

THE PENTATEUCH II: EXODUS

WEEK 1

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September 26, 2015

OUTLINE

INTRODUCTORY MATTERS

EXODUS AND THE PENTATEUCH

- Authorship Basics
- Review of Genesis
- Exodus in Context

EGYPTOLOGY AND HISTORICITY

- Introduction
- Literary Evidence
- Archaeological Evidence

COURSE DESCRIPTION

Exodus contains the flowering of many themes first glimpsed in Genesis. We first see Israel as a full nation. God rescues his people from Egypt with spectacular signs and acts of judgment. The Law is given on the Mt. Sinai. All the while, God is dealing with stubborn ingratitude of Israel and the flawed leadership of Moses and Aaron. We will naturally examine the epic-scale narratives and their lessons for us. We will also explore what exactly we can learn about God from his law: a tutor to leads us to Christ and a yoke that neither the Israelites nor the apostles could bear (Cf. Acts 15:10; Gal 3:24).

COURSE EXPECTATIONS

- ▶ **Attendance** You must attend 4 of 5 classes to receive credit.
- ▶ **Readings** You must turn in 4 of 5 of the reading “journals.”

COURSE OUTLINE

Date	Week	Topic	HW Due
9/23	1	Review Genesis, History	—
9/30	2	Introduction, Early Plagues	1-10
10/7	3	Passover & Wilderness	11-18
10/14	4	Decalogue & Golden Calf	19-20; 32-33
10/21	—	No Class! Planning Retreat	—
10/28	5	The Law	21-31; 34-40

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WHY MOSES?

What evidence is there that Moses wrote the Pentateuch?

THE BIBLICAL CASE FOR MOSES

Here are a few lines of thought that indicate that Moses wrote the Pentateuch with some very small exceptions (final pages of Deuteronomy):

1. The cultural standard at the time was that Moses wrote it and Jesus never challenges that.
2. Jesus makes direct reference to parts of the Pentateuch with remarks like “Moses wrote...” etc. (Mark 7:10, Luke 24:44, John 7:23)
3. There are numerous internal cues that Moses wrote certain sections (Exodus 34:37, Numbers 33:2, Deuteronomy 1:1)

THE HISTORICAL CASE FOR MOSES

Here is a more “historical” case for Moses:

1. Moses was unanimously believed to be the author through all recorded history until the European Enlightenment.
2. Deuteronomy and 2nd Millenium BC Hittite Suzerain-Vassal Treaties
3. The author and audience are familiar with Egypt and Sinai, and less so with Palestine.
4. Moses and the Criterion of Embarrassment

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THEMES IN GENESIS

SEED The Most Persistent Theme is Seed

- ▶ Toledot Structure
- ▶ Gen 1:28-“Be Fruitful and Multiply”
- ▶ Gen 3:15- Seed of the Woman/Serpent
- ▶ Gen 9:1-“Be Fruitful and Multiply”
- ▶ Gen 12, 15, 18, 22-Abraham’s Seed
- ▶ Constant Genealogies

THE LAND Canaan is promised to Abraham’s Descendants
(repeated to Isaac and Jacob)

There is a thematic shift in Exodus from the individual seed to the nation

MAJOR LESSONS IN GENESIS

What are some lessons from Genesis?

MAJOR LESSONS IN GENESIS

What are some lessons from Genesis?

1. The Fall and Creation: our dominion over the earth is perverted—we toil by it and return to it; our fruitfulness and multiplication is perverted—women suffer in child birth and men and women are alienated.
2. The Fall: suffering is on us (Cf. Gen 3:17 and Romans 8:22)
3. Nearly all major characters are serious liars. This is in contrast with God's fidelity to his own word.
4. God judges but he also saves (Noah:Flood::Believers:Fire)
5. For many characters, frequency of revelation is connected to degree of revelation. (Cf. Abraham and Jacob)

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CONNECTING GENESIS AND EXODUS

Here are some key lines of connection between Genesis and Exodus:

1. Gen 12:2- “I will make you a great nation”
 - ▶ At the end of Genesis, we have at least 70 people and probably no more than 500 (by Joseph’s death).
 - ▶ Numbers 1:46 implies that there are millions at the time of the Exodus. (Cf. Exodus 1:7)
2. Gen12:3-“I will curse those who curse you,” is fulfilled to Egypt’s chagrin.
3. Gen 15:12-16 contains a direct prophecy of Israelite slavery and redemption.

EXODUS AND THE REST OF THE PENTATEUCH

These will be more relevant in later classes but what if Exodus were missing?

- LEV Who is Aaron? his sons? What's this tabernacle?
- NUM What's so special about Moses? What's the big deal about Kadesh Barnea?
- DEUT What is this nation addressed by Moses? Why observe the Passover?

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INTRODUCTION

There are no direct references to the Exodus event in Egyptian literature. (Why?)

We will examine several indirect lines of evidence pointing to the fidelity of this account:

- ▶ Literary Evidence
- ▶ Archaeological Evidence

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JOSEPH SAGA

The story of Joseph bears witness to a ten-step structure found in an Egyptian narrative, *Tale of Sinuhe*.

Less persuasively, but still worth note, “Tale of Two Brothers” has an episode where a character Bata accused of attempting to seduce his sister-in-law, when in fact he had fled her initiation. This indicates at least a narrative theme of interest in that time (Cf. rags-to-riches motif in our day.)

SEMITIC MIGRATION

There are a number of examples in Egyptian literature of the presence of Semitic peoples in the Egyptian delta:

- ▶ Instruction for Merikare
- ▶ Prophecy of Neferti

Who cares?

This is valuable both from the point of view of there being Semitic peoples in the Nile Delta, but also affirms the numerous Egyptian pilgrimages in Genesis.

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ARTIFACTUAL EVIDENCE

Around 14th C. BC, there is a dramatic change in the artifacts. This is consistent with a slave culture entering and completely taking over.

Dame Kathleen Kenyon writes:

... the culture does seem to show a marked deterioration. In the pottery, for instance, there is the introduction of a class of saucer bowls of a very plain and undeveloped form, which form one of the least attractive series in the whole of Palestinian pottery. The archaeological remains are undistinguished and the objects found suggest a low level of artistic ability. (Quoted in Waltke, 36)

MISCELLANEOUS EXAMPLES

There are a few other curious archaeological tidbits of note:

- ▶ Proper names like Potipher show up in stela
- ▶ Evidence indicates that Egyptian bricks were not fired but sun-baked, and therefore straw is necessary so it doesn't crumble

REFERENCES

1. Archer, Gleason, L. *Survey of Old Testament Introduction*, Revised and Expanded Edition. Moody Press, 1994.
2. Hengstenberg, E.W. *Egypt and the Books of Moses, or The Books of Moses Illustrated By the Monuments of Egypt*, translated by R.D.C. Robbins. Allen, Morrill and Wardwell, 1843.
3. Keil, C.F. and F. Delitzsch. *Biblical Commentary on the Old Testament*, translated by Rev. James Martin. T. & T. Clark, 1872.
4. Waltke, Bruce K. "Palestinian artifactual evidence supporting the early date of the Exodus," *Bibliotheca Sacra*, Vol. 129, 1972, pp. 33-47.