

Big Picture 201 Notes  
Session 6: The Exodus  
Exodus 1-14 and Numbers 22-24



**Summary of where we are headed tonight:**

Objective 1: To understand how Moses wants us to understand the Exodus as a portrait of the coming Messiah  
Objective 2: To understand how the author weaves the poems of the Pentateuch together to bring unity to its message

**1. Read Exodus 1:7-22.**

- a. Verse 7 excites us as readers at this point. Why? What could be happening? This is language from Genesis 1 and Genesis 12. We are anticipating a possible fulfillment of God's promise to Adam and Abraham.
- b. The new king of Egypt expresses a fear in 1:9-10. What is it? Their strength because of their numbers and their possible escape.
- c. What three ways did Pharaoh try to "curse" Israel in 1:11-22? .
  1. Attempt 1: (1:11-14)
    - a. Attempt: Affliction with hard labor
    - b. Failure: Israel becomes more numerous
  2. Attempt 2: (1:15-21)
    - a. Attempt: Midwives kill sons who are born
    - b. Failure: Hebrew midwives "lie" and Israelite women are too "strong" (vigorous)
  3. Attempt 3: (1:22)
    - a. Attempt: Throw every son into the Nile (1:22)
    - b. Failure: God's chosen deliverer comes out of the water (2:5-6)
      - i. Side: Pharaoh's daughter just "happened" to be bathing at the right time. God is orchestrating his sovereign plan in the midst of the every day of life.

ii. What's at stake if Pharaoh succeeds? God's promise, God's faithfulness to His Word

**2. Read Exodus 2:11-14.**

- a. What happens when Moses seeks to deliver his people his own way? He murders an Egyptian.
  - i. This repeats the theme of the failure of human ways of attaining God's blessing and God's plan. God holds His promise secure and He decides when to bring it to pass. Those who have faith and wait on His timing are honored.
- b. What happens when Moses seeks peace between the Hebrews? They reject him.
- c. Moses flees to Midian and marries a Midianite woman, Zipporah. Meanwhile, what is happening to Israel?
  - i. Read 2:23-25. Israel is still in bondage in Egypt and God heard their cry for help.
  - ii. What does God remember? The Covenant to Abraham
    1. God remembered Noah in Genesis. What does this mean? God takes note of His people and His promise to them and will soon deliver them.
  - iii. What context are we to now read the following narratives in? The deliverance of Israel out of Egypt and the following covenant made with Israel are a continuation of this promise to Abraham.
  - iv. What is verse 25 remind us of? God "seeing" a need and providing what is needed. This is exactly what we read of God in Genesis 1. God saw that it was good (beneficial for mankind) and provided it.

**3. Exodus 3 and 4 narrates the account of God's call for Moses at the burning bush. God calls Moses to be His instrument to deliver His people from Egypt.**

- a. Read 3:10-12.
  - i. What is the sign given to Moses? God's Word of a future gathering for worship at the mountain
    1. Is Moses the worshipper or is all of Israel? Is the "you" singular or plural? Plural: all of the people were to worship UPON (al) the mountain.
    2. All of Israel is expected to come upon the mountain for worship.
- b. Read 4:19. Why shouldn't Moses fear his life in Egypt? The king who wanted his life is dead.
  - i. Read Matthew 2:20. Why can Joseph go back to Israel? Because those who sought the child's life are dead.
- c. Does Israel believe that Moses (and Aaron) are God's chosen deliverers? Read 4:31.

**4. Exodus 5-11 tells the story of how Pharaoh's land and household was afflicted with plagues because he would not let the Israelites go.**

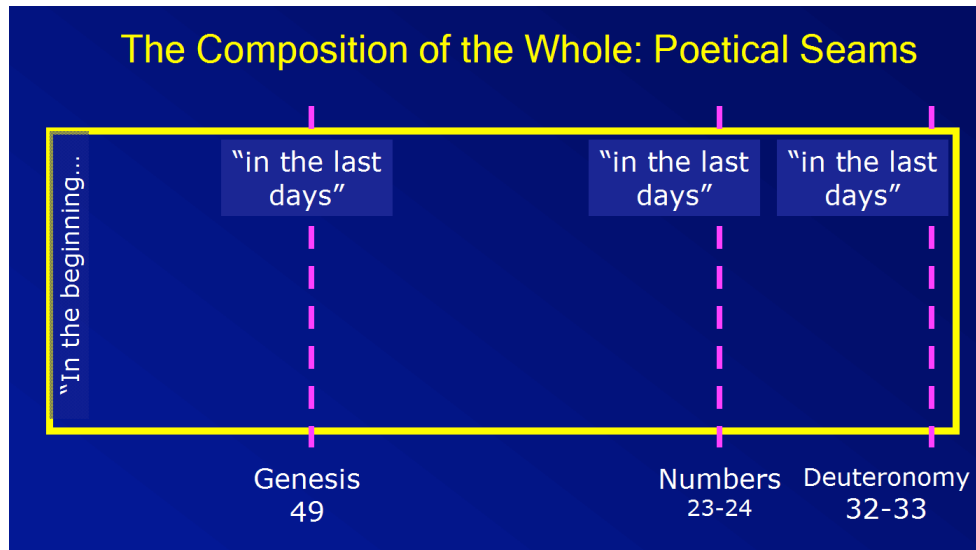
- a. The Plagues
  - i. Water turned to blood 7:14-25
  - ii. Frogs 8:1-15
  - iii. Flies 8:16-32
  - iv. Cattle die 9:1-7
  - v. Boils 9:8-17
  - vi. Hail 9:18-35
  - vii. Locusts 10:1-20
  - viii. Darkness over the land 10:21-29
  - ix. Death of the Firstborn son 11:1-10, 12:29-32
- b. The final plague issued upon Egypt in Exodus 12 becomes a memorial for future generations. It explains the origin of the Passover Feast and the Feast of the Unleavened Bread and narrates the story of Israel's exodus from Egypt.
- c. The idea of Passover is explained in 12:27. "You shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'" And the people bowed low and worshiped."
  - i. The angel of the Lord killed all of the firstborn of Egypt and "passed over" those who had the blood of the unblemished Lamb on their doorpost.

**5. What was God's intent in hardening the Egyptians and delivering His people from bondage?**

- a. Exodus 14:17-18 "As for Me, behold, I will harden the hearts of the Egyptians so that they will go in after them; and I will be honored through Pharaoh and all his army, through his chariots and his horsemen. Then the Egyptians will know that I am the LORD, when I am honored through Pharaoh, through his chariots and his horsemen." (14:4 also) God hardened Pharaoh's heart and rescued His people to display His glory.
- b. How was Israel delivered? Exodus 14:21 – the sea divided and dry land appeared
  - i. Where have we seen this before? Genesis 1, the flood account
- c. Exodus 14:31 gives a positive portrait of Israel. What important word describes their attitude toward the Lord? Israel believed the Lord and in His servant Moses, Israel is at this time believing God.

- 6. Exodus 15 is one of four major poems in the Pentateuch. What vision of the Lord does it give as it ends in 15:18?**
- 15:18 "The LORD shall reign forever and ever."
  - How will this reign be executed according to Genesis 49? Through a King from the Tribe of Judah
- 7. The anticipation is growing that the fulfillment of God's promise to Abraham is nearing. God has delivered his people just as He told Abraham in Genesis 15. But, something is still deeply wrong. Read Exodus 16:1-3.**
- Read 17:3.
    - It is obvious the people are not content with God's provision. God delivered them from harsh slavery, and they want to go back.
    - How is this similar to the foolish sin of Adam and Eve? Adam and Eve were not content in God's provision, and they wanted more.
  - These narratives begin a series of wilderness wanderings where the unbelief of the people becomes evident.
- 8. While Israel wanders in the wilderness of their unbelief, they engage in a few conflicts with foreign enemies. They defeat many of them and the Moabite people along with their ruler, Balak, become fearful of Israel. Why?**
- Read Numbers 22:3. Israel was numerous.
    - Where have we seen this before? The promise to Abraham, Genesis 1
    - What other ruler became fearful of Israel because of they were a mighty nation? Pharaoh
  - What is significant about the mention of the destruction of the Amorites in 22:2?
    - Read Genesis 15:16. "Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete."
    - God's prophetic word through Abraham was coming true – they had been in slavery, they were delivered, and they possessed the land of the Amorites (Nu 21:31). The promise to Abraham was being realized.
  - Who does Balak summon to curse Israel? Balaam Why? Read 22:6. To gain victory over them through his curse, to thwart the blessing of God (to stop Israel from inheriting the land).
  - How many times does Balak ask Balaam to curse Israel?
    - 3 times
  - Notice the vivid parallels between Balak's attempt to curse Israel and Pharaoh's attempt.
  - This means that the author wants us to see a connection between Moses and the Promised Deliverer.
    - Moses is a portrait of the coming Messiah. This is a part of the central message of the Pentateuch.
    - Deuteronomy 18:15 (Moses speaking) "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him."
- 9. Read Numbers 24:3-19. The connection between the historical Exodus and the future king become a central focus of the poetry in Numbers 23 and 24.**
- What genre of literature dominates these two chapters? Poetry
  - What important phrase is used in Numbers 24:14 that is selectively used by the author to help the reader see the future significance of the poem? "in the last days"
    - Where else is this phrase used? Genesis 49:1 (at the beginning of Jacob's poem), Deut 4, Deuteronomy 31:29 (to begin the last poem of the Pentateuch)

## The Composition of the Whole: Poetical Seams



- c. Glance at the introductions to each of the poems of Balaam. How does the author highlight the last section by their introduction (24:3-4 and 15-16)? Similar wording and grandiose terminology is used to describe this vision
- d. What imagery is used in verses 5 and 6? Water, gardens, abundance, tents, tabernacle (dwelling place)
  - i. What does this communicate? We see the renewal of nature itself. An abundance of provision will be there. This reminds us of Genesis 49 where the most mundane acts are completed with the most valuable of treasures because there is so much of them.
  - ii. Where have we seen rivers and watered gardens and a tabernacle-like place before? The Garden in Eden
  - iii. Taking verse 6-7 together, what is this “blessing” tied to particularly? The King and the renewal of creation are together. When the King reigns as sovereign over all, all is renewed. Eden is restored as this King’s reign is exalted.
  - iv. There is No Famine
- e. Numbers 24 shifts the focus from the historical event of the Exodus to the future Exodus of the Individual King, the Messiah, from Egypt. The focus on Israel’s history as a nation in chapter 23 is individualized in 24 and becomes a portrait of the coming King. The past is like the future. Israel’s story is a type of the coming King from Judah.
  - i. Look at these two verse side by side and circle what is different.

Numbers 23:22 NASU "God brings them out of Egypt, He is for them like the horns of the wild ox.	Numbers 24:8a NASU "God brings him out of Egypt, He is for him like the horns of the wild ox."
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SIDE: If you have the NIV, then they have interpreted the “him” in 24:8a to be referring to “them”; that is Israel. They think this is merely repeating 23:22. The actual Hebrew word in 24:8 is singular (him not them). Context also clearly identifies 24:8 as an individual king (Numbers 24:7, 8b).

- ii. What event is 23:22 talking about? The Exodus of Israel from Egypt
  - 1. Who is the “them” identified as in 23:24? The people
  - 2. This is clearly referring to the Israelites who came out of Egypt.
- iii. What does the author want us to see about the exodus?
  - 1. Read it as a picture of the coming King. It is about the Messiah.
  - 2. The king will come out of Egypt and be victorious just like Israel was.
  - 3. The prophets are filled with the hope of the Messiah who ushers in this “new exodus.” See appendix three for a few examples.

- f. Numbers 24:9a quotes directly from Genesis 49. Numbers 24:9b is linked to Genesis 27 (Isaac's blessing of Jacob) and Genesis 12:3 (the Abrahamic covenant). See the handout to see this more clearly.
  - i. Look at 24:17.
    - 1. This one is pictured as a "star" from Jacob. (read Matthew 2:2)
    - 2. Where else have we seen the idea of "crushing" the head of someone? The serpent in Genesis 3. Moab was trying to frustrate the blessing of God just like Satan and they will be destroyed with Satan.
  - ii. What does all of this mean? This means the author is helping us identify the Messiah who is to come. He is the fulfillment of the promise to Eve (Gen 3), Abraham (Gen 12) and the prophecy concerning the tribe of Judah (Gen 49).
  - iii. Isaiah 63:1-6 draws from both Genesis 49 and Numbers 24. He portrays the victorious king as one whose garments are "red" (Gen 49) and who comes victoriously out of Edom (Num 24). Why would the author of Isaiah connect these two passages based on what we just read? Because Moses explicitly connected these two passages by a direct quotation!
- g. What will this king do to his enemies listed in 24:17-24? He will destroy those who oppose him. The historical enemies of Israel and the future enemies will be slain in the last days. He will be a victorious ruler.

**10. The interaction of the narratives and poems of the Pentateuch shift the focus to the last days. The Pentateuch is about the days of the coming King. What have we learned will happen in those days?**

- a. He will come out of Egypt (Hosea 11:1, Matthew 2:15).
- b. He will be victorious over his enemies (Numbers 24:7, 17-24)
  - i. He will destroy all those who are opposed to God's blessing.
- c. He fulfills what is promised in the Abrahamic covenant.
  - i. Those who curse him will be cursed, those who bless him will be blessed. This is the way of salvation presented in the Pentateuch. We are saved as we are rightly related to Him through faith (Genesis 15:1-6).

**Summary:**

- The poetry weaves many promises and narratives together to give a unified message.
  - The Promised Seed of Eve will come out of Egypt like Moses and Israel in the Exodus.
  - He will be a victorious king over his enemies and will bring the Abrahamic covenant to pass.
  - He will reign and his kingdom will never end.
  - Those who bless him will be blessed (Psalm 2:12)

**Application:**

- Read all of the poetry on Appendix 2. Circle the quotations and connections. This will help you understand the big picture.
- The exodus is a portrait of God's deliverance of his people. In what ways do the narratives promote our hope in God's future deliverance of us through His king?
- How is Exodus 1 and Numbers 22-24 reinforce the idea that it is futile to strive against the Lord? What are we doing with our life?
- In preparation for celebrating Christ's birth, read Matthew 1-4. Do you see any similarities between Moses, Israel and Jesus Christ? Do you think Matthew is helping you see a connection? Do you see how he is not reading meaning into the Pentateuch but drawing out the author's original intention?

### Appendix 3: The Prophetic Hope of the New Exodus

Isaiah 11:16 And there will be a highway from Assyria For the remnant of His people who will be left, Just as there was for Israel In the day that they came up out of the land of Egypt.

Isaiah 51:9-11 Awake, awake, put on strength, O arm of the LORD; Awake as in the days of old, the generations of long ago. Was it not You who cut Rahab in pieces, Who pierced the dragon? <sup>10</sup> Was it not You who dried up the sea, The waters of the great deep; Who made the depths of the sea a pathway For the redeemed to cross over? <sup>11</sup> So the ransomed of the LORD will return And come with joyful shouting to Zion, And everlasting joy *will be* on their heads. They will obtain gladness and joy, And sorrow and sighing will flee away.

Jeremiah 32:16-23

"After I had given the deed of purchase to Baruch the son of Neriah, then I prayed to the LORD, saying, <sup>17</sup> 'Ah Lord GOD! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You, <sup>18</sup> who shows lovingkindness to thousands, but repays the iniquity of fathers into the bosom of their children after them, O great and mighty God. The LORD of hosts is His name; <sup>19</sup> great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to everyone according to his ways and according to the fruit of his deeds; <sup>20</sup> who has set signs and wonders in the land of Egypt, *and* even to this day both in Israel and among mankind; and You have made a name for Yourself, as at this day. <sup>21</sup> 'You brought Your people Israel out of the land of Egypt with signs and with wonders, and with a strong hand and with an outstretched arm and with great terror; <sup>22</sup> and gave them this land, which You swore to their forefathers to give them, a land flowing with milk and honey. <sup>23</sup> 'They came in and took possession of it, but they did not obey Your voice or walk in Your law; they have done nothing of all that You commanded them to do; therefore You have made all this calamity come upon them.

Micah 7:14-17 Shepherd Your people with Your scepter, The flock of Your possession Which dwells by itself in the woodland, In the midst of a fruitful field. Let them feed in Bashan and Gilead As in the days of old. <sup>15</sup> "As in the days when you came out from the land of Egypt, I will show you miracles." <sup>16</sup> Nations will see and be ashamed Of all their might. They will put *their* hand on *their* mouth, Their ears will be deaf. <sup>17</sup> They will lick the dust like a serpent, Like reptiles of the earth. They will come trembling out of their fortresses; To the LORD our God they will come in dread And they will be afraid before You.