

Story of the Bible

NIGHT SCHOOL

Week Five



Introduction

The Torah:

- Exodus
- Leviticus
- Numbers
- Deuteronomy.

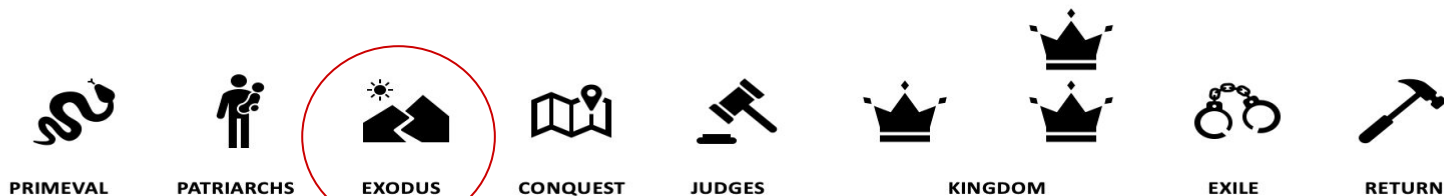
Containing many genres

Genesis 15:13 NLT "Then the Lord said to Abram, "You can be sure that your descendants will be strangers in a foreign land, where they will be oppressed as slaves for 400 years."

Over a period of 430 years - lots of baby israelites were born:

- When Joseph's family settled in Egypt, Jacob brought sixty-six direct descendants.
- At the time of the Exodus, about 600,000 men left Egypt, in addition to women and children.
- This places the total population at a likely minimum of two million people.

Where Exodus Fits in the Bible Story?



TURNING POINTS	God calls Abraham	Joseph dies	Moses dies	Joshua dies	Samuel	Rehoboam & Jeroboam	Jerusalem captured	Cyrus's decree	
KEY FIGURES	Adam; Eve; Noah	Abraham; Isaac; Jacob; Joseph	Moses	Joshua	Gideon; Samson; Ruth	Samuel; Saul; David; Solomon	Daniel	Zerubbabel; Ezra; Esther; Nehemiah	
BOOK/S	Genesis 1-11	Genesis 12-50	Exodus - Deuteronomy	Joshua	Judges - Ruth	1 Samuel – 2 Chronicles	Ezekiel - Daniel	Ezra - Esther	
SUMMARY	God creates the world; humankind rebels against Him	God chooses Abraham and his descendants	God rescues the Israelites from Egypt. They fail to trust Him and spent 40 years wandering in the wilderness	Joshua leads the Israelites to conquer the Promised Land	The Israelites consistently turn away from God	The Israelites demand a king. Saul is followed by David's line	Israel becomes two nations (Israel and Judah), both eventually taken into exile	Judah lives in exile in Babylon, which is then conquered by the Medo-Persians	Cyrus allows the Jews to return, where they rebuild the Temple and Jerusalem's city walls

The Big Idea of Exodus

Key Points for the story... before we go deeper later

- God rescues Israel
- God binds Himself to them in covenant
- Israel damages the relationship
- God remains faithful and chooses to dwell with them anyway

Exodus 6:6–7 (NLT)

*“I will free you from your oppression...
I will claim you as my own people, and I will be your God.”*

Exodus 1–4: Enslavement and Pharaoh's Evil

Israel's Oppression

- Pharaoh sees God's blessing (the people) as a threat
- Power turns fearful → fear turns violent
- Pharaoh represents humanity in rebellion against God... more on this later

Exodus 1:14 (NLT) *"They made their lives bitter, forcing them to mix mortar and make bricks... They were ruthless in all their demands."*

Genocide of the Boys

- Pharaoh attempts to destroy Israel's future
- This is targeted, state-ordered violence
- With a keen eye... think forward to Herod's fear in Jesus' time with his birth... more on this later

Exodus 1:22 (NLT) *"Throw every newborn Hebrew boy into the Nile River."*

God Preserves a Deliverer

- God overturns evil with a saviour... in Moses
- Ironically Pharaoh funds the upbringing of his own defeat
- God saves through faithful women

Exodus 2:3 (NLT) *“She got a basket made of papyrus reeds... She put the baby in the basket and laid it among the reeds along the bank of the Nile River.”*

Exodus 2:10 (NLT) *“The princess named him Moses... ‘I lifted him out of the water.’”*

God Calls Moses

1. Raised between two worlds

- Hebrew by birth, Egyptian by education and household

2. Zeal without wisdom

- Kills an Egyptian in anger as an adult of about 40

3. Forty years of obscurity

- Flees to Midian
- Shepherding replaces palace life for about 40 yrs

4. God reveals Himself - progressive revelation

- Burning bush: holy, present, faithful to promises
- “I AM” sends Moses — the mission is God’s, not Moses’

5. Reluctant yet chosen leader

- Moses resists: fear, insecurity, speech concerns

Exodus 5–15: God vs Pharaoh

Moses and Aaron Speak to Pharaoh

Exodus 5:1-3 **1** After this presentation to Israel's leaders, Moses and Aaron went and spoke to Pharaoh. They told him, "This is what the Lord, the God of Israel, says: Let my people go, so they may hold a festival in my honor in the wilderness."**2** "Is that so?" retorted Pharaoh. "And who is the Lord? Why should I listen to him and let Israel go? I don't know the Lord, and I will not let Israel go."**3** But Aaron and Moses persisted, "The God of the Hebrews has met with us. Let us take a three-day journey into the wilderness to offer sacrifices to the Lord our God. If we don't, he will kill us with a plague or with the sword."

- Pharaoh then makes life EVEN worse for the Israelites
- The Hardening of Pharaoh's Heart
- God sends 10 Plagues that demonstrate his power but Pharaoh refused to listen

Exodus 8:15 (NLT)

"When Pharaoh saw that relief had come, he became stubborn. He refused to listen to Moses and Aaron, just as the Lord had predicted"

Passover: Judgment and Mercy

- God's justice mirrors Pharaoh's violence - Plague 10, Death of the firstborn

Exodus 12:13 (NLT)

"When I see the blood, I will pass over you."

- God provides a way of escape
- Salvation comes through substitution

(Clear foreshadowing of Christ, the true Passover Lamb)

Deliverance Through the Sea

- Pharaoh sent messengers after plague 10 - 'Get out'.
- So the Israelites left Egypt... and some non-Israelites joined them too
- But then Pharaoh and his officials changed their minds and chased after them with his army

The Israelites saw them chasing and feared death

Exodus 14:14 NLT - "The Lord himself will fight for you. Just stay calm"

Exodus 14:21–22 (NLT) "The people of Israel walked through the middle of the sea on dry ground."

God Is King

- Exodus is about kingship
- Pharaoh is dethroned
- God reigns

Exodus 15:18 (NLT) - example of song genre within the narrative

"The Lord will reign forever and ever!"

Exodus 16–18: Grumbling in the Wilderness

- After a month in the wilderness they all grumbled and complained
- It appears observing this story that salvation does not instantly change the heart
- Israel doubts God despite clear rescue

A disturbing parallel with Pharaoh emerges

- Many opportunities to trust God
 - Crossing the Red Sea (Chapter 14)
 - Providing Water at Marah (15)
 - Providing manna and quail to eat (16)
 - Providing water from the rock (17)
 - Helping defeat the Amalekites (17)
- They keep defaulting back to their own ways

BREAK TIME

Exodus 19–31: Covenant at Sinai

Exodus 19:5–6 (NLT) “You will be my kingdom of priests, my holy nation.”

- Israel is invited into purpose (priests have a purpose), not just obedience
- They are meant to represent God to the nations. To be a priesthood

“You must not bow down to them or worship them, for I, the Lord your God, am a jealous God who will not tolerate your affection for any other gods. **I lay the sins of the parents upon their children; the entire family is affected—even children in the third and fourth generations of those who reject me.**”Exodus 20:5 NLT

- But we later read the prophet Ezekiel and God says that ‘no longer will sons live in the consequences of their father’

Ezekiel 18:2–4 (NLT)

“Why do you quote this proverb concerning the land of Israel:

‘The parents have eaten sour grapes,

but their children’s mouths pucker at the taste’?

As surely as I live, says the Sovereign LORD, you will not quote this proverb anymore in Israel.

For all people are mine to judge—both parents and children alike. And this is my rule: The person who sins is the one who will die.”

God Chooses to Dwell With His People

- God wants proximity, not distance
- The tabernacle is a portable Eden
- God's presence returns among humans

Exodus 25:8 (NLT) *“Build me a holy sanctuary so I can live among them.”*

- When John describes the Word coming to “dwell” among humanity in John 1:14, he uses *skenoō*, a verbal relating to *skēnē*, a Greek term for the tabernacle.
- The tabernacle symbolized God's presence among Israel.
- We see this fulfilled in Jesus

Exodus 32–34: Israel 's Rebellion & God 's Mercy

The Golden Calf

- Israel breaks the covenant immediately
- Idolatry replaces trust in God

Exodus 32:1 (NLT) *“Make us some gods who can lead us.”*

God Reveals His Character

- God is both merciful and just
- God remains faithful even when His people are not

Exodus 34:6–7 (NLT) *“The Lord! The God of compassion and mercy... I forgive iniquity, rebellion, and sin.”*

How Exodus Ends (In Tension)

- God's presence fills the tabernacle
- But sin still blocks access
- The problem is no longer Pharaoh , it is Israel's heart

Narrative continues in Leviticus, Numbers, Deuteronomy

Leviticus — God teaches Israel how to live in his holy presence through sacrifice, priesthood, and obedience. We get heaps of those Laws!

Numbers — Israel journeys through the wilderness, repeatedly rebels, and learns the cost of distrusting God.

Deuteronomy — Moses retells the law and calls Israel to covenant faithfulness as they stand on the edge of the Promised Land after 40 years.

Deuteronomy 8:2 “Remember how the Lord your God led you through the wilderness for these forty years, humbling you and testing you to prove your character, and to find out whether or not you would obey his commands.”

The Law

- Total 613 Laws
- Torah in Hebrew (first 5 books) means the Law
 - But the first 5 books are more than law, they are mostly story.

Narrative from Genesis to Exodus

- A covenant made with Abraham and then Moses
- Old covenant is to set them apart in union with God... like a marriage. A covenant.
- Moral, ceremonial, civil laws
- This shows to other Nation what God is like

Pattern observed throughout Genesis; no matter how many laws, people keep rebelling

Jesus completes this story:

- Fulfilling the law
- Describing a great command - Love God and Love others
- Jesus raises the stakes of Love
- Jesus sends God's spirit so HE could transform our heart

Commentary Thoughts

- Several scholars and theologians view Leviticus as remarkably progressive in its ancient context.
- Leviticus embeds social justice within its ritual and legal framework.
- Though foreign to modern readers, they functioned as a humane regulatory framework.
- The emphasis on restitution rather than purely retributive punishment reflects a measured approach to justice compared to many contemporaneous societies.
- These scholars argue that dismissing Leviticus as archaic legalism overlooks its ethical innovations.
- Its moral distinctiveness becomes clearer when read against ancient Near Eastern law codes.
- Judging it solely by modern expectations obscures its historical and ethical significance.

SUMMARY

Key Thoughts!

Q&A

**THANKS FOR YOUR
TIME!**

See you next week!