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**B0840 – November 2, 2008 – The Background Of Exodus From  
Egypt**

Today we are going to get into the Exodus. We have pretty well finished the Call of Abraham although I am going to spend some time in Genesis today as a prelude to the Exodus situation. I remind you that reading the OT is a very necessary exercise if your diet has been exclusively NT, because the NT presupposes that you have read the OT. The addressees of the NT when it was written, when it was preached, were all basically Jewish who knew their OT very well. So the NT writers assume that you know things about the OT.

As we go into the Exodus we are going to encounter a similar thing that we encountered before with the Creation, Fall, Flood and Covenant. When we dealt with those events we said if the Scriptures are the Scripture then they are the authoritative interpretation of history. Therefore, all the data has to fit the Scripture, not the other way around. And we said often times Christians do this, they will follow a study of biology, or geology or physics, they will buy into the whole framework as factual and then they will try to interpret the Scripture to fit with that. And they wonder why it's so difficult and what we have learned in church history, I hope by now, is that every time we do that we wind up screwing something else up. The proper method is to start off with the Scripture and interpret all the data in light of the Scripture. When you do this, of course, you are very offensive to conscientious biologists, physicists, etc... because they see that you are really rejecting their whole framework.

That same is going to happen here with secular history. If you've watched PBS or the History Channel you've seen a program that says the Exodus could not have happened because there's no evidence of it in secular history. But we are going to show that if you reanalyze the history in a biblical

framework you will quickly see that “Yes, the Exodus did happen; yes, the Egyptians remembered it, and yes, there were reports of the plagues written down by Egyptians.” However, the way secular history is laid out, it is missed, so we will get into that, I am just warning you. I said when I started this class that you would see the same thing over and over again and once you master this way of thinking, you will see this pattern recur, whether you are in Genesis or in Exodus or Acts, it is always the same story, it is always the fact that the pagan thinker has assumed a pattern of history up front and then he comes to the data and tries to fit the data into his pattern and it doesn’t fit so to make it fit he re-interprets the data or he just throws some pieces of data out, we’ll find an explanation later. What we do is say your pattern is wrong and adopt a new pattern. So the same thing happens here with the history of the Exodus.

We basically want to cover two things; one, how Abraham’s family got down into Egypt and two, Egyptian culture, what was it like and why did God send them there. Let me sketch for you the way the secular person looks at ancient history. Why are we bothering with all this about history and what happened in history? Because we said that the Bible is a witness in court. Whenever you have a contract, it is a legal document and it specifies behavior. If you have a contract with an automobile dealer, you don’t expect to buy a lemon and he is held to certain terms in the contract. And when you buy a house, you don’t expect to have the roof fall in the next week. So contracts are important because they specify behavior. The OT, through Abraham, is a contract and God has His behavior patterns specified in that contract, so if He doesn’t behave the way the contract says, then He is not faithful. How do you measure God’s faithfulness? You have to have a yardstick and that’s the Bible in its covenant structure. That’s why, from our point of view, we have Abraham and the Abrahamic Covenant. We have this Abrahamic Covenant promising a land, a seed and a worldwide blessing and this land is promised to this seed. The issue now is going to be, who are the seed and does this land get into the hands of the seed? So we watch as we march through the OT. The Abrahamic Contract has two levels to it. In the OT the seed is Israel, and the land is the land of Canaan. That much is very clear. However, the Abrahamic Covenant makes an eternal promise and that is that the seed of Abraham will dwell in the land forever. The last book of the Bible, when the new heavens and the new earth are constructed, they are constructed around a new Jerusalem, which is the capital city of the land. So this land promise

goes into eternity. Therefore, this land promise, while it is there in a limited way in the OT, it becomes an eternally secure dwelling in the Book of Revelation. The seed is Israel, and throughout Israel's history she gets kicked out of the land, then there is a return, then there is Christ, and the question is: who constitutes the seed? And Paul specifies in Romans that the seed are the regenerate people who are miraculously born through Abraham some way. For example, it starts off with Abraham's first son, Isaac. That's his first son, but he was miraculously born the first son, so it's not just the physical seed of Abraham, it is a subset of that. On to the time you get to Jesus Christ. And then, because we are adopted sons of Jesus Christ, we share in that seed promise. That's how Galatians puts it together. But what are we aiming at here? What we are saying is that this plan is the plan of God that is sovereignly secure. It is not going to go away. Satan is not going to be able to stop it; nothing stops the sovereign plan of God. History is His story. That means that somehow, this seed is going to multiply and go into the land. The Exodus is the step through which the seed becomes more than a family; it becomes a nation. So you go from one individual to a family to a nation. The seed is growing, and the Exodus is the report that God is on the move. Exodus says there's a pattern to history.

Now, here is a little point of conversation some might consider trivia. When somebody talks to you about history, why don't you sometime ask them, who was the first person to write a history and why did they write it? In school, you know what the answer is; in social studies they always taught you that the first historian was Herodotus.<sup>i</sup> Thucydides was a historian of the same era.<sup>ii</sup> These guys were Greeks in the 4<sup>th</sup> and 5<sup>th</sup> century before Christ and they say those were the first people to really compile history,<sup>iii</sup> before that, men had tales, they had myths, but they didn't write history. That is the secular story. But you know that's wrong? Do you know why it's wrong? Because the Bible in Moses day set forth the framework for history. Why was Moses interested in history? Because God was predicting their history in the Abraham Covenant, more terms are added in the Mosaic Covenant and that means that the men who live after Moses are going to look back to these contractual agreements and measure the performance of this nation of Israel. Therefore, beginning with Genesis we have the first history book. Why is that? Because Moses is recording God on the move and it is an interpretation from God's viewpoint of what is going on with this seed that grows into a family and eventually into a nation? It is a divine viewpoint of history. Moses

wrote that narrative, about 1420 BC.<sup>iv</sup> So, when the secular professor tells you the first historian was Herodotus or Thucydides ~400 BC that's wrong, wrong by a thousand years. It was written in the 15<sup>th</sup> century BC. So we are talking about a thousand years before the Greeks, there was a history and historians would study this. People do not like to hear about this because they say, "Well, that's religious history." When they say "a religious history" of course what they really mean is it's a crummy history, it's an unreliable history, it's a history of myths, it's not a real history. Well I beg to differ with you. The reason that it is real history and why these men actually wrote down history is because they were monitoring the performance of God in history. Their historical interest derived from a fundamental belief that by studying history you learn about God. History had meaning, in other words, because God had a plan. Forever that has been the motive for history.

Today, you hear it all over the place that we are losing our sense of history. The Jews, particularly in our country are very concerned that here we are a generation, less than a generation, removed from the Holocaust and we have got kids in the public school system that don't even know that the Holocaust happened. Many are even denying that it ever happened. And the last remnants of the people that experienced the Holocaust are in their 80's, they are in the nursing home, they are dying and when these people are dead in the next ten years, there will be no eyewitness observers left to the Holocaust. Watch what happens, it's already happening. The reason for this lack of concern for history is that people are convinced that there isn't any meaning to history, so why bother to study it? Doesn't that make sense? I think it does make sense, if you start off with the assumption that there is no meaning out there, why get excited, just go play a video game? But if in fact, history is HIS story, we ought to be very interested. It ought to excite us, because history is the providential outworking of our Father's plan. We ought to be the students of history. We ought to be excited about learning history. So let's look at some history in Genesis as we move to the Exodus.

We've gone through Abraham and we want to quickly show a problem that developed in this family, starting in Gen 37. In Gen 37-50, we have an account of the behavior of the first Jewish family, not something to brag about. The reason that we are looking at this is because this is why there had to be an Exodus. You cannot have an Exodus until you have an Entrancus. There had to be an entrance into Egypt to solve a problem in Abraham's

family. Let's think of the generations now. Abraham, his son was Isaac and his son was Jacob. Does anybody know the other name of Jacob in the Bible? Israel. And then Israel had twelve sons and these became the tribes. We want to examine what is happening to this family. Keep in mind that the Abrahamic Covenant says this family has a destiny and God in his sovereignty will fulfill the destiny of this family. A problem we always wind up with in religious circles is that we tend to be self-righteous. God does great things for us because we are so great and He just has to bless us because we are so perfect and that is why we are blessed. Now as we look at the text of Gen 37, let's see how perfect this family was.

In Gen 37 we have the story of Joseph, notice verse 2 he was a teenager, 17 years old. He was working out with his brothers and in verse 3, "Israel loved Joseph more than all his sons." Now there is a problem right there with the family. Were those sons, all sons of the same woman? No. So now we have got...what is the politically correct term today? A blended family. So, we have a blended family here. So what we are seeing here is that we live in a fallen universe, things are often far from ideal. Here we have some marital issues and what we're seeing is the fallout from it. And the problem is that now we have a father who prefers one son over the others. Now a father may do that, but it is very uncomfortable for everybody else in the family. Verse 4 reports that all the other guys in the family realize that their dad had preferences, plus the fact he was the little one, we gather from verse 3 he was a little brat in his early years. Notice in verse 4, wonderful family love and fellowship, "So they hated him and could not speak to him on friendly terms." So now we have the dysfunctional family operating. It goes on and describes them and by the time the whole thing is through, the end of chapter 37 deals with an attempted murder of Joseph. How's that for a nice righteous family that just is so good and so perfect that God has to bless them. See the issue isn't that, the issue is God's plan. It is always what God is going to do, not what we're doing. Of course, what we are doing matters, but just look at the big picture here. What did God say He was going to do? He was going to do a work in history. And here's the material He worked with. I find it encouraging frankly that He uses this kind of material to work with. That means He can use me. So, watch what happens in this family.

Let's go to Gen 38:1, another precious memory from the family diary. "And it came about at that time, that Judah departed from his brothers and visited a

certain Adullamite, whose name was Hirah. <sup>2</sup>Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her and went in to her. <sup>3</sup>So she conceived and bore a son and he named him Er. <sup>4</sup>Then she conceived again and bore a son and named him Onan. <sup>5</sup>She bore still another son and named him Shelah; and it was at Chezib that she bore him. <sup>6</sup>Now Judah took a wife for Er his firstborn, and her name *was* Tamar. <sup>7</sup>But Er, Judah's firstborn, was evil in the sight of the Lord, so the Lord took his life. <sup>8</sup>Then Judah said to Onan, "Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother." This was part and parcel of the cultural practice, how the families propagated. <sup>9</sup>Onan knew that the offspring would not be his; so when he went in to his brother's wife, he wasted his seed on the ground in order not to give offspring to his brother. <sup>10</sup>But what he did was displeasing in the sight of the Lord; so He took his life also. <sup>11</sup>Then Judah said to his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shelah grows up"; for he thought, "*I am afraid* that he too may die like his brothers." So Tamar went and lived in her father's house." So, notice the wonderful relationship that everybody has here in this spiritual adventure. It goes on, and finally we come down to a scene where Judah has basically lied to Tamar, he has made her a promise and he violates the promise. So in verse 14 she decides to disguise herself to sit by the road. The Hebrew has a very interesting thing in this passage and I want you to see a word that is used here. Gen 38:15, "When Judah saw her, he thought she *was* a harlot, for she had covered her face. <sup>16</sup>So he turned aside to her by the road, and said, "Here now, let me come in to you"; for he did not know that she was his daughter-in-law. And she said, "What will you give me, that you may come in to me?" <sup>17</sup>He said, therefore, "I will send you a young goat from the flock." She said, moreover, "Will you give a pledge until you send *it*?" <sup>18</sup>He said, "What pledge shall I give you?" And she said, "Your seal and your cord, and your staff that is in your hand." What he is doing is that men in those days had a credit card; and around their neck was this string and it went through a cylinder. That cylinder had their name on it and when they signed a document, it would be in soft clay and they would roll that cylinder through the clay, then they'd bake the clay and that would be the record. So Tamar is shrewd. She says, "Give me your credit card. I want a pledge." This perfectly identifies who he is. Verse 19, "Then she arose and departed, and removed her veil and put on her widow's garments. <sup>20</sup>When Judah sent the young goat by his friend the Adullamite, to receive the pledge from the woman's hand, he did not find her. <sup>21</sup>He asked the men of her place,

saying...” Look at the translation in verse 21, I’m not sure of your translation but there is a critical little note here. If you have the NASB, you will see that they have translated the word for harlot in verse 21 differently than they translated the word in verse 15. The word for harlot in verse 15 is “harlot,” (Heb *zana*) but the word in verse 21 is a technical term that meant “a prostitute in the Canaanite religious cults” (Heb *qadesh*). This was a high-class professional religious prostitute. So he thinks that Tamar was one of those! What’s so fascinating is, what did you observe in the early parts of Genesis when Abraham sought a daughter for his son, where did he go and why? He sent out his servant to find a woman for his son, not among the native inhabitants. Why did he do that? Separation from the culture. The same thing went on in this generation, Isaac and Jacob. It got a little messy with Jacob, but still the idea was that he went north to get out of this Canaanite culture. The girls were nice but they were all pagan girls. So you don’t mess with them, you go back to the Semitic girls and that’s who we want our sons to marry. Well, isn’t it remarkable that as you move from Abraham, to Isaac, to Jacob, now down to Judah, look what you’re observing? Do you see the degeneration that is happening? This is a man who doesn’t care about separating, this isn’t just the Canaanites, this is the prostitutes of the Canaanite religion, a complete apostasy in his faith. Apart from the moral problem, we have a religious problem in here in the text. People always read Gen 38 like it is a moral problem and it is a moral problem, but it is deeper and more profound than that, it’s a religious problem. He is intermingling with Canaanite religion, which he should have known all along to be separate from this. Great family, great progress.

I think we have looked at Abraham enough but I do want to point out, if you turn back to Gen 12:8 a moment, I want to show you something else that shows the degeneration of this family and a certain movement. In Gen 12:8 you will notice a characteristic of the man, Abraham. “Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west, and Ai on the east; and there he built an altar to the LORD and called upon the name of the LORD.” Chapter 13:18, another observation about Abraham, “Then Abraham moved his tent and came and dwelled by the oaks of Mamre, which are in Hebron, and there he built an altar to the LORD.” Chapter 21:33, “Abraham planted a tamarisk tree and Beersheba, and there he called upon the name of the LORD, the Everlasting God.” Some of you’ve been to this well. But what is the character of

Abraham's lifestyle? He worships God, he's thankful to God. How many times do you read of Isaac and Jacob doing that? Once in awhile. How many times do you read Jacob's sons doing that? Never! And what happens to God's interaction with these guys. With Abraham God appears, great theophanies, remember the angel, and they come and they share supper with him. Isaac has vivid dreams and I think there are one or two theophanies. Jacob mostly has dreams, and by the time you get to Joseph, its all dreams and no theophanies. What do you notice happening? The family is getting more and more corrupt and God is pulling away. There is less and less intimacy with God. So we've got four generations here, four generations of a family. And in only four generations, the first chosen family has gotten to the point where they are murdering each other, lying to each other, hating each other, and basically blowing it! A totally dysfunctional family. If God operated on the principle that we do, He would have said, "Trash them, let's start over. But God doesn't do that. God pinned Himself down, He said I have chosen to work with this family, and now I am sticking with it, pretty gross, but I'm sticking with it."

Now if you look at chapter 39, we go into the Joseph story. Gen 39 all the way to the end deals with the drama of Joseph and this introduces Egypt. In this story, who is it that forced a Jew to go to Egypt? Fellow Jews. Who sent Joseph down there? His own brothers, these 11 clowns that wanted to kill him and would have if it hadn't been for brother Reuben, remember he stepped in and said "You're not going to do this to my baby brother." So they throw him in a ditch and decided to sell him off and pass it off as a fake murder to dad. Joseph is caravanned down to Egypt and the result of the drama is that the Lord sends him to prison and resurrects him and by the way, that's a picture of death and resurrection in case you didn't notice that theme. Here you have Joseph, he dies as it were, he goes to prison, but when he gets out of prison, he doesn't come back to the same level he was, as a servant, he is elevated to become vice-regent of Pharaoh himself and it's a picture of a man being resurrected.

So we have this time period here from Gen 39-50 and when the brothers come to Joseph at the end of this and they recognize who he is they are struck with remorse over what they have done, and then we have a famous verse in the last chapter. Gen 50:20, here is the closure for Joseph's suffering, here's where the man shows he got it together. It's an eloquent portrayal of God's

sovereignty over evil and His purpose in history. Gen 50:20, “As for you, you meant evil against me, *but* God meant it for good in order to bring about this present result, to preserve many people alive.” In other words, Joseph was able to forgive, not because he got gooey feelings for his brothers. The thing that enabled Joseph to forgive and relax, and not get his soul all tied up in knots over his crummy life was the fact that he realized God had accomplished a purpose through it all. It made him happy to realize that he had been an instrument of God in this grand move of history. So this is an eloquent verse, it’s worth memorizing. Gen 50:20, “what you meant for evil God meant for good.” It’s the Rom 8:28 of the OT. Wonderful verse.

So now He brings Abraham’s son, the seed, through which the Messiah is going to come, and He takes them to Egypt. We want to look at Egypt. Why Egypt? Why not take them east to the Babylonian plain? Why take them south to Egypt? We have to ask the question before we get to the Exodus from Egypt. Why did He send them down there in the first place if He’s just going to pull them out? There’s got to be a meaning and a purpose to this decision. We have a hint in the Abrahamic Covenant itself in Gen 15. When God was talking to them in Gen 15:13, “<sup>13</sup>*God* said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. <sup>14</sup>“But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. <sup>15</sup>“As for you, you shall go to your fathers in peace,” etc. Then he has this cryptic remark in verse 16 that people read quickly and don’t pause carefully, to observe the text. “Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete.” The Amorites were descendants of the Canaanites. They were the people who dwelt not in Egypt, but in Canaan and God is saying these people, these Amorites are getting more and more and more corrupt! Where were Abraham and his family living? In Canaan, Amorite territory. And what was happening to them? They were getting more and more and more corrupt. And so God is going to separate them and bring them back. In the meantime what is God doing in Canaan? He is letting the Amorites get completely corrupt and then he’s going to send back the Israelites to do what? This is one of the most hotly debated subjects of the Bible. If you have any awareness of the OT you know what I’m talking about. Holy war! Total extermination of a society. Not just the men were killed, the women were killed, the babies were killed, the animals were killed, total extermination. This was a divinely ordered

extermination that is highly controversial. How could the God of love order the death of these people? But, he says here in verse 16, I am going to let them degenerate, by the fourth generation they will become so corrupt, that they will be ripe for My judgment, and I will send back My people to exterminate them. Did it happen? He sent them back but did they exterminate them from the land? No. And what happened as they lived side by side. Same thing that happened before, they degenerated right along with Amorites. Had sex with their prostitutes. Great testimony. So they were taken out of there early on. God says in verse 13, I am going to take them to another place, "a land that is not theirs," which means that it is going to be outside of Canaan, outside of this Amorite caldron of corruption.

It's interesting that he describes the Egyptians in verse 13 differently than the Amorites in verse 16. The Amorites clearly seem to be a group that will intermingle, God doesn't even want Israel around them, they'll lose their identity, but in verse 13 the Egyptians aren't quite described that way. The Egyptians are described as people who will oppress them. We haven't got time to go into the passage but even in Joseph's day when he invites his brothers to eat, the Egyptians have his brothers sitting by themselves while they sit by themselves because the Jews were loathsome to them, they kept them separate. Let me summarize why God sent them to Egypt. He sent them into Egypt because it was a segregated society. The Egyptians did not accept Hebrews. So He put them in an environment where they couldn't amalgamate themselves; they couldn't be lost in Egyptian society, because the Egyptians were disgusted by them. So they oppressed them, they enslaved them but they didn't intermingle with them. That was unique to Egypt, that couldn't happen with the Amorites, their Jewish identity would have been lost so He sent them to Egypt. So Egypt becomes a place where Israel can thrive numerically. Hosea 11:1. "...out of Egypt I called My son." Egypt is the womb out of which the nation Israel grows and is born. What's the parallel in the life of Jesus Christ that fulfills this? What happened to Jesus Christ when He was a little baby? Remember what Herod tried to do? He tried to kill all the baby boys, right? Where did Joseph and Mary go to get away from Herod? Egypt. Then after that they came back and that little sojourn, like so many in the life of Christ is parallel with the nation of Israel. That's Stephen's speech in Acts 7. Are these parallels there by chance? Here's another one; Israel went down to Egypt to escape the evil in the land, and at the proper time, she re-emerged and came back into the land. Jesus, as a

young baby, was taken into Egypt to escape the evil Herod and then brought back. And in the books of prophecy in the Bible, though there is great judgment given against Gentile nations, Egypt is always treated differently than the other nations, always a special thing. Isn't it remarkable in the time of President Carter that the one Arab nation that has made a treaty with Israel is Egypt, no one else. So the pattern continues right into our day. Even more remarkable, a large remnant of Egypt will be converted in the future. Egypt serves a special role in history, she serves a protective role for Israel.

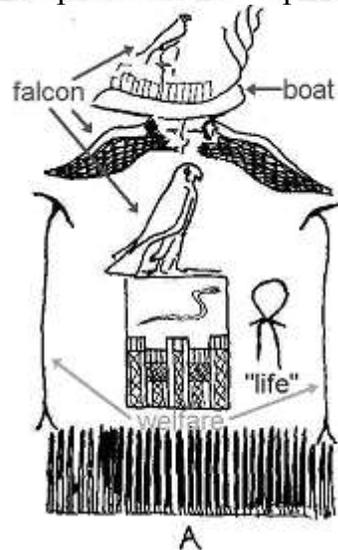
But when we talk about ancient Egypt, a great nation that served as a 'Gentile Millennium,' that cultured developed the highest level of pagan culture in the world, a vast, thoroughly secular system such that Egypt is referred to throughout the Scripture by Satanic symbols: 'Leviathan', 'Rahab,' and the 'Dragon,'" references to this are in my notes (Ps 74:12-14; 87:4; 89:10; Isaiah 30:7; 51:9-10; Ezek 29:3; 32:2). "Despite this, Egypt is never treated in the Bible as fit for total destruction as Canaan and Babylon are, apparently because she never so completely rejected God's revelation as those nations."

Now we want to look at the artwork of Egypt. I passed out four diagrams. These embody their political and religious philosophy. I want to quote from Dr. Frankfort. Dr Frankfort was an Egyptologist from the University of Chicago. He says, "*The Egyptian belief was that the universe is changeless and that all apparent opposites must, therefore, hold each other in equilibrium. Such a belief has definite consequences in the field of moral philosophy. It puts a premium on whatever exists with a semblance of permanence. It excludes ideas of progress, utopias of any kind, revolutions, and any other radical changes in existing conditions.*" Note that little phrase, "it excludes ideas of progress, utopias of any kind, revolutions, and any other radical changes in existing conditions" this is an axiom of ancient Egyptian thought. What do you think the Exodus was? "*In this way the belief in a static universe enhances, for instance, the significance of established authority.*" Again mark that "established authority." Who was it that Moses had to deal with again and again? Remember the face-to-face confrontations?

So we want to look at these Egyptian art forms and see how these themes are all brought together in the Pharaoh, king of Egypt. Who was the Pharaoh and how did Egyptian people think of him. Pharaoh was pictured as the falcon, the serpent and the sun. These were three depictions of the forces of nature

and by drawing those like that, what they were saying is that Pharaoh, himself, is part of this great system of forces in nature. So he was seen as more than a man. He was seen as an integration point for society and for meaning. All of Egyptian society was integrated and sort of centered on the idea that Pharaoh was the mediator between heaven and earth.

If you look at one of those art forms there, that first one, A, which was a comb, a ladies comb, found in an Egyptian tomb, and the falcon god (Horus) shows up three places here. Up top he's in a boat going across the sky.



Then you have these wings. Again the appearance of this falcon god, who is now the sky. And then we have the falcon sitting here on top of this box. And the marks inside the box are translated to be the name of a Pharaoh. So here we have the Pharaoh, we have the sky, we have him sailing the sky, all united as one integrated system. Notice the sign for life. New Age people like this in their jewelry, but actually that was a sign of eternal life to the Egyptian art form and it means that Pharaoh dispenses life. Then you will notice on the sides of this comb that there are these two scepters. And these are the scepters that mean welfare and peace. So the message on this lady's comb is a religious-political one depicting Egyptian beliefs about society, that all of nature is integrated in Pharaoh, we obtain our peace and our welfare from Pharaoh who has absolute control. Look at this observation by Frankfort, *"[Pharaoh] was the fountainhead of all authority, all power, and all wealth. The famous saying of Louis XIV, "L'état c'est moi" ["I am the state"] was levity and presumption when it was uttered, but could have been offered by Pharaoh and was a statement of fact in which subjects concurred. It would have summed up adequately [Egyptian] political philosophy."* Pharaoh was

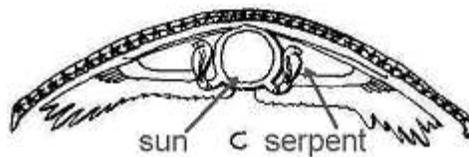
the state. In the Egyptian language there is no word for state, there is only a word for Pharaoh. Pharaoh is the state incarnate. If Pharaoh dies and something happens to Pharaoh, it ruptures the fabric of society. The Egyptians feared chaos; they must not have chaos. Their solution to chaos was a strong authority of government centered in Pharaoh. Probably, by the way, this idea got started in Joseph's day. What did the Pharaoh do in Joseph's day? He saved the world. And what did he also do? He controlled all the land, making it fruitful. After the famine, the Pharaoh became god walking on earth, because he controlled all the property. There was no freedom left.

Just a few other things on some of these artworks, drawing B. Here's a temple pillar and if you look carefully, at first glance when you look at this art you think is a straight line running down here. But look with your eye very carefully at how the artist stopped the line here, he stopped the line there, and he stopped the line here and he stopped the line there. Those lines do not connect, look at them again. They are the same thing that this woman had on her comb. They are the welfare scepters. Now you notice the symbol up at the top: the sun. And down at the bottom, the last hieroglyph, there is a serpent there, but underneath it that's the symbol of earth.



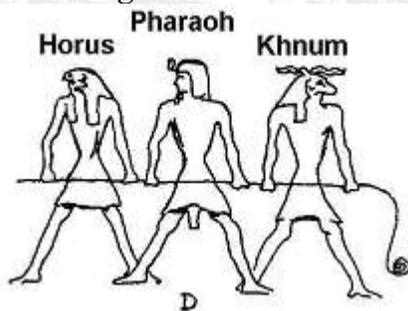
And all those hieroglyphs in between depict the name of the Pharaoh. You know what that pillar is saying? That Pharaoh is the mediator between heaven and earth. See he formed a very powerful role in their religious and political belief and I give you all this background so when you read the book of Exodus you get a better feel for what's happening. It is not just two guys knocking heads, Moses and Pharaoh; it's a lot more than that. It's two completely different political, philosophic and religious beliefs that are in collision at the Exodus.

Now drawing C, I want to comment on the role of the sun and the serpent.



This drawing shows how closely the sun and serpent appear in Egyptian art. Apparently to the Egyptian mind the sun and the snake shared certain characteristics: both move without normal means of propulsion. The sun illuminated the physical world; and if pieces of early revelation were remembered in distorted form, the snake ‘illuminated’ the spiritual world... So what you’ve got here, probably, in these things like this in the art form, is a faint memory of Gen 3 that already has gotten perverted and convoluted in their thinking. Instead of being afraid of the serpent, they remember that the serpent was the one who promised the knowledge of good and evil. So now they’re really turned on to serpents.

Drawing D, what’s significant here is that Pharaoh appears alongside two gods and what the Egyptian artist is depicting by the size of a figure is the importance of the figure.



So by drawing Pharaoh as large as the gods, he’s actually a little taller if you draw a line across the heads, but what we have is a statement that Pharaoh is more than a man, he lives, walks and breathes in the realm of the gods. Deification, total deification of the leader, and the state we might add since Pharaoh was the state, and so civil government, embodied in Pharaoh becomes the means of salvation.

I want to conclude by taking you to Exodus 1 and show you just a bit how it begins and urge you, if you haven’t done this before, to read this book rapidly. Read if you can Exodus 7-15, those are the critical chapters as the Exodus itself is concerned. A closing question: scan the first few verses and ask

yourself, “Why do you think the book of Exodus starts this way? Does this remind you of something in the NT? Why do you suppose they start with these genealogies? Think about what we have said. What is the grand scheme of the Abrahamic Covenant? Land, seed, and worldwide blessing. And what does the covenant do? It specifies behavior. And what does history do? It reports the behavior. So the genealogies report the adventures of the seed of Abraham. So you notice Exod 1:1 starts “these are the names of the sons of Israel.” *we’elah shemot* the Hebrew name of the book is not Exodus but “these are the names of...” why is that? Because they saw it as the history of the seed promise. And so it’s the story of their lives and it sets you up for the Exodus. Whatever happens in the Exodus, ultimately, is the story of what went on with the seed.

To sum up: we have looked and we have set up now our thinking for analyzing this confrontation between Moses and Pharaoh. It is not a confrontation merely of two men. It is a confrontation of two gods, two belief systems, two mighty ideas that one or the other will triumph, but they both can’t. These ideas will remain in tension; they are at war with one another. There can be no peace between the belief of the Pharaoh and the belief of Moses. Both are faith positions, but only one will win. And that is the story of the Exodus.

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<sup>i</sup> <http://www.blurtit.com/q112521.html>

<sup>ii</sup> <http://www.livius.org/he-hg/herodotus/herodotus01.htm>

<sup>iii</sup> <http://en.wikipedia.org/wiki/Thucydides>

<sup>iii</sup> Herodotus viewed history as a series of moral lessons. Thucydides viewed history is purely political and emphasized military power.

<sup>iv</sup> Assuming an Exodus about 1445BC. Other dates have been give from Ussher’s (1591BC) to Jones’ (1492BC) and later. 1445BC would be the traditional conservative date.

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