

## Pentateuch 10<sup>1</sup>

### Introduction

- I. Genesis 1 and 40
  - A. Paradise lost/ Paradise regained
- II. Two wordplays
  - A. Abad [service]–
    - 1. the people of God will go from slavery (service) to worship (service).
    - 2. This transformation of ‘ābad may also reflect a reversal of its former change from Adam’s worship (‘ābad) in the garden of Eden (Gen. 2:15) to his toiling (‘ābad) outside it (Gen. 3:23).
    - 3. On this reading, Israel as a new humanity is being restored to the primary purpose of being made according to the image and likeness of God.
  - B. The second wordplay in Exodus is related to the first: the service of the sons of Israel will be transferred from building cities of storage (miskān) to building the tabernacle (miškān), the house of God.
- III. Overall Structure & Theme
  - A. Structurally, Exodus may be outlined broadly as two halves dealing with the exodus out of Egypt (1–15) and the Sinai covenant (16–40), with Moses’ song of the sea (15:1–21) serving as the fulcrum between the two.
  - B. Thematically, the two halves are related to the knowledge of YHWH and the Presence of YHWH, respectively.
    - 1. Divine revelation and divine Presence are coordinated concepts, the steady estrangement from God developed in Genesis having led also—necessarily—to humanity’s darkened understanding of God, that is, to a profound ignorance of God.
    - 2. This twofold problem will be remedied for Israel in reversed order: a knowledge of YHWH will be gained as he reveals himself through the exodus deliverance (Exod. 1–15); then, Israel will be brought into his tabernacling Presence through the Sinai covenant (Exod. 16–40).
- IV. Our Overall Pattern for Lectures

|        |                                 |                                |             |
|--------|---------------------------------|--------------------------------|-------------|
| Part 1 | Exodus out of Egypt (1:1–15:21) | <i>through the waters</i>      | 15 chapters |
| Part 2 | Sinai covenant (15:22–24:18)    | <i>to the mountain</i>         | 10 chapters |
| Part 3 | Tabernacle (25–40)              | <i>for life in God’s house</i> | 15 chapters |

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<sup>1</sup> This whole course is from my Old Testament Biblical Theology taught by Michael Morales. The same information can be found in full in Morales, L. Michael. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. Edited by D. A. Carson. Vol. 37. New Studies in Biblical Theology. England; Downers Grove, IL: Apollos; InterVarsity Press, 2015.

## Redeemed Through the Waters Part 1: Exodus 1:1-15:21

- I. The dramatic context Exodus 1
  - A. Fruitful and multiply – bondage (notice themes)



- 1.
  - B. Israel's groaning under bondage and Pharaoh's ever-hardening heart combine for a highly particular theological drama: humanity must be redeemed from bondage—from death itself—before it can be brought into life with God

## Redemption and the knowledge of YHWH

- I. Distance from God led to loss of knowledge of God.
- II. Thus, major theme of first part of Exodus is revelation of YHWH
  - A. The revelation of YHWH pulsates at the core of Moses' encounter at the burning bush (Exod. 3:13–15; 6:2–3)
  - B. Pharaoh's arrogant question sets up the knowledge of YHWH as the context for the drama: (Exod. 5:2; cf. 1:8).
  - C. Actual deliverance is a means to the revelation of YHWH's glory
    - 1. Stated purpose of plagues and deliverance
      - a) (Exod. 7:5, 17; 8:10, 22; 9:14, 29–30; 10:2)
      - b) climax=14:4, 18
      - c) Codified in song=Who is like you among the gods, O YHWH? Who is like you, majestic in the sanctuary, Feared-One in praises, working wonders!(Exod. 15:11)
- III. Release from captivity apart from the knowledge that wells up into this acclamation of YHWH's holiness would have been no deliverance at all. Here three points are relevant.
  - A. First, the signs and wonders worked in Egypt are to be understood within a theology of creation, revealing YHWH as Creator. Egypt is steadily de-created until Pharaoh's hosts are submerged in the waters of chaos, whereas Israel emerges from those waters re-created. Israel's praise on the other side of redemption, then, is similar to that of the angelic host on the other side of creation (Job 38:4–7)—YHWH has acted in history and they have tasted of his glory.
  - B. Secondly, as with the exile and new exodus in the book of Ezekiel, YHWH's deliverance of Israel reveals a knowledge of himself universally—published among the nations. And

so we later find that even a harlot in Jericho has come to know something of him: (Josh. 2:9–11).

- IV. Thirdly, knowledge of YHWH is linked inseparably to his dwelling among his people. Note the development of thought in the following divine utterances:
  - A. I will take you for myself to be my people, and I will be your God. Then you will know that I am YHWH your God who brings you out from under the burdens of the Egyptians. And I will bring you into the land which I swore to give to Abraham, Isaac and Jacob; and I will give it you as a heritage: I am YHWH. (Exod. 6:7–8)
  - B. I will dwell among the sons of Israel and will be their God. And they will know that I am YHWH their God who brought them up out of the land of Egypt that I may dwell among them. I am YHWH their God. (Exod. 29:45–46)
- V. In sum, through the exodus deliverance the nations were to know YHWH as the maker of heaven and earth who had re-created a new humanity (Israel) in order to fulfil his original purpose, opening a way for humanity to dwell in his Presence. Under the shadow of the Babylonian tower the nations scattered in exile would behold a wonder: Israel redeemed to dwell with God.