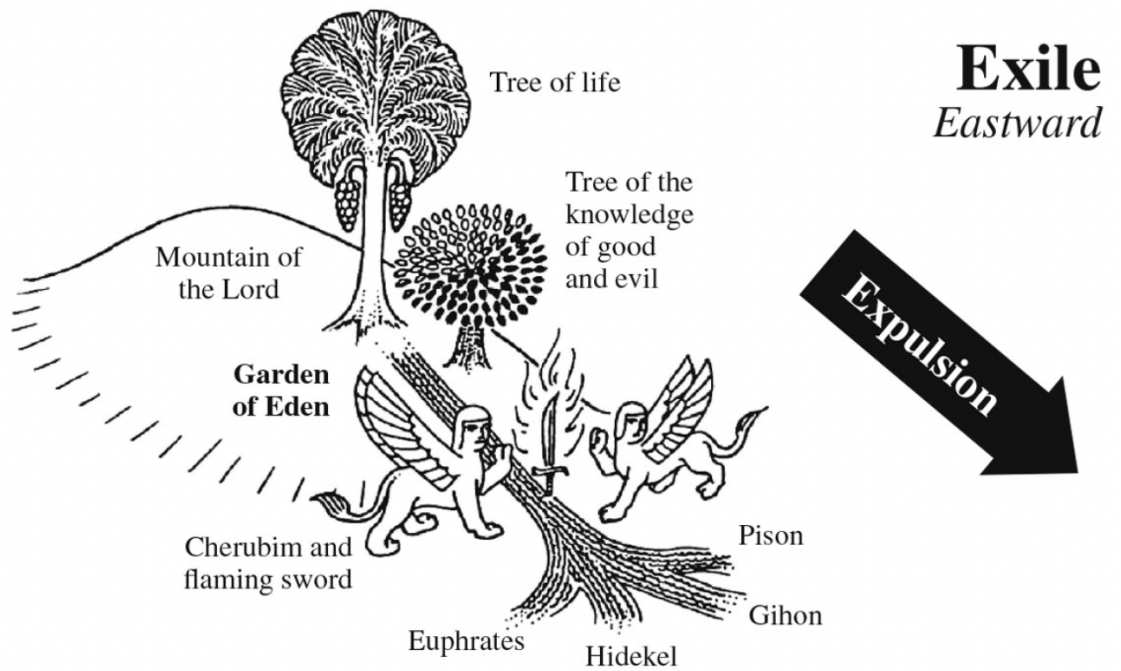


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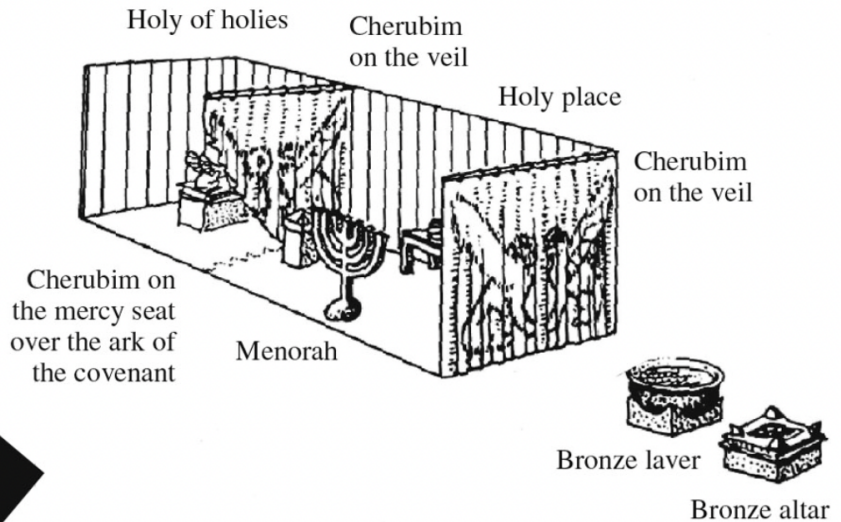


- Construction of Tabernacle 25-40



Exodus

Westward



- "Here we merely note that, contrary to all expectation fostered by the Exodus narrative thus far, Exodus 40:35 reads, 'Moses was not able to enter into the tent of meeting.' Given the tabernacle's role as cultic mountain of God, Moses' surprising inability to enter closes the book with a pointed question: **Who shall ascend the mountain of YHWH?**"
 - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.

[[Recommended Resources]]