

Exodus Intro (TAC)

Sunday, December 29, 2024
4:33 PM

Good evening TAC,

We are beginning a new study on the book of Exodus, a forty-chapter journey that promises to enrich our lives in profound and supernatural ways. Our endeavor follows the path set by our brothers at LCM, who commenced this study on January 7th, 2025. Their dedication over the past 127 days has provided us with a significant head start, ensuring that our efforts will benefit future generations. This season is particularly special as it involves collaboration among multiple churches, including our brothers in Texas and Romania. Together, we aim to create the most comprehensive work ever produced in the OAC on the book of Exodus. Reflecting on the history, Exodus was first taught in Texas in 2015 by a single individual. The most recent iteration saw a multi-church coalition with presentations by three men. Now, we embark on the third iteration, involving multiple churches and four teachers. Our goal is to build upon an already anointed and scholarly foundation, producing a valuable resource that will aid our children in their development as ministers.

When studying a book of the Bible at a deep level, it is important to consider its preceding context, as well as the overarching themes and conclusions of the specific book. With that in mind, tonight we will present an introduction and partial overview of the book of Exodus.

When you embark on this study with us, envision yourself as an active participant rather than a passive recipient. These studies are designed to stimulate your curiosity and encourage a lifelong pursuit of biblical truth. Our congregation is evolving, moving beyond mere consumption to becoming contributors who invest in future generations. We aim to foster the spirit of the Bereans, as described in Acts 17, promoting a mindset of continuous examination, learning and growth.

- o **Acts 17:11–12 (ESV)**

- 11 Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if

these things were so. 12 Many of them therefore believed, with not a few Greek women of high standing as well as men.

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You will be presented with many concepts that are biblically accurate but are also new to you. We are excited to share them with you and know that you are eager to receive them. However, that is only the first stage of your engagement in this study. The second stage is your personal examination of the concepts and the text, so that, you can determine their validity as well as a strategy to build upon them. Most of you have been blessed to receive quality teaching from the treasures stored in the house of the Lord for many years. We are moving into the season when it will become your responsibility to be the one cultivating the older treasures and presenting the new treasures to an up and coming generation.

o **Matthew 13:52 (ESV)**

52 And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.”

These foundational studies serve as your training for the kingdom of heaven, aiming to prepare you to become the ones who bring forth treasures from the master's house, both new and old, for the generations that follow us.

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Now is a good time to reflect on the prayer of the Psalmist in Psalm 119.

o **Psalm 119:17–19 (ESV)**

17 Deal bountifully with your servant,
that I may live and keep your word.

18 Open my eyes, that I may behold
wondrous things out of your law.

19 I am a sojourner on the earth;
hide not your commandments from me!

One of the immediate things that you are going to encounter is that the Word of God can be thought of as a collection of 66 books, but is actually one contiguous work authored by the Holy Spirit through men that were willing servants. This means that it is possible to view us as beginning the book of Exodus together but it would be more accurate to think of us continuing the study of a singular book

called the Bible which has progressed from the material known as Genesis to the section referred to as Exodus.

When we studied Genesis together, that study was entitled:

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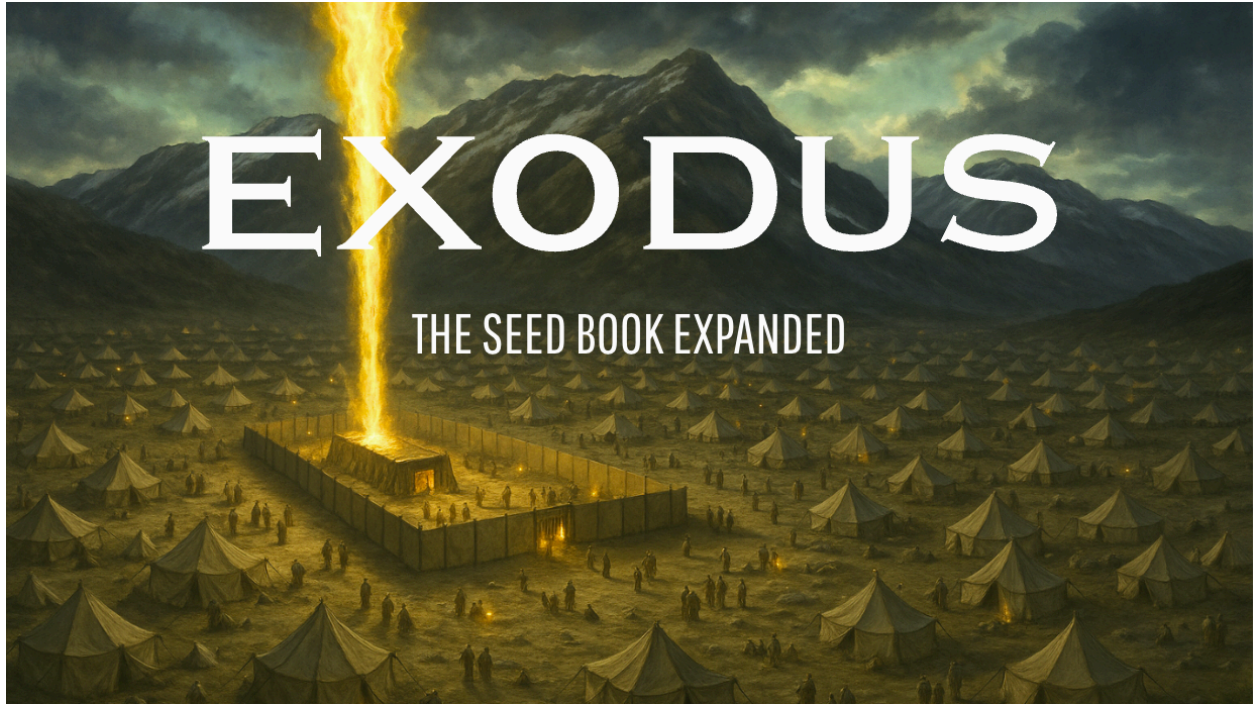


Through our studies, we discovered that Genesis serves as the seed book for all things. It provides the origins of Israel as a family of faith and traces the development of the Patriarchs, from Abraham to the sons of Jacob, who eventually formed the nation of Israel.

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We are now engaging with Exodus and the most appropriate title that we could come up with is:

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The reason for our title is that Exodus is a continuation of the story in Genesis. The chapters of Genesis laid the seeds of promise and the book of Exodus will illustrate Adonai's faithfulness to those promises. Let's consider a few high level concepts that began in Genesis and are expanded in Exodus.

(DO NOT READ)

Seven Contrasts with GENESIS

GENESIS

EXODUS

- | | |
|---------------------------------------|-----------------------------|
| 1. Abraham's family is few..... | Nation of millions |
| 2. Honored in Egypt..... | Feared and hated in Egypt |
| 3. Pharaoh blessed by Men of God..... | Pharaoh judged |
| 4. Lamb promised..... | Lamb slain |
| 5. Enters Egypt..... | Leaves Egypt |
| 6. Ends in a Coffin..... | Ends with glory of the Lord |
| 7. Creation to Fall..... | Slavery to Redemption |

In Genesis, we see the seed of Abraham's family being relatively few in number. At the end of the book, there are 70. In the book of Exodus, the seed is expanded to a nation of millions. In Genesis, the seed of Abraham's family is honored in Egypt. Now, in Exodus, the seed is expanded, and they are hated and feared in Egypt. In Genesis, Pharaoh is blessed by the people of God. In Exodus, Pharaoh is brought into judgment. In the seed book, Genesis, a lamb is promised in chapter 22. In Exodus, the seed expands, and the lamb is slain for the nation. In Genesis, the seed is planted by the sons of Israel entering into Egypt. In Exodus, the seed expands, and the nation leaves Egypt. In Genesis, the book ends with a coffin in Egypt. That seed expands, and the glory of God is revealed at the end of Exodus. In Genesis, we see the seeds of creation to the fall. In Exodus, we see that expanded into the beginnings of slavery and its end in redemption.

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The expansion of the seed from Genesis to Exodus has provided popular preaching themes for generations. These themes usually ignore the origins in Genesis and simply pick up with the expansions in Exodus and then make Newer Testament references. Here are a few that are interesting:

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Seven Popular Preaching Themes

<u>Subject</u>	<u>Theme</u>	<u>Reference</u>
1. Israel	1. Our older brother displays our predicament and needed response	1. 1 Cor. 10:1-6
2. Egypt	2. The world and how our departure is the beginning	2. Heb 3:16-4:12
3. Pharaoh	3. Satan/Antichrist, the human drama is a much larger picture	3. Eph 3:10-11, Ex 12:12, Jn 14:30
4. Cruel Bondage	4. Sin	4. Jn 8:34
5. Moses	5. Christ-like deliverer	5. Lk 9:31, Ex 1, Mt. 2
6. Passover	6. Christ the passover lamb	6. 1 Cor 5:7-8
7. Kingdom/Priests	7. Then and now, further clarity of revelation	7. Rev 20:6

Israel is often seen as an older sibling, with its trials and victories serving as lessons for believers today. Egypt typically symbolizes the world system, and leaving Egypt parallels a believer's need to avoid conforming to this world. Pharaoh is frequently likened to Satan or an Antichrist, and Israel's struggles with Egypt mirror believers' encounters with satanic forces. The Israelites' harsh bondage is analogous to the bondage believers face when sin is present. Moses is the great deliverer of Israel, just as Christ is for believers. The Passover marks the moment when death passed over Israel, beginning their journey into life, and similarly, Jesus is the Passover Lamb who frees us from death and initiates our journey into life. Finally, Israel was declared a kingdom of priests, and believers are called to be a kingdom of priests.

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These themes are all beautiful and worth preaching but the development and connection between Genesis and Exodus are not usually part of the sermons where these concepts are present. Let's cover one more facet of teaching on Exodus before we get to the abundant connections between Genesis and Exodus.

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Seven Obvious Types of Christ

<u>TYPE</u>	<u>REFERENCE</u>
1. Moses.....	Jn 1:45, Dt 18:15
2. Ark of the Testimony.....	Ex 40:3, Heb 10:20
3. Passover Lamb.....	Jn 1:29
4. Crossing the Red Sea.....	1 Cor 10:1
5. Manna.....	Jn 6:32
6. Smitten Rock.....	1 Cor 10:4
7. Tabernacle.....	Jn 1:14

We will explore the connections between Genesis and Exodus, but to illustrate the themes of Exodus that extend through the Newer Testament, consider these seven types of Christ in Exodus. Moses is portrayed as the preeminent prophet in Exodus, and in Deuteronomy, he promises that another prophet like him will arise, whom Israel must heed. In the Newer Testament, Jesus is identified as that prophet. The Ark of the Testimony is introduced in Exodus as a focal point for God's presence, placed behind a veil. In the Newer Testament, the veil is torn, and Jesus is presented as the focal point for God's presence. The Passover Lamb is introduced in Exodus, and in the Newer Testament, Jesus is seen as the Passover Lamb. The nation crosses the Red Sea in Exodus, and in the Newer Testament, the people of God are depicted as undertaking the same journey. Manna is introduced in Exodus, and in the Newer Testament, Jesus is the true bread from heaven. A rock is struck in Exodus, and life-giving water flows from it; in the Newer Testament, Jesus is revealed as the stricken figure from whom life-giving water flows. In Exodus, God dwells with man through the Tabernacle, and in the Newer Testament, Jesus is seen as God tabernacling with man.

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The Bible is an integrated and continuous revelation. This is clearly seen in the seeds that began in Genesis and that are expanded on in Exodus. Properly understanding the origin of the seed and its development will put you in an

advantageous position to understand every book in the Bible. Let's recall some of the connections between Genesis and Exodus:

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In Genesis, we witness the seeds of Israel being planted and expanding in Exodus. Genesis 32:28 marks the first time a man is named Israel, and by Genesis 33:20, God is referred to as the "God of Israel." Genesis 34 introduces the promised land as "The Land of Israel," and by Exodus 1, the term "The nation of Israel" is used for the first time. The transition from Genesis to Exodus highlights significant changes: God appears to individuals in Genesis but to a nation in Exodus; patriarchs struggle to bear children in Genesis, while Israelites are fruitful even in harsh slavery in Exodus; famine surrounds Abraham's family in Genesis, whereas heavenly bread rains down on them in Exodus. Genesis reveals God as "El Shaddai," the "God who is enough," while Exodus reveals Him as "YHWH," the "Covenant keeping God." In Genesis, men attempt to reach the heavens by building a tower, but in Exodus, God descends on a mountain. Genesis promises judgment for those who mistreat Abraham, and Exodus delivers it. Finally, Genesis features a smoking firepot and a flaming torch appearing to Abraham, while Exodus showcases a pillar of fire appearing to his descendants.

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In every way, the seed that was planted in the Book of Genesis is expanded in the Book of Exodus. In fact, the events that occur in the book of Exodus will form a major reference point that will be expanded further throughout the rest of the Biblical narrative **and** it will become a major point of remembrance for the Nation of Israel. We want to show you a small sampling of a few passages that are found throughout the rest of the biblical narrative..

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Exodus References Throughout the Bible

Deuteronomy 20:1-2 (NIV)

20 When you go to war against your enemies and see horses and chariots and an army greater than yours, do not be afraid of them, because the LORD your God, who brought you up out of Egypt, will be with you. 2 When you are about to go into battle, the priest shall come forward and address the army.

Isaiah 63:11-13 (ESV)

11 Then he remembered the days of old, of Moses and his people. Where is he who brought them up out of the sea with the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit, 12 who caused his glorious arm to go at the right hand of Moses, who divided the waters before them to make for himself an everlasting name, 13 who led them through the depths? Like a horse in the desert, they did not stumble.

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Exodus References Throughout the Bible cont...

Nehemiah 9:9-11 (ESV)

⁹ "And you saw the affliction of our fathers in Egypt and heard their cry at the Red Sea, ¹⁰ and performed signs and wonders against Pharaoh and all his servants and all the people of his land, for you knew that they acted arrogantly against our fathers. And you made a name for yourself, as it is to this day. ¹¹ And you divided the sea before them, so that they went through the midst of the sea on dry land, and you cast their pursuers into the depths, as a stone into mighty waters.

Acts 13:17 (ESV)

¹⁷ The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it.

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The references mentioned are just a small sample from the Law, Prophets, Writings, and New Testament, highlighting the events in the book of Exodus and their impact on the rest of the Bible. Phrases like "The God who brought you out of Egypt" or "The God who spoke to you from the Mountain" become monikers that God uses to reveal Himself to Israel at various points in their history, reminding them of His past deeds. These references occur no less than 1,092 times throughout the Bible, based on our count so far. The book of Exodus is integral, woven, and foundational to the story of Israel and the entire Biblical narrative. The seed found in Genesis expands in Exodus, forming historical, theological, soteriological, and eschatological patterns seen throughout the Bible. In the coming weeks and months, this study will explore how Exodus continues and expands major biblical themes such as the plan of redemption for Israel and the earth, God's acts of judgment on the earth, the ongoing war between heavenly powers, the order of structures in the heavens, the mirror image God wanted to be built on earth, the process of salvation for individuals, and God's plan to dwell with His people on earth.

The expansion of the seed in Exodus is not merely a historical event; it serves as a blueprint that shapes our future. These occurrences are pivotal, as they not only recount the past but also establish a pattern that guides us forward. This concept

is called the second Exodus and it certainly warrants further study. Let's review four passages that may launch your personal studies.

o **Isaiah 11:10–16 (ESV)**

10 In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.

11 In that day the Lord will extend his hand yet a **second time** to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

12 He will raise a signal for the nations
and will assemble the banished of Israel,
and gather the dispersed of Judah
from the four corners of the earth.

13 The jealousy of Ephraim shall depart,
and those who harass Judah shall be cut off;
Ephraim shall not be jealous of Judah,
and Judah shall not harass Ephraim.

14 But they shall swoop down on the shoulder of the Philistines in the west,
and together they shall plunder the people of the east.
They shall put out their hand against Edom and Moab,
and the Ammonites shall obey them.

15 And **the LORD will utterly destroy
the tongue of the Sea of Egypt,**
and will **wave his hand over the River
with his scorching breath,**
and strike it into seven channels,
and he will lead people across in sandals.

16 And there will be a highway from Assyria
for the remnant that remains of his people,
**as there was for Israel
when they came up from the land of Egypt.**

Following a description of the millennial reign, where wolves and lambs coexist peacefully, the passage suggests that before lasting peace is established on Earth, the Messiah will gather Israel from the nations. This regathering will involve miraculous acts, such as parting the Sea of Egypt, leading to a supernatural unity for Israel. Essentially, the first Exodus serves as a model for a future, second Exodus, which is predicted to occur just before the onset of global peace.

o **Habakkuk 3:12–15 (ESV)**

12 You marched through the earth in fury;
you threshed the nations in anger.

13 You went out for the salvation of your people,
for the salvation of your anointed.

You crushed the head of the house of the wicked,
laying him bare from thigh to neck. Selah

14 You pierced with his own arrows the heads of his warriors,
who came like a whirlwind to scatter me,
rejoicing as if to devour the poor in secret.

15 **You trampled the sea with your horses,**
the surging of mighty waters.

Again, the language of this prophecy predicts a future deliverance for Israel that is marked by the trampling of the sea by the armies of God. It would appear that the first Exodus is a prototype for another even more dramatic deliverance set in the future.

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o **Zechariah 10:10–11 (ESV)**

10 I will bring them home from the land of Egypt,
and gather them from Assyria,

and I will bring them to the land of Gilead and to Lebanon,
till there is no room for them.

11 **He shall pass through the sea of troubles**
and strike down the waves of the sea,
and all the depths of the Nile shall be dried up.

The pride of Assyria shall be laid low,
and the scepter of Egypt shall depart.

You may be noticing a theme developing in each of these prophecies that involves the deliverance of Israel from nations like Egypt and Assyria. In most cases there are clear references to an event that resembles the splitting of the Red Sea.

When you consider that Adonai is uniquely known as "The one who brought you up out of Egypt," and that His prophets describe future deliverance in a similar manner, the first Exodus event becomes a pattern that allows you to anticipate Israel's future deliverance. Now, reflect on what Jeremiah says.

o **Jeremiah 3:14–18 (ESV)**

14 Return, O faithless children,
 declares the LORD;
 for I am your master;
 I will take you, one from a city and two from a family,
 and I will bring you to Zion.

15 “ ‘And I will give you shepherds after my own heart, who will feed you with knowledge and understanding. 16 And when you have multiplied and been fruitful in the land, in those days, declares the LORD, **they shall no more say, “The ark of the covenant of the LORD.”** It shall not come to mind or be remembered or missed; it shall not be made again. 17 At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart. 18 In those days the house of Judah shall join the house of Israel, and together they shall come from the land of the north to the land that I gave your fathers for a heritage.

The book of Exodus showcases the Lord's extraordinary power to rescue His people and dwell among them. However, the Bible foretells an even greater Exodus that will overshadow the original event, making it pale in comparison. This future deliverance will be so magnificent that the initial Exodus will seem insignificant by contrast.

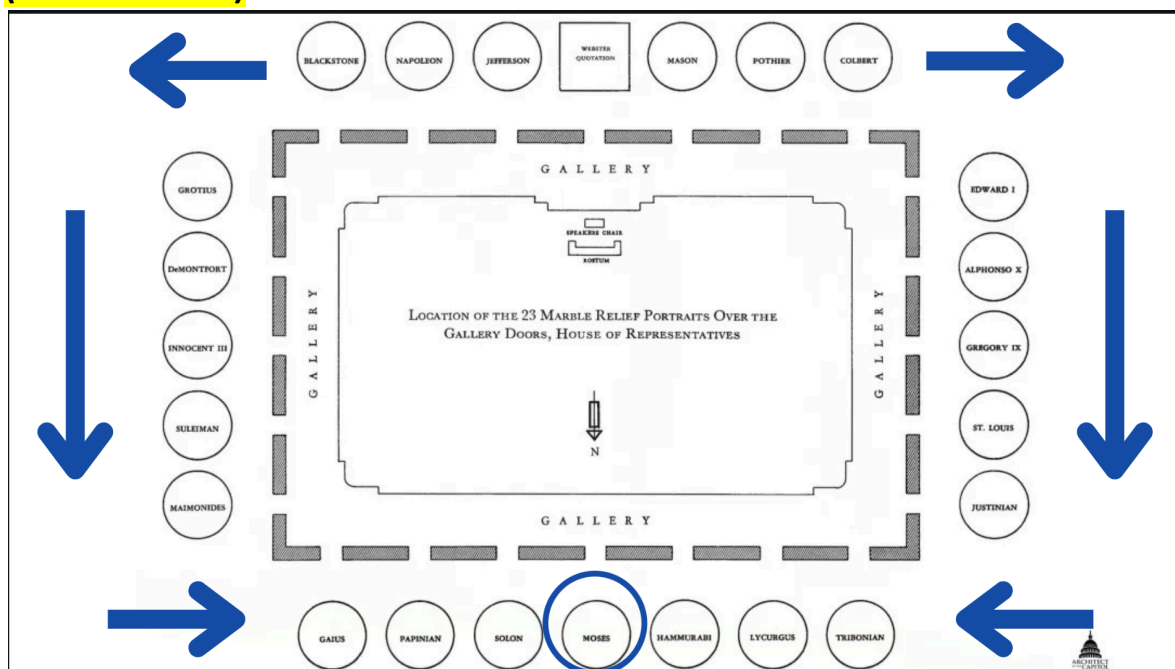
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Just for fun we would like to walk you through a few ways that the book of Exodus and the story of Moses and the Israelites has affected the entire world.

Let's start here at home in America. The clearest and most vivid connection point is obviously with the abolishment of slavery in America. Some time later on April 3rd 1968, Martin Luther King delivered a sermon in a church in Memphis, Tennessee. At the end of his address, he referred to the last day of Moses' life, when the man who had led his people to freedom was taken by God to the top of a mountain from which he could see in the distance the land he was not destined to enter. MLK said after the speech that he had felt like Moses looking down on the promised land.

Take a look at this:

(DO NOT READ)



This is a layout of The House of Representatives Chamber in the US Capital. Every circle has a marble portrait of a "lawgiver" throughout history, such as Thomas Jefferson, and Napoleon. But each portrait is only half of their face, for they are all looking at something.

The arrows show you the entire room, the north, south, east and west side are all looking towards the one portrait that reveals the only full face in the room that is staring at the seat of the Speaker - that portrait is Moses.

Whether they would each agree now, the men who built the building agreed that the whole earth and history should look to the only perfect LAW that came from this family of faith.

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When Nelson Mandela sought to liberate the people of South Africa he drew comparisons to Moses by leaders around the world. Desmond Tutu spoke of him this way:

“Mandela is our Moses, who has led us out of bondage.”

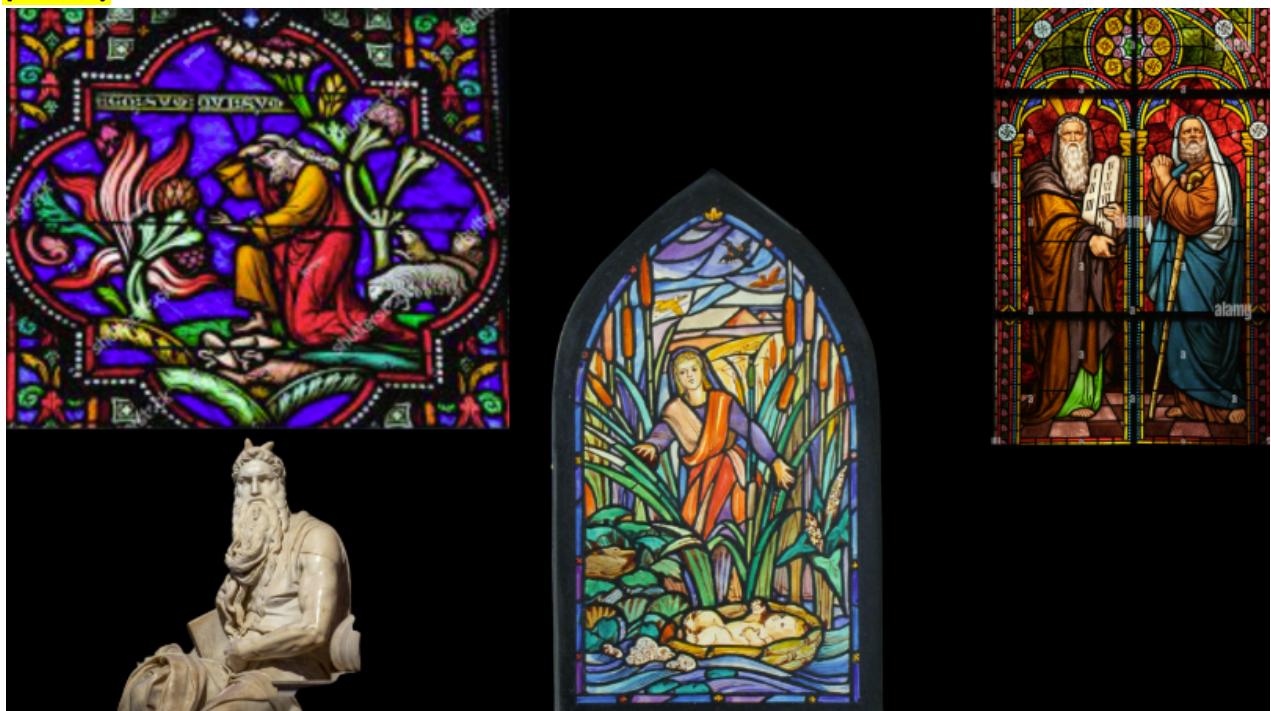
Similarly Gustavo Gutierrez of Peru used the Exodus story as the blue print for the liberation of his people. Listen to this quote from his book: A Theology of Liberation

“God is not neutral. He sides with the poor and the oppressed. The Exodus is the paradigmatic event which shows us that God liberates the people from slavery, from misery.”

— Gustavo Gutiérrez, A Theology of Liberation, 1971

Michaelangelo's Moses is one of the most famous sculptures in Europe currently housed in Rome. Stained glass windows and cathedrals around the world feature Moses striking the rock, parting the sea, receiving the Ten Commandments.

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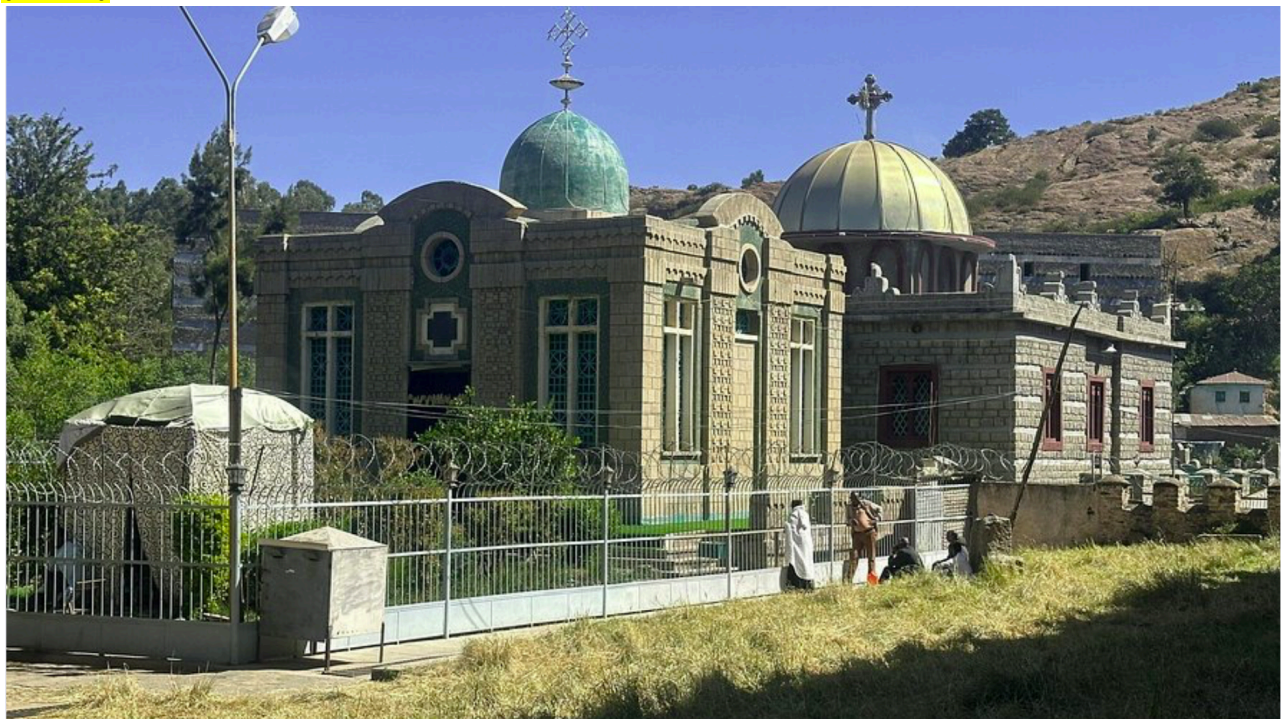
In addition to this, thousands of years after the tabernacle and the articles of it were constructed, nations and peoples globally are still to this day claiming to be in possession of the ark of the covenant.

To name a few, the people of Zimbabwe hold claim to have the remains of the ark of the covenant contained in a replica. They call it the Ngoma Lungundu or "drum of thundering".

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The most famous claim is by the Ethiopian Orthodox Church.

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The ark is said to be kept in a catacomb beneath the church known as The Chapel of the Tablet. Access to the ark is strictly forbidden, and only the Guardian of the Covenant, a virgin selected by the previous Guardian, is allowed inside the chapel. Once the Guardian enters, they remain there for the rest of their life. It is not within the scope of our studies to examine the validity of these various claims, we are only citing them to show the global impact that the events of Exodus has had on the world. These things took place nearly 3,600 years ago and yet have a profound effect on the world around us. Remember, the things that we are

studying form a pattern that functions as prophecy and they predict a future day of deliverance that so surpasses the original that the ark will not even be remembered or called to mind. Our efforts will not revolve around trying to locate the Ark but rather understanding what these events are predicting.

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Anyone with eyes to see can tell that the Book of Exodus was a monumental point in history that has continued to ripple throughout time. Whether you grew up watching Cecil B DeMille's "The Ten Commandments" or maybe "The Prince of Egypt", or you have attended a church service at some point in your life, you have heard news of what God did for Israel in Egypt almost 3,600 years ago. At this point we want to remind you of the placement of the Book of Exodus within the Bible as a whole.

(DO NOT READ)



In the original Hebrew language of the Bible, the term used for the "Older" Testament is Tanakh. This term refers to the division of the scriptures into three main sections: the Law, the Prophets, and the Writings. Both the Older and Newer Testaments are organized in a similar manner, with each section playing a distinct role in the overall narrative.

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Jesus himself affirmed this apportioning in:

- o **Luke 24:44 (NIVUK84)**

44 He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

The term "Law of Moses" refers to the first five books of the Bible. The prophets encompass both the former and latter prophets collectively. The title "Psalms" is used to represent the entire collection of writings, with the book of Psalms being the principal text.

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TaNaKh

An acronym is an abbreviation formed from the initial components in a phrase or a word

Torah (Law) --- Heart
Nevi'im (Prophets) --- Soul
Ketuvim (Writings) --- Strength

Deuteronomy 6:4-5 (NIV)
4 Hear, O Israel: The LORD our God, the LORD is one.
5 Love the LORD your God with all your **heart** and with all your **soul** and with all your **strength**.

The term "Tanakh" is an acronym derived from the initial letters of the Hebrew names for the Law (Torah), Prophets (Nevi'im), and Writings (Ketuvim). Essentially, the T comes from "Torah," the N from "Nevi'im," and the K from "Ketuvim." These three sections of the Tanakh are designed to address the three aspects of humanity as outlined in Deuteronomy 6:4-5.

o **Deuteronomy 6:4-5 (ESV)**

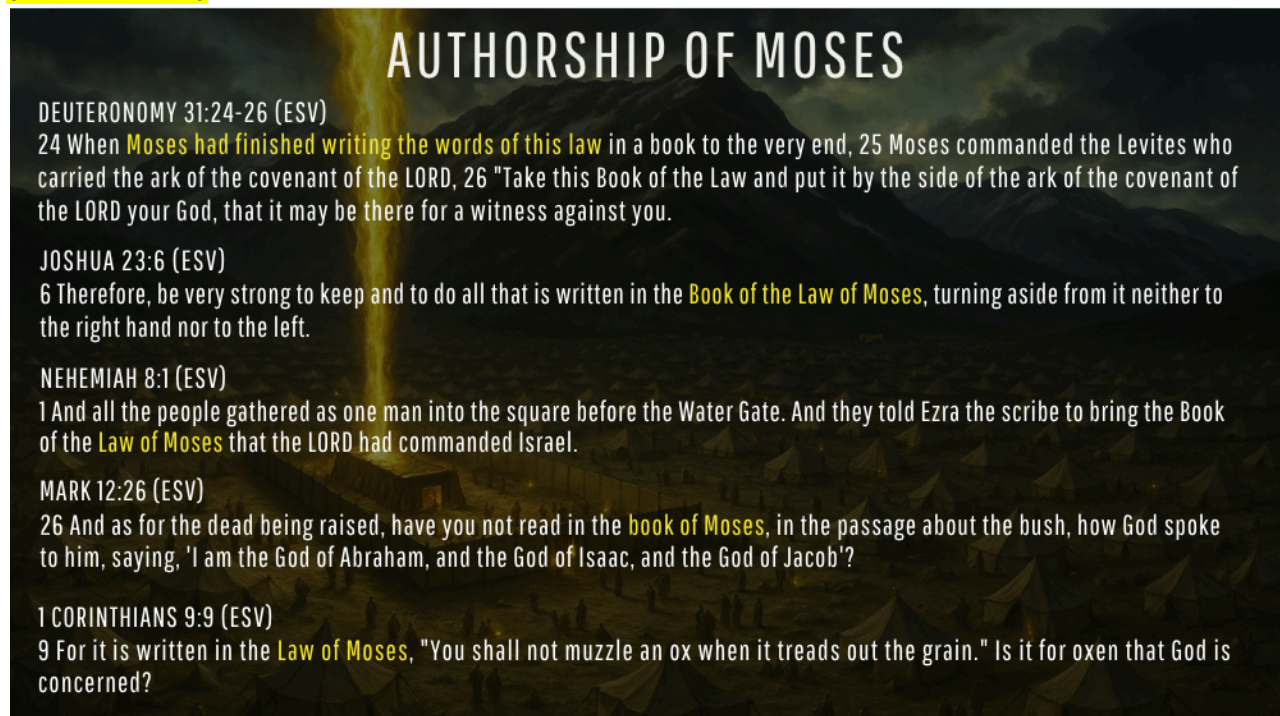
4 "Hear, O Israel: The LORD our God, the LORD is one. 5 You shall love the LORD your God with all your **heart** and with all your **soul** and with all your **might**.

The Torah is designed to instill a new heart within you, the Nevi'im serves to protect your soul from captivity, and the Ketuvim guides your strength in seeking God's blessings. Our study will focus on the Torah, aiming to create a new heart within you, much like the book of Exodus focuses on the formation of the nation of Israel and their communion with God.

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As we move forward, let's take a moment to discuss the authorship of the Book of Exodus. It is widely accepted throughout the scriptures that Moses is the author of the Torah. While we could simply state this and expect you to believe us, as we strive to elevate our level of scholarship in our teachings, we believe it is more beneficial to demonstrate how we arrived at this conclusion.

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AUTHORSHIP OF MOSES

DEUTERONOMY 31:24-26 (ESV)
24 When **Moses had finished writing the words of this law** in a book to the very end, 25 Moses commanded the Levites who carried the ark of the covenant of the LORD, 26 "Take this Book of the Law and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you.

JOSHUA 23:6 (ESV)
6 Therefore, be very strong to keep and to do all that is written in the **Book of the Law of Moses**, turning aside from it neither to the right hand nor to the left.

NEHEMIAH 8:1 (ESV)
1 And all the people gathered as one man into the square before the Water Gate. And they told Ezra the scribe to bring the Book of the **Law of Moses** that the LORD had commanded Israel.

MARK 12:26 (ESV)
26 And as for the dead being raised, have you not read in the **book of Moses**, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?

1 CORINTHIANS 9:9 (ESV)
9 For it is written in the **Law of Moses**, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned?

The passages referenced on this slide represent Law, Prophets, Writings, and Law and Writings in the Newer Testament.

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We would like to also remind you about Revelation 15 in the New Testament prophets which says:

- o **Revelation 15:3 (ESV)**

³ And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,

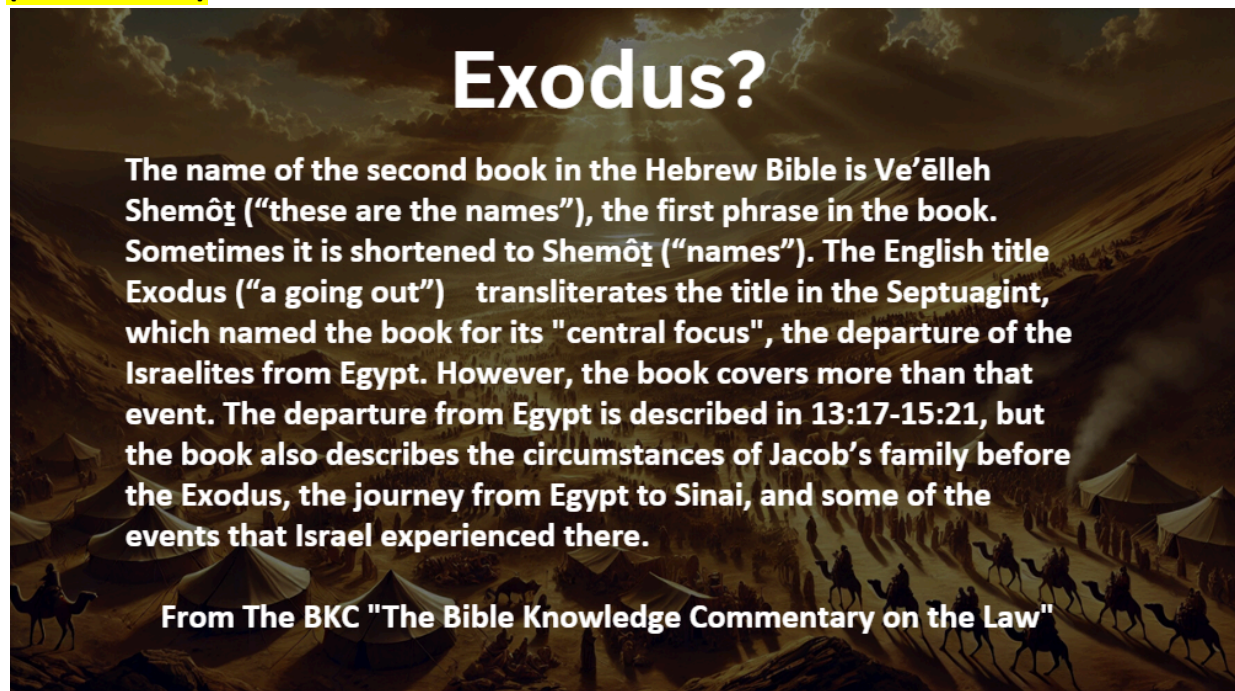
“Great and amazing are your deeds,
O Lord God the Almighty!
Just and true are your ways,
O King of the nations!

The New Testament prophets affirm that Moses authored more than just the Torah; he even wrote a "Psalm" that will be sung as a duet with the lamb of God. Throughout the scriptures, it is uncontested that Moses is the author of the Torah. In the Law itself, Moses stated that he wrote it in its entirety. During Joshua's time, he attributed the Torah's authorship to Moses. Ezra agreed with Moses and Joshua, affirming that Moses wrote it. Jesus confirmed the correctness of Moses, Joshua, and Ezra, and Paul also bore witness, agreeing with all the men who came before him. From the beginning to the end of the Bible, the Word of God repeatedly affirms that Moses is the author.

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Now let's take a look at the name of the book that Moses wrote.

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The English name "Exodus," derived from the Greek title, suggests that the book primarily focuses on Israel's time in Egypt and their departure. While this is a significant aspect, it represents only a small portion of the book's contents. The Hebrew name "Shemot," given by the people from whom the book originates, points to another theme. As Western readers engaging with an Eastern text produced and preserved by an Eastern people, we must ask why the People of Israel chose to call it "Shemot."

- o Exodus 1:1 (NIVUK84)

1 These are the names of the sons of Israel who went to Egypt with Jacob, each with his family:

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The book of Exodus, known as "Shemot" in Hebrew, derives its name from the opening lines, emphasizing the chronicling of the names of the people of Israel and their journey to Egypt. This title reflects the author's intent to highlight the lineage of Abraham, Isaac, and Jacob, and their descendants, who are mentioned in Exodus chapter 1. The narrative continues to showcase God's faithfulness and the expansion of His promises as the Israelites move towards dwelling with Him. The name "Shemot" signifies that these people are not forgotten, but rather intimately known by God, underscoring the personal relationship He has with His chosen people. This connection is rooted in the covenant made with Abraham's family in Genesis, and the first lines of Exodus align perfectly with Genesis 46:8, reinforcing the continuity of God's plan for His people.

- o Genesis 46:8 (NIVUK84)

8 These are the names of the sons of Israel (Jacob and his descendants) who went to Egypt.

It is crucial for both Moses and God that readers of the book of Exodus recognize that the people mentioned in Exodus 1 are the same individuals referenced in Genesis 46 who entered Egypt. This connection is significant because the nation of Israel in Exodus 1 consists of the descendants of a single family that received a covenant from God, which began in the book of Genesis. The book of Exodus showcases God's unwavering ability to fulfill His promises. Moses meticulously documents Jacob and his family's journey into Egypt and their presence there at the beginning of Exodus, hinting at events mentioned in Genesis and foreshadowing future developments.

~

To understand this further, we can refer back to Genesis 13:14-15 and also Genesis 15:13-16, where the foundation of this narrative is laid.

- o **Genesis 13:14–15 (NIV)**

¹⁴The Lord said to Abram after Lot had parted from him, “Look around from where you are, to the north and south, to the east and west. ¹⁵All the land that you see I will give to you and your offspring forever.

In this passage Abraham was promised that both he and his offspring would inherit the promised land forever! This promise from Adonai to the family of Israel relies on the resurrection of the dead for its fulfillment. Additionally, this promise was not fulfilled within the book of Genesis. One of the purposes of "Shemot" is to ensure that the reader knows the same promise still exists for the very same group of people. As we move to Genesis 15, please remember that Abraham was given further instruction about the manner that events would unfold:

- o **Genesis 15:13–16 (ESV)**

13 Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years.

14 But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. 15 As for you, you shall go to your fathers in peace; you shall be buried in a good old age. 16 **And they shall come back here in the fourth generation**, for the iniquity of the Amorites is not yet complete.”

God foretold Abraham that his descendants would be enslaved in a foreign land for a period, but they would eventually emerge with great wealth. This prophecy included the precise timing of these events. Moses meticulously records in Genesis 46:8 that God fulfilled His promise to Abraham by sending his grandsons and great-grandchildren to Egypt. In Exodus 1:1, Moses continues to emphasize God's faithfulness to His promise by noting the numerous descendants in Egypt, all in accordance with God's word to Abraham. For anyone reading from Genesis onward, it becomes clear that this narrative is crafted to assure that God is

steadfast in His commitment to His chosen people, Israel, and watches over them wherever they go, ensuring the fulfillment of His promises to their forefathers.

~

If you examine the surrounding text you will see that this is not the only promise that God makes to Abraham regarding his descendants in Genesis 15.

- o **Genesis 15:3–5 (ESV)**

3 And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.”

4 And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.”

5 And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.”

- o **Genesis 15:18 (ESV)**

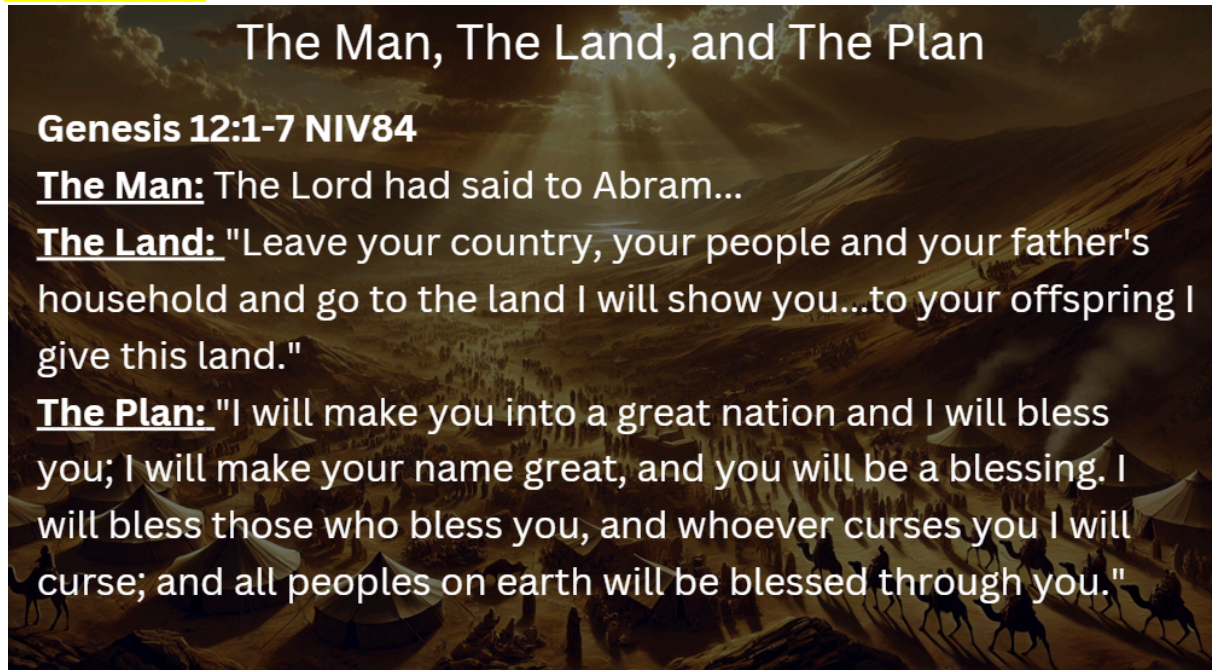
18 On that day the LORD made a covenant with Abram, saying, “To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates,

The promises made by God to Abraham encompass the future captivity and deliverance of his descendants, alongside other key assurances. God intentionally intertwines the promise of future enslavement and liberation with the commitments that Abraham will have an heir, his descendants will be as numerous as the stars, and they will inherit the Land of Israel to dwell with Him. If God does not lead them into a foreign land, the fulfillment of His other promises remains uncertain. Similarly, if God does not bring them out of that foreign land, the certainty of His other promises is compromised. The meticulous recording of names in Genesis 46 as they enter Egypt and the same names in Exodus 1 while in Egypt underscores God's faithfulness to Abraham. Moses emphasizes that God fulfilled His word by bringing them into Egypt, keeping them there as slaves, and will continue to be faithful by bringing them out of Egypt to dwell in their land. Exodus 1:1 lists the sons of Jacob still in Egypt to proclaim to the world that God will fulfill all His promises to Abraham, granting them the Land of Israel to dwell with Him forever, making them a blessing on earth, and being their God eternally, just as He promised to bring them out of Egypt.

~

This should also bring back to your remembrance the things that we taught in Genesis 12.

(READ SLIDE)



The Man, The Land, and The Plan

Genesis 12:1-7 NIV84

The Man: The Lord had said to Abram...

The Land: "Leave your country, your people and your father's household and go to the land I will show you...to your offspring I give this land."

The Plan: "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."

In the first chapter of the Bible that Abraham is mentioned in, God makes a three party covenant between Himself, Abraham with his descendants, and the Land of Israel .

God's three party covenant consists of three main components of what God will do.

1. He is going to be the God of Abraham and his descendants forever.
2. He is going to give the Land of Israel to Abraham with his descendants forever.
3. He is going to bless Abraham and his descendants and all the earth will be blessed through them.

~

The promises made to Abraham are reiterated in Genesis 15, where it is revealed that his descendants would journey to a foreign land before eventually inheriting the Land of Israel. The Bible narrates the story of the world's salvation, beginning with Abraham's family and illustrating God's plan for redemption. By starting from Genesis and reading forward, one can trace the origins of God's redemptive work for the entire world, beginning with Abraham.

The People of Israel named this book "Shemot" to highlight the certainty that God was faithful to bring them into Egypt and he will certainly bring them out so that they could dwell with him. This informs us that God will be faithful to fulfill **ALL** of the promises that were given to Abraham and the family of Israel.

With that being said, we want to show you that the book of Exodus is connected to the previous book of Genesis on even deeper level.

(READ TITLE)



~

The Hebrew text of Exodus 1:1 begins with "These are the names," but there's more to it than that. If you look closely, you'll notice that the first words are actually "And these." This subtle difference is significant because it suggests that Exodus 1:1 should be translated as "And these are the names." The use of "and" at the beginning of the sentence indicates that the Book of Exodus is a continuation of the Book of Genesis. Moses, the author, originally wrote Genesis and Exodus as one complete work. This connection highlights the Bible's remarkable integration, reminding us that while we often study Exodus as a separate book, it is intrinsically linked to Genesis.

Now that you know that Genesis and Exodus were originally written as one, take a look at this next slide.

(READ TITLE)



The Book of Leviticus begins immediately after the Book of Exodus, with Leviticus 1:1 starting with "AND," translating to "And he called to Moses and said to him." This indicates that Genesis and Exodus are written as a continuous narrative, and so are Exodus and Leviticus. Essentially, the Torah is a single, cohesive work with a unified theme. Interestingly, the Book of Numbers also starts in the same manner. While this isn't a study of Leviticus or Numbers, it's important to recognize that Exodus is not an isolated text; it is part of the larger, interconnected Torah. The details in Exodus expand upon the seeds planted in Genesis. Therefore, to fully understand Exodus, we should consider the context provided by the concluding verses of Genesis.

~

Before we do that here is a slide showing you a few commentaries from other Scholars who have discovered these things as well.

(READ SLIDE)

"AND"

cont...

(literally "And") connects this book to Genesis and records the fulfillment of Gen. 15:13-16; 46:3-4; 50:24. Both Leviticus and Numbers begin the same way, proving that the Pentateuch was originally one book.

Finis Jennings Dake, The Dake Annotated Reference Bible (Dake Publishing, 1997), Ex 1:1.

The Hebrew title, Sefer ve'eleh shemot, "the book of 'And these are the names' " (usually abbreviated to Shemot, "Names"), is based on the opening words of the book. Exodus, in its present form, is not an independent book, but part of the Torah which narrates the story of Israel from the creation of the world through the death of Moses. The Torah in its final form is divided into five separate books simply because ancient scrolls could not contain a work of that length.

Exodus: Introduction and Annotations (ninu). In A. Berlin & M. Z. Brettler (Eds.), The Jewish Study Bible (p. 102). Oxford University Press.

Since Genesis and Exodus were originally authored like one book, it's important to address some details at the end of Genesis. The book concludes with the death and burial of Jacob, and we will begin by reading

o Genesis 50:5-7 (ESV)

5 'My father made me swear, saying, "I am about to die: in my tomb that I hewed out for myself **in the land of Canaan, there shall you bury me.**" Now therefore, let me please go up and bury my father. Then I will return.' " 6 And Pharaoh answered, "Go up, and bury your father, as he made you swear." 7 So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt,

~

Jacob experienced the joy of reuniting with his family and witnessing his grandchildren's lives in Egypt. Despite spending his final days there, he never lost sight of the promise that the land of Canaan was destined for him and his descendants upon the resurrection of the dead. Although he passed away in Egypt, Jacob was laid to rest in the same tomb as Abraham and Isaac, in the land of Canaan. These events served as a final testimony of God's people, plan and

promise before the eyes of the Canaanites. This is detailed in the burial of Jacob recorded in Genesis 50:11.

Being that Genesis and Exodus were originally one book, we want to cover some of the details at end of the book of Genesis. To start with the book ends with the death and burial of **Jacob**. We are going to read Genesis 50:11.

- o **Genesis 50:11 (ESV)**

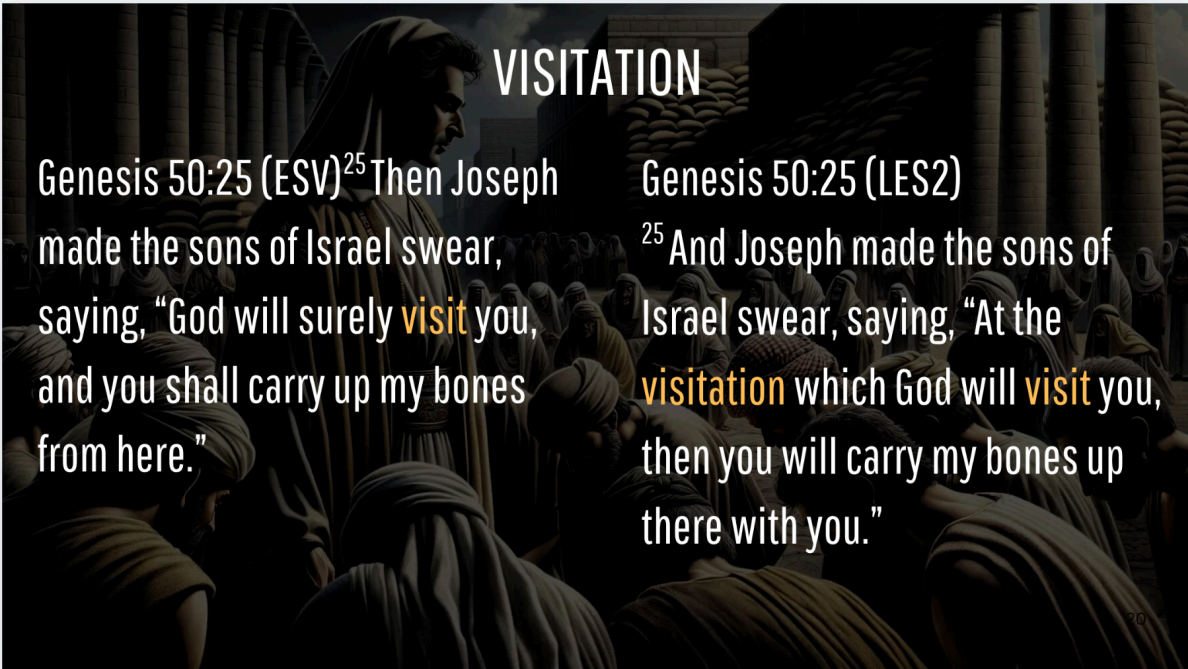
11 When the inhabitants of the land, **the Canaanites, saw** the mourning on the threshing floor of Atad, they said, “This is a grievous mourning by the Egyptians.” Therefore the place was named Abel-mizraim; it is beyond the Jordan.

The next time the family of Israel returns to Canaan, it will be to claim the land as their own. Jacob's burial in Canaan was not only a testament to his faith in God's promises but also a declaration to the Canaanites that the family of Israel would come back to possess the land God had promised them.

~

Following the example set by his forefathers Abraham, Isaac, Jacob, and Joseph spoke with faith about God's promises at the time of his death.

(READ RIGHT HAND SIDE)



VISITATION

Genesis 50:25 (ESV)²⁵ Then Joseph made the sons of Israel swear, saying, “God will surely **visit** you, and you shall carry up my bones from here.”

Genesis 50:25 (LES2)²⁵ And Joseph made the sons of Israel swear, saying, “At the **visitation** which God will **visit** you, then you will carry my bones up there with you.”

The ESV and Lexham translation of the LXX helps us in this verse. It refers to the aid that God will give to Israel in Egypt as a *visitation*. Additionally, when we read Exodus we see the fulfillment of this promise.

- o **Exodus 4:29–31 (ESV)**

²⁹Then Moses and Aaron went and gathered together all the elders of the people of Israel. ³⁰Aaron spoke all the words that the Lord had spoken to Moses and did the signs in the sight of the people. ³¹And the people believed; and when they heard that the Lord had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped.

One chapter prior, we see God mention when he will visit his people to Moses at the burning bush.

- o **Exodus 3:8 (ESV)**

8 and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land

Adonai sees the affliction of his people, says he will deliver them and bring them into the land promised to Abraham. This is the visitation Joseph is speaking of on his death bed, and the visitation he himself will partake in as his bones are delivered along with the people to be resurrected with them in the last day.

~

In seed form, Genesis displays, through Joseph's statement, that a time of visitation for the family of Israel will come. This visitation will be in a moment of mistreatment, but will lead to deliverance. Exodus expands that seed, expounds on it and magnifies it as a pattern for future events.

The term "the time of God's visitation" carries eschatological significance and has bearing on the final events in God's plan for Israel and the world. However, the term "time of God's visitation" can only be properly understood through the lens and order God established in Genesis and then Exodus. The "time of God's visitation" is first introduced by Joseph in Genesis, and is then expounded upon by the book of Exodus in a demonstration of what God's visitation looks like. The

Newer Testament authors clearly and regularly draw from Moses' consecutive work, the Torah, when teaching about the end times. In fact, the word for visitation in this next verse in the same one used in the LXX version of Genesis 50:25 that we just showed you.

- o **1 Peter 2:12 (ESV)**

12 Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may **see your good deeds** and glorify God on the **day of visitation**.

~

Please take a moment and appreciate what is happening in this progression of verses:

(READ SLIDE)



Peter's statements can be best understood as quoting Joseph, who spoke of the Day of God's visitation and lived a life among the "Gentiles" that was a testimony of the highest proportions. When Peter refers to the coming time of God's visitation, he primarily draws from the events in Genesis and Exodus. Genesis provides the initial expectation of God's visitation, while Exodus illustrates what this visitation will entail. Most importantly, Peter urges us to anticipate a similar kind of visitation again, which should be considered a second Exodus.

To put that together for you, when Peter mentions the "day of visitation", he is talking about a time when:

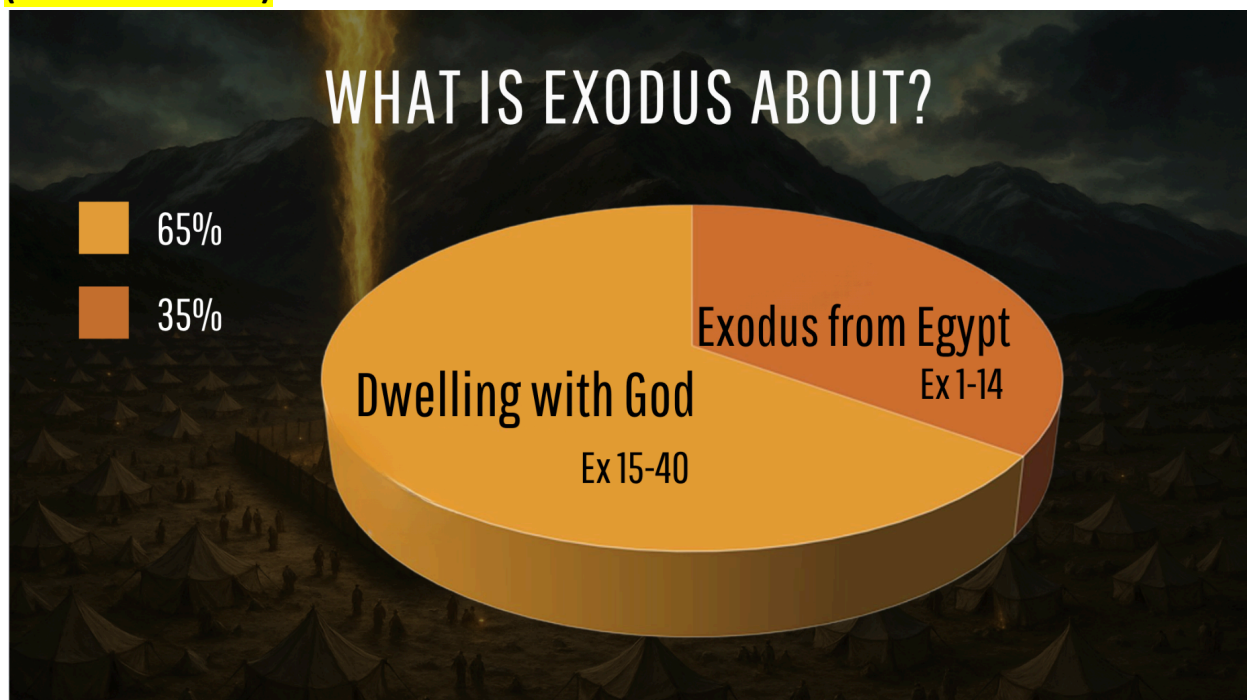
- Israel will experience temporary peace
- Captivity and oppression
- Deliverance
- But ultimately God will dwell with Israel

The authors of the Newer Testament recognized the interconnectedness of each volume in the Torah and elaborated on the established patterns. Exodus builds upon Joseph's prophecy, emphasizing that God would visit Israel. While the deliverance from Egypt is foretold, the central theme is not merely the Exodus itself, but rather God's intention to dwell with Israel and bring them back to the Promised Land to live in His presence.

~

Let's show you a statistical summary of the content of Exodus:

(EXPLAIN CHART)



The book of Exodus is often misunderstood as being solely about the departure from Egypt. While the first 14 chapters do cover the exodus, they also delve into Moses' personal journey and the revelation of God's character as the God of

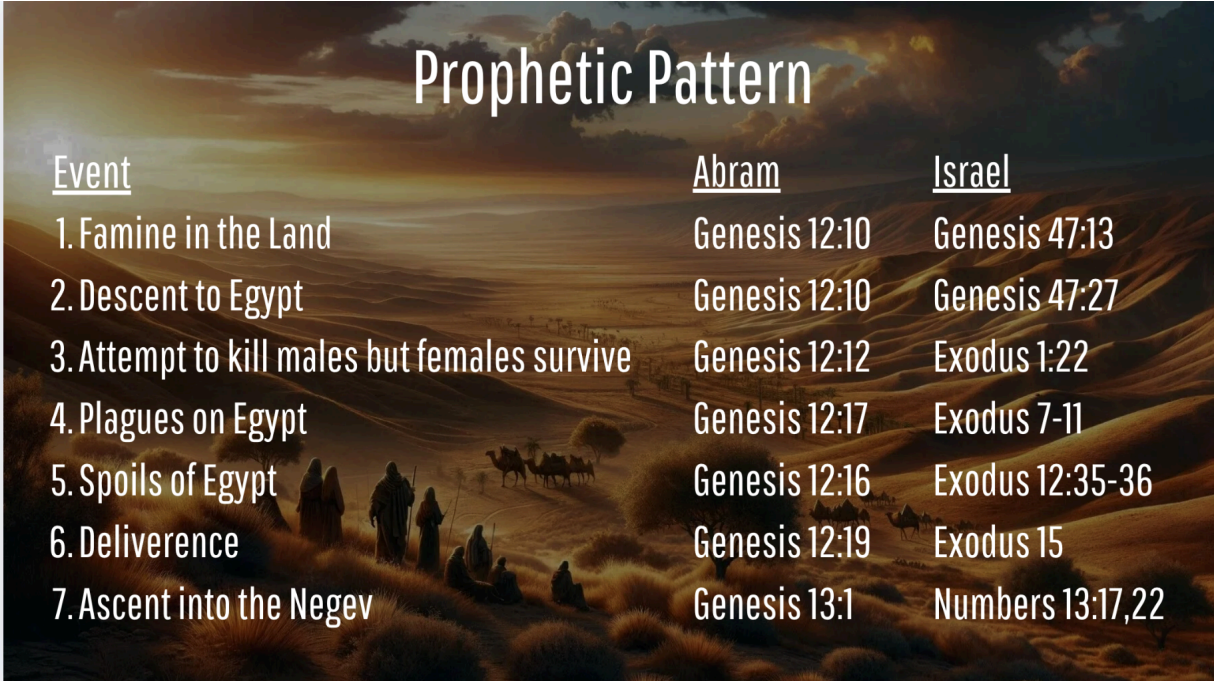
Abraham, Isaac, and Jacob. This means that even in the initial chapters, there is much more than just the story of leaving Egypt.

To stick with the most generous terms the book of Exodus or "Shemot" is, at most, 35% about exiting Egypt. That is not to say that the events of the Exodus are unimportant, but to characterize the book as just being about the exit from Egypt is at best naïve and at worst destructive to healthy biblical interpretation. **The other 65% of the book is about God's desire to dwell with his people** or "the names" of the family of Israel. Exodus, details expansions of God's covenant desire for the family of Israel, rules and instructions regarding dwelling with God and the establishment of an order that would facilitate dwelling with God. As Joseph said, God would not merely deliver the family of Israel but "visit them" or come to be with them.

~

Joseph's words in Genesis 50 are just one of many connections between the events of Genesis and the book of Exodus. Genesis introduces themes and events that Exodus will later expand upon in repeating cycles. To help you understand these connections, we will review a few slides from the Genesis Foundations studies.

(DO NOT READ)



Prophetic Pattern		
<u>Event</u>	<u>Abram</u>	<u>Israel</u>
1. Famine in the Land	Genesis 12:10	Genesis 47:13
2. Descent to Egypt	Genesis 12:10	Genesis 47:27
3. Attempt to kill males but females survive	Genesis 12:12	Exodus 1:22
4. Plagues on Egypt	Genesis 12:17	Exodus 7-11
5. Spoils of Egypt	Genesis 12:16	Exodus 12:35-36
6. Deliverence	Genesis 12:19	Exodus 15
7. Ascent into the Negev	Genesis 13:1	Numbers 13:17,22

- Moving from left to right.
- There's a famine in the land with Abraham in Genesis 12 and there is a famine in the land with Israel in Genesis 47.
- Abraham descends into Egypt in Genesis 12, Israel descends into Egypt in Genesis 47.
- Abraham is in danger of being killed, while Sarah's life is spared in Genesis 12. In Exodus 1 there is attempt to kill the males of Israel while the females are spared.
- In Genesis 12 Adonai brought plague on Egypt on Abraham's behalf, in Exodus 7 the Lord brings plagues on Egypt on behalf of Israel.
- In Genesis 12 Abraham accumulates an abundance of provisions in Egypt, in Exodus 12 Israel plunders Egypt.
- In Genesis 12 Abraham is delivered from Egypt, in Exodus 15 all Israel is delivered from Egypt.
- In Genesis 13, Abraham ascends into the Negev. In Numbers 13 all Israel ascends into the Negev.

~

This pattern starts in the first chapter that Abram is mentioned, that is Genesis 12. The book of Revelation shares the same point with Exodus, that God would dwell with his people. Long before the events of the Exodus, Abraham went into Egypt and was brought back out again into the promised land. However it should be noted that while these dramatic parallels are impactful, the major emphasis of Abraham's story was not being delivered from Egypt. That process was important but **the major emphasis was not on what he was being delivered from, but on what he was being delivered to**! That is to dwell with God in the promised land!

Abraham, was not alone in the way that his life anticipated, foreshadowed or demonstrated in seed form what the book of Exodus would expand. **Jacob's life** also served as a "seed" shedding greater clarity on what Adonai would later do with Israel as that seed was expanded in the book of Exodus:

(READ TITLE & NOTES BELOW)

14 Parallel's (Haran and Egypt): In "Captivity"



Event	Haran	Egypt
1. Escaping external threat	Gen 27: 43-45	Gen 45: 11
2. Greatly multiplied	Gen 29: 32	Ex 1:7
3. Time of favor	Gen 30: 27	Gen 47: 5-6
4. Change of heart towards Israel	Gen 31: 1-2	Ex 1: 8
5. Issue with prosperity	Gen 31: 1-2	Ex 1: 9
6. Mistreated	Gen 31: 7,41	Ex 1: 11
7. The Lord sees his suffering	Gen 31:12	Ex 3:7

- In Genesis 27 Jacob escapes external threat to go to Haran , in Genesis 45 Israel escapes external threat to go to Egypt.
- In Genesis 29 Jacob is greatly multiplied in Haran, in Exodus 1 Israel is greatly multiplied in Egypt.
- In Genesis 30 Laban experiences a time of favor because of Jacob, in Genesis 47 Egypt experiences a time of favor because of Israel.
- In Genesis 31 Laban has a change of heart toward Jacob, in Exodus 1 Egypt has a change of heart toward Israel.
- In Genesis 31 Laban has an issue with Jacob's prosperity, in Exodus 1 Egypt has an issue with Israel's prosperity.
- In Genesis 31 Jacob is mistreated in Haran, in Exodus 3 Israel is mistreated in Egypt.

~

We will not go into these parallels in great detail because we covered them in our Genesis studies. However, you should take note that Jacob's journey parallels the journey of the nation of Israel in nearly every way. Jacob was pushed out of the land by an external threat, experienced a time of favor that turned into oppression. However the Lord did not abandon Jacob, just as, He did not and will not abandon Israel. He brought Jacob back out to dwell with Him in the land Just like He will with Israel.

Let's see that with our next slide:

(READ TITLE & NOTES BELOW)



14 Parallel's (Haran and Egypt): Coming out of "Captivity"		
Event	Haran	Egypt
8. Called out by God	Gen 31: 3	Ex 3: 8
9. Pursued as they exit	Gen 31: 22-23	Ex 14: 23
10. Delivered by divine intervention	Gen 31: 24	Ex 14: 30
11. Escapes with wives, children and livestock	Gen 31: 17-18	Ex 10: 24,12:37
12. Divinely plundered	Gen 31: 9	Ex 12: 36
13. Lead by God into the land	Gen 31: 18	Ex 3: 17,12:25
14. Way is marked by Angels	Gen 32: 1-3	Ex 23: 20

- In Genesis 31 Jacob is called out of Haran by God, In Exodus 3 Israel is called out of Egypt by God.
- In Genesis 31 Jacob's family is pursued as they exit Haran, In Exodus 14 Israel is pursued as they exit Egypt.
- In Genesis 31 God delivered Jacob by divine intervention. In Exodus 14 God delivered Israel by divine intervention.
- In Genesis 31 Jacob escapes with his wives, children, and livestock. In Exodus 10 & 12 Israel escapes with wives, children, and livestock.
- In Genesis 31 Jacob divinely plundered Laban's livestock. In Exodus 12 Israel divinely plunders the Egyptians.
- In Genesis 31 Jacob is led by God into the land, in Exodus 3-12 Israel is promised to be led by God into the Land.
- And in Genesis 32, Jacob's way is marked by angels, in Exodus 23 Israel's way is marked by angels.

~

What is shadowed in the lives of the patriarchs within Genesis, is then expanded in the book of Exodus in the events the whole nation goes through. God's aim was always to have His people Israel dwell with Him in the promised land. Genesis lays this down in seed form and the book of Exodus expands or magnifies this seed.

Is the continuity of Moses singular work, the Torah, contained in five volumes, starting to come into view?

Let's take one more parallel for good measure:

(DO NOT READ)



In Genesis 32 **Jacob** is shown as having entered Haran with only a staff but he leaves as two camps! On the other hand, from Genesis 45 to Exodus 12 **Israel** is shown as having entered Egypt with only 70 sons, but they leave 600,000 strong plundering Egypt!

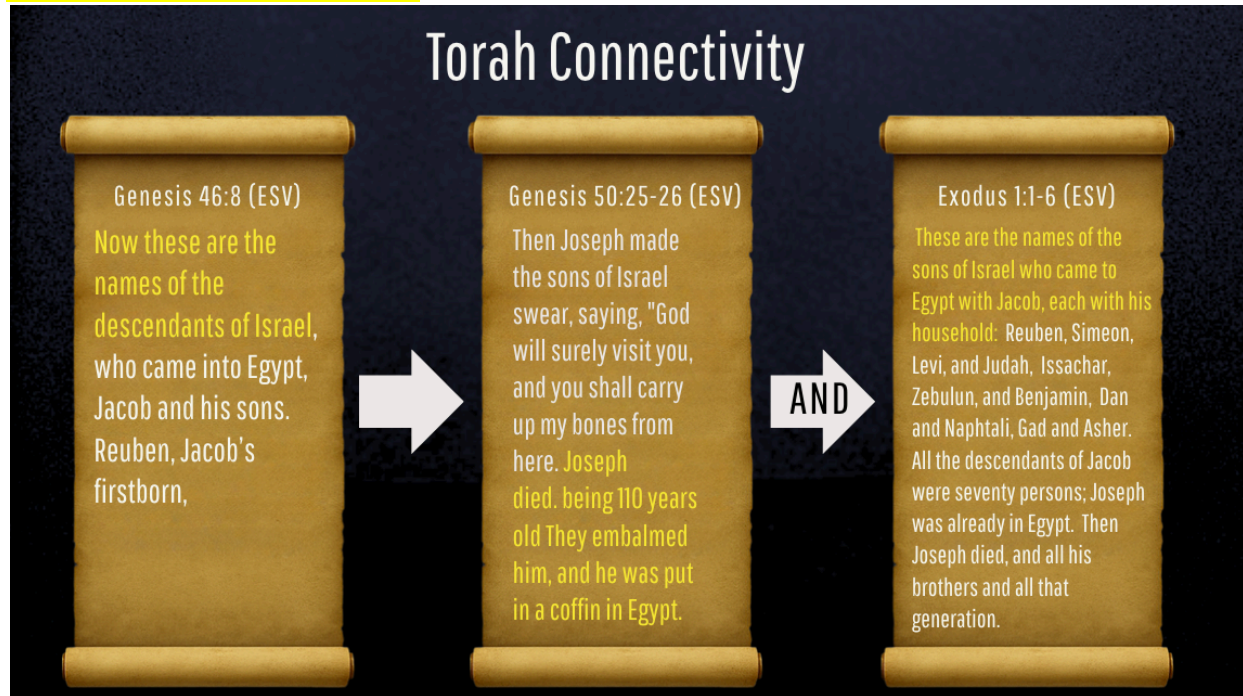
God used a temporary stay in exile and oppression in the life of Jacob and the family of Israel to greatly prosper them and develop them! Jacob went into Haran as a bachelor with nothing but a staff and Israel went into Egypt just as a family. However, both came out greatly expanded! Jacob came out as two camps and the family of Israel came out as a nation of people.

~

In fact nearly every detail contained in the book of Exodus is found in seed form in the book of Genesis. Exodus is the expansion of the seed and the magnification of the original promise given to the patriarchs. Earlier in the evening we showed you

that the two were connected by the word "and". Let's review a few slides so that we can build on that topic:

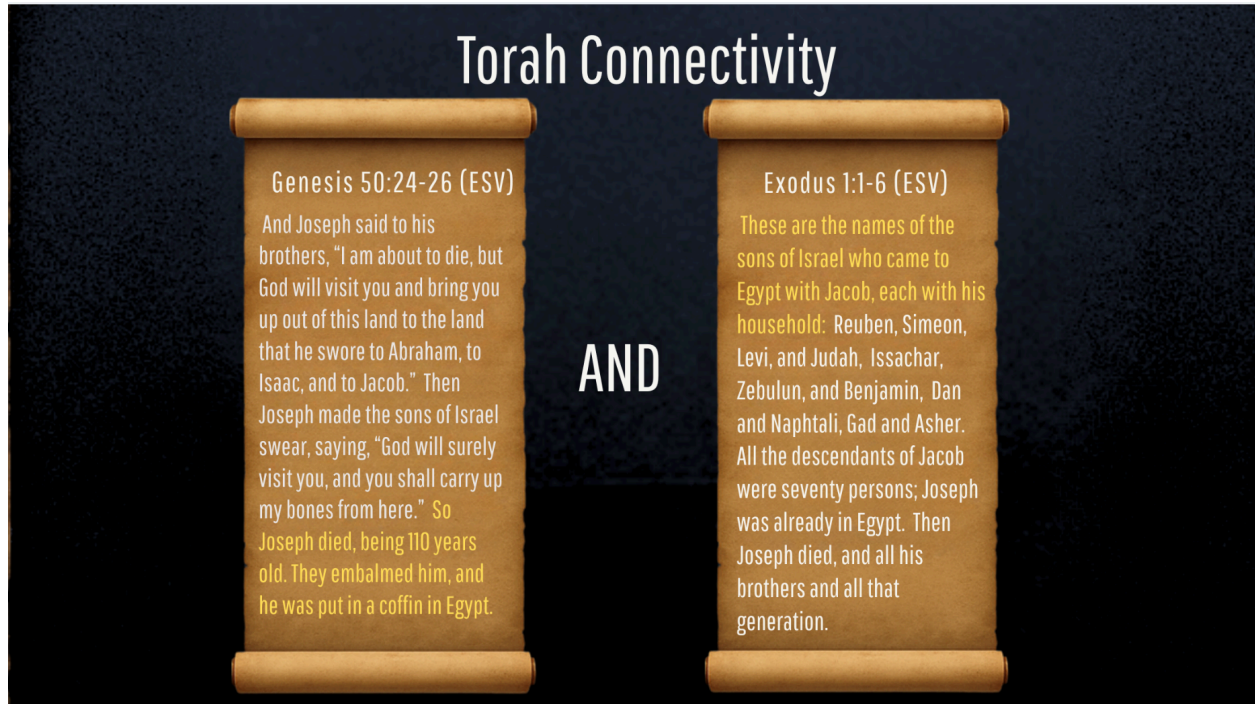
(READ YELLOW PORTIONS)



The very same names of the men who went into Egypt are recorded in Genesis but the story ends in the death of Joseph. Then Exodus picks up with, "And these are the names" to illustrate that the promises to the Patriarchs were still valid even though they had been interrupted by death.

~

(READ YELLOW PORTIONS)



Genesis ends with Joseph in a coffin and the promises of God regarding the inheritance of the land unfulfilled. Exodus picks up with the names of the family of Israel, precisely so that the reader will know that the promises of inheritance at the resurrection are still valid. The death of a Patriarch is not an obstacle to Adonai who holds the power over life and death. Israel serves the God of the Living and with him both the Patriarchs and the promises are still very much alive.

Now that you know Genesis flows into Exodus and is connected by the word "and". It is important to remember that Exodus also flows into Leviticus and is connected by the word "and". Let's observe the manner, in which, a few of the statements connect. You should read the promises of Genesis as connected to the promises of Exodus, as well as, the promises of Exodus as connected to the promises of Leviticus through the use of the word "and"!

~

(DO NOT READ)

Patterns Continued...

Genesis

I will make you a great Nation

I will Bless You

I will make your name great

You will be blessed

I will bless those who bless you

I will curse those who curse you

All people will be blessed

Exodus

and I will bring you out

and I will free you

and I will redeem you

and I will take you as my own

and I will be your God

and I will bring you to the land

and I will give it to you

Leviticus

and Passover

and Unleavened Bread

and Firstfruits

and Shavuot

and Trumpets

and Day of Atonement

and Sukkot

In Genesis 12 God tells Abraham: I will make you into a great nation-**AND**-In Exodus 6 God does this by telling Israel I will bring you out-**AND**-This corresponds to the feast of Passover where it was by the blood of the Lamb that they were saved and brought out of Egypt.

~

In Genesis 12 God tells Abraham: I will Bless you-**AND**- in Exodus 6 God does this by saying to Israel: I will free you-**AND**-This corresponds to the feast of Unleavened Bread where Israel is blessed and freed by the removal of contaminating yeast from among them.

~

In Genesis 12 God tells Abraham I will make your name Great-**AND**-God does this by telling Israel in Exodus 6 I will redeem you-**AND**-This corresponds to the feast of first fruits where Israel becomes the first among the nations as having been redeemed.

~

In Genesis 12 God tells Abraham: You will be blessed-**AND**-God does this in Exodus 6 when he tells Israel: I will take you to be my own-**AND**-This corresponds to the feast of Shavu'ot where Israel received the Law and heard God's voice at Sinai and God deposits his character into his people.

~

In Genesis 12 God tells Abraham: I will bless those who bless you-**AND**-God does this in Exodus 6 when he tells Israel: I will be your God-**AND**-This corresponds to the feast of trumpets where the announcement is made to the entire world that the God of Israel is going to bless the nations through Israel.

~

In Genesis 12 God tells Abraham: I will curse those who curse you-**AND**-God does this by telling Israel in Exodus 6: I will bring you into the Land-**AND**-This corresponds to the Day of atonement where the land is atoned by Israel and those who hate Israel will be cut off.

~

In Genesis 12 God tells Abraham: All people will be blessed through you-**AND**-In Exodus 6 God furthers this by telling Israel: I will give the land to you-**AND**-This corresponds to the feast of Sukkot where Israel is in the land dwelling with God and the nations are being blessed through Israel.

~

What was promised to the patriarchs is expounded upon, expanded and magnified in the book of Exodus as well as Leviticus!

Consider this next parallel between Genesis 22 and Exodus 12.

- o **Genesis 22:1–2 (ESV)**

22 After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.” 2 He said, “**Take your son, your only son Isaac,** whom you love, and go to the land of Moriah, and offer him there as a **burnt offering** on one of the mountains of which I shall tell you.”

Abraham was faced with the loss of his son, that God calls his only son. Now Look at Exodus 12:12 with us..

- o **Exodus 12:12 (ESV)**

12 For I will pass through the land of Egypt that night, and I will strike all the **firstborn** in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD.

Like Abraham, the whole nation of Israel was faced with the loss of a son. Again Exodus expands or magnifies the seed found in Genesis adding clarity and detail about God's overall plan.

However just as God provided for Abraham in Genesis, God will also provide for the nation of Israel in the Exodus!

~

Let's take Abraham first:

- o **Genesis 22:13 (ESV)**

13 And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and **offered it up as a burnt offering instead of his son.**

In the case of Abraham's predicament a substitutionary offering was provided causing death to pass over his son. This forms a seed that is then expanded in Exodus.

- **Exodus 12:13 (ESV)**

13 The blood shall be a sign for you, on the houses where you are. And when I see the blood, **I will pass over you**, and no plague will befall you to destroy you, when I strike the land of Egypt.

What was planted as a seed in Genesis with one man and his son is magnified or expanded in Exodus to occur with the whole nation. In Abraham's life and in the nation of Israel death passed over the son because of a substitutionary offering. The Torah is **one work**, written **by one author**, that is subdivided into five volumes. Can you see the way a seed was planted in Genesis that was then expanded in Exodus and forms the foundation for the rest of the Word?

The plan of salvation is laid out in the **one** cohesive and contiguous work of Moses. Genesis introduces a seed and then the subsequent volumes expand on the **SAME seed**.

~

Moses as inspired by God painstakingly makes this connection constantly, so as to ensure you could not miss that Exodus is the continuation of an existing story.

Consider our next three slides:

(READ SLIDE - HAVE AUDIENCE PARTICIPATE)

The Story Continued, Part 1

Exodus 1:1 (ESV)

1 These are the names of the sons of Israel who came to Egypt with **Jacob**, each with his household:

Exodus 2:24 (ESV)

24 And God heard their groaning, and God remembered his covenant with **Abraham**, with **Isaac**, and with **Jacob**.

Exodus 3:6 (ESV)

6 And he said, "I am the God of your father, the God of **Abraham**, the God of **Isaac**, and the God of **Jacob**." And Moses hid his face, for he was afraid to look at God

Exodus 3:15 (ESV)

15 God also said to Moses, "Say this to the people of Israel: The LORD, the God of your fathers, the God of **Abraham**, the God of **Isaac**, and the God of **Jacob**, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations.

(READ SLIDE)

The Story Continued, Part 2

Exodus 3:16 (ESV)

Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of **Abraham**, of **Isaac**, and of **Jacob**, has appeared to me, saying, "I have observed you and what has been done to you in Egypt,

Exodus 4:5 (ESV)

"that they may believe that the LORD, the God of their fathers, the God of **Abraham**, the God of **Isaac**, and the God of **Jacob**, has appeared to you.

Exodus 6:3 (ESV)

I appeared to **Abraham**, to **Isaac**, and to **Jacob**, as God Almighty, but by my name the LORD I did not make myself known to them.

(READ SLIDE)

The Story Continued, Part 3

Exodus 6:8 (ESV)

8 I will bring you into the land that I swore to give to **Abraham**, to **Isaac**, and to **Jacob**. I will give it to you for a possession. I am the LORD."

Exodus 32:13 (ESV)

13 Remember **Abraham**, **Isaac**, and **Israel**, your servants, to whom you swore by your own self, and said to them, "I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever."

Exodus 33:1 (ESV)

33 The LORD said to Moses, "Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to **Abraham**, **Isaac**, and **Jacob**, saying, To your offspring I will give it.

Moses, as inspired by the Spirit is using immense repetition to ensure that the continuity of Genesis and Exodus cannot be missed. This is the continuation of one story. What began **as a seed in Genesis** is expanded or magnified in Exodus.

~

We need to discuss a topic from Genesis that you might not have recognized as valuable up until this point. There were not centuries of slavery in Egypt between Genesis and Exodus. This has been covered extensively in Genesis 15 during our studies and in Called out Ministries Genesis 15. Our brothers at LCM also did a phenomenal exposition on it in their introduction to Exodus. For more detailed information we refer you to their notes on the subject. For the purpose of our studies tonight we are going to give you a few highlights.

When we first covered this topic, it was initiated by this verse:

- o **Genesis 15:13 (ESV)**

13 Then the Lord said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years.

The Lord reveals to Abraham that his descendants will be sojourners and afflicted in a land not their own and they would be enslaved. Acts 7:6 affirms this. So the claim develops:

(READ CLAIM)



But the text does not say that Abraham's descendants would be enslaved in Egypt for 400 years. It says they would be **sojourners** and afflicted in a land not their own and they will be slaves.

~

Both Canaan, where they have been sojourning, and Egypt are a land not their own.

In addition to this look at what the Apostle Paul says in

- o **Galatians 4:29 (ESV)**

But just as at that time he who was born according to the flesh (referring to Ishmael) persecuted him who was born according to the Spirit (referring to Isaac), so also it is now.

While in Canaan, a land not their own, Isaac was persecuted and mistreated by Ishmael. In Egypt, a land not their own, Israel would be enslaved. And so the clarification is:

(READ CLARIFIED)



The assumption that is placed on the prophecy from Genesis 15:13 is that it only concerns Egypt. It is clearly speaking about the time in both Canaan and Egypt. This is also true for Acts 7:6.

~

Another claim that we will come across in our text comes from

- o **Exodus 12:40-41 (ESV)**

The time that the people of Israel lived in Egypt was 430 years.
41 At the end of 430 years, on that very day, all the hosts of the Lord went out from the land of Egypt.

Understandably, the assumption then follows that Israel was in Egypt 430 years.

(DO NOT READ)



But, as we and our brothers at LCM have laid out in previous teachings, further clarification is needed. Let's start with the apostle Paul:

o **Galatians 3:16-17 (ESV)**

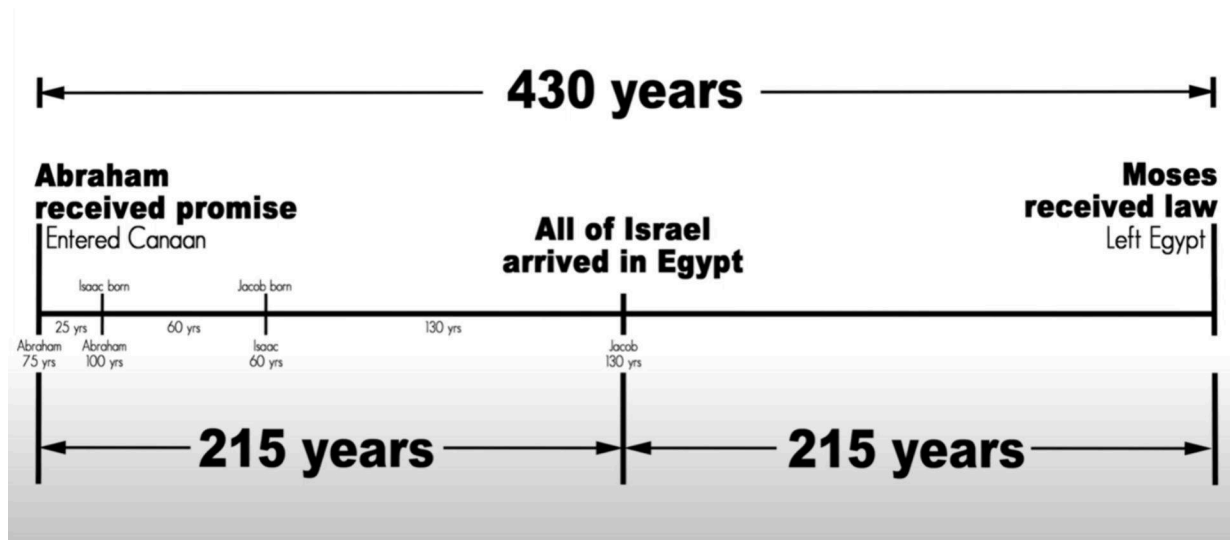
Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. 17 This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.

As Paul states, the time between the promise given to Abraham which occurs when he is 75 years old and the time when the law is given on Mt. Sinai is 430 years.

~

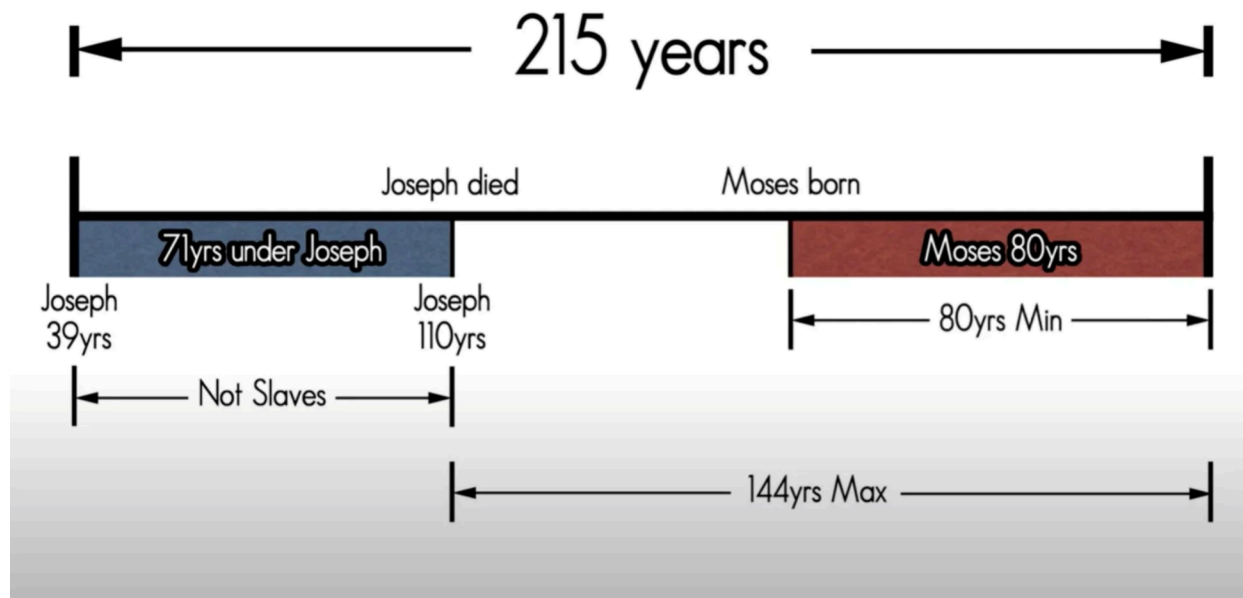
Let us remind you of this slide:

(DO NOT READ)



Abraham receives the promise at 75 and has Isaac at 100. 60 years later Isaac has Jacob. 130 years later, Jacob and his whole family go into Egypt. That's 215 years of the 430. Which only leaves another 215 years before the law will be given. Let's break down those 215 years in Egypt.

(DO NOT READ)



For the first 71 years Joseph was still ruling in Egypt which means the Israelites were enslaved sometime after that leaving a maximum of 144 years of Israelite slavery in Egypt.

~

Exodus 12:40 then requires closer examination:

(READ SLIDE)

Exodus 12:40 is Egypt and Canaan

Exodus 12:40 (LES2)

⁴⁰ Now the sojourn of the sons of Israel, during which they lived in the land of Egypt and in the land of Canaan, was four hundred and thirty-five years.

(Aleksandr Sigalov, Samaritan Pentateuch)

...the sojourning...in the land of Canaan and in Egypt was four hundred and thirty years

(Josephus, Antiquities of the Jews 2.15.2)

They left Egypt...four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt

Therefore we see that there is no contradiction in Exodus 12:40 and Galatians 3:16-17. We only need to triangulate between available manuscripts to determine the most accurate rendering of the text, which is "Canaan and Egypt".

~

(READ THE 2nd CLARIFIED)

The background of the slide is a dark, atmospheric illustration of a desert camp at night. Numerous small, conical tents are scattered across a sandy plain. In the center, a large, rectangular structure, possibly a tabernacle or a fortified building, is illuminated from within. A brilliant, golden pillar of fire descends from a dark, cloudy sky onto the roof of this central structure. In the distance, dark, jagged mountains rise against the night sky.

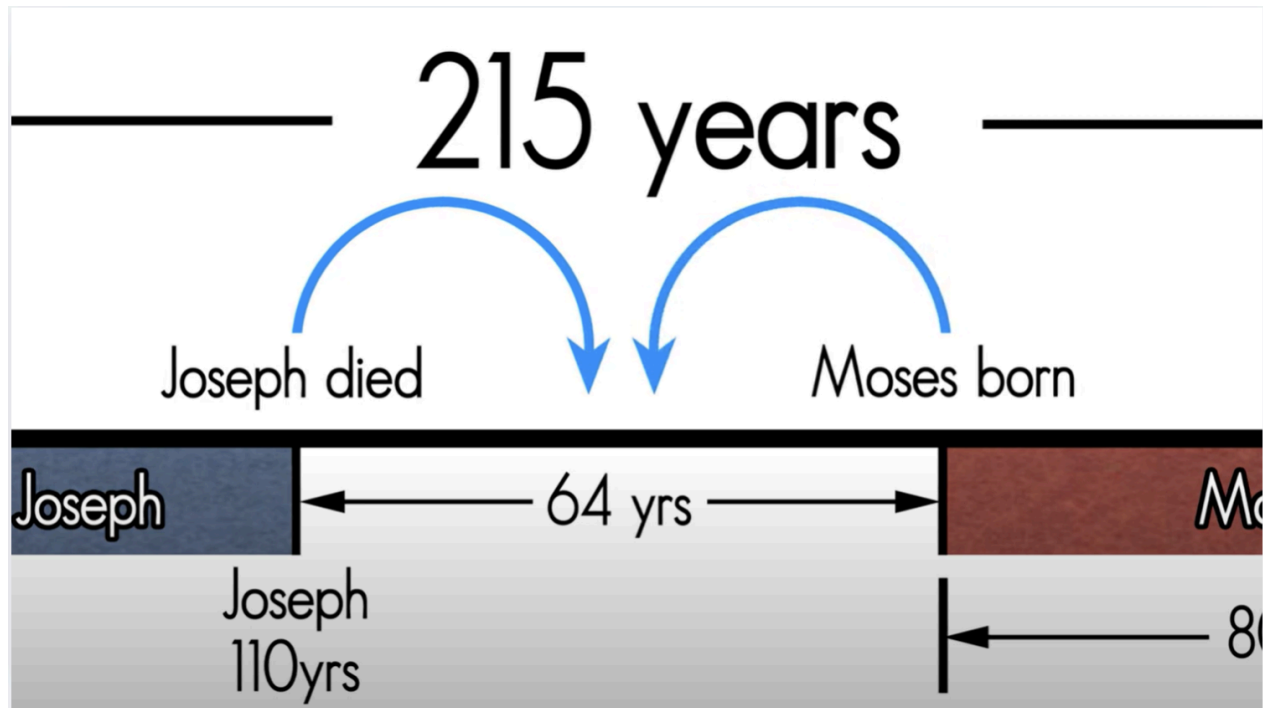
Timeline of Slavery

CLAIM	CLARIFIED
ISRAELITES ENSLAVED 400 YEARS	400 year affliction (Gen. 15:13; Acts 7:6) refers to both Canaan & Egypt "sojourners and mistreated"
ISRAEL WAS IN EGYPT 430 YEARS	Ex. 12:40 refers to the entire period from promise to Abraham in Gen. 15 to the giving of the law (Gal. 3:16-17 confirms)

Before we move on, let's consider how this impacts the beginning of Exodus and our perspective of these events.

Most people end Genesis and begin Exodus with the assumption 400 years has passed, we have just proved to you that is not the case. In fact, if you look at this slide, it has actually only been 64 years from the time that Joseph died to the time Exodus begins with the birth of Moses.

(DO NOT READ)



In case this seems inconsequential, if we put this into our cultural framework, the difference between 64 & 400 years is like referencing back to JFK as opposed to Christopher Columbus! This should make the contrast from the Egypt in Joseph's day to the Egypt in Moses day even more shocking.

~

Let's dive into Exodus 6 to understand the Lord's explicit reasons for delivering Israel and His aspirations for them. This passage serves as a concise yet profound declaration of God's intentions for His Nation, transitioning them from the bondage of slavery to a life of continually dwelling with Him in the land.

o Exodus 6:1–5 (ESV)

1 But the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land." 2 God spoke to Moses and said to him, "I am the LORD. 3 I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them. 4 I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. 5 Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant."

God Himself states that He has remembered His covenant with Abraham, Isaac and Jacob. **Everything about the Exodus story is about the expansion of the original seed** given to the patriarchs. It is because God has faithfully remembered His covenant with the same family and He does not abandon them but brings them out just like He did Abraham and Jacob before them!

~

Let's take our next excerpt from Exodus 6:

o **Exodus 6:6–8 (ESV)**

6 Say therefore to the people of Israel, '**I am the LORD**, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment.

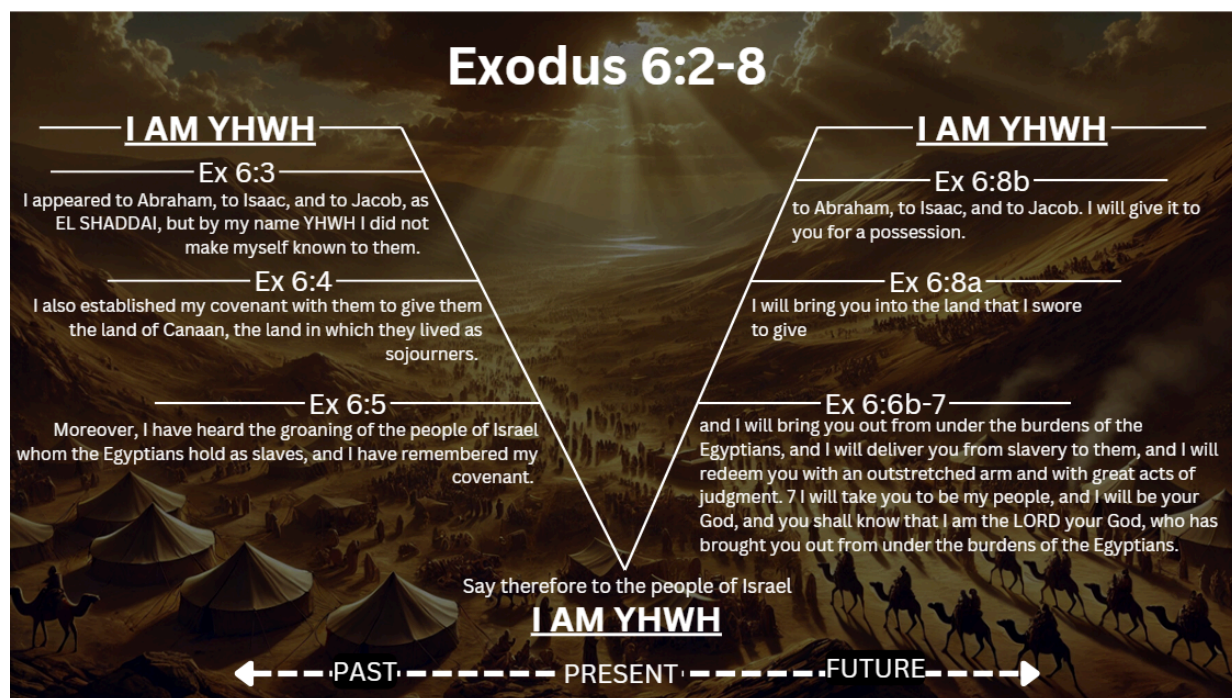
7 I will take you to **be my people**, and I will **be your God**, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. 8 I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.' "

When we get to chapter 6 in our studies together we will expound on the 7 "I will" statements, the four cups and the way they relate to the promises given to Abraham, as well as God's rehearsal pattern laid out in the feasts. For now just take note that God begins and ends His statements by calling the continuation of His relationship with Abraham, Isaac and Jacob to mind. In doing so He states that His desire is to dwell with them in the land of promise.

~

Before we leave Exodus 6 we need to take a look at one more slide showing you the structural pattern of Exodus 6:2-8, because the format itself speaks a message about God's character.

(DO NOT READ)



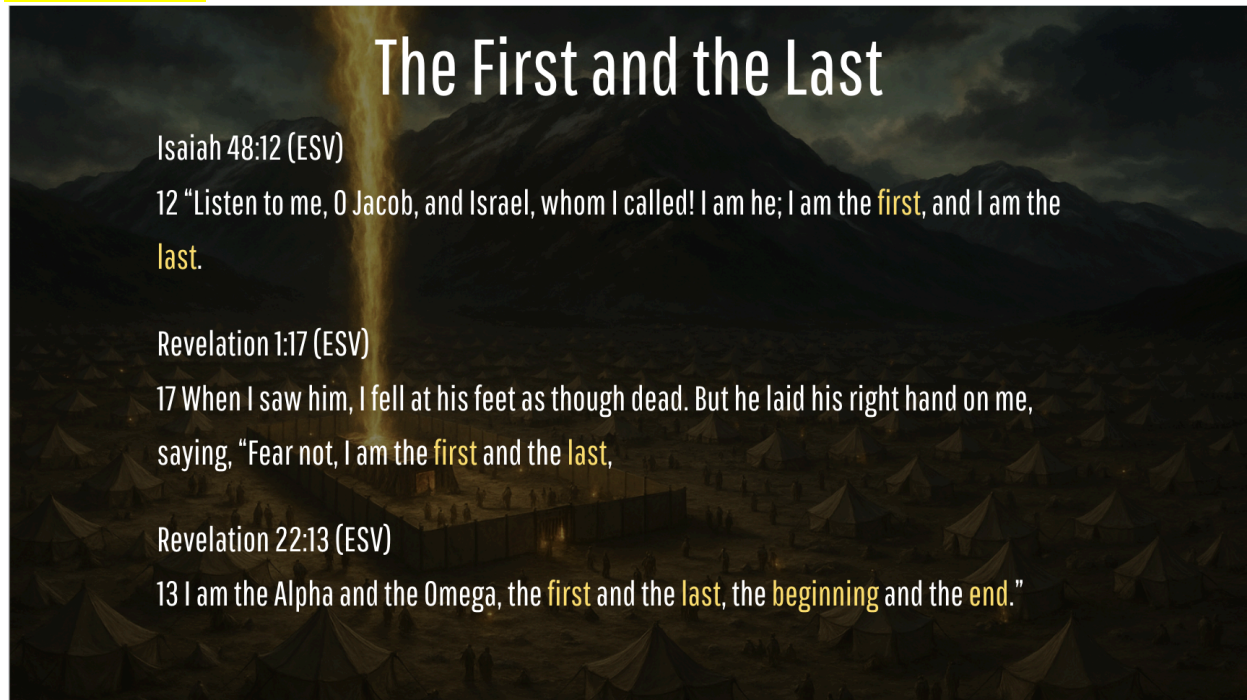
Follow us on the slide, moving in a pattern that follows the chiasm, **like** you were moving from past, present, to future. You will see that in vs 2 God says his name YHWH , then moves onto vs 3 about the nature of his relationship to the patriarchs. Then to vs 4 about how he promised the land to them even though they were residing there as foreigners. Then in vs 5 about how he has heard the cry of his people and remembered. Then to the present where he wants them to know that he is YHWH! Then, in their near future, Vs 6 says he is going to free them from their captivity. Then in vs 8a he says he will bring them into the land. Finally in Vs 8b he is going to give it to them as a possession. He then ends the statement aimed at the fact that he will be YHWH to them in their future as well.

Looking at the parallels statements in the chiastic structure from left to right, you will notice that the statement opens with "I am YHWH" and ends with "I am YHWH"! The next level down is, His appearing in the past to the patriarchs as El Shaddai will culminate in YHWH fulfilling his promise to the patriarchs by giving them the land! Moving a level down again, you will notice that God swearing to give the land to the patriarchs while they were foreigners will culminate in Israel inheriting it forever. Next Moving down, God hearing the groaning of the Israelites because of their slavery will result in God delivering them with an outstretched arm and great acts of judgment. The unparalleled truth is that he is YHWH and his name is tied to his ability to bring them into the land and dwell with him!

~

Next you will notice that not only is the unparalleled truth "I AM YHWH", but the Chiastic structure begins and ends with the same statement "I AM YHWH". God is presiding over his collective promises over the patriarchs from the past to the future as "YHWH". He is YHWH from Alpha eternity and he will be YHWH to Omega eternity. He is the first and the last as stated in

(READ SLIDE)



God's eternal nature is tied to his eternal covenant that he has made with the patriarchs.

~

Again you see that the seed that started in Genesis expands to Exodus to show that God has presided over his promise and will not fail to bring the family of the patriarchs to dwell with him in the land forever. With that in mind, it is probably important to give you an overall impression of the flow in the book of Exodus:

(DO NOT READ)



EXODUS	
Judgment on the gods of Egypt	
Pre-History.....	1-5
Plagues.....	6-11
Deliverance.....	12-15
Theophany on Sinai	
Journey to the Mt.....	16-19
Instructions.....	20-23
Descension and Ascension	
Descent into Failure.....	24-32
Ascent into Glory.....	33-40

The first twelve chapters of Exodus are defined by the judgment on the gods of Egypt. This section starts with the pre-history of the nation of Israel within Egypt. The chapter introduces you to the unexpected heroic Levite named Moses and then moves on to the plagues as well as the deliverance of Israel from Egypt.

Then the story journeys towards the theophany at Sinai and the beginning of detailed instructions to the nation that God redeemed. Which brings us to the great emphasis of the book. As stated earlier, most people make the mistake of believing that Exodus is about the departure from Egypt just like they make the mistake of believing Genesis is about the creation of the world. This is indeed a terrible mistake because it obscures the intentions of God as well as His magnificent power to bring about his stated goals. When people think Genesis is about the creation of the world, they miss the fact that Genesis is about the establishment of Israel as a people and nation. When people assume that Exodus is about the departure from Egypt, they miss the fact that the book is about Adonai dwelling with His people.

~

While you are looking at the section of the slide that says "Descension and Ascension" keep in mind that Adonai wants to dwell with His people! The very structure of the chapters from 24-40 illustrate this view vividly.

The people receive His instructions and descend into idolatry and failure, however, Adonai will not be stopped by human failure. He causes the people to ascend out of their weakness and build His dwelling on earth. The book actually closes with His glory dwelling with the people of Israel . Let's take a minute and examine the flow of chapters 24 through 40, which is nearly half the book.

(DO NOT READ)



Exodus 24 describes the glory of the Lord as revealed at the top of Mount Sinai. Then chapters 25-30 contain the instructions for building the Tabernacle so that Adonai can dwell with His people. This is followed by the Sabbath instructions so that the people will enjoy a special day of unique communion with the Lord every week. Then the original two tablets containing the Law of God were given in chapter 31. This brings us to the shocking and unparalleled low point in the story. Exodus 32-33 show the Tablets destroyed and the people worshiping the golden calve while purporting to worship Yahweh. Just at the moment when it seems as if all hope is lost, a Messianic figure intercedes for the nation.

The story then begins to ascend out of that darkness. In Exodus 34 the Tablets restored. In Exodus 35, the Sabbath instructions are implemented. In Exodus 35:4 through 40:33 the Tabernacle is completed and offerings occur. Finally, in Exodus 40:34-38, the glory of the Lord is revealed in the Tabernacle within the camp of

Israel. This is arguably the largest thesis of Exodus, namely that Adonai will dwell with Israel!

~

Consider something with us:

- o **Exodus 25:8 (ESV)**

8 And let them make me a sanctuary, that I may dwell in their midst.

(LEAVE ON SCREEN UNTIL NEXT PASSAGE)



There are at least 15 chapters of Exodus dedicated to building the dwelling of God on earth with Israel. That is more attention than is given to the creation of the world in Genesis. That is more attention than is given to the building of Noah's Ark. The later Biblical narrative will only dedicate about 9 chapters to the building of Solomon's temple. The enigmatic temple described in Ezekiel only gets about 7 chapters. Even the 2nd temple built after the return from Babylon has only about 4 chapters dedicated to its description.

It would be hard to walk away from Exodus as a first time reader without coming to the conclusion that Adonai wanted Israel to build a replica of structures that existed in heaven and to do it on the earth. In our view this is one of the most

important and neglected subjects when people summarize the book of Exodus. The same God that called Abraham, Isaac, and Jacob desires to dwell on earth with the nation that He redeemed as his own. Moreover, this becomes a theme that is built on throughout the Biblical record.

~

Consider:

- o **Revelation 21:2–6 (ESV)**

2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. **He will dwell with them, and they will be his people, and God himself will be with them as their God.** 4 He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” 5 And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.” 6 And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment.

Modern believers are often preoccupied with the idea of going to heaven. However, the Patriarchs put their hope in being resurrected as a family to inherit the land of Israel together forever. Additionally, the nation of Israel was delivered from the furnace of affliction for the purpose of being led into the promised land and dwelling with Adonai forever.

It is unfortunate that many believers today have little or no understanding of the seed planted in Genesis that is furthered by the book of Exodus. The concept of dwelling with God on earth begins in Genesis and is then expanded through Exodus into the rest of the Biblical narrative. Nearly, one third of the population on the earth today identifies as Christian, yet most have never seriously considered the specific wording of the Lord's prayer contained in Matthew 6:

- o **Matthew 6:9–10 (ESV)**

9 Pray then like this:

“Our Father in heaven,
hallowed be your name.
10 Your kingdom come,
your will be done,
on earth as it is in heaven.

Jesus taught us to pray for the establishment of the Kingdom of God on earth. Moreover, for the Will of God to be done on earth as it is in heaven. This is because Jesus was in perfect alignment with the thesis of Exodus, namely that God will dwell with his people on earth.

~

We are near the end of our overview on the book of Exodus. We would like to take this opportunity to spark your interest in another subject that is essential to understanding the unfolding of Adonai's plan. To do this let's consider a few statements from the last book in your Bible:

o **Revelation 12:9–10 (ESV)**

9 And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.
10 And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.

The passage identifies an ancient serpent, later revealed as a great dragon in the book of Revelation. It doesn't require a theological degree to recognize that the serpent from Genesis 3 is depicted as a dragon in Revelation. The Apostle John even names this serpent-turned-dragon as Satan. This evolution in imagery parallels the increasing strength of Satan's efforts to oppose God's people and His plan throughout the Bible. What most readers miss is that the book of Exodus contains the very first oppressive Gentile empire that is utilized by Satanic forces to oppose God's chosen nation. There are arguably 7 of these Gentile empires predicted in the Scriptures and Israel will be delivered from every one of them by the delivering hand of the God who wants to dwell with Israel. Our point is that in Exodus, you encounter the first of many more Gentile empires to come.

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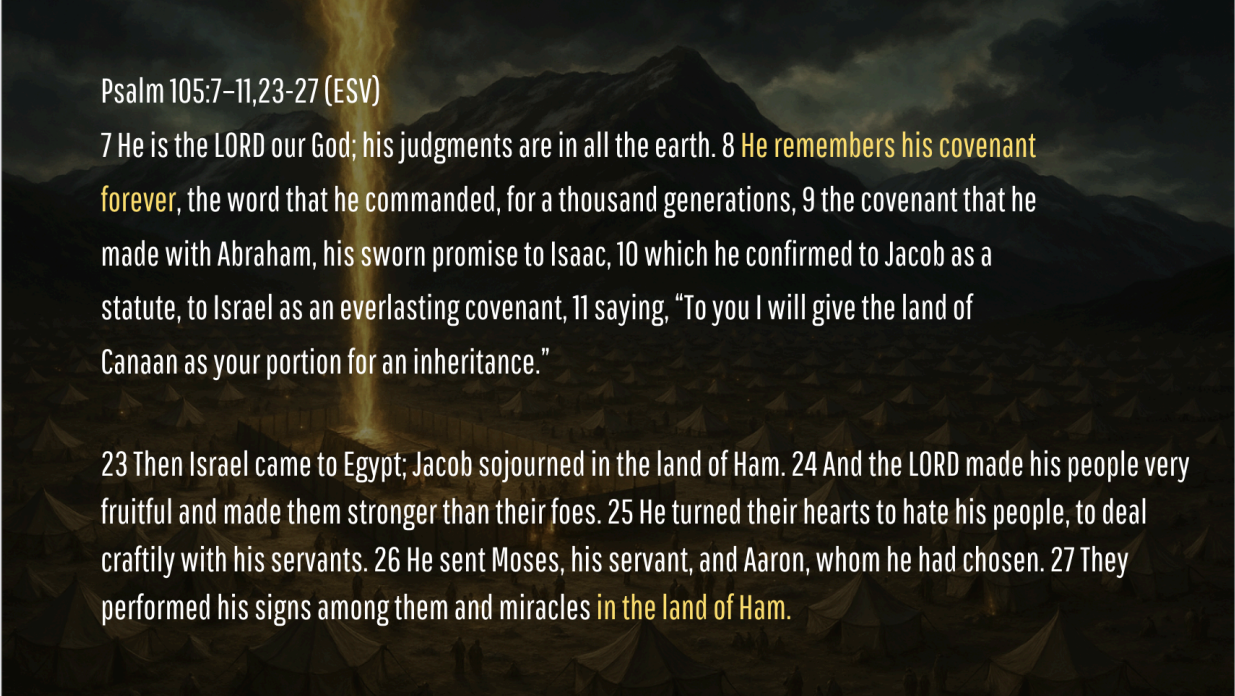
This becomes even more interesting when you encounter Exodus 7. This is an overview and we will not teach that chapter tonight, but you should know that a dragon is definitely present within that text. This will bring new meaning to the significance of Aaron's staff and dramatically forward your understanding of the prototype laid down in Exodus that holds true through the end of days.

Learning to connect the books of Genesis and Exodus will position you to be able to see themes of God's sovereignty over chaos and his ability to bring order or plunge into chaos at will. You may even come to see that God brought order to the world to create Israel and He will plunge Gentile empires into disorder to make Israel a new creation. The themes of serpents that are revealed as dragons as well as creation and de-creation (temporary reversal of creation) are going to be exciting and valuable additions to your understanding of the Bible as a whole... The beautiful thing is that they find their origins in Genesis and are expanded in Exodus.

We want to end our evening by going through one of our favorite commentaries on the Book of Exodus. To be fair, we are not sure who the author of this commentary is, but we can say that it is one of the oldest Jewish commentaries on the book of Exodus that we have found so far....

~

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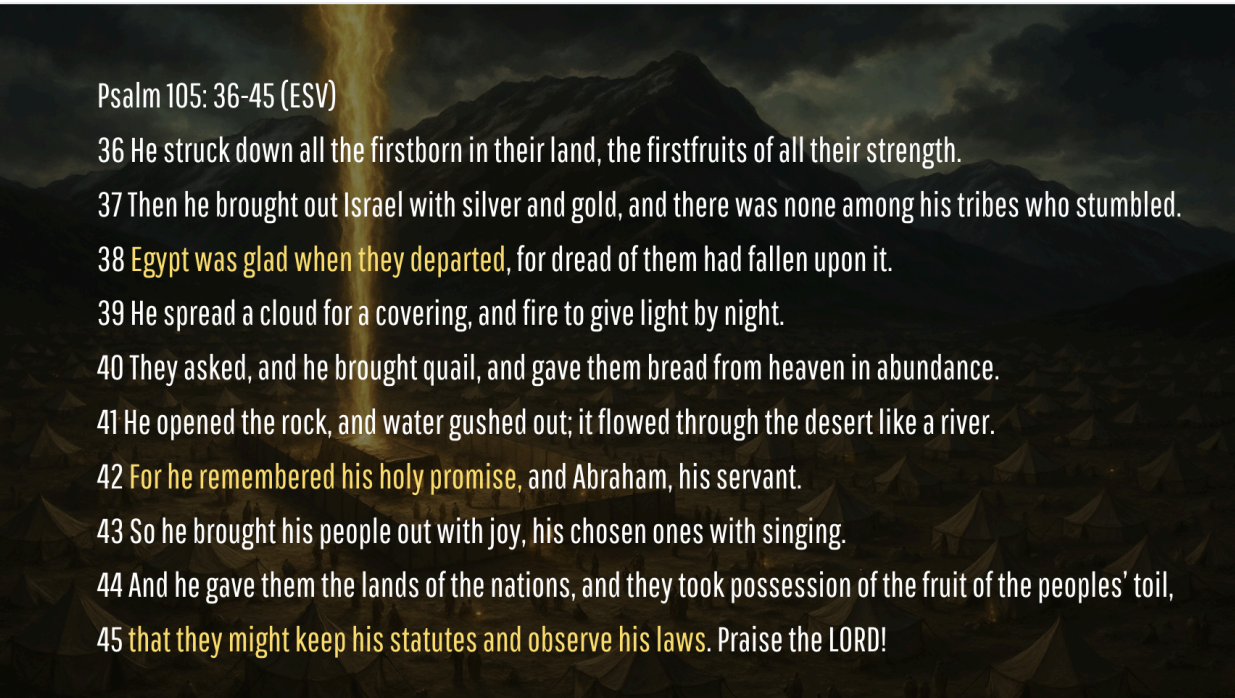


Psalm 105:7-11,23-27 (ESV)

7 He is the LORD our God; his judgments are in all the earth. 8 He remembers his covenant forever, the word that he commanded, for a thousand generations, 9 the covenant that he made with Abraham, his sworn promise to Isaac, 10 which he confirmed to Jacob as a statute, to Israel as an everlasting covenant, 11 saying, "To you I will give the land of Canaan as your portion for an inheritance."

23 Then Israel came to Egypt; Jacob sojourned in the land of Ham. 24 And the LORD made his people very fruitful and made them stronger than their foes. 25 He turned their hearts to hate his people, to deal craftily with his servants. 26 He sent Moses, his servant, and Aaron, whom he had chosen. 27 They performed his signs among them and miracles in the land of Ham.

(READ SLIDE)



Psalm 105: 36-45 (ESV)

36 He struck down all the firstborn in their land, the firstfruits of all their strength.
37 Then he brought out Israel with silver and gold, and there was none among his tribes who stumbled.
38 Egypt was glad when they departed, for dread of them had fallen upon it.
39 He spread a cloud for a covering, and fire to give light by night.
40 They asked, and he brought quail, and gave them bread from heaven in abundance.
41 He opened the rock, and water gushed out; it flowed through the desert like a river.
42 For he remembered his holy promise, and Abraham, his servant.
43 So he brought his people out with joy, his chosen ones with singing.
44 And he gave them the lands of the nations, and they took possession of the fruit of the peoples' toil,
45 that they might keep his statutes and observe his laws. Praise the LORD!

The Jewish psalmist wrote his commentary and reflections on Exodus events about 500-600 years after they occurred.

He offers valuable insights as an Israelite living in the land promised by God to his ancestors, as documented in Genesis. He also reflects on God's actions in the book of Exodus, which fulfilled His promises and ultimately enabled him to compose this Psalm, in the very land that God was guiding His ancestors towards in Exodus.

~

He ends his thoughts with 3 things that personally impacted him as he recalled the book of Exodus.

- He notes that God HAS remembered his holy promise to Abraham, Isaac and Jacob in verses 8 and 42.
- He notes the intimacy and nearness to the People of Israel that God displayed throughout the entire process.
- He ends in vs 45 that God did this so that they would keep his statutes and observe his laws.

We suggest that these should be your takeaway as well as we journey through this book. God will always fulfill his promises to you because you are grafted in to the promises of Abraham, Isaac and Israel and he will always remember the covenant that he has made with you.

His acts in your life are aimed at your total obedience to his commands. These commands are given to you for the express purpose of aiding you in your walk because He wants to dwell with you always and at all times!

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