

~EXODUS, BOOK OF (393)

• Writership

• Moses writership of Exodus has never been questioned by the

• Accuracy, Truthfulness

• Dead Sea Scrolls

• Highlights Of Exodus

• The second scroll of the Pentateuch, also referred to as the Second Book of Moses. It came to be known in Hebrew as *Shemohth'*, Names, from its opening phrase, *We 'el'leh shemohth'*. Now these are the names. Exodus is the Latinized form of the Greek and this means **Going Forth, Departure**, that is, of the Israelites out of Egypt.

• This book is an obvious continuation of Genesis, beginning with the expression Now, literally, And, and then relisting the names of the sons of Jacob that are taken from the more complete record at;

• Now these are the names of Israel's sons who came into Egypt: Jacob and his sons, Jacob's firstborn was Reuben. (**Genesis 46:8**)

• And the sons of Reuben were Hanoch and Pallu and Hezron and Carmi. (**Genesis 46:9**)

• And the sons of Simeon were Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman. (**Genesis 46:10**)

• And the sons of Levi were Gershon, Kohath and Merari. (**Genesis 46:11**)

• And the sons of Judah were Er and Onan and Shelah and Perez and Zerah. However, Er and Onan died in the land of Canaan. And the sons of Perez came to be Hezron and Hamul. (**Genesis 46:12**)

• And the sons of Issachar were Tola and Puvah and Iob and Shimron. (**Genesis 46:13**)

• And the sons of Zebulun were Sered and Elon and Jahleel. (**Genesis 46:14**)

• These are the sons of Leah, whom she bore to Jacob in

- Paddanaram, together with his daughter Dinah. All the souls of his sons and of his daughters were thirty-three. (Genesis 46:15)**
- **And the sons of Gad were Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli. (Genesis 46:16)**
 - **And the sons of Asher were Imnah and Ishvah and Ishvi and Beriah, and there was Serah their sister. And the sons of Beriah were Heber and Malchiel. (Genesis 46:17)**
 - **These are the sons of Zilpah, whom Laban gave to his daughter Leah. In time she bore these to Jacob, sixteen souls. (Genesis 46:18)**
 - **The sons of Rachel, Jacob's wife, were Joseph and Benjamin. (Genesis 46:19)**
 - **And there came to be born to Joseph in the land of Egypt Manasseh and Ephraim, whom Asenath the daughter of Potiphera the priest of On bore to him. (Genesis 46:20)**
 - **And the sons of Benjamin were Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard. (Genesis 46:21)**
 - **These are the sons of Rachel who were born to Jacob. All the souls were fourteen. (Genesis 46:22)**
 - **And the sons of Dan were Hushim. (Genesis 46:23)**
 - **And the sons of Naphtali were Jahzeel and Guni and Jezer and Shillem. (Genesis 46:24)**
 - **These are the sons of Bilhah, whom Laban gave to his daughter Rachel. In time she bore these to Jacob, all the souls were seven. (Genesis 46:25)**
 - **All the souls who came to Jacob into Egypt were those who issued out of his upper thigh, aside from the wives of Jacob's sons. All the souls were sixty-six. (Genesis 46:26)**
 - **And Joseph's sons who were born to him in Egypt were two souls. All the souls of the house of Jacob who came into Egypt were seventy. (Genesis 46:27)**

- Exodus was written in **1512 B.C.E.**, a year after the Israelites departed from Egypt and camped in the wilderness of Sinai. The book covers a period of 145 years, from Joseph's death in **1657 B.C.E.** to the construction of the tabernacle in **1512 B.C.E.**

•• **Writership**

- Moses writership of Exodus has never been questioned by the Jews. Egyptian expressions used are indicative of a writer contemporary with the times, and not of a Jew born later.

•• **Accuracy, Truthfulness**

- On the part of the writer of Exodus an intimate acquaintance with Ancient Egypt may be discerned. The position of the Egyptians with respect to foreigners their separation from them, yet their allowance of them in their country, their special hatred of **shepherds**, the suspicion of strangers from Palestine as **spies** their internal government, its settled character, the power of the King, the influence of the Priests, the great works, the employment of foreigners in their construction, the use of bricks, and of bricks with straw in them, the taskmasters, the embalming of dead bodies, the consequent importation of spices, the violent mournings, the fighting with horses and chariots, these are a few out of the many points which might be noted marking an intimate knowledge of Egyptian manners and customs on the part of the author of the Pentateuch. [The Historical Evidences of the Truth of the Scripture Records, by George Rawlinson, 1862, pp. 290,291]

- The account of Pharaoh's daughter bathing in the Nile has been disputed.

- After a while Pharaoh's daughter came down to bathe in the Nile River, and her female attendants were walking by the side of the Nile River. And she caught sight of the ark in the middle of the reeds. Immediately she sent her slave girl that she might get it. (**Exodus 2:5**)

- But [Herodotus II, 35] says, as ancient monuments also show, that in ancient Egypt the women were under no restraint. Also, the Egyptians believed a sovereign virtue existed in the Nile waters. At times Pharaoh went out to the river evidently for purposes of worship. It was here that he was met at least twice by Moses during the Ten Plagues.

- **Go to Pharaoh in the morning. Look! He is going out to the water! And you must put yourself in position to meet him by the edge of the Nile River, and the rod that turned into a serpent you are to take in your hand. (Exodus 7:15)**
- **Then Yehowah said to Moses; Get up early in the morning and take a position in front of Pharaoh. Look! He is coming out to the water! And you must say to him; This is what Yehowah has said; Send my people away that they may serve me. (Exodus 8:20)**
- **As to absence of Egyptian monumental evidence of the Israelites sojourn in Egypt, this is not surprising, in view of the fact that a study of the monuments there reveals that the Egyptians did not record matters uncomplimentary to themselves.**
- **However, an even more powerful testimony than stone monumental evidence is the living monument of the observance of the Passover by the Jews, who have commemorated the **Exodus** in this way throughout their entire history.**
- **There is strong ground for accepting the historical accuracy and the general narrative as given in **Exodus**. According to **Westcott and Hort**, Jesus and the writers of the **Christian Greek Scriptures** quote or refer to **Exodus** more than 100 times.**
- **The integrity of the writer Moses attests to the books authenticity. He points out with the greatest candor his own weaknesses, his hesitancy, and his mistakes, not attributing anything of the miracles, leadership, and organization to his own prowess, though he was acknowledged as great by the Egyptians and, in the main, much respected by Israel.**
- **Accordingly Yehowah gave the people favor in the eyes of the Egyptians. The man Moses too was very great in the land of Egypt, in the eyes of Pharaoh's servants and in the eyes of the people. (Exodus 11:3)**
- **And now come and let me send you to Pharaoh, and you bring my people the sons of Israel out of Egypt. (Exodus 3:10)**
- **However, Moses said to the true God; Who am I that I should go to Pharaoh and that I have to bring the sons of Israel out of**

Egypt? (**Exodus 3:11**)

- To this he said; Because I shall prove to be with you, and this is the sign for you that it is I who have sent you. After you have brought the people out of Egypt, you people will serve the true God on this mountain. (**Exodus 3:12**)
- Moses now said to Yehowah; Excuse me, Yehowah, but I am not a fluent speaker, neither since yesterday nor since before that nor since your speaking to your servant, for I am slow of mouth and slow of tongue. (**Exodus 4:10**)
- At that Yehowah said to him; Who appointed a mouth for man or who appoints the speechless or the deaf or the clear-sighted or the blind? Is it not I, Yehowah? (**Exodus 4:11**)
- So now go, and I myself shall prove to be with your mouth and I will teach you what you ought to say. (**Exodus 4:12**)
- But he said; Excuse me, Yehowah, but send, please, by the hand of the one whom you are going to send. (**Exodus 4:13**)
- Then Yehowah's anger grew hot against Moses and he said; Is not Aaron the Levite your brother? I do know that he can really speak. And, besides, here he is on his way out to meet you. When he does see you, he will certainly rejoice in his heart. (**Exodus 4:14**)
- And you must speak to him and put the words in his mouth, and I myself shall prove to be with your mouth and his mouth, and I will teach you men what you are to do. (**Exodus 4:15**)
- And he must speak for you to the people, and it must occur that he will serve as a mouth to you, and you will serve as God to him. (**Exodus 4:16**)
- The divine hand is revealed in Israel's sojourn in Egypt and their **Exodus**. A better place could hardly be found for Israel's rapid growth to a mighty nation.
- Had they remained in Canaan, they would have been subjected to much warfare with the Canaanite inhabitants, while in the territory of the first world power during the time of its zenith they were protected by its might.

- They lived in the best part of the land, which contributed to their health and fertility, as well as to their intellectual growth to some extent.
- But their situation in Egypt was not ideal for moral and spiritual growth, neither was it suitable for their being made a nation under theocratic rule, with a sacrificing and teaching priesthood. Furthermore, God's promise to give Abraham's seed the land of Canaan had to be fulfilled, and God's time for it had come.
- Israel was to be constituted a great nation, with Yehowah as its King. The book of **Exodus** relates Yehowah's accomplishment of this purpose.
- You in your loving-kindness have led the people whom you have recovered. You in your strength will certainly conduct them to your holy abiding place. (**Exodus 15:13**)
- Peoples must hear, they will be agitated. Birth pangs must take hold on the inhabitants of Philistia. (**Exodus 15:14**)
- At that time the sheiks of Edom will indeed be disturbed. As for the despots of Moab, trembling will take hold on them. All the inhabitants of Canaan will indeed be disheartened. (**Exodus 15:15**)
- Fright and dread will fall upon them. Because of the greatness of your arm they will be motionless like a stone; Until your people pass by, O Yehowah, until the people whom you have produced pass by. (**Exodus 15:16**)
- You will bring them and plant them in the mountain of your inheritance; An established place that you have made ready for you to inhabit, O Yehowah, a sanctuary, O Yehowah, that your hands have established. (**Exodus 15:17**)
- Yehowah will rule as king to time indefinite, even forever. (**Exodus 15:18**)
- When Pharaoh's horses with his war chariots and his cavalymen went into the sea, then Yehowah brought back the waters of the sea upon them, while the sons of Israel walked on dry land through the midst of the sea. (**Exodus 15:19**)

- **And Miriam the prophetess, Aaron's sister, proceeded to take a tambourine in her hand, and all the women began going out with her with tambourines and in dances. (Exodus 15:20)**
- **And Miriam kept responding to the men. Sing to Yehowah, for he has become highly exalted. The horse and its rider he has pitched into the sea. (Exodus 15:21)**

•• **Dead Sea Scrolls**

- **Among the manuscripts found at the Dead Sea, 15 contain fragments of the book of **Exodus**. One fragment [4QEx^f] has been dated as from about **250 B.C.E.** Two of the fragments, believed to date from the **Second or Third Century B.C.E.**, were written in ancient **Hebrew** characters that were in use before the Babylonian exile.**

•• **Highlights Of Exodus**

- **The record of how Yehowah delivered Israel from oppressive slavery in Egypt and organized them into a theocratic nation**
- **Written by Moses in **1512 B.C.E.**, about a year after Israel departed from Egypt.**
- **Israel experiences tyrannical slavery in Egypt.**
- **Now these are the names of Israel's sons who came into Egypt with Jacob, each man and his household came: (Exodus 1:1)**
- **Through to;**
- **And Moses became a shepherd of the flock of Jethro, the priest of Midian, whose son-in-law he was. While he was driving the flock to the west side of the wilderness, he came at length to the mountain of the true God, to Horeb. (Exodus 3:1)**
- **By royal decree the Israelites are made to slave under tyranny, death at the time of birth is decreed for all their male offspring.**
- **Moses is adopted by Pharaoh's daughter and so is spared from death, but he is taught by his own mother.**

- **Moses kills an oppressive Egyptian, flees to Midian, becomes shepherd there.**
- **Yehowah delivers Israel by the hand of Moses.**
- **Then Yehowah's angel appeared to him in a flame of fire in the midst of a thorn bush. As he kept looking, why, here the thorn bush was burning with the fire and yet the thorn bush was not consumed. (Exodus 3:2)**
- **Then Yehowah's angel appeared to him in a flame of fire in the midst of a thorn bush. As he kept looking, why, here the thorn bush was burning with the fire and yet the thorn bush was not consumed. (Exodus 3:2)**
- **Moses is commissioned at burning bush as deliverer, to speak and act in the name of Yehowah.**
- **Returns to Egypt with Aaron, he appears before Pharaoh, telling him that Yehowah has said to send Israel away to worship Him in the wilderness, Pharaoh refuses and increases oppression.**
- **Yehowah renews promise to deliver Israel and to give them the land of Canaan, thus deepening their appreciation for his name Yehowah.**
- **Ten Plagues, announced by Moses and Aaron, come upon Egypt, after the first three, only the Egyptians are plagued, during the tenth, all the firstborn males, both of Egyptians and of their animals, die, while Israel celebrates the Passover.**
- **Using a pillar of cloud by day and a pillar of fire by night, Yehowah leads Israel out of Egypt, he opens the Red Sea to permit them to cross over on dry land, then drowns Pharaoh and his army when they try to cross the seabed in pursuit.**
- **Yehowah organizes Israel as a theocratic nation.**
- **Later Moses caused Israel to depart from the Red Sea and they went out to the wilderness of Shur and marched on for three days in the wilderness, but they did not find water. (Exodus 15:22)**
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went out to the wilderness of Shur and marched on for three days in the wilderness, but they did not find water. (**Exodus 15:22**)

- **Provision of drinkable water, as well as meat and manna, is made for Israel in the wilderness, in connection with provision of manna, Sabbath is instituted.**
- **At Jethro's suggestion, Moses selects qualified men to serve as chiefs, helping with the work of judging.**
- **At Mount Sinai, Yehowah invites the nation to enter into covenant relationship with him, they voluntarily agree. Yehowah gives fear-inspiring display of his glory.**
- **Ten Commandments and other laws given through Moses set out Yehowah's requirements for Israel.**
- **Law covenant made over blood of sacrificial animals, the people say; All that Yehowah has spoken we are willing to do and be obedient.**
- **Instructions are given by God on building the tabernacle and its furniture, as well as on making garments for the priests and on installing the priesthood.**
- **While Moses is on Mount Sinai, the people turn to worshipping a golden calf, Moses breaks the stone tablets given him by God, Levites prove loyal, about 3,000 idolaters are slain.**
- **Moses sees manifestation of Yehowah's glory, hears God declare His name.**
- **With voluntary offerings of materials, the tabernacle and its furnishings are built. The tabernacle is set up on **Nisan 1,1512 B.C.E,** and Yehowah manifests his approval.**