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**C0602 – January 11, 2006 – Date Of Exodus**

Last week I taught you about the Hebrew OT, which is called the Tanakh. Tanakh serves as an acronym for the three divisions of 24 Traditional OT books which correspond to our 39 OT books. The three divisions are the Torah or Law, Navi'im or Prophets, and Kethuvim or Writings. Jesus recognized these three divisions as the Law, the Prophets, and the Psalms (Luke 24:44). For Jesus, the OT canon began with Genesis and ended with Chronicles (Matt 23:35). Other ways NT authors refer to the entire OT are as “the Law and the Prophets” or “Moses and the Prophets”. Paul showed skillful use of the OT even after Christ had come by using it to teach people about the kingdom of God and to prove that Jesus was the Messiah. So, the OT is just as much a living and active revelation as the NT (Heb 4:12). In fact, the OT serves as the basis for the NT. The NT authors presuppose that you already know the OT cold. You can really make a good argument that we ought to be teaching more OT than NT. It is because of our ignorance of the OT that we have trouble with the NT. The OT is much easier reading because it records historical events whereas the NT is very difficult because it is composed of concise theological statements. The OT paints beautiful pictures of doctrine which we can attach doctrines to. It enlivens our imagination making it practical during our tribulations. It grounds doctrine in history so we are never tempted to think of our faith as somehow just a psychological anomaly.

Our book of interest, Exodus, is the second book in the first division of the Hebrew OT. It picks up the story where Genesis leaves off. The title of the Book in the Hebrew is composed of the first words, *we'elleh shemot*, “now these are the names of” (Exod 1:1). The title “Exodus” was given because it summarizes the main event of the book, the mass exodus of Israel from Egypt. The author, according to Jesus, was Moses (Mk 12:26; Lk 20:37).<sup>i</sup> The events in Exodus cover 430 years. 429 of these years are covered in the first two chapters and the 430<sup>th</sup> year is covered in the remaining 38 chapters. The three major events are the Exodus, Mt Sinai, and the Tabernacle. As such the three corresponding doctrines are “redemption”, “obedience”, and “worship”.

## **I Types in Exodus**

There are so many types in Exodus that one author said “it is the “Pilgrim’s Progress” of the Bible.”<sup>ii</sup>

| <b>Type</b> | <b>Anti-Type</b> |
|-------------|------------------|
| • Israel    | Sinners          |
| • Egypt     | The World        |
| • Pharaoh   | Devil            |
| • Moses     | Christ           |
| • Leaven    | Sin              |
| • Lamb      | Substitute       |
| • Hyssop    | Bitterness       |

### **I. Exodus Parallels a Redeemed Person’s Life**

As the “Pilgrim’s Progress” of the Bible Exodus paints a picture of a redeemed person’s entire life. We begin as sinners in bondage to the world and doing the work of the Devil. On the basis of God’s grace and on the condition of faith in Christ’s shed blood we are redeemed. As infant Christians we wander in the wilderness for a time, only strong enough to follow Him in simple ways as Israel followed the pillar of fire by night and the pillar of cloud by day. One day we are introduced to the NT Mt Sinai which contains God’s will in His commandments. Then we must learn how to be obedient to His commandments by faith. In our mature years we reach a deeper understanding of the holiness of God and worship Him by offering our bodies as living sacrifices. When we die we enter our promised inheritance, heaven.

### **I. DATING THE EXODUS<sup>iii</sup>**

There has literally been a firestorm over the date of the Exodus. Most secular and some evangelical scholars place the Exodus in the 13<sup>th</sup> century. Others date it in the 15<sup>th</sup> century. When one evaluates the biblical passages bearing on the issue one immediately finds that there are apparent discrepancies.

#### **A. Passages Mentioning 400 Years**

**Genesis 15:13** *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."

**Acts 7:6** "But God spoke to this effect, that his descendants would be aliens in a foreign land, and that they would be enslaved and mistreated for four hundred years."

## **B. Passages Mentioning 430 Years**

**Exodus 12:40-41** Now the time that the sons of Israel lived [*sojourned*] in<sup>iv</sup> Egypt was four hundred and thirty years.<sup>41</sup> And at the end of four hundred and thirty years, to the very day, all the hosts of the LORD went out from the land of Egypt.

**Galatians 3:16-17** Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as *referring* to many, but *rather* to one, "And to your seed," that is, Christ.<sup>17</sup> What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

## **C. Passages Mentioning 450 Years**

**Acts 13:17-20** "The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with an uplifted arm He led them out from it.<sup>18</sup> "For a period of about forty years He put up with them in the wilderness.<sup>19</sup> "When He had destroyed seven nations in the land of Canaan, He distributed their land as an inheritance-- *all of which took* about four hundred and fifty years.<sup>20</sup> "After these things He gave *them* judges until Samuel the prophet.

Since there are three different lengths of time given for Israel's sojourn in Egypt, is there any way these can be harmonized? Was it 400, 430, or 450 years? There have been three basic solutions to this problem.

## **D. Three Solutions**

### **1. The Egyptian Bondage Lasted for 215 Years.**

The first view begins the 430 years of Gal 3:16-17 with the Call of Abraham so that they wandered in Canaan for 215 years and were oppressed in Egypt for 215 years. This view is unsatisfactory for the basic reason that God prophesied that they would be oppressed for 400 years, not 215 (Gen 15:13, 16).

## 2. The Egyptian Bondage Lasted for 430 Years

The second view says that the bondage in Egypt lasted 430 years (Exod 12:40-41) and that the two passages that speak of 400 years are only round numbers approximating the time of bondage. But if 400 is only a round number how could Paul so far off, saying in one passage ~ 450 years (Acts 13:17-20). This view is unsatisfactory because it does violence to the exactness of prophecy. God said the bondage would last 400 years (Gen 15:13, 16).

## 3. The Egyptian Bondage Lasted for 400 Years

This third view is the only view that takes a literal rendering of all the words in all the passages. The closer we stay to the text the easier we harmonize the text. This view states that the bondage lasted 400 years in fulfillment of the prophecy in Gen 15:13 and mentioned by Stephen in Acts 7:6 (1845-1445BC). Gal 3:7 indicates that the 430 years began with the last confirmation of the Abrahamic Covenant and not its initiation. The last confirmation was given to Jacob in Gen 35:9-15. That was the year 1875BC. From that point Jacob and his family wandered around Canaan for 30 years before entering Egypt (see endnote 4) in Gen 47:9, 28. The year they entered Egypt was 1845BC. Paul's reference to ~ 450 years in Acts 13:19-20 extends from the Egyptian bondage through the 40 years of wilderness wanderings through Joshua's seven-year conquest to the distributing of the land (Josh 14:7, 10). This was a period of  $400 + 40 + 7$  years = 447 years which is ~ 450 years (1845-1398BC). This view interprets every text literally and harmonizes them all with little difficulty.

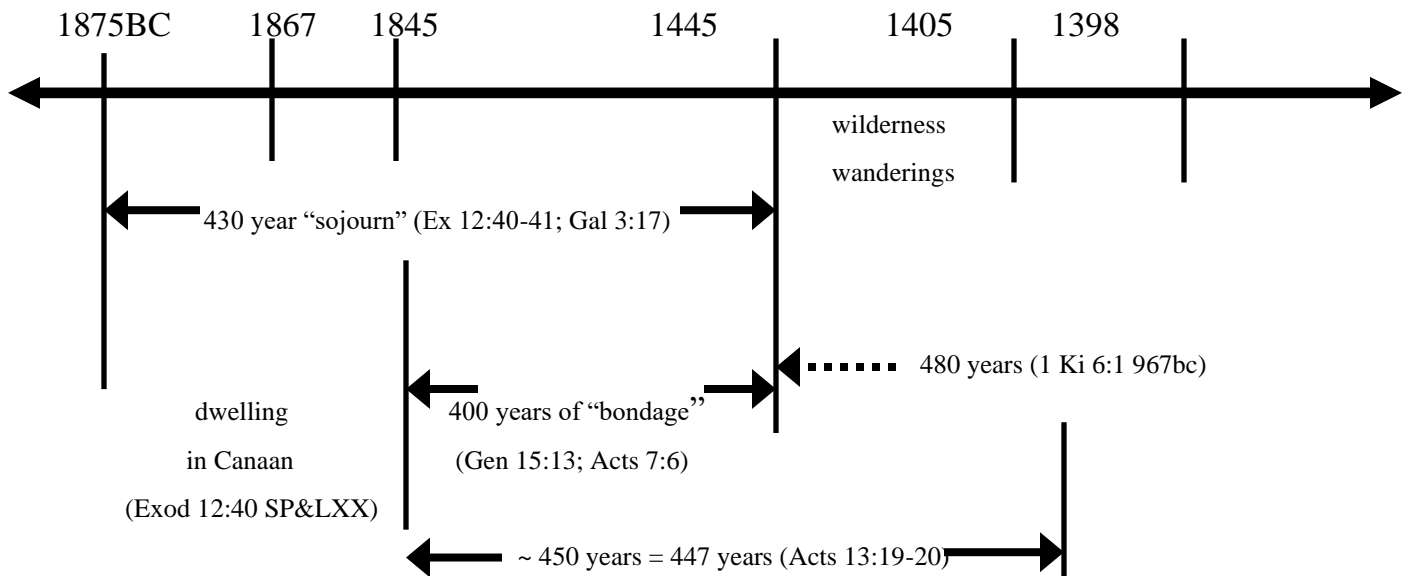
We can fix the dates by working backward from the very sure date when Solomon began building the Temple 967BC.

**1 Kings 6:1** Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the LORD.

Solomon began to reign in 971BC so he began to build the Temple in 967BC. Thus, working backward 480 years brings us to the date of the Exodus, which was 1446/1445BC. From this point we can figure out all the other dates.

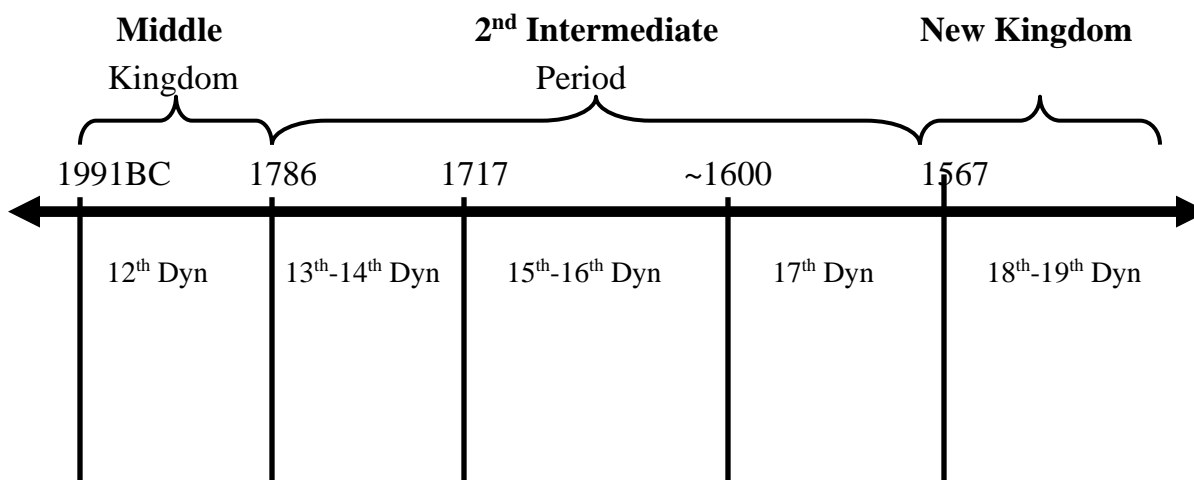
## REFERENCES TO ISRAEL IN EGYPT<sup>v</sup>

|  |                                   |                                      |                          |                        |  |
|--|-----------------------------------|--------------------------------------|--------------------------|------------------------|--|
| Abrahamic<br>Covenant<br>Confirmed<br>(Gen 35) | Joseph<br>to<br>Egypt<br>(Gen 37) | Jacob<br>enters<br>Egypt<br>(Gen 46) | Exodus<br>&<br>Mt. Sinai | Arrive<br>at<br>Canaan | Conquest<br>Complete<br>(Josh 14:7,10) |
|--|-----------------------------------|--------------------------------------|--------------------------|------------------------|--|



## II. EGYPTIAN DYNASTIES & PHARAOH'S<sup>vi</sup>

Another difficulty is discovering which Pharaoh's are mentioned in Exodus, and particularly the Pharaoh of the Exodus. Secular and some Evangelical scholars say it was Rameses II of the 13<sup>th</sup> century (19<sup>th</sup> dynasty)<sup>vii</sup>. But we've already confirmed from the Biblical testimony that the Exodus took place in the 15<sup>th</sup> century. Since we accept the inspiration and authority of Scripture we have to rely on God's testimony and reject secular methods which deal with archaeological and astronomical data under the false assumption of the uniformity of natural law (2 Pt 3:1-7, esp v 4; Col 2:8; 2 Cor 10:3-5; John 3:12).



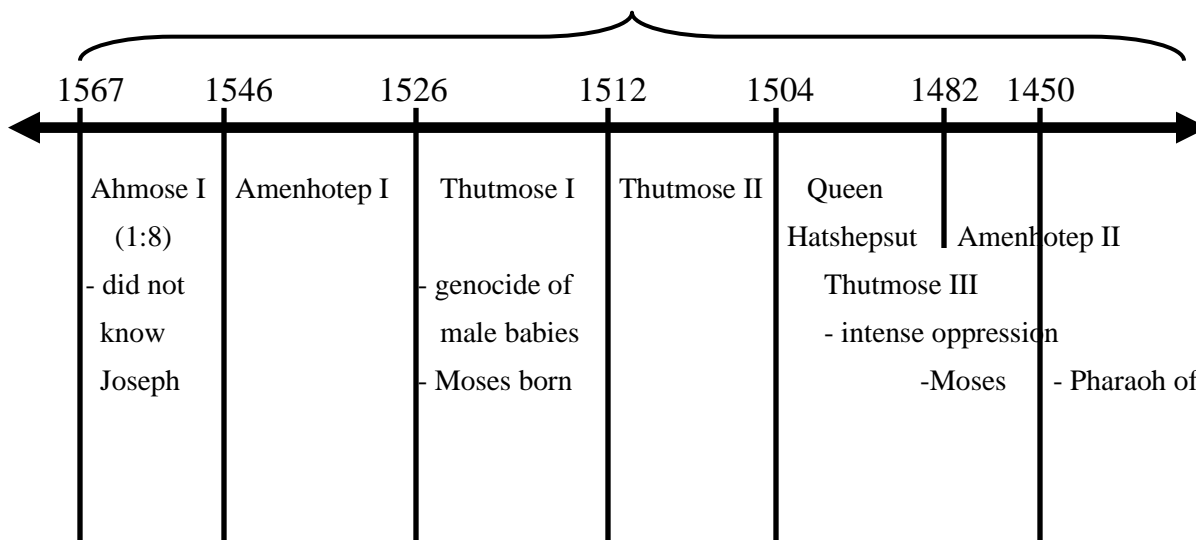
|                               |                                     |                     |
|-------------------------------|-------------------------------------|---------------------|
| Amenemhet I                   | Hyksos – (Asiatic Semites)          | Seqenenre II rebels |
| Joseph sold into Egypt (1867) | - iron chariots<br>- Asiatic bows   | - Hyksos gradually  |
| Jacob enters Egypt (1845)     | - history of Jacob's family obscure |                     |

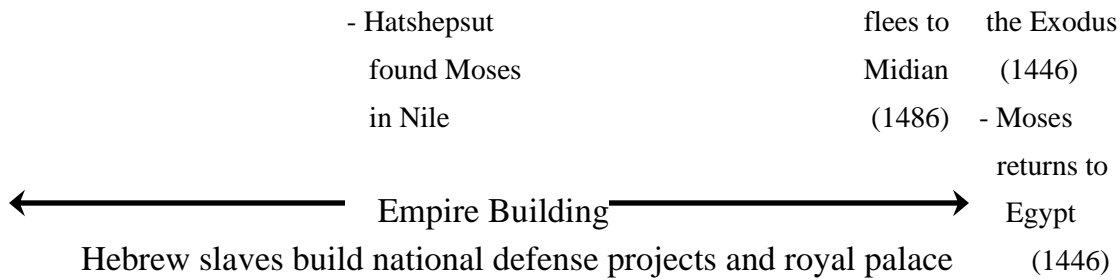
Let's start with the Middle Kingdom that extended from 1991-1786BC. This was the 12<sup>th</sup> dynasty of Egypt. When Joseph was sold by his brothers into Egypt in 1867BC the Pharaoh was Amenemhet I. 22 years later Jacob and his family entered Egypt in 1845BC. Then came the 2<sup>nd</sup> Intermediate Period which extended from 1786-1567BC and included the 13<sup>th</sup>-17<sup>th</sup> dynasties. During the 15<sup>th</sup> and 16<sup>th</sup> dynasties the Semitic-Asiatic peoples known as the Hyksos invaded and subdued Egypt. Their weaponry such as iron chariots and Asiatic bows were too advanced for the Egyptians to ward off. The history of Jacob's family during this time is obscure but we are sure that they were under oppression (Gen 15:13, 16; Exod 12:40-41). During the 17<sup>th</sup> dynasty, Pharaoh Seqenenre II rebelled against the Hyksos rule and gradually the Hyksos were run out. Egypt entered the period of the New Kingdom under its first native king in a long while, Pharaoh Ahmose I.

### III. THE 18<sup>TH</sup> DYNASTY & IT'S PHAROAH'S

The New Kingdom extended from 1567-1220BC and included the 18<sup>th</sup> and 19<sup>th</sup> dynasties. This period is known as the Period of the Empire because Egypt rose during this period to become the world superpower.

#### New Kingdom





The New Kingdom began under the native Pharaoh *Ahmose I* (1567-1546BC; 1<sup>st</sup> Pharaoh of 18<sup>th</sup> dynasty). Under his rule Egypt began to extend their borders into modern day Palestine. The Hebrew slaves were used to build national defense projects and royal palaces. This is the Pharaoh mentioned in Exod 1:8 who “did not know Joseph” (Exod 1:8).<sup>viii</sup> Following Ahmose I was *Amenhotep I* (1546-1526BC; 2<sup>nd</sup> Pharaoh of 18<sup>th</sup> dynasty). Following him was *Thutmose I* (1526-1512BC; 3<sup>rd</sup> Pharaoh of 18<sup>th</sup> dynasty). Thutmose began the genocide of male babies in Exod 1:15-22. The year he began to rule Moses was born (1525-1405BC; cf Dt 34:5ff). It was Thutmose I daughter Hatshepsut who drew Moses from the Nile when he was just 3 months old. She is mentioned in Exod 2:5-9. She would later rule Egypt. Following Thutmose I was *Thutmose II* (1512-1504BC; 4<sup>th</sup> Pharaoh of 18<sup>th</sup> dynasty). Because of his short reign his son was still too young to rule. As a result, *Hatshepsut* (1503-1482BC; 5<sup>th</sup> Pharaoh of 18<sup>th</sup> dynasty) seized power. Her brilliant reign led to the greatest prosperity the Empire had seen. Egypt rose to its highest heights becoming the world’s greatest superpower. She also raised Moses in her royal court and trained him in Egyptian religion, customs, and knowledge. When *Thutmose III* (1504-1450BC; 6<sup>th</sup> Pharaoh of 18<sup>th</sup> dynasty) was old enough he began to co-reign with her. He increased the Hebrews oppression and when Moses killed the Egyptian he tried to kill Moses<sup>ix</sup>. He is the Pharaoh mentioned in Exod 2:15. Because his life was threatened Moses fled to Midian for forty years. The year was 1486. In 1446 Moses returned to Egypt and a new Pharaoh had risen to power, *Amenhotep II* (1450-?BC; 7<sup>th</sup> Pharaoh of 18<sup>th</sup> dynasty). Thus, *Amenhotep II* was the Pharaoh of the Plagues and the Exodus which occurred in 1446BC (Exod 3:10-15:19). It is difficult to determine if Pharaoh Amenhotep II was killed in the Red Sea. Some verses tend to indicate he was not (Exod 14:8, 10; 15:19) and others tend to indicate that he was (Exod 14:17-18; Dt 7:18-19; Ps 136:15). I tend to think he was killed in the Red Sea (cf Ps 136:15).<sup>x</sup>

#### IV. OUTLINE OF EXODUS

In an interesting and original chart of Exodus, Ted Grove suggested the following structural outline of Exodus.

- I. Israel's liberation chs. 1—18
  - A. Israel's affliction (Israel is Egypt's possession) 1:1—2:14
  - B. Deliverance 2:15—18:27

Ted saw the following chiastic structure in this section.

- A Midian: Moses' commission 2:15—4:28
  - B Enemy: Egypt defeated 4:29—15:21
    - C Water: bitter to sweet and 12 springs 15:22-27
      - D Food: manna and quail ch. 16
    - C' Water: out of rock 17:1-7
  - B' Enemy: Amalek defeated 17:8-16
- A' Midian: Moses accepts wisdom ch. 18

- II. Israel's adoption chs. 19—40
  - A. Covenant delivered 19:1—24:11
  - B. Sanctuary planned 24:12—31:18
  - C. Covenant broken ch. 32
  - D. Covenant renewed chs. 33—34
  - E. Sanctuary's construction 35:1—40:33
  - F. Covenant sealed (Israel is God's possession) 40:34-38

Ted also saw a chiasm in this part of the book.

- A Covenant delivered 19:1—24:11
  - B Tabernacle planned 24:12—27:21
    - C Priestly instructions chs. 28—30
      - D Craftsmen's direction 31:1-11
        - E Sabbath instructions 31:12-18
          - F Covenant broken ch. 32
          - F' Covenant renewed chs. 33—34
        - E' Sabbath reminded 35:1-3
      - D' Craftsmen and construction 35:4—38:31
    - C' Priests prepared ch. 39
  - B' Tabernacle completed 40:1-33
- A' Covenant sealed 40:34-38



The center of the first chiasm is the manna. The center of the second chiasm is the tablets of the Law. These were the two items God instructed Moses to preserve in the Ark of the Covenant. Ted saw the key verse of the book as 34:9.

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<sup>i</sup> Under divine inspiration Moses used 8 clay tablets to compile the main portion of Genesis (1:1-37:2) and then the rest of the Pentateuch came by way of direct revelation from God to Moses. See David L Cooper, *Messiah: His First Coming Scheduled*.

<sup>ii</sup> Clarence Larkin, *The Greatest Book on Dispensational Truth in the World*, p. 62.

<sup>iii</sup> I'm going to build a biblical chronology but before we do that let's be reminded of the carnal mind, that it is at enmity with God and if history is the arena of divine revelation then the secular chronologists are not neutral in their method of building a chronological history. Christians still have the carnal mind and as such can be taken captive through philosophy and empty deception. We can be lead astray by vain reasonings. We can attempt to know things apart from Christ and Him crucified. It is essential to our Christian growth and renewing of our mind that we take every thought captive to the obedience of Christ. This includes our thinking about history and its chronology. Jesus didn't just come to teach us about spiritual truths. Jesus said, **John 3:12** "If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? Jesus gave us information through the Bible about earthly things such as history, science, math, dating, the nature of the universe, etc... and if we can't believe what He said about these things that we can see and check out then how are we ever going to believe him when He tells us about heavenly things such as faith, being born again, prayer, etc...So, to guard your carnal mind against the vanities of secular methodologies and the dogmatism of the ever bothersome secular Christian television documentaries, we will take this week to study the methods of secular chronologists and the method of the biblical chronologist. To begin, the secular chronologist is carnal and at enmity with God. We know this from the word of God. As such his research methods are not neutral. They are not objective but biased against God. The evidence, from his carnal perspective cannot point to God. As such, secular chronologists have attempted to undermine the inspiration and inerrancy of Scripture by claiming that there is no evidence of a mass exodus of Israelites from Egypt as the Bible proclaims. As a result we ought to look at the methods of used to build a secular chronology. The reason I'm doing this is to show you that a false methodology is idolatry. They present their chronology under the guise of scientific proof and as such they place doubt in the minds of people about the validity of the bible. There are four types of evidences used:

Basic scientific laws applied to the past by the Uniformity Assumption

Secondary systems (based on those laws) applied to the past by the Uniformitarian Assumption

Non-verbal records interpreted in the framework of the above

Verbal records accepted or rejected on basis of coincidence with above

Being apostate, HVP thought hates history because history is the arena of divine revelation. Verbal records are downplayed in favor of constructing the past in light of present natural processes. These processes are assumed to be constant (Uniformity and Uniformitarian Assumption). Thus, it is these processes rather than verbal records that carry the most weight in constructing secular history. Peter warned against this HVP method of reasoning in 2 Pet 3:1-7. The real problem, Peter said, is the Assumption of Uniformity and Uniformitarianism. Peter's point is that it is impossible to reconstruct the real history on these premises. Thus, Peter is arguing for the supremacy of the verbal revelation of God's word. Jesus argued the same way when He said, "If I told you of earthly things and you do not believe, how will you believe when I tell you of heavenly things?" (John 3:12).

The two methods secular chronologists use to construct their chronologies are "astronomical dating" and "radiocarbon dating", both of which are terribly unreliable, even though they will tell you that ancient chronology is "reliably fixed". The Egyptian chronology has been erected on the basis of only two astronomical observations. The first was supposedly in 763BC and the second in 491BC. Velikovsky notes that the 763 eclipse in Assyria gives neither geographical location nor day of the month and as such is completely useless for chronological calculations. There simply is no clear

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record of the time or place of an eclipse of the moon or sun before the 7<sup>th</sup> century BC. And yet time and again all you will hear on secular TV is that the Bible must be wrong because secular chronologists have proved their time-table. These secular chronologists are assuming the absolute reliability of these astronomical observations and trustworthiness of the observers. That their conclusions are ridiculous is shown by the fact that the Egyptian calendar was not an accurate solar calendar. Egyptian papyrus shows that the Egyptian calendar was at one time 360 days and at another 320 days. Such facts undermine this dating method by undermining its key presuppositions; Egypt did not consistently use a 365 day year calendar and/or the solar year was not always 365 ¼ days. Velikovsky continues...The specialists in astronomical chronology made their calculations and announced their expert results. The specialists in pottery took the results of the specialists in Sothic computation as a firm base on which to build...Difficulties were swept away and the findings of the specialists corroborate one another, and so they have a scientific proof that their systems are constructed with precision and are well fortified on both sides, The readers of cuneiform borrow dates from the readers of hieroglyphics; the Bible exegetes from the archaeologists; the historians from all of them. Thus there came into existence an elaborate, entrenched system that bears very little resemblance to the real past.” And so, we, our children, and our children’s children will continue to be taught this bull on the university campus. Bigoted professors will continue to undermine Christian’s faith by teaching them it never happened the way the Bible says according to the experts. The second method of the secular chronologists is the use of radiocarbon dating. Again, radiocarbon dating rests on the assumption of Uniformity and Uniformitarianism rather than ancient verbal records. Radiocarbon dating is not precise enough to provide much value to secular chronologies. Nevertheless, secular chronologists make remarks such as the following, showing their utter disgust of the Bible as a historical record. “For Egyptian prehistory, where no other system of absolute dating has been developed and even the relative dating of finds has been the subject of much dispute, the radiocarbon dates for [prehistoric] cultures form welcome islands in a sea of uncertainty.”

<sup>iv</sup> In Exod 12:40 the Samaritan Pentateuch and the LXX read “now the sojourning of the children of Israel, who dwelt in the land of Canaan and in the land of Egypt (the LXX has it in inverted order), was 430 years....” This indicates that the sojourning would include Canaan and Egypt. Though these texts are probably not the best it seems that the only reason they would include the land of Canaan was because of some tradition that they sojourned in Canaan as well as Egypt.

<sup>v</sup> Harold Hoehner, “The Duration of the Egyptian Bondage” *Bibliotheca Sacra*, 126:504 (Oct 69) pp 306ff.

<sup>vi</sup> References used to construct this time period include Merrill F. Unger, *Unger’s Bible Dictionary*, pp288-292; Walvoord & Zuck, *Bible Knowledge Commentary, Old Testament*, pp. 103-107; Harold Hoehner, “The Duration of the Egyptian Bondage” *Bibliotheca Sacra*, 126:504 (Oct 69) pp 306ff.

<sup>vii</sup> Umberto Cassuto, *A Commentary on the Book of Exodus*, p. 11; Aharoni & Avi-Yonah, *The Macmillan Bible Atlas*.

<sup>viii</sup> The Hebrew of Exod 1:8 indicates that the new king “did not want to know Joseph”.

<sup>ix</sup> It is possible that he was a good friend of Moses but was very jealous of him. His loyalty to his people was greater than his loyalty to Moses as Moses loyalty to his people and for right conduct was greater than his loyalty to Egypt.

<sup>x</sup> If the Pharaoh did not die it would be an interesting parallel with his typology as Satan since Satan does not die in the future Tribulation but all aligned with him do.

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