

**ABRAHAM**

Genesis 1 began a story of blessing (Genesis 1:22, 28; 2:3). In Genesis 3:17, God cursed the ground. Genesis 12 begins a new history, a history of blessing. God's special presence occurs again with Abraham. God talks to Abraham and promises: "I will make you into a great nation and I will bless you, I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse, and all peoples on earth will be blessed through you" (Genesis 12:2-3). God relates to Abraham still through sacrifices but two important elements are also present: a covenant and a promise. The covenant is unconditional: God promises to give a land to Abraham's descendants (Genesis 15:18-21). The initial promise is to bless Abraham (Genesis 12:2-3). The blessing opposes the curse that resulted from sin.

GENESIS 12-25  
 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing" (12:2)



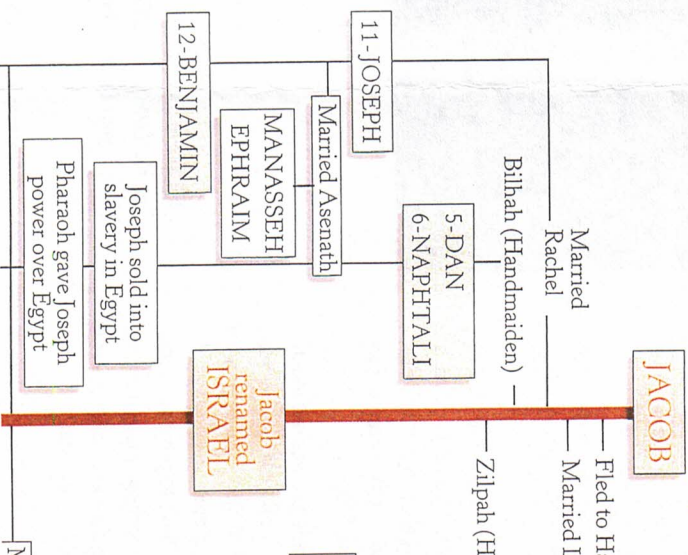
Isaac Laurent de La Hire

GENESIS 39-50  
 "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives" (50:20)

**JOSEPH**

The story of Joseph ends the illustrations the promises God coaster of emotions. First, Joseph seemed to have it all. Then After throwing Joseph into Eventually, Joseph ended u When everything seemed to (Genesis 39:2). Although the Bible repeats that "the LORD 41:38). God's presence prof God's promise to Abraham and be a blessing to all the r wisdom, all the nations were When Jacob was on his way once again in a dream. God Jacob himself: "I am God, afraid to go down to Egypt, will surely bring you back a with his people anywhere, i

**The Family of Jacob (Israel)**



**JACOB AT BETHEL**

As Jacob headed to Haran to find a wife among his relatives there, he stopped along the way to rest. As he slept, God visited him in a dream. In the dream, God repeated his promise to Abraham to be with Jacob and to make a nation from his descendants. Jacob recognizes that "The LORD is in this place..." (Genesis 28:16). God's presence made the place special. It became a sanctuary because God's presence made the place holy. Years later, God would change Jacob's name to Israel (Genesis 32:28).



**GENESIS 28**

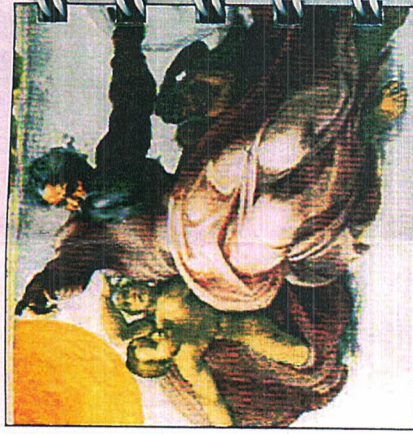
"How awesome is this place! This is none other than the house of God; this is the gate of



# WITH HIS PEOPLE

omious universe. It  
d function. It was a  
made special creatures:  
on. In addition, God  
ere meant to relate to  
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of their hearts.



Michelangelo

## GOD'S SPECIAL PRESENCE

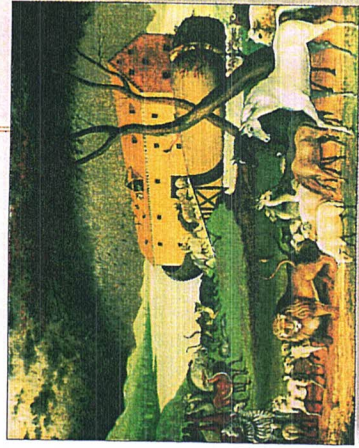
God is present everywhere at all times—omnipresence is the name of this divine attribute. However, the Bible suggests that there are occasions, times and places, when God is especially present. When God’s special presence occurs, it can be very good news—in deliverance or blessing, or it can be very bad news—in judgment. This concept is very important for the theme of this book, which highlights many examples of God’s special presence.

## GENESIS 4

“Then the LORD said to Cain, ‘Where is your brother Abel?’” (4:9)

## GENESIS 9

“... I now establish my covenant with you and with your descendants...” (9:9)



Edward Hicks

## NOAH

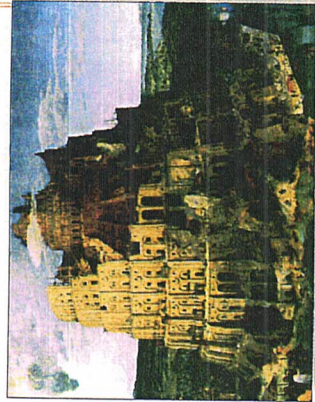
The story of Noah continues showing the effects of sin in the world. Evil continued to spread, polluting the whole world. That is what God saw in humanity: great evil “and that every inclination of the thoughts of his heart was only evil all the time”

(Genesis 6:5). God had created the world as the stage for his relationship with humanity. However, as sin and evil spread, violence grew and the brokenness of relationships grew as well. God’s presence this time was for judgment. God’s terrible judgment was an act of “un-creation.” a flood that destroyed all except Noah and his family. God overturned creation back to a state of chaos and disorder.

Yet, his grace also came through by granting salvation to Noah’s family: “because I have found you righteous in this generation” (Genesis 7:1). At the end of the flood, “God blessed Noah and his sons, saying to them, ‘Be fruitful and increase in number and fill the earth’” (Genesis 9:1). These are the same words God said to humans in Genesis 1:22! Noah became like a new Adam. It was a new beginning for humanity.

## GENESIS 11

“Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.” (11:4)



Pieter Bruegel de Oude

## BABEL

In the story of Babel, humans tried to become even more independent from God. They sought to “make a name...” (Genesis 11:4) for themselves by building a tower to the heavens. They were afraid to “be scattered over the face of the whole earth” (Genesis 11:4). However, “the LORD came down to see...” (11:5). God did not need to come down to see. It is an expression related to the special presence of God. In the Bible, when God “comes down” it means he is ready to act in a powerful way, sometimes to bless and other times to judge.

In judgment, God “scattered humanity over the face of the whole earth” (11:9). He also gave them a name, one they did not expect: Babel, which means “confusion.” God had a different plan for humans. Instead of a name, God gave humanity a person: Shem, which in Hebrew means “name.” Through Shem’s family, Abraham was born (Genesis 11:10–26). Through Abraham, the story of God’s people began.



Jacob's descendants (Hebrews/Israelites) live in Egypt for 430 years, part of time in slavery. Ex. 1

1800 BC 1700 BC 1600 BC 1500 BC

Moses is born. Ex. 2:1-10

Moses flees to Midian. Ex. 2:11-25

God speaks to Moses from a burning bush. Ex. 3-4

The two Old Testament prophets who appeared at Jesus' Transfiguration were Elijah and Moses. Matt: 17:2-3

God instructed Moses to go to the Israelites and tell them "I AM" (Yahweh/YHWH) had sent Moses. Jesus used this same designation ("I am" and "I am who I am") to refer to himself. Ex. 3:13-15; John 8:24, 58; 13:19

Moses confronts Pharaoh in Egypt. Ex. 5-6

God sends 10 plagues on Egypt. Ex. 7-12

**First Passover** Ex. 12:1-30

John the Baptist identified Jesus as the "Lamb of God, who takes away the sin of the world!" The apostle Paul called Jesus "our Passover lamb." John 1:29; 1 Cor. 5:7

God parts the sea. Ex. 14

Songs of Moses and Miriam. Ex. 15:1-21

God turns bitter water into drinkable water. Ex. 15:22-27

God sends manna and quail. Ex. 16

Moses strikes a rock and water flows from it. Ex. 17:1-7

Israelites defeat the Amalekites. Ex. 17:8-16

Moses' father-in-law, wife, and sons go to him in the wilderness. Ex. 18

**Mosaic Covenant:** God gives the Ten Commandments/Law and tabernacle instructions at Mount Sinai. Ex. 19-31

- TIME LINE KEY**
- Prophecy Fulfilled by Jesus
  - Person in the Genealogy of Jesus
  - New Testament Connection

This time line follows a "high date" of the exodus at 1446 ac. For a "low date" of 1290 ac, the dates for events following the exodus (Passover, Mount Sinai, etc.) would begin 156 years later, placing Moses' death at 1250 ac.

Jesus declared that he is the true bread that came down from heaven: "Your ancestors ate manna and died, but whoever feeds on this bread will live forever." John 6:58

As the giving of the law marked the beginning of the Mosaic covenant, the giving of the Holy Spirit at Pentecost confirmed the new covenant initiated by Jesus. Acts 2

Dates are approximate.

Instructions for holy living. Lev. 1-27; Num. 2-9

Israelites leave Mount Sinai. Num. 10

God sends fire, quail, and plague. Num. 11

Miriam punished with leprosy but restored. Num. 12

The twelve spies explore Canaan. Num. 13

The Israelites refuse to enter Canaan. Num. 14

Instructions for offerings and Sabbath. Num. 15

Rebellion and death in the camp. Num. 16

Instructions for Aaron, priests, and Levites. Num. 17-19

1444 BC

Jesus said that "all the Law and the Prophets hang on" two commandments: "Love the Lord your God with all your heart and with all your soul and with all your mind" and "Love your neighbor as yourself." Matt. 22:34-40



Aaron was the first high priest of Israel, but Jesus is the eternal High Priest of all humankind: "... a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people." Heb. 2:17; 4:15

People healed by looking up at a bronze snake. Num. 21

Israelite victories. Num. 21

Israelites camp at Moab; Balaam's blessings. Num. 22

Second census. Num. 26

Instructions for the tribes of Israel. Num. 27-36

Moses' speeches on the plains of Moab. Deut. 1-33

Moses views the promised land from Mount Nebo. Deut. 34:1-4

Moses dies at 120 years old. Deut. 34:5-12

1406 BC

1400 BC



Jesus explained to Nicodemus: "Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes may have eternal life in him." John 3:14-15



God promised to one day raise up a prophet like Moses, speaking God's words. When Jesus came, many recognized him as this prophet. Deut. 18:15-19; John 1:45; 6:14; 7:40; Acts 3:18-22



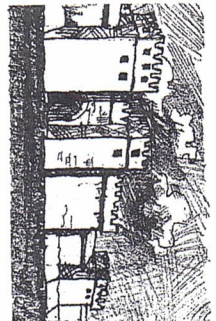


**REUBEN**

As the sons and grandsons of Israel increased in number, the Israelites soon needed a way to symbolize each tribe. The symbols identifying the twelve tribes of Israel were taken from Jacob's blessing of his sons before his death. This blessing is recorded in the forty-ninth chapter of Genesis. Reuben was Jacob's firstborn son. In his blessing, Jacob referred to him as the "first fruits" of his youth. First fruits are the first of a ripened crop in the fall or winter season. So, the tribe of Reuben is represented by a branch with leaves.

**SIMEON**

Simeon was Jacob's second son. His mother Leah named him Simeon, which means, "God had heard that I was hated." (Jacob's favorite wife was Rachel, not Leah.) When the people of Israel arrived in Canaan, the tribe of Simeon received



**The Bible comes alive**

**The Tribes of Israel**

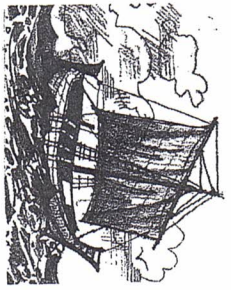
These twelve symbols were often used on the Israelites' banners. At their stops on the way to the Promised Land, each banner was raised at the place where that tribe was to pitch its tents. No one is sure what these banners looked like.



a territory in the northwestern part of the Negeb desert. The Negeb desert area contained only nineteen towns, and all of these were in the portion of land given to the tribe of Judah. So, the tribe of Simeon settled in very small groups, protecting themselves from Bedouin thieves with city walls. This perhaps is the reason that Simeon is sometimes represented by the picture of a walled town.

**LEVI**

The priestly tribe of Levi had a special place in Israelite life. The Levites were responsible for the care of the tabernacle and always closest to their tents closest to it. Their symbol



**ZEBULON**



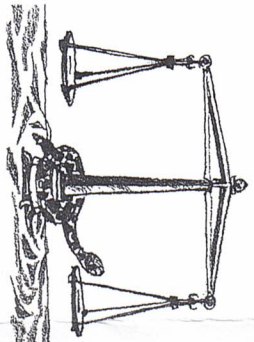
The Israelites' neighbors used totems to identify their different tribes. A totem was usually a certain animal chosen by a specific tribe to worship. The tribe used that animal as a symbol on its banners, and on the staff carried by the tribal leader. But the Lord God had forbidden His people to make any such images. So, the identification of the tribes of Israel came from the world pictures in the blessing of Jacob's sons. Zebulun was compared to a ship.

**ISSACHAR**

In Jacob's blessing, Issachar was compared to a strong ass, and told that he would be given good land in Canaan but would "become a slave." This tribe lived in fertile land by the Sea of Galilee, but most likely had to pay tribute to their neighbors to be left in peace. The two symbols for this tribe were a donkey, and a sun and moon.

**JUDAH**

In his blessing, Jacob prophesied that Judah would become the strongest of all the tribes, and would be the one to supply Israel with rulers. David was the first to be named king from this tribe. In the end, the scepter will be given to the King of Kings, Jesus Christ, who also came from

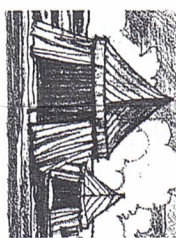
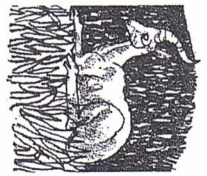


**DAN**

The Bible mentions only one son of Dan in its list of the migration of Jacob's family into Egypt. But at the time of the Exodus, the tribe of Dan numbered over sixty-two thousand. The name Dan means, "God has judged me." Rachel named her maid's son Dan because she felt God had given her a son through her maid, since Rachel herself had none. One of the signs for this tribe is the balancing scale of justice. Many of Israel's judges came from the tribe of Dan. Probably the most famous judge from this tribe was the mighty Samson.

**NAPHTALI**

When the Lord commanded Moses to take a census of the people of Israel, He assigned Moses a long and complicated task. The Israelite leaders were to count only the men who were twenty years of age and older. (This was the youngest age a man could be to go to war.) Imagine counting six hundred thousand people! The tribe of Naphtali



**EPHRAIM AND MANASSEH**

alone had over fifty thousand men. Jacob compared Naphtali to a deer running freely over the hills. So, this tribe used a deer symbol. Perhaps Naphtali lived in the hills and valleys on the east side of the Sea of Galilee. **GAD** The name of Jacob's son Gad is interpreted in English as "A Raiding Troop." Jacob made a pun on this name when he said, "Raiders will come and raid Gad, but he will raid them in return." The symbol for Gad is a camp of tents that a troop on a raid would stay in overnight. When the Israelites arrived in Canaan, Gad received one of the most beautiful pieces of land there. East of the Jordan, this land stretched from the Dead Sea to the Sea of Galilee. Elijah the prophet grew up in Gilead in the land of the tribe of Gad.

**ASHER**

Like Rachel, Leah also took her maid's sons to be her own. When Leah's maid had her second son, Leah named him Asher, which means, "I am happy!" When Jacob blessed this son, he told him he would produce rich and tasty food. This prophecy came to life when the tribe of Asher was given the northern seacoast in the Promised Land. This land is very fertile with grain and olive trees. This is how the tribe of Asher came to have the olive tree as its symbol.







# The Bible comes alive

## The Mystery of Moses' Family

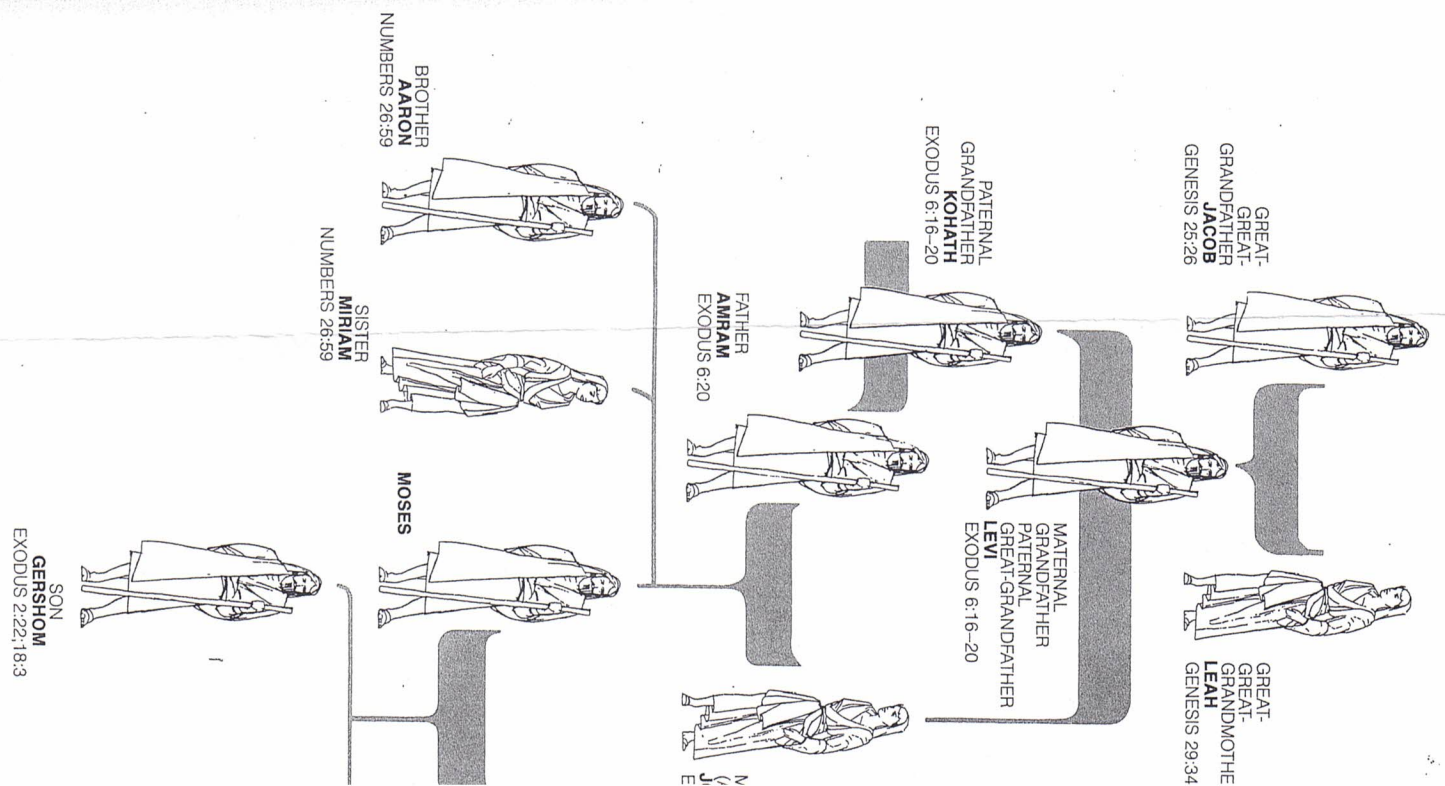
When Moses was forty years old, he fled Egypt for Midian. There he married a Midianite woman named Zipporah. By the time he was eighty, he was the father of two sons. His wife did not like the Hebrew custom of circumcision, and on the way to Egypt she exclaimed to him: "You are a bloody husband!" Nothing more is mentioned of

Zipporah until she rejoins Moses in the desert, after having been sent home to Midian.

Later, Miriam and Aaron criticize Moses for marrying a Cushite. It is possible that "Cush" meant Ethiopia, and Moses' new wife was black. On the other hand, if "Cush" was the name for Midian, the woman was Zipporah, and Miriam may have been angry because Moses' wife was not a Hebrew.



Moses' childhood family consisted of his father Amram, his mother Jochebed, his older sister Miriam, and his older brother Aaron.









## 10. Contrasts between the Abrahamic and Mosaic Covenants

Distinguishing these covenants provides a foundation for interpreting the OT and NT, especially for interpreting the prophets who look back on and refer to the Abrahamic covenants (e.g., Eze 36-37; OTS, 508) and Mosaic covenants (e.g., La 1:3; OTS, 496). Knowing the conditional and temporal nature of the law prevents misapplying obsolete commands to the church today (e.g., Sabbath, charging interest to believers, tithing). Also, God's faithfulness to sinners is clear because of the example of Abraham.

	ABRAHAMIC COVENANT	MOSAIC COVENANT
<b>Recipient, Date, and Place</b>	Abraham as mediator for all nations 2060 B.C., Ur of the Chaldeans	Moses as mediator for Israel 1445 B.C., Mount Sinai
<b>Scripture</b>	Ge 12:1-3 (but formalized into a covenant in Ge 15)	Ex 20-31 is the heart of the covenant
<b>Between God and:</b>	A person (for a future nation)	A nation
<b>Scope</b>	Universal ("through your offspring all nations on earth will be blessed")	Only Israel received the Law (Dt 4:8; Ps 147:20)
<b>Character and Significance</b>	Grace (promises) Primary (what God will do)	Works (laws) Secondary (how God will do it)
<b>Promises</b>	Land, seed, and blessing (time of fulfillment unstated)	Blessing for obedience and cursing for disobedience (Lev 26; Dt 28)
<b>Conditions</b>	Unconditional: "I will ..."	Conditional: "If you will ... then I will ..."
<b>Participation</b>	Abraham asleep (Ge 15:17)	Israel agreed to obey (Ex 19:8)
<b>Analogy</b>	Father to son (royal grant)	Suzerain (superior king) to vassal (servant nation)
<b>Purpose</b>	Clarified Israel's blessings in general terms to motivate the nation toward righteousness by faith in God's provision of a wonderful future (Ge 12:1; 15:1, 6)	Clarified how Israel could be blessed in the Abrahamic covenant as soon and as fully as possible; didn't restate or expand the Abrahamic covenant, but revealed sin (Ro 5:20; Gal 3:19, 24)
<b>Form</b>	Oral (no written stipulations)	Written on tablets of stone and in Pentateuch
<b>Emphasis</b>	Blessing over discipline/judgment (five "blessings" in Ge 12:1-3)	Judgment/discipline over blessing (contrast Dt 28:1-14 with Dt 28:15-68)
<b>Christology</b>	Ultimate seed (Ge 12:3)	Typified in tabernacle (Heb 8-10)
<b>Sign</b>	Circumcision (Ge 17:11)	Sabbath (Ex 31:13, 17)
<b>End</b>	Never terminated (deemed an eternal covenant in Ge 17:8)	Ended at Christ's death (Ro 7:6; 10:4; 2Co 3:7-11; Gal 5:1; Heb 7:11-12)

Adapted from Griffith, *Eschatology*, 25a, which in turn is partly based on Thomas L. Constable, "A Theology of Joshua, Judges, and Ruth," in *A Theology of the Old Testament*, ed. Roy B. Zuck (Chicago: Moody Press, 1991), 100-101. Used by permission.







## Exodus



### Time/Place

The book of Exodus (which means “going out”) begins almost three hundred years after Joseph’s story. The book tells the story of how God, through Moses, led the descendants of Jacob (Israel) out of slavery in Egypt to Mount Sinai.

### The Book

Exodus shows how God provided for and protected his people along their journey. The book closes with the Israelites at Sinai where God’s glory fills the tabernacle, a sign God’s presence.

### Key Verse

“I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me” (Ex. 20:2–3).

## Leviticus



### Time/Place

The book of Leviticus takes place within the two years that the Israelites spent camped at the foot of Mount Sinai.

### The Book

Leviticus is a series of divine directives about sacrifices, priestly duties, ritual purity, feasts of Israel, and holy (“set apart”) living.

Though the book’s name is derived from a Greek word *leyiticon* that means “things concerning the Levites,” the instructions were not just for the Israelite tribe of Levi, but rather they were for the entire nation of Israel.

### Key Verse

“Be holy, because I am holy” (Lev. 11:45).

## Numbers



### Time/Place

The book of Numbers narrates the years of wilderness wanderings after the Israelites left Mount Sinai.

### The Book

The book is named *Numbers* because of the two censuses recorded in chapters 1 and 26. In Exodus, God had promised the Israelites that he would be with them on their way out of captivity. In Numbers, we see God remaining faithful to this promise despite his people’s unfaithfulness and rebellion. The book ends with the Israelites camped in Moab just outside the promised land.

### Key Verse

“The LORD is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished” (Num. 14:18).

## Deuteronomy



### Time/Place

The book of Deuteronomy takes place about forty years after the exodus on the plains of Moab at the edge of the promised land.

### The Book

The book’s name comes from the Greek word *deuteronomion* meaning “second law.” Deuteronomy consists of encouraging and challenging speeches Moses gave to the next generation as they were about to enter Canaan. The book closes with Moses viewing the promised land from Mount Nebo just before his death. His successor Joshua would lead the Israelites into the land.

### Key Verse

“Love the LORD your God with all your heart and with all your soul and with all your strength” (Deut. 6:5).







# MIRIAM

<b>BIBLICAL REFERENCES</b>	Exodus 2:1-10, 15; Numbers 12, 20
<b>LOCATION AND DATES</b>	Egypt and Sinai Desert, around 1400 BC
<b>MEANING OF NAME</b>	Either "bitterness" or "rebellion"
<b>KEY EVENTS</b>	<ul style="list-style-type: none"> <li>• Moses' sister, who tended Moses in the basket and cleverly reunited the baby with their mother</li> <li>• Led Israelites in song and dance after crossing the Red Sea, celebrating God's victory over Pharaoh</li> <li>• Called a "prophetess" (Exodus 15:20)</li> <li>• Rebelled against Moses; God severely punished her (Numbers 12)</li> <li>• Died before entering the Promised Land (Numbers 20:1)</li> </ul>
<b>HOW GOD USED HER</b>	Miriam is a good example of humanity: She combined good and bad characteristics. She displayed great leadership qualities for the people, but she also rebelled against God's authority—just as the Israelites would in the desert and during the rest of their history. Yet, God chose her to rescue Moses, to lead the people, and to speak for him as a prophetess.

## KEY STORY

When Pharaoh grew afraid of the Israelite slaves—for they were many—and decided to kill the male babies to control the Israelite population, Moses' mother hid him to save him. She put him in a basket and into the river Nile, hoping he would escape alive. Pharaoh's daughter found the baby. We are first introduced to Moses' daring sister as she takes him from Pharaoh's daughter to his own mother to be his nanny (Exodus 2:1-10). Although the Bible does not name her, most scholars assume that the girl is Miriam herself. With great courage and cunning, the girl understood the significance of what she witnessed and constructed a plan that was divinely blessed. The child Moses was returned to his mother and raised as a Hebrew.



Many years later, after the Israelites' traumatic chase through the desert with Pharaoh's armies at their heels and the wondrous crossing of the Red Sea, an awe-stricken, exhausted and still terrified people broke into a song. Miriam led the women in dancing and singing. She was called "the prophetess, the sister of Aaron" (Exodus 15:20). The song celebrated the liberating act of God on behalf of his people, Israel. It also marked the beginning of a long and tortuous journey through the wilderness into the Promised Land. Miriam, the prophetess, became a symbol or a microcosm of what was to be of Israel: from such a glorious moment by the Red Sea to anger, rebellion, disease and death in the wilderness.



First, Miriam challenged Moses' decision to marry a Cushite woman (Numbers 12). No reason is given for her anger—whether there was some traditional animosity against Cushites, with whom Israel probably shared its life of slavery in Egypt—or whether the Cushite was only an excuse for Miriam and Aaron's rebelliousness. Then Miriam questioned whether Moses was the only one to whom God spoke. Miriam had already been called a prophetess, so why did she question it? Regardless, God was displeased with Miriam and Aaron. God reaffirmed his commitment to Moses and Moses' status as a unique prophet. God's wrath punished Miriam by striking her with a skin disease. God punished only Miriam; Aaron was left unpunished. But through Moses' prayer for his sister, God only banished Miriam from the camp for seven days. The Israelites did not move during that time. They waited for Miriam during her punishment; afterwards, they welcomed her back into the community.

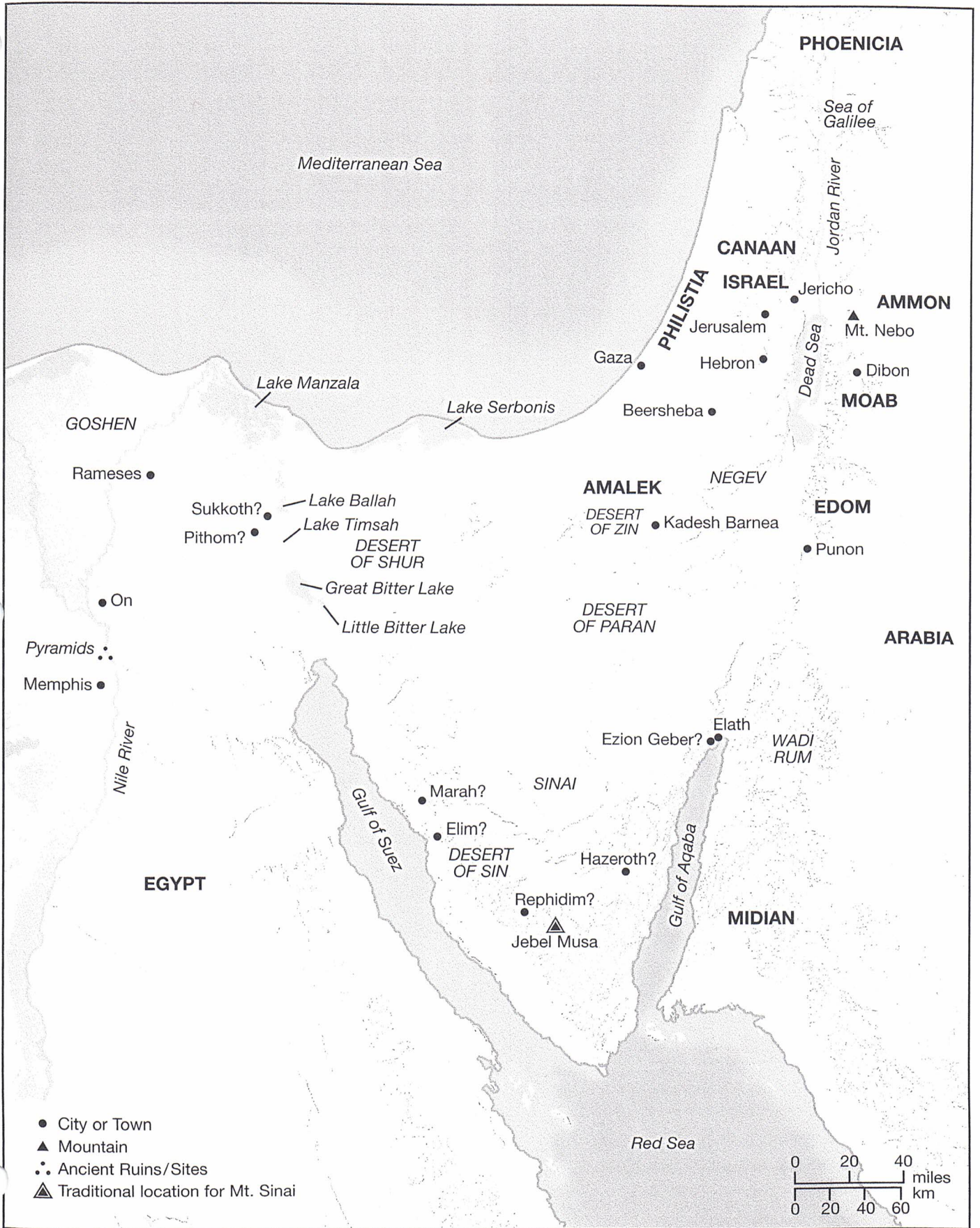
We do not read much more about Miriam until we are briefly informed of her death (Numbers 20:1). She, like the rest of Israel, did not get to see the Promised Land. Israel lived in the wilderness, with hope and rebellion, with courage and indecision. Miriam reflected all too well Israel's own ambivalence. Miriam was a woman of courage and determination, shrewd judgment, and impulsiveness. Despite her rebelliousness, God chose her as a leader and prophetess for his people in the desert. She was the first female prophetess in the history of God's people.

## LIFE APPLICATION

- ☞ God loves us even when we are as ambivalent—trusting one moment, skeptical the next, faithful now, rebellious later—as Miriam.
- ☞ God forgives our rebellions even as he forgave Miriam.
- ☞ God is loving and merciful, yet he will punish disobedience and rebellion.
- ☞ God also uses imperfect individuals to lead his own people.



















# Date of the Exodus:

## Part II

13th-CENTURY EVIDENCE	15th-CENTURY REBUTTAL
The civilizations of Edom, Moab, and Ammon were not in existence in the 15th century. Since Israel had contact with them, the Exodus must be later.	Finds at the Timna Temple indicate sedentary civilizations in Negev at least in early 14th century. Tribes were wandering earlier than that.
The destruction of Lachish, Debir, and Bethel were in the 13th century, as indicated by the layer of ash.	Lachish, Debir, and Bethel are not said to have been burned at the time of the Conquest. The layer of ash could be due to Egypt's conquests.
In Exodus 1:11, Israelites were said to have been building the city of Rameses. This must be in honor of Rameses II of 13th century.	(1) Name "Rameses" used much earlier than 13th century. (2) City was being built before birth of Moses; thus, before Rameses II, even with late Exodus. (3) This was a store city, not a capital.
The 430 years of Exodus 12:40 cannot fit in with the Hyksos period.	The Hebrews need not be related to the Hyksos. There is much evidence that Jacob went to Egypt almost 150 years before the Hyksos period began.
Thutmose III was not known as a great builder and therefore does not fit into the historical picture.	Though not known as a great builder, Thutmose III is known to have had some building projects in the delta region.
Scripture does not mention the Palestinian invasions of Seti I or Rameses II. Therefore, Exodus must have been in 13th century and Israel was not yet in Palestine.	It is very likely that the periods of "rest" during the Judges were the periods of tighter Egyptian control. The Egyptian invasions were against the Canaanites.
Pushing the Exodus back means pushing the Patriarchs back, and the Patriarchs cannot go back any farther.	There is just as much evidence for putting the Patriarchs in Middle Bronze I as there is for putting them in Middle Bronze II.

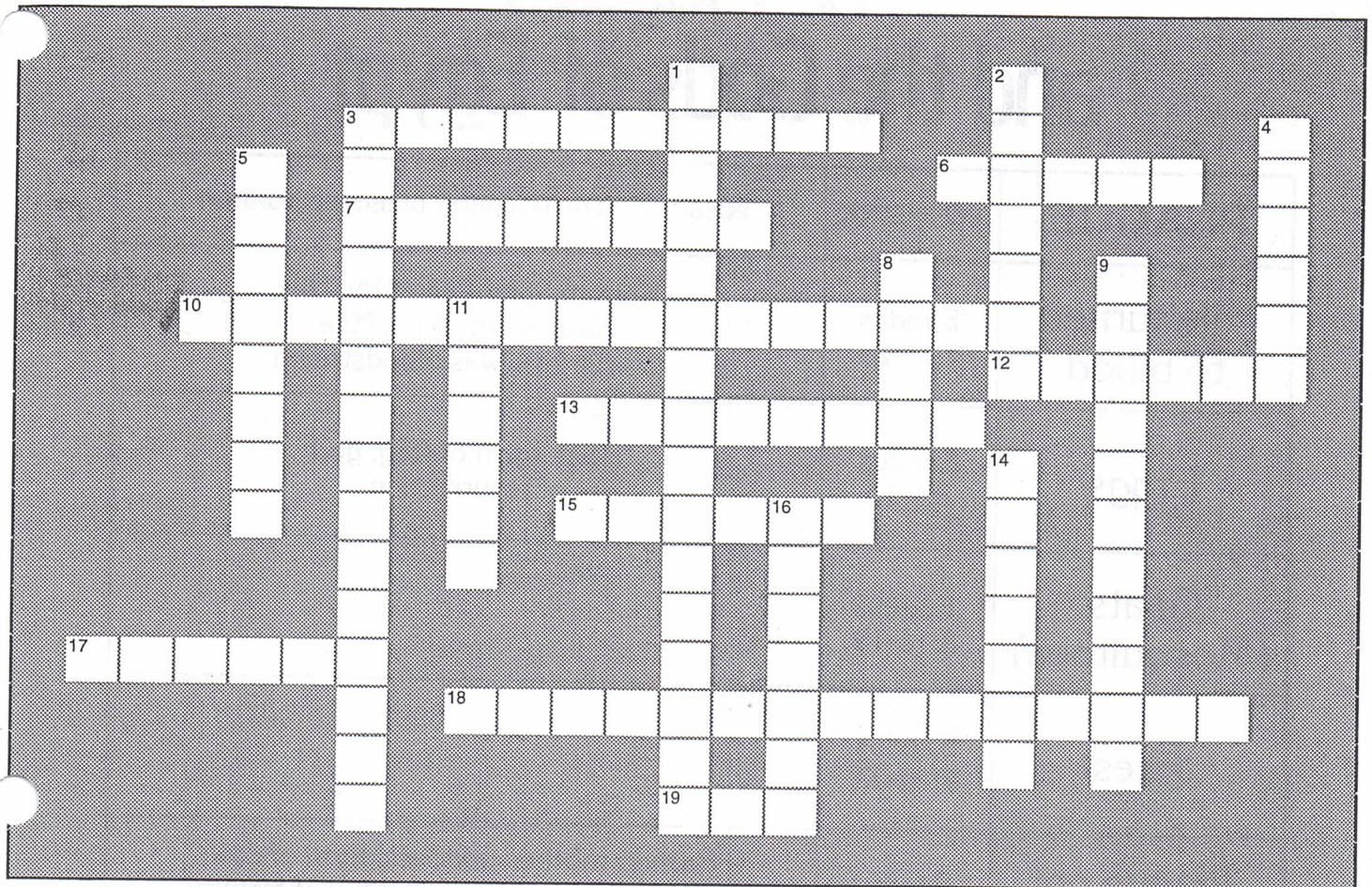


# Date of the Exodus: Part I

15th-CENTURY EVIDENCE	13th-CENTURY REBUTTAL
<p>I Kings 6:1 designates 480 years from the Exodus to Solomon's dedication of the Temple. The dedication was 966. That makes the Exodus 1446.</p>	<p>The 480 years is most likely 12 generations (12x40=480). In actuality, a generation was about 25 years, making the actual figure about 300.</p>
<p>The "Dream Stela" of Thutmose IV on the sphinx gives evidence that Thutmose was not legal heir to the throne. Would be logical that eldest son was killed in the 10th plague.</p>	<p>Only one of many other possibilities. No proof that the Biblical plague was involved in the death of the rightful heir.</p>
<p>In Judges 11:26, Jephthah assigns 300 years between his day (c. 1100) and the Conquest. This would seem to indicate a 15th-century Exodus.</p>	<p>This was a generalization or a rough and slightly inaccurate guess by Jephthah who would have had no access to historical records.</p>
<p>To support the biblical chronology of Moses, Pharaoh must have reigned in excess of 40 years. Moses stayed in the wilderness until Pharaoh died. Only possibilities: Thutmose III, Rameses II.</p>	<p>Moses' 40 years with the Midianites is not really a chronological reference.</p>
<p>The Last Level at Hazor, wiped out by Barak and Deborah, contains Mycenaean IIIB Pottery; this requires, at the latest, a date in the late 13th century. This pushes Exodus much earlier.</p>	<p>The judges overlapped enough to accommodate this.</p>
<p>The Merneptah Stela (c. 1220) mentions Israel by name. They must have been there for a long time for the Egyptians to accept them as a nation.</p>	<p>Fifty years would have been sufficient time.</p>
<p>The Amarna Tablets (1400) tell of the upheaval caused by the "Habiru." This could have been the Hebrews, possibly classified under a general category.</p>	<p>The "Habiru" can in no way be identified with the Israelites.</p>
<p>The length of time assigned to the judges period in Scripture, even with overlapping, cannot be squeezed into the century and a half allowed by a 13th-century Exodus.</p>	<p>With overlaps and understanding of the symbolic nature of time spans, it can be fitted in.</p>



# TABERNACLE CROSSWORD



## ACROSS

3. God showed Moses the pattern and furnishings for the \_\_\_\_\_. (Exodus 25:9)
6. Moses received the instruction for the Tabernacle on Mount \_\_\_\_\_. (Exodus 24:15-25:9)
7. The tribe of \_\_\_\_\_ had a total population of 53,400. (Numbers 1:20-42)
10. The priests carried the \_\_\_\_\_ across the Jordan River when the Israelites entered the Promised Land. (Joshua 3:17)
12. The High Priest had two onyx \_\_\_\_\_, on which the names of the sons of Israel were engraved. (Exodus 28:9)
13. The tribe of \_\_\_\_\_ had a total population of 54,400. (Numbers 1:20-42)
15. The priests washed their hands and feet in the \_\_\_\_\_ Laver before going into the tent of meeting. (Exodus 30:18)
17. The curtain for the Holy of Holies was made out of blue, \_\_\_\_\_ and crimson yarn. (Exodus 36:35)
18. The \_\_\_\_\_ was designed to hold seven lamps. (Exodus 25:31-37)
19. The tribe of \_\_\_\_\_ had a population of 62,700. (Numbers 1:20-42)

## DOWN

1. The \_\_\_\_\_ was found in the holy place and was two cubits long and one cubit wide. (Exodus 25:23-30)
2. Aaron and his sons were the first \_\_\_\_\_ to serve in the Tabernacle. (Numbers 3:1-4)
3. The Ark of the Covenant contained the stone tablets with the \_\_\_\_\_, Aaron's Rod, and a jar of manna. (Hebrews 9:4)
4. The Tabernacle was 100 \_\_\_\_\_ long. (Exodus 27:18)
5. Two \_\_\_\_\_ of gold were placed on each end of the mercy seat. (Exodus 25:18)
8. He was one of Aaron's sons who died because he offered unholy fire before the LORD. (Numbers 3:4)
9. The \_\_\_\_\_ was five cubits long, five cubits wide, and three cubits high. (Exodus 27:1)
11. There are \_\_\_\_\_ loaves of bread placed on the Table of Showbread. (Leviticus 24:5)
14. The Altar of \_\_\_\_\_ was one cubit long, one cubit wide, and two cubits high. (Exodus 30:1-10)
16. The tribe of \_\_\_\_\_ had a population of 57,400. (Numbers 1:20-42)

ACROSS: 3. TABERNACLE 6. SINAI 7. NAPHTHALI 10. ARK OF THE COVENANT 12. STONES 13. ISSACHAR 15. BRONZE 17. PURPLE 18. GOLDEN LAMPSTAND 19. DAN  
DOWN: 1. TABLE OF SHOWBREAD 2. PRIESTS 3. TEN COMMANDMENTS 4. CUBITS 5. CHERUBIM 8. NADAB 9. BRONZE ALTAR 11. TWELVE 14. INCENSE 16. ZEBULUN



# The Plagues and the Gods of Egypt

PLAGUE	REFERENCE	POSSIBLE EGYPTIAN DEITY DIRECTED AGAINST
Nile turned to blood	Exodus 7:14-25	Khnum: guardian of the Nile Hapi: spirit of the Nile Osiris: Nile was bloodstream
Frogs	Exodus 8:1-15	Heqt: form of frog; god of resurrection
Gnats (Mosquitoes)	Exodus 8:16-19	
Flies	Exodus 8:20-32	
Plague on cattle	Exodus 9:1-7	Hathor: mother-goddess; form of cow Apis: bull of god Ptah; symbol of fertility Mnevis: sacred bull of Heliopolis
Boils	Exodus 9:8-12	*Imhotep: god of medicine
Hail	Exodus 9:13-35	Nut: sky goddess Isis: goddess of life Seth: protector of crops
Locusts	Exodus 10:1-20	Isis: goddess of life Seth: protector of crops
Darkness	Exodus 10:21-29	Re, Aten, Atum, Horus: all sun gods of sorts
Death of firstborn	Exodus 11:1-12:36	The deity of Pharaoh: Osiris, the giver of life.

These are only some of the gods whom the plagues may have been directed against. It is not necessarily conclusive.  
\*Perhaps too early for this deity to have been involved.



# The Ten Plagues

Exodus 12:12 states that God's judgment through the tenth plague came upon "all the roads of Egypt" (see also Num. 33:4). Archaeologists are not certain about which particular deities were being worshiped in Egypt during the time of the exodus. Much of the information about Egyptian gods actually comes from a different time period and location in Egyptian history. Despite this uncertainty, it's still beneficial to consider possible connections between the plagues and the Egyptian deities since through the plagues, God was revealing his power over all things.



Plague	Description	Egyptian gods
<b>Water into Blood</b> Ex. 7:14-25	The Nile River turned into blood. This was the primary source of water in the land and the heart of Egyptian life.	<i>Hapi</i> : god of the annual flooding of the Nile. <i>Khnum</i> : god of the source of the Nile.
<b>Frogs</b> Ex. 8:1-15	Frogs invaded everything, eventually drying and unleashing foul smells throughout the land.	<i>Heket</i> : goddess of fertility and childbirth, represented as a frog.
<b>Gnats/Lice</b> Ex. 8:16-19	Dust turned into small insects, possibly gnats or lice. The Egyptian priests could not duplicate this plague like the others.	<i>Geb</i> : god of the earth; gnats came from the "dust of the earth."
<b>Flies/Mosquitoes</b> Ex. 8:20-32	The precise identity of these flying insects is unclear. Psalm 78:45 suggests that the insects fed on the Egyptians.	<i>Khepri</i> : god of the rising sun, represented with the head of a fly or scarab beetle.
<b>Death of Livestock</b> Ex. 9:1-7	A plague was sent on the Egyptian livestock in the fields. The Israelites' livestock was unharmed.	<i>Hathor</i> : mother and sky goddess, represented by a cow. <i>Apis</i> : portrayed as a sacred bull sacrificed and then reborn.
<b>Boils</b> Ex. 9:8-12	Boils appeared on both the Egyptians and their animals. Egyptian priests/leaders could do nothing to help.	<i>Imhotep</i> : god of healing/medicine. <i>Sekmet</i> : goddess of healing.
<b>Hail</b> Ex. 9:13-35	A hailstorm struck Egyptians lands. Some of Pharaoh's officials sided with Moses after this plague.	<i>Seth</i> : god of storms and disorder. <i>Nut</i> : goddess of the sky.
<b>Locusts</b> Ex. 10:1-20	Locusts ate every plant not destroyed in the hailstorm. Egyptian officials pleaded with Pharaoh to listen to Moses.	<i>Serpis</i> : god with the head of a locust who protected against locusts.
<b>Darkness</b> Ex. 10:21-29	Intense darkness descended upon the land for three days; so dark that it was described as if it could be touched.	<i>Ra</i> , <i>Amon-Ra</i> , <i>Atum</i> , <i>Horus</i> : gods associated with the sun.
<b>Death of Firstborn</b> Ex. 11:1-12:30	God struck dead all firstborn males including Pharaoh's son. But those with lamb's blood on their doorframes were spared (Passover).	This plague was an attack on the lineage and deity of Pharaoh himself.



# The Date of the Exodus

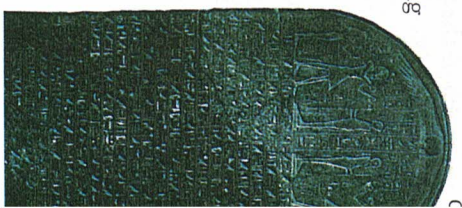
Dating of the exodus event is very difficult and highly debated. There are two main options: a high date (1446 BC) and a low date (1290 BC).

## Evidence for the High Date (1446 BC)

- ◆ First Kings 6:1 states that the exodus happened 480 years before Solomon's fourth year (966 BC). Working backward, this dates the exodus at 1446 BC.
- ◆ In Judges 11:26, Jephthah (around 1100 BC) claimed that Israel had been in Canaan for 300 years. Adding 40 years for the wilderness journey, this places the exodus around 1440 BC.

◆ The Amarna Letters/Tables (around 1400 BC) are correspondence written between Egyptian officials and representatives in Canaan. These letters speak of a period of chaos in Canaan, which could be Joshua's conquest 40 years after the exodus. The letters also make mention of a group referred to in Akkadian as the *hapiru*—social outcasts/nomads, slaves, or migrant workers—possibly the Israelites at that time.

◆ The Merneptah Stele (around 1220 BC) is an inscription recounting an Egyptian ruler's victories. The stele makes mention of "Israel" as an established group in Canaan. The low date of 1290 BC does not provide enough time for Israel to be well established by the date of this stele.





# where was the Red Sea?

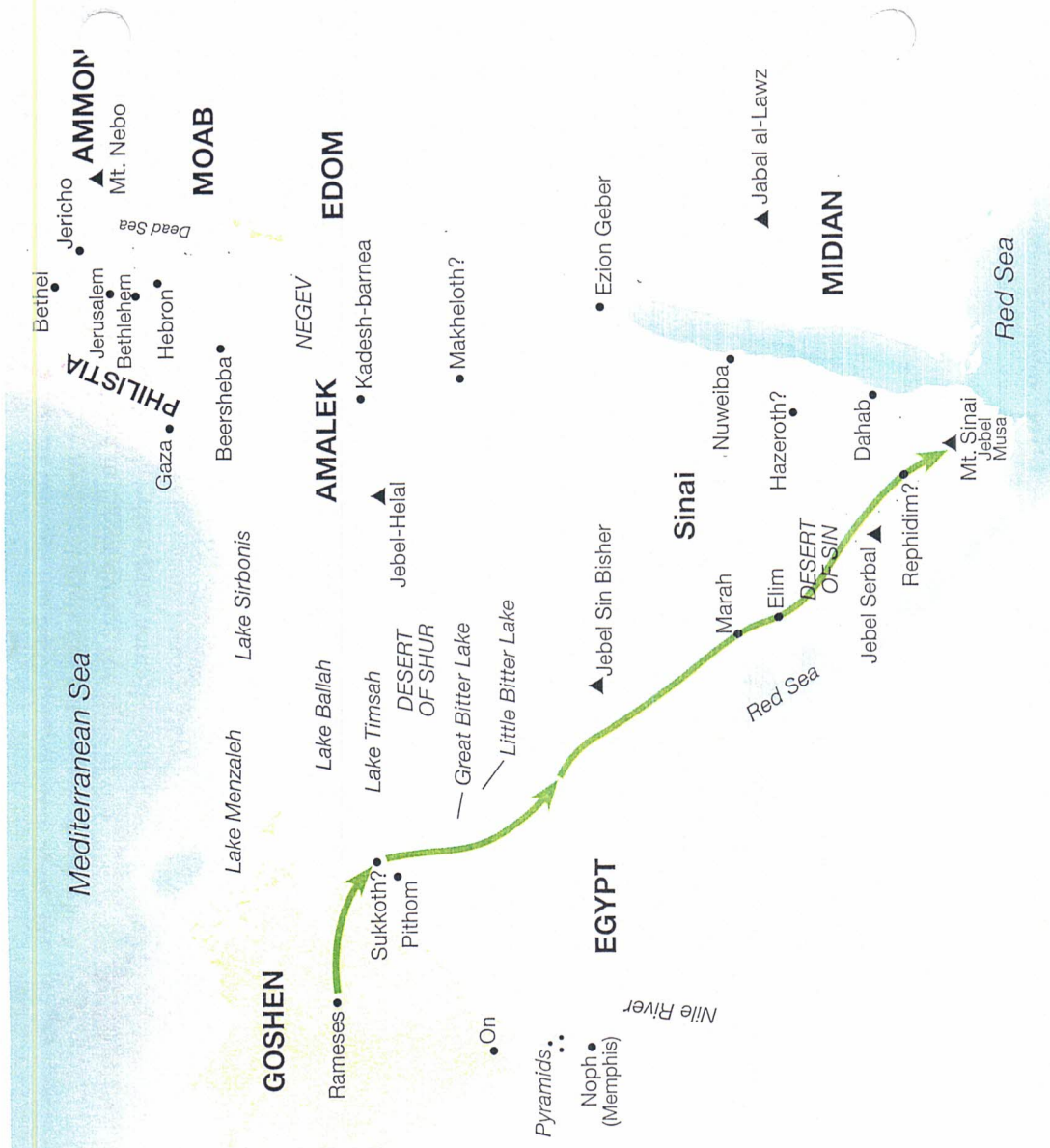
Traditionally, the Israelites are said to have crossed the "Red Sea" as they fled from Egypt (Ex. 13:18). This is based on the Greek translation of the Hebrew phrase *yam suph*. But is this what the Hebrew really says? The Hebrew word *yam* can be used for any large body of water like a sea or even a lake. *Suph* in Hebrew is actually the word for "reed," not "red." This same term is used to describe where Moses' basket was placed in the Nile (Ex. 2:3, 5). Based on the Old Testament's use of this word, a more accurate translation for *yam suph* is likely "reed sea" or "sea of reeds."

The more pressing question is where was this sea located? The traditional southern route puts the sea at the tip of the Red Sea/Gulf of Suez. Also, the detailed list of places the Israelites camped says that after crossing the *yam suph* they stayed at Marah, then Elim, and then they camped by the *yam suph* again (Num. 33:8-10). If they camped next to the same body of water again, it would have to be a very large body of water, not a small lake.

Other suggested locations for *yam suph* include Lake Ballah, Lake Timsah, Great Bitter Lake, and Little Bitter Lake. Due to the construction of the Suez Canal between the Gulf of Suez and the Mediterranean Sea, much of that area has changed, making it difficult to determine ancient locations today.

Whichever body of water, Scripture is clear that God miraculously allowed the Israelites to pass through the waters on dry ground, while destroying the Egyptian army as the waters crashed in.

# Journey from Egypt to Mount Sinai



## Southern Route

1. Israelites leave Egypt from Ramses and arrive in Sukkoth. Ex. 12:37
2. Israelites cross through the parted sea. Ex. 13:18; 14:29
3. God makes bitter water drinkable at Marah. Ex. 15:23-25

4. Israelites camp by palm trees and water at Elim. Ex. 15:27
5. God sends manna and quail in the Desert of Sin. Ex. 16:1-18
6. At Rephidim, God gives water from a rock and the Israelites defeat the Amalekites. Ex. 17:1-13
7. Israelites arrive at Mount Sinai. Ex. 19:1-2



# The Exodus

## of the Children of Israel from Egypt to Canaan

EXODUS 12 to JOSHUA 7



c. 1897 BC-1404 BC (Low Date): c.

**Joseph**  
 c. 1897 BC-1884 BC  
 (c. 1741 BC-1728 BC)  
 Joseph is sold into slavery in Egypt. He later becomes an official "over all the land of Egypt."

**Moses' Birth**  
 c. 1525 BC (c. 1369 BC)  
 Moses is born to a Hebrew slave. He's placed in a basket to avoid being killed by Pharaoh, the king of Egypt, when he is rescued by royalty and raised as a prince of Egypt.

**The Red Sea**  
 c. 1446 BC (c. 1290 BC)  
 The people of Israel pass safely through the Red Sea. Pharaoh, the Egyptian army, and 600 chariots are covered by the sea as they pursue the Israelites.

**Joseph's Bones**  
 c. 1446 BC (1290 BC)  
 Joseph's bones are carried out of Egypt. An oath had been made to Joseph, that when God comes to lead Israel to the Promised Land, they need to carry Joseph's bones out with them.

**Israel in Egypt**  
 c. 1876 BC (1720 BC)  
 Jacob, who is also called Israel, moves his entire family to Egypt to be with Joseph. After some time, Israel's descendants (the Israelites) become slaves in Egypt.

**Ten Plagues**  
 c. 1446 BC (1290 BC)  
 God sends ten plagues on Egypt leading to Israel's release by Pharaoh and the beginning of the Exodus. The tenth plague is the death of every "first born" in Egypt. The Passover feast celebrates Israel's deliverance from death when the Lord "passes over" their homes because door posts have the blood of a perfect lamb on them.

## Key People

**Moses**  
 Moses led the children of Israel out of Egypt and through the wilderness. Moses was the key figure during the exodus. He received the law from God on Mt. Sinai, and is known as the author of the Torah, the first five books of the Old Testament.

**Miriam**  
 Miriam was Moses' older sister. She was the first woman called a prophetess in Scripture. Miriam was an important leader during the exodus. Like Aaron, she was successful when she supported Moses, but failed when she went against him. She died at Kadesh, just before entering the Promised Land.

**Aaron**  
 Aaron was Moses' older brother and spokesperson. Aaron was the first priest and all high priests after him are descendants of Aaron. Aaron died at age 123.



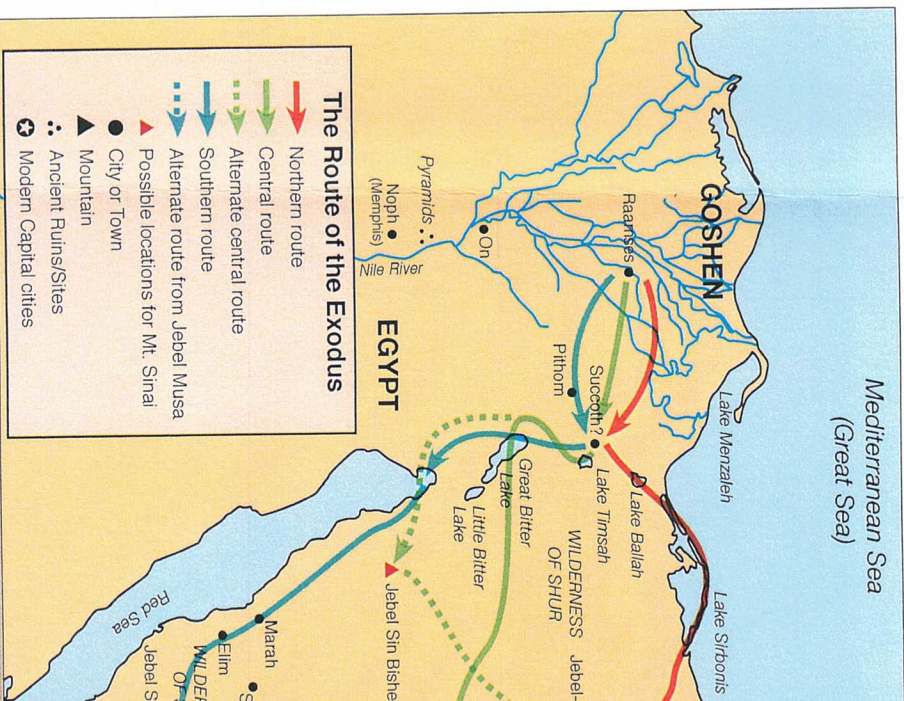
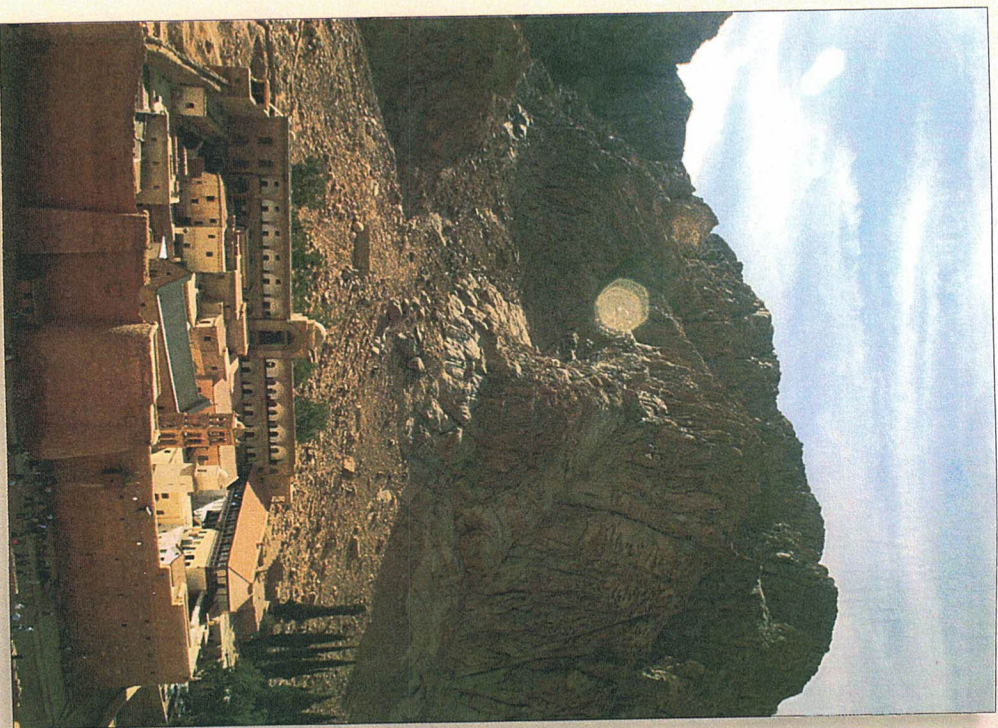




# Mount Sinai

Although the Bible names many places the Israelites passed while in the Sinai Peninsula, we do not know with certainty the location of Mt. Sinai. Based on analysis of the Scriptures, archaeology, and geography, scholars have proposed over a dozen different locations for the mountain. Much hinges on the route the Israelites took from Egypt into the Sinai. The following are some of the most often quoted locations for Mt. Sinai:

- Traditionally the Israelites are thought to have traveled into the southern part of the peninsula, where the following two of the mountains which have been identified as Mt. Sinai are found:
  - *Jebel (Mount) Serbal*, where Christians built a monastery in the 4th century, is an early suggestion.
  - *Jebel Musa*, next to Mount Catherine, where Saint Catherine's Monastery was built in the 6th century (see picture at right), has long been the most favored of all candidates.
- Of the northern proposed locations, *Jebel Sin Bisher* in the central west part of the peninsula has drawn some scholarly interest in recent years. Although with very little scholarly interest, *Jebel Haldal* has also been proposed as a possible location for Mt. Sinai.
- Also in recent years there has been much publicity surrounding the claim that Mt. Sinai is to be identified with *Jebel el-Lawz* in Saudi Arabia. A team of explorers, who did not have professional archaeological or historical training, claimed this place as the site of Mt. Sinai. However, because of serious problems with the team's use of the Scriptures, various mistakes in their use of archaeological and geographical data and methodology, the scholarly community has raised important objections to the validity of that site.



## Why Is the Tabernacle Impt

Israelites Communed with God through the Tabernacle	Christians Commune God through Jes
1. Bronze altar for sacrifices	Christ's sacrifice
2. Bronze laver for washing	Cleansing through confess
3. Lampstand	Enlightened by the Holy S
4. Table of the bread of the presence	Fed by the living Word
5. Altar of incense	Prayer, communication, intercession
6-7. Through the veil into the Most Holy Place	Entering God's presence t through Christ
8. Priest and the garments	Service to God and others



