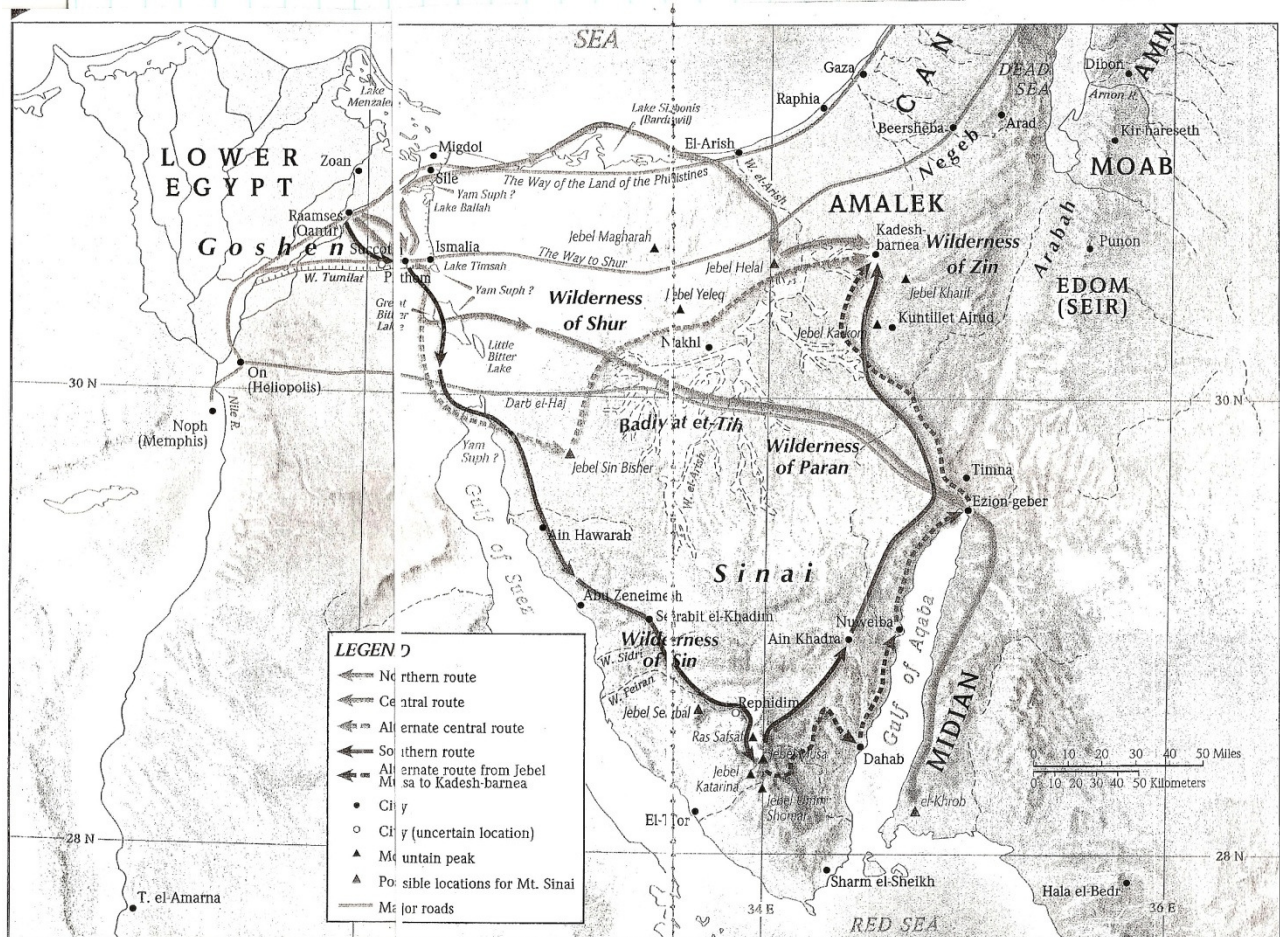


Unpacking the Book

#5 The Exodus from Egypt: Part Two



Exodus 14:21-22

Then Moses stretched out his hand over the sea. The LORD drove the sea back with a powerful east wind all that night and turned the sea into dry land. So the waters were divided, and the Israelites went through the sea on dry ground, with the waters like a wall to them on their right and their left.

Exodus 14:29-31

But the Israelites had walked through the sea on dry ground, with the waters like a wall to them on their right and their left. That day the LORD saved Israel from the power of the Egyptians, and Israel saw the Egyptians dead on the seashore. When Israel saw the great power that the LORD used against the Egyptians, the people feared the LORD and believed in Him and in His servant Moses.

(Holman Quicksource, p. 120-1)

I. Mt. Sinai – The giving of the Law (19:1-31:18)

Note: The Law consists of the moral Law (Ten Commandments), the sacrificial system (how to worship) and social legislation (dietary, clothing and other distinctions).

A. The Ten Commandments (Ex. 20, Deut. 5)

Commandment	Passage	Related Old Testament Passages	Related New Testament Passages	Jesus' Teachings
You shall have no other gods before me.	Ex. 20:3 Deut. 5:7	Ex. 34:14, Deut. 6:4, 13-14; 2 Kings 17:35, Ps. 81:9, Jer. 25:6; 35:15	Acts 5:29	Matt. 4:10, 6:33, 22:37-40
You shall not make for yourself an idol.	Ex. 20:4-6 Deut. 5:8-10	Ex. 20:23, 32:8, 34:17, Lev. 19:4, 26:1, Deut. 4:15-20, 7:25, 32:21, Ps. 115:4-7, Isa. 44:12-20	Acts 17:29, 1 Cor. 8:4-6, 10-14, 1 John 5:21	Matt. 6:24, Luke 16:13
You shall not misuse the name of the Lord.	Ex. 20:7 Deut. 5:11	Ex. 22:28, Lev. 18:21, 19:12, 22:2, 24:16, Ezek. 39:7	Rom. 2:23-24, James 5:12	Matt. 5:33-37, 6:9, 23:16-22
Remember the Sabbath day by keeping it holy.	Ex. 20:8-11 Deut. 5:12-15	Gen. 2:3, Ex. 16:23-30, 31:13-16, 35:2-3, Lev. 19:30, Isa. 56:2, Jer. 17:21-27	Acts 20:7, Heb. 10:25	Matt. 12:1-13, Mark 2:23-27, 3:1-6, Luke 6:1-11, John 5:1-18
Honor your father and your mother.	Ex. 20:12 Deut. 5:16	Ex. 21:17, Lev. 19:3, Deut. 21:18-21, 27:16, Prov. 6:20	Eph. 6:1-3, Col. 3:20	Matt. 15:4-6, 19:19, Mark 7:9-13; Luke 2:51, 18:20, John 19:26-27
You shall not murder.	Ex. 20:13 Deut. 5:17	Gen. 9:6, Lev. 24:17, Num. 35:33	Rom. 13:9-10, 1 Pet. 4:15	Matt. 5:21-24, 19:18; Mark 10:19, Luke 18:20
You shall not commit adultery.	Ex. 20:14 Deut. 5:18	Lev. 18:20, 20:10, Deut. 22:22; Num. 5:12-31, Prov. 6:29, 32	Rom. 13:9-10, 1 Cor. 6:9, Heb. 13:4, James 2:11	Matt. 5:27-30, 19:18, Mark 10:19, Luke 18:20, John 8:1-11
You shall not steal.	Ex. 20:15 Deut. 5:19	Lev. 19:11, 13, Ezek. 18:7	Rom. 13:9-10, Eph. 4:28, James 5:4	Matt. 19:18, Mark 10:19, 12:40, Luke 18:20
You shall not give false testimony.	Ex. 20:16 Deut. 5:20	Ex. 23:1, 7, Lev. 19:11, Ps. 15:2, 101:5, Prov. 10:18, Jer. 9:3-5, Zech. 8:16	Eph. 4:25, 31; Col. 3:9, Titus 3:2	Matt. 5:37, 19:18, Mark 10:19, Luke 18:20
You shall not covet.	Ex. 20:17 Deut. 5:21	Deut. 7:25, Job 31:24-28, Ps. 62:10	Rom. 7:7, 13:9, Eph. 5:3-5, Heb. 13:5, James 4:1-2	Luke 12:15-34

(Holman Quicksource, p. 124)

Some 1400 years later, Jesus summed up the Ten Commandments in Matt. 22:36-40. Nine of the Ten Commandments are repeated in the New Testament.

B. The Sacrificial System:

The Levitical Offerings

Name	Scripture References	Purpose	Consisted of	God's Portion	Priests' Portion	Offerer's Portion	Prophetic Significance
(1) Burnt Offering (<i>olah</i> , Heb.): a. Sweet aroma; b. Voluntary.	Lev. 1:3-17; 6:8-13.	(1) To propitiate for sin in general (1:4). (2) To signify complete dedication and consecration to God; hence it is called the "whole burnt offering."	According to wealth: (1) Bull without blemish (1:3-9); (2) Male sheep or goat without blemish (1:10-13); (3) Turtledoves or young pigeons (1:14-17).	Entirely burned on the altar of burnt offering (1:9), except the skin (7:8).	Skin only (7:8).	None.	Signifies complete dedication of life to God: (1) On the part of Christ (Matt. 26:39-44; Mark 14:36; Luke 22:42; Phil. 2:5-11). (2) On the part of the believer (Rom. 12:1, 2; Heb. 13:15).
(2) Grain Offering (<i>minhah</i> , Heb.): a. Sweet aroma; b. Voluntary.	Lev. 2:1-16; 6:14-18; 7:12, 13.	The grain offering accompanied all the burnt offerings; it signified one's homage and thanksgiving to God.	Three types: (1) Fine flour mixed with oil and frankincense (2:1-3); (2) Cakes made of fine flour mixed with oil and baked in an oven (2:4), in a pan (2:5), or in a covered pan (2:7); (3) Green heads of roasted grain mixed with oil and frankincense (2:14, 15).	Memorial portion burned on the altar of burnt offering (2:2, 9, 16).	Remainder to be eaten in the court of the tabernacle (2:3, 10; 6:16-18; 7:14, 15).	None.	Signifies the perfect humanity of Christ: (1) The absence of leaven typifies the sinlessness of Christ (Heb. 4:15; 1 John 3:5). (2) The presence of oil is emblematic of the Holy Spirit (Luke 4:18; 1 John 2:20, 27).
(3) Peace Offering (<i>shelem</i> , Heb.): a. Sweet aroma; b. Voluntary.	Lev. 3:1-17; 7:11-21, 28-34.	The peace offering generally expressed peace and fellowship between the offerer and God; hence it culminated in a communal meal. There were three types: (1) Thank Offering: to express gratitude for an unexpected blessing or deliverance. (2) Votive Offering: to express gratitude for a blessing or deliverance granted when a vow had accompanied the petition. (3) Freewill Offering: to express gratitude to God without regard to any specific blessing or deliverance.	According to wealth: (1) From the herd, a male or female without blemish (3:1-5); (2) From the flock, a male or female without blemish (3:6-11); (3) From the goats (3:12-17). <i>Note:</i> Minor imperfections were permitted when the peace offering was a freewill offering of a bull or a lamb (22:23).	Fatty portions burned on the altar of burnt offering (3:3-5).	Breast (wave offering) and right thigh (heave offering; 7:30-34).	Remainder to be eaten in the court by the offerer and his family: a. Thank offering—to be eaten the same day (7:15). b. Votive and freewill offerings—to be eaten the first and second day (7:16-18). <i>Note:</i> this is the only offering in which the offerer shared.	Foreshadows the peace which the believer has with God through Jesus Christ (Rom. 5:1; Col. 1:20).
(4) Sin Offering (<i>hattat</i> , Heb.): a. Non-sweet aroma; b. Compulsory.	Lev. 4:1-5:13; 6:24-30.	To atone for sins committed unknowingly, especially where no restitution was possible. <i>Note</i> Num. 15:30, 31: The sin offering was of no avail in cases of defiant rebellion against God.	(1) For the high priest, a bull without blemish (4:3-12). (2) For the congregation, a bull without blemish (4:13-21). (3) For a ruler, a male goat without blemish (4:22-26). (4) For a commoner, a female goat or female lamb without blemish (4:27-35). (5) In cases of poverty, two turtledoves or two young pigeons (one for a sin offering, the other for a burnt offering) could be substituted (5:7-10). (6) In cases of extreme poverty, fine flour could be substituted (5:11-13; cf. Heb. 9:22).	(1) Fatty portions to be burned on the altar of burnt offering (4:8-10, 19, 26, 31, 35). (2) When the sin offering was for the high priest or congregation, the remainder of the bull was to be burned outside the camp (4:11, 12, 20, 21).	When the sin offering was for a ruler or commoner, the remainder of the goat or lamb was to be eaten in the tabernacle court (6:26).	None.	Prefigures the fact that in His death: (1) Christ was made sin for us (2 Cor. 5:21); (2) Christ suffered outside the gates of Jerusalem (Heb. 13:11-13).
(5) Trespass Offering (<i>asham</i> , Heb.): a. Non-sweet aroma; b. Compulsory.	Lev. 5:14-6:7; 7:1-7.	To atone for sins committed unknowingly, especially where restitution was possible.	(1) If the offense were against the Lord (tithe, offerings, etc.), a ram without blemish was to be brought; restitution was reckoned according to the priest's estimate of the value of the trespass, plus one-fifth (5:15, 16). (2) If the offense were against man, a ram without blemish was to be brought; restitution was reckoned according to the value plus one-fifth (6:4-6).	Fatty portions to be burned on the altar of burnt offering (7:3-5).	Remainder to be eaten in a holy place (7:6, 7).	None.	Foreshadows the fact that Christ is also our trespass offering (Col. 2:13).

(Nelson's Complete Book of Bible Maps and Charts, p. 44-45)

C. Jewish Feasts and Festivals

Name	Month: Date	Reference	Significance	New Testament References
Passover	Nisan (Mar/Apr):14-21	Ex. 12:2-20, Lev. 23:5	Commemorates God's deliverance of Israel out of Egypt.	Matt. 26:17, Mark 14:12-26; John 2:13, 11:55, 1 Cor. 5:7, Heb. 11:28
Feast of Unleavened Bread	Nisan (Mar/Apr): 15-21	Lev. 23:6-8	Commemorates God's deliverance of Israel out of Egypt. Includes a Day of Firstfruits for the barley harvest.	Mark 14:1, 12; Acts 12:3; 1 Cor. 5:6-8
Feast of Weeks, or Harvest (Pentecost)	Sivan (May/June): 6 (seven weeks after Passover)	Ex. 23:16, 34:22, Lev. 23:15-21	Commemorates the giving of the law at Mt. Sinai. Includes a Day of Firstfruits for the wheat harvest.	Acts 2:1-4, 20:16, 1 Cor. 16:8
Feast of Trumpets (Rosh Hashanah)	Tishri (Sept/Oct): 1	Lev. 23:23-25, Num. 29:1-6	Day of blowing of the trumpets to signal the beginning of the civil new year.	
Day of Atonement (Yom Kippur)	Tishri (Sept/Oct): 10	Lev. 23:26-33; Ex. 30:10	On this day the high priest makes atonement for the nation's sin. Also a day of fasting.	Rom. 3:24-26, Heb. 9:7, 10:3, 19-22
Feast of Booths, or Tabernacles (Sukkot)	Tishri (Sept/Oct): 15-21	Lev. 23:33-43, Num. 29:12-39, Deut 16:13	Commemorates the forty years of wilderness wandering.	John 7:2, 37
Feast of Dedication, or Festival of Lights (Hanukkah)	Kislev (Nov/Dec): 25-30 and Tebeth (Dec/Jan): 1-2	John 10:22	Commemorates the purification of the temple of Judas Maccabaeus in 164 BC	
Feast of Purim, or Esther	Adar (Feb/Mar): 14	Esther 9	Commemorates the deliverance of the Jewish people in the days of Esther.	

(Holman Quiksource, p. 127)

D. The Jewish Calendar

The Jews used two kinds of calendars: <i>Civil Calendar</i> – official calendar of kings, childbirth, and contracts. <i>Sacred Calendar</i> – from which festivals were computed.				
Names of Months	Corresponds with	Number of Days	Month of Civil Year	Month of Sacred Year
TISHRI	Sep – Oct	30	1 st	7 th
HESHVAN	Oct – Nov	29 or 30	2 nd	8 th
CHISLEV	Nov – Dec	29 or 30	3 rd	9 th
TEBETH	Dec – Jan	29	4 th	10 th
SHEBAT	Jan – Feb	30	5 th	11 th
ADAR	Feb – Mar	29 or 30	6 th	12 th
NISAN	Mar – Apr	30	7 th	1 st
IYAR	Apr – May	29	8 th	2 nd
SIVAN	May – June	30	9 th	3 rd
TAMMUZ	June – July	29	10 th	4 th
AB	July – Aug	30	11 th	5 th
*ELUL	Aug - Sep	29	12 th	6 th
The Jewish day was from sunset to sunset, in 8 equal parts.				
First Watch		→ Sunset to 9 pm		
Second Watch		→ 9 pm to Midnight		
Third Watch		→ Midnight to 3 am		
Fourth Watch		→ 3 am to Sunrise		
First Hour		→ Sunrise to 9 am		
Third Hour		→ 9 am to Noon		
Sixth Hour		→ Noon to 3 pm		
Ninth Hour		→ 3 pm to Sunset		
*Hebrew months were alternately 30 and 29 days long. Their year, shorter than ours, had 354 days. Therefore, about every three years (7 times in 19 years) an extra 29-day month, VEADAR, was added between ADAR and NISAN.				

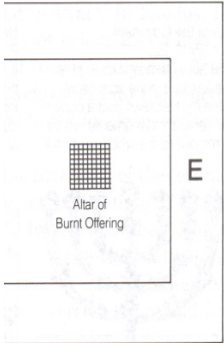
(Nelson's Completed Book of Bible Maps and Charts, p. 48)

E. The Plans for Worship

The Tabernacle (25:1-27:31)

Tabernacle

The tabernacle was to provide a place where God might dwell among His people. The term *tabernacle* sometimes refers to the tent, including the holy place and the Most Holy, which was covered with embroidered curtains. But in other places it refers to the entire complex, including the curtained court in which the tent stood.



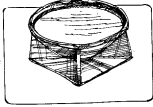
Altar of Burnt Offering

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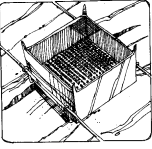
found in Israelite worship. The tabernacle

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Structure of the Tabernacle



Bronze Laver
(Ex. 30:17-21)
It was to the laver of bronze that the priests would come for cleansing. They must be pure to enter the presence of God.



Altar of Burnt Offering
(Ex. 27:1-6)
Animal sacrifices were offered on this altar, located in the court in front of the tabernacle. The blood of the sacrifice was sprinkled on the four horns of the altar.

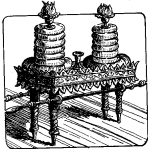
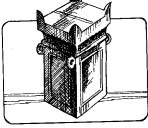


Table of Showbread
(Ex. 25:23-30)
The table of showbread was a stand on which the offerings were placed. Always in God's presence on the table were the 12 loaves of bread representing the 12 tribes.



Altar of Incense
(Ex. 30:1-10)
The altar of incense inside the tabernacle was much smaller than the altar of burnt offering outside. The incense burned on the altar was a perfume of a sweet-smelling aroma.

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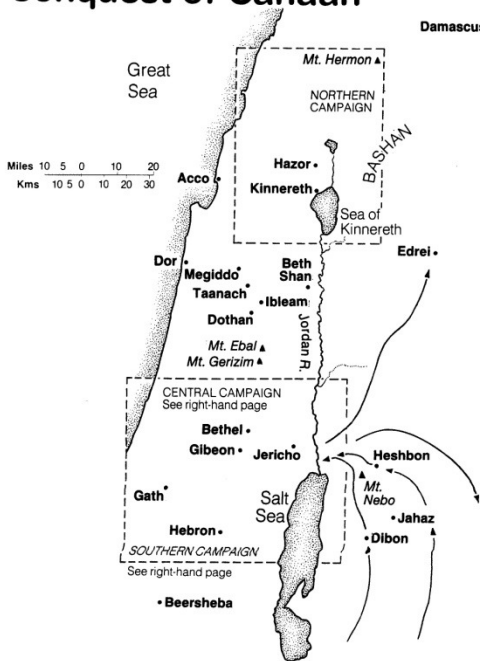
Note: The actual building of the tabernacle is found in Ex. 35-40 and it is erected in chapter 40. Issues and specifications regarding the priests, sacrifices, altars and construction supervisors are covered in chapters 28-31.

II. Joshua leads the conquest of Canaan

Pay special attention to the scope of their assignment: Num. 33:51-56.

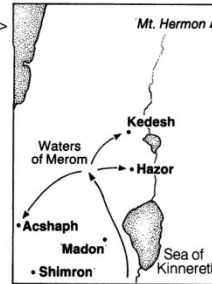
(The Visual Resource Book, p.45)

Conquest of Canaan



4. THE NORTHERN CAMPAIGN

Late Bronze Age Hazor was burned by Joshua (Jos 11:13). Excavations have revealed three clearly datable destruction layers, one of which may provide the strongest evidence yet for a historically verifiable date for the conquest. The excavator thought Joshua burned the latest level (c. 1230 B.C.), but others argue that it must actually have been the earliest of the three levels, c. 1400 B.C.



1. ENTRY INTO CANAAN

When the Israelite tribes approached Canaan after four decades of desert existence, they had to overcome the two Amorite kingdoms on the Medeba plateau and in Bashan. Under Moses' leadership, they also subdued the Midianites in order to consolidate their control over the Transjordanian region.

The conquest of Canaan followed a course that in retrospect appears as though it had been planned by a brilliant strategist. Taking Jericho gave Israel control of its strategic plains, roads and roads as a base of operations. When Israel next gained control of the Bethel, Gibeon and the Upper Beth Horon region, she dominated the center of the north-south Palestinian ridge. Subsequently, she was able to break the power of the allied urban centers in separate campaigns south and north.

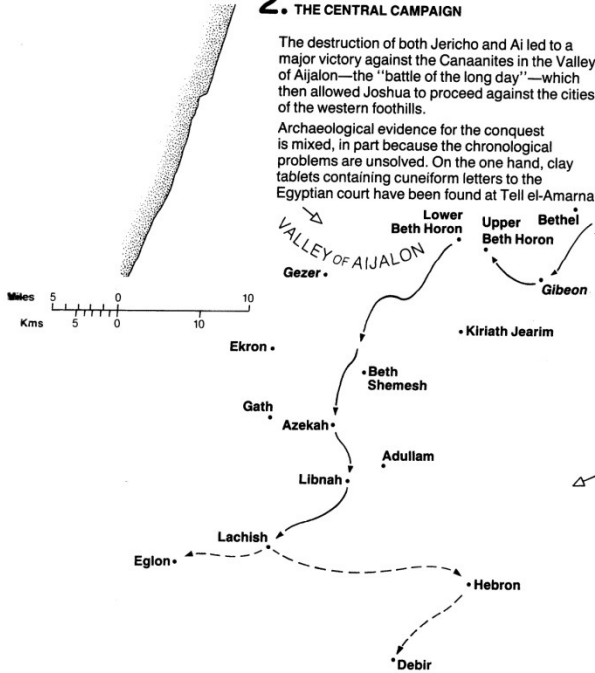
2. THE CENTRAL CAMPAIGN

The destruction of both Jericho and Ai led to a major victory against the Canaanites in the Valley of Aijalon—the "battle of the long day"—which then allowed Joshua to proceed against the cities of the western foothills.

Archaeological evidence for the conquest is mixed, in part because the chronological problems are unsolved. On the one hand, clay tablets containing cuneiform letters to the Egyptian court have been found at Tell el-Amarna

in Egypt from c. 1375 B.C. These mention bands of *Habiru* who threaten many of the cities of Palestine and create fear among the Canaanite inhabitants.

On the other hand, numerous towns were destroyed c. 1230 B.C. by unknown assailants, presumably the "Sea Peoples," but possibly including the Israelites as well. The Biblical chronology based on 1 Ki 6:1 seems to demand an even earlier dating, near the end of the 15th century (see Introduction to Joshua: Historical Setting).



3. THE SOUTHERN CAMPAIGN

Lachish, Debir, Libnah, Eglon and Makkedah (a town near Beth Shemesh and Azekah, whose exact location is unknown) were all captured by Joshua in his attack on the lowland foothills controlling the approaches to the Judahite plateau.

Several of these towns, most notably Lachish, contain destruction evidence that might possibly be correlated with the Israelite conquest, but with Jericho and Ai, the historical implications are not clear.

A. The Military Efforts:

Remember: the spies were sent into Canaan in Number 13-14. As a result of their lack of faith, God sent them to wander in the desert until that generation died off (except for Joshua and Caleb). See Numbers 14:22-39.

Once the Israelites enter Canaan north of the Dead Sea, there are three major campaigns to subdue the land promised to these people.

1. The Central Campaign:

Focused on the cities of Jericho and Ai and then the cities of the western foothills.
***The story of Rahab fits here (Joshua 2)

2. The Southern Campaign:

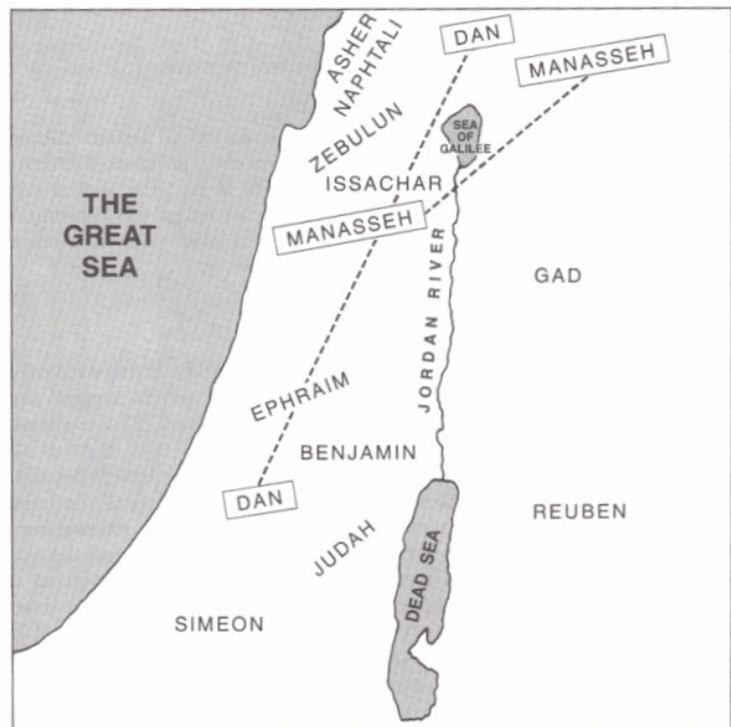
Focused cities such as Lachish, Debir, Libnah, Eglon and Makkedah.

3. The Northern Campaign:

Focused on the area west and north of the Sea of Galilee.

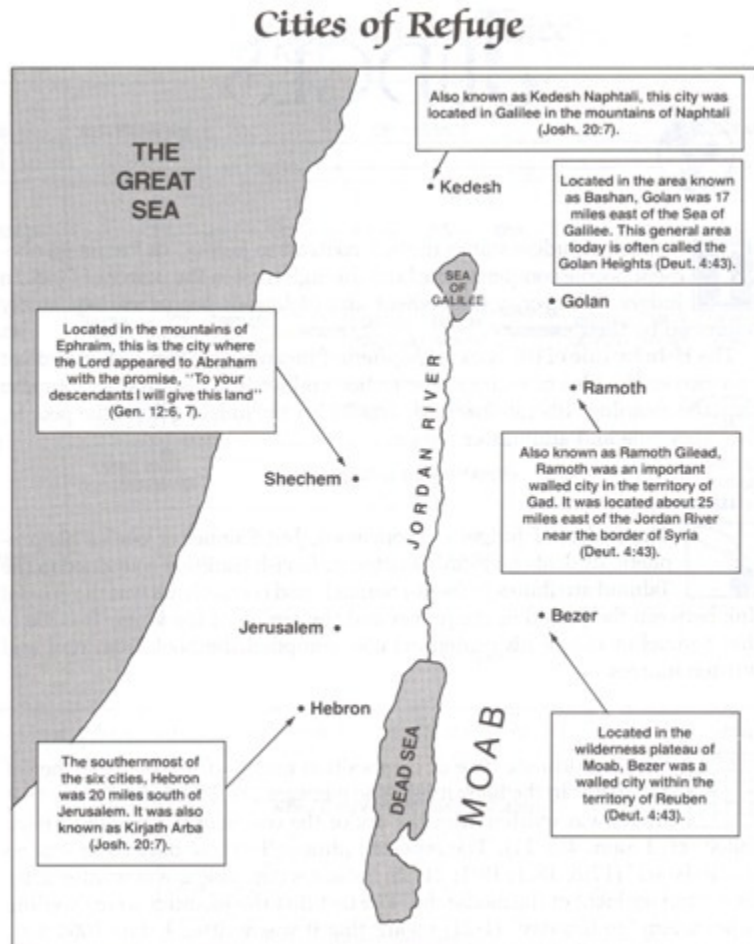
B. The Tribal Boundaries

Settlement of the Tribes



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- C. Setting up the Tabernacle at Shiloh (Deut. 12:4-15, Josh. 18:1 and Jer. 7:12)
- D. The Cities of Refuge
 - Hebron, Bezer, Schechem, Ramoth-Gilead, Golan and Kedesh



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III. So What?

The cities of refuge represent Jesus Christ (see Hebrews 6:18-20). They were provided by God as an expression of grace. He initiated the process (John 6:44, Eph. 2:1), He provided the means (Rom. 3:25, Acts 4:19), He saves those who believe (Acts 16:31), and He keeps in safety those whom He saves (1 Pet. 1:5).

Discussion Question:

How do Old Testament historical facts relate to New Testament Christians? What is the summary point that Paul is making in 1 Cor. 10:1-6?