

## Exodus

1. Name – The Hebrew name for the book means “And these are the names”, which comes from the opening words of the book. Even the name shows its continuity and unity with Genesis. The name *Exodus* comes from the Septuagint (Greek) translation of the Old Testament; the word means “departure” in Greek.
2. Author – Moses, with later, minor editing under divine inspiration. See handout on Pentateuch for details.
3. Date – essential content by Moses’ death around 1400 BC and finalized by 1000 BC.
4. Date of the Exodus – generally dated by conservative scholars around 15<sup>th</sup> century BC. 1 Kings 6:1 says, “In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the LORD.” Historians generally date the beginning of the temple at 970-960 B.C., which leads to a 15<sup>th</sup> century BC date for the Exodus. A few other conservative scholars understand the dates and implications of these texts differently; the text does not provide certainty on a date. However, archeological evidence shows layers of destruction of cities in the 16th-15th centuries that corresponds well to the cities destroyed according to the text. Debates continue over the identity of the Pharaoh (or Pharaohs) mentioned in the account, as well as the people groups conquered by the Israelites.
5. Major themes and importance
  - a. God demonstrates his unmerited covenant love to his people, and he rescues and preserves his covenant people and the promised seed from the forces of evil to bring his people to the promised land.
  - b. The typology of redemption is established:
    - i. Passover lamb (John 1:29)
    - ii. Rock that provides drink (1 Cor. 10:4)
    - iii. Manna (John 6:32,35)
    - iv. Pillar of fire (John 8:12)
    - v. Tabernacle (Hebrews)
  - c. Man is prepared psychologically for the necessity of redemption.
    - i. No one can come to God in his own righteousness or through his own means (seen in the Mt. Sinai experience, in the law itself, and in the tabernacle).
    - ii. We must have a substitute.
    - iii. Only God can save.
  - d. **Exodus is the major redemptive act in the Old Testament. It becomes the paradigm for future deliverances, both from Babylonian captivity and ultimately from sin and its consequences in the new heavens and new earth. Christ himself becomes faithful Israel who perfectly obeys God’s law and overcomes all temptation in the wilderness; he finally becomes the Passover lamb who dies for the people.**
6. Structure:
  - a. God saves Israel from bondage in Egypt (ch. 1-18)
    - i. Israel in Egypt (1-13)
    - ii. Israel in the wilderness (14-18)
  - b. God gives Israel his law (19-24)
  - c. God instructs Israel to build the tabernacle (25-40)
7. References:
  - a. *An Introduction to the Old Testament*, R. B. Dillard and T. Longman III, Zondervan, 1994.
  - b. *Survey of the Bible*, 4<sup>th</sup> revised ed., W. Hendriksen, Baker, 1976.