

**Additional notes for teachers:**

Many of the notes comprise deeper matters which have arisen in the course of preparation of the Students Notes. Other material has been appended for the purpose of providing background, explanations or interesting detail.

**LESSON 21****1. OTHER HISTORICAL EVIDENCE FOR THE EXODUS**

There are a number of non-Biblical references that may relate the history of the exodus of the Israelites from Egypt.

- The Ipuwer Papyrus describes Egypt as afflicted by famine and death, in a state of chaos where the poor have become rich, and the rich poor, and servants are leaving their servitude and acting rebelliously.
- The Greek author Hecataeus of Abdera wrote in the late 4th century BCE. In his writings the Egyptians blame a plague on foreigners and expel them from the country. Their leader, Moses, takes them to Canaan, where he founds the city of Jerusalem.
- The Egyptian historian Manetho (3rd century BCE), describes the Hyksos, their lowly origins in Asia, their dominion over and expulsion from Egypt, and their subsequent foundation of the city of Jerusalem and its temple. Josephus Flavius identifies the Hyksos with the Jews.

**2. THE ROUTE OF THE EXODUS**

There is difficulty in precisely identifying some of the places mentioned in the Exodus journey, especially the “Sea of Reeds”(translated Red Sea) and Mt. Sinai, many scholars show on their maps only that part of the route from Kadesh-Barnea onwards (there is no difficulty with this site). See e.g. comment MacMillan Bible Atlas p.40.

The direct route to Canaan would have brought the Israelites in contact with Egyptian border fortresses. Although this “warfare” was avoided, they did experience conflict due to the unprovoked attack by the Amalekites (Exod. 17).

**3. BORROWING - Exodus 3:22; 12:35-36**

In the term “borrow” the meaning is literally to ask, require or demand, e.g. II Samuel 11:7 etc. The Israelites were told “ye shall spoil the Egyptians”(Exodus 3:22; also Genesis 15:14). See Exodus 12:35-36, “they lent” i.e. “they caused them to ask”, “pressed them to take” (Companion Bible).

Dr. Young comments, “The literal and only true translation ... the meaning is the Egyptians cause the Israelites to ask whatever things they want for their journey that they may be quit of their presence”. A similar construction is found in I Samuel 1:22. Hannah pleaded with God that if He would do something for her then she would give her son to the Lord. The Egyptians pleaded that if only Israelites would leave they would give anything they might ask. This “spoiling” of the Egyptians was in effect Israel’s wages for their long years of forced labour. This spoil was later to be put to a use unforeseen by Israel (the Tabernacle).

**4. THREE NEW BEGINNINGS**

17 <sup>th</sup> of Nisan (The offering of the first sheaf at Passover)	(1) The Ark rested	The new world.
	(2) Israel Crossed the Red Sea	The new nation
	(3) The resurrection of Jesus Three new beginnings.	The new man.

**TEACHING METHODS**

1. Use an authoritative reference book and an atlas with good maps and illustrations to establish the geographical background to the exodus and the people Moses had to lead.
2. Recount the dramatic events of the Red Sea crossing, viewing them through Egypt's, Israel's and Moses' eyes – in particular the greatness of the latter.
3. Point out the importance of the Red Sea crossing in the perspective of Israel's nationhood and its echo and re-echo throughout the Bible.
4. Relate all these events to the baptism, separation, pilgrimage etc., of a believer who is called to come out of the world.