

Wk 6: Egypt and Exodus: Part 1 (Exodus 1-18)

Readings for Wk 7: Ex: 19 – 40; Luke: 16:31, Hebrews 9:4, Revelation 11:19 – 12:6, CCC 696-697

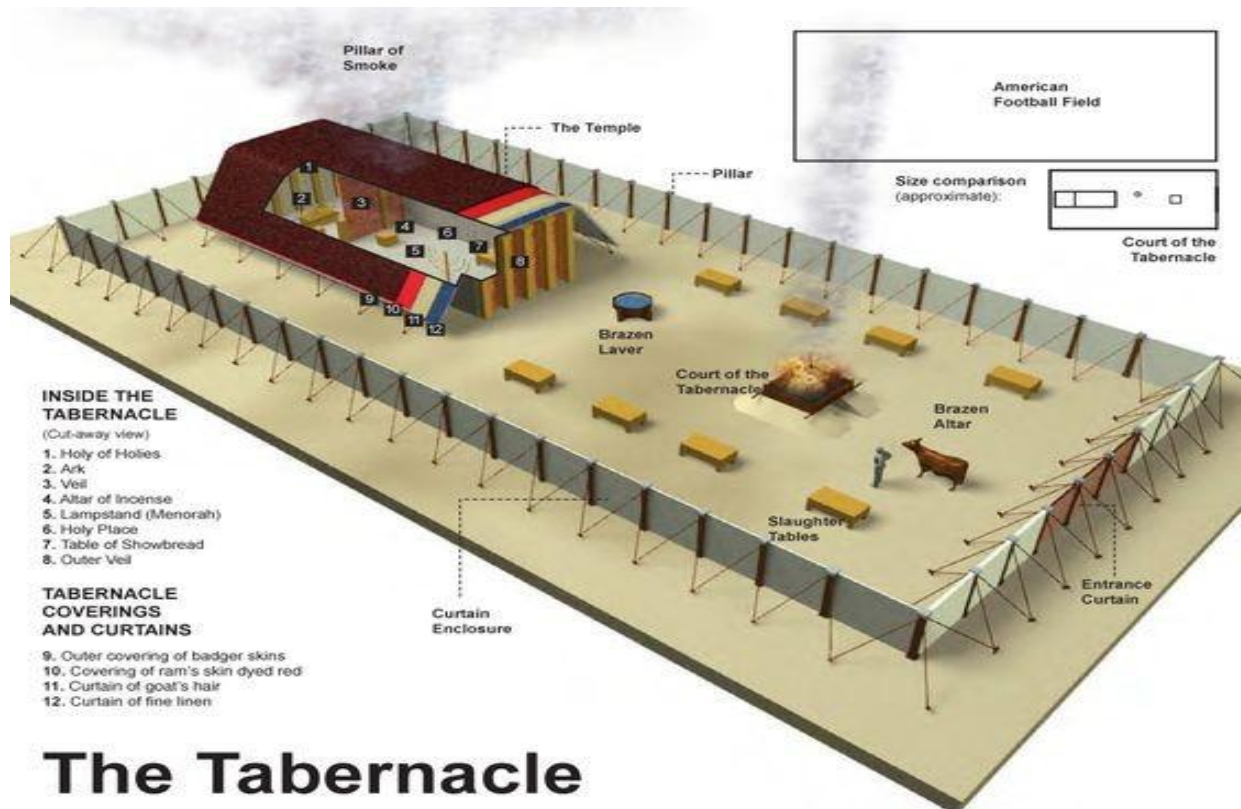
1. The time frame from Joseph reuniting with his family and the book of Exodus is 400 yrs....a long time; according to Gen 15, Israel loses its story; Abraham, Isaac, and Jacob become somewhat of a myth
2. Israelites adopt Egyptian ways of dress, eating, worshipping idols, etc.; *God's problem isn't getting Israel out of Egypt but getting Egypt out of Israel*. God has a lot of work to do to *detoxify* them and teach them to *walk not by sight* but by *faith*= every word that comes from the mouth of God
3. Nation of Israel grows from 70 to thousands; new ruler perceives them as a threat and attempts to kill their firstborn sons at birth and finally by tossing into Nile (NOTE: this will come back to haunt the Pharaoh); A Levite mother places her son, Moses into the Nile in a basket (a tiny Ark). Baby found by Pharaoh's daughter and raised in Pharaoh's court. (NOTE: Because of God's goodness, Israel was chosen as God's firstborn of His plan for all the nations to be reconciled to Him.) Name *Moses* means "*mashah*" or "*to draw out*".
4. So Moses is exposed as a Hebrew and is thrown into the desert for **40** years; he sees the burning bush on Mt Horeb; meets w/God and is uncertain he is qualified for the job God wants him to do; but God convinces Moses by telling giving *HIS* credentials and promising Moses "*I will be with you.*"
5. Pharaoh has two problems: 1. Birthrate of Israel is growing, 2. Pharaoh does NOT want Israel to remember their identity; makes them work harder, work longer hours – too tired to do anything. (NOTE: Remember we are to rest on Sunday – day to discover who we are – children of God and connect with Him.)
6. Plagues are often explained as natural but not the intensity; Num 33:4, states "*While the Egyptians buried their firstborn all of whom the Lord had struck down; on their gods, too, the Lord executed judgments.*"
7. God instructed Moses how to save His people with an un-blemished (perfect) lamb; the lamb was to be *roasted* not boiled like the Egyptians ate it; **Passover is meal of freedom, but God requires something from the Hebrews – consecration of their firstborn to Him** (Gen 13:1-16)
8. Instead of going directly to the Promised Land, go to Mt Sinai for 1 year to prepare them for combat and to become the firstborn of the nations
9. **NOTE:** The crossing of the Red Sea represents the single most important *redemptive* event in salvation history of the New Testament (prefigures Baptism: Ref CCC 1094, 1221, 1094, 1221); Jews continue to remember every year w/Passover – this will be significant in as Jesus becomes the Passover Lamb of the New Testament
10. Exodus 17, Israel faces first enemy – the Amalekites; Moses must keep his arms up but gets tired and must be supported; they win
11. Lesson from this session is that **God is going to teach them like a patient father with His children** – they know **He can redeem them**. Now He will **show them He can be trusted** in the wilderness to sustain them, protect them and prepare them to take and live in the land He has promised to Abraham.

What Israelites Ate

The most famous accounts suggested Promised Land was a place of flocks and herds and agricultural produce. "**Honey**" might suggest bee honey or syrupy products made from summer fruits such as dates or figs; "**milk**" suggested that *domesticated animals were more valuable alive than on a dinner plate*. Sheep and goat milk would be more common than cow's milk. Milk would be turned into dairy product w/much longer shelf life like yogurt, kefir, curdled for cheese, churned for butter or heated to create *samnah (ghee)*. There were 8 specific agricultural products (Dt 8:8) wheat, barley, figs, grapes, olives, pomegranates, dates and honey. Other foods included lentils and fava (2 Sam 17:28), squash, leeks, garlic, onions, black radishes and melons. Fruits were eaten in season. While much was not processed by fire, cooking and baking was done. Meat was only eaten a few times a year for religious sacrifices, tribal meetings, and visits of important guests, weddings or other special occasions.

Question: "What was the tent of meeting?" <https://www.gotquestions.org/tent-of-meeting.html>

Answer: The phrase *tent of meeting* is used in the Old Testament, specifically in Exodus, Leviticus, and Numbers, as the name of a place where God would meet with His people, Israel. Usually, the “tent of meeting” was used as another name for the Tabernacle of Moses. However, before the tabernacle was constructed, God met with Moses in a temporary tent of meeting: “Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the ‘tent of meeting.’” Anyone inquiring of the Lord would go to the tent of meeting outside the camp. . . . As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the Lord spoke with Moses” (Exodus 33:7, 9). The fact that Moses set up the tent of meeting *outside* of the camp underscored that the people had broken fellowship with God at Sinai when they had made the golden calf (see Exodus 33:3). After the tabernacle was built, Moses no longer needed his temporary tent, and the term *tent of meeting* began to be applied to the tabernacle. In the Law that God gave Moses, God provided specific instructions to build a place of worship (Exodus 25—27). This “tent of meeting” or tabernacle could be taken up and moved each time they changed locations while wandering in the wilderness. The word **tabernacle** is an English rendition of the Hebrew word *miskan*, or “**dwelling place**.” The tabernacle was a temporary dwelling place for the Ark of the Covenant and the other holy items that the Israelites were instructed to use in the worship of and sacrifice to Yahweh.



The Tabernacle

This portable temple was built in the wilderness by the Israelites circa 1450 BC after they were freed from Egyptian slavery. The tabernacle was the first temple dedicated to God and the first resting place of the ark of the covenant. It served as a place of worship and sacrifices during the Israelites' 40 years in the desert while conquering the land of Canaan.

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