

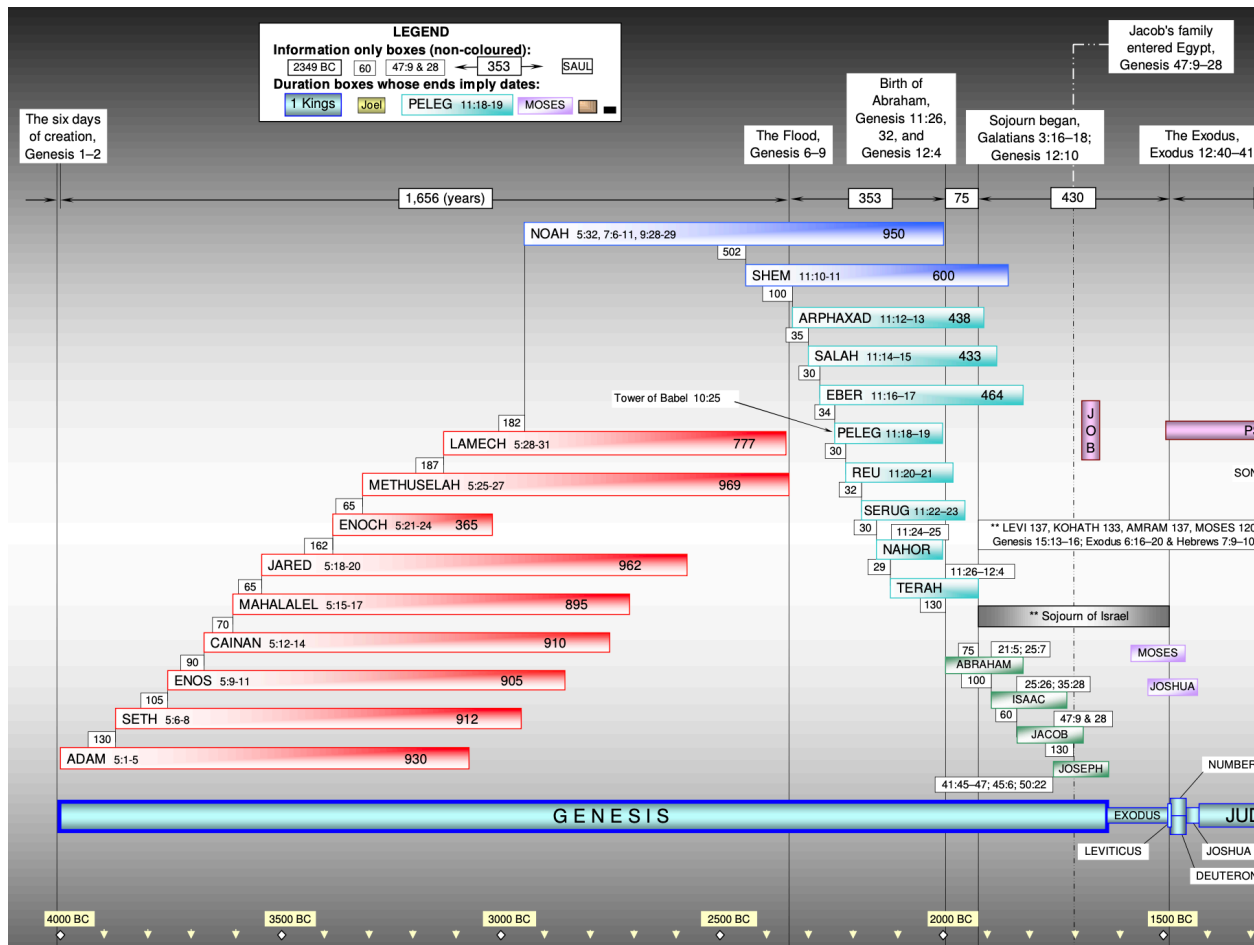
# Who were the persons of the Exodus?

Derek Iverson 8Jan2023

# What can we learn from this question?

- Support for the Literal-Grammatical-Historical-Contextual interpretive method
  - Basis of normal communication—grammatical words have meaning in context
- Gain confidence in Scripture based on Biblical chronogenealogy
  - Biblical details as well as spiritual truths are God-breathed
- Understand the origin and role of Jewish nation in God's redemptive plan
  - God sovereignly chose one family by unilateral covenant with Abraham (Rom 11:25-29)
- Consistency in interpretation leads to premillennial viewpoint
  - Jesus will reign as king over all the earth, from Jerusalem, for 1000 literal years
  - Proclamation and illustration of attributes of God in real life, faithfulness to His word.
  - All are sinners but God sovereignly chooses to extend mercy to some

# Approximate Chronogenealogy of Children of Israel



- Enoch the 7th from Adam (Jude 14)
- Flood occurred 1656 years after creation
- Shem and Abraham lives overlapped 145 years (Shinar=land of Shem=Sumer)
- Dispersion of Babel happened during Peleg's lifetime, about 200 yrs before Abraham's birth (when Terah was 130).
- Time from Abraham entering Canaan until Jacob arrived in Egypt was 215 years. Joseph arrived 22 yrs earlier, probably during Hyksos Pharaoh's reign. Slavery after Hyksos ended.
- Jacob fled Canaan to Laban at age 77, returning at age 97 with 11 sons, 1 daughter, 4 wives and great wealth
- Jacob entered Egypt with 66 from his loins, 70 in his household, and 75 in his group (included 9 wives)
- Moses, the 4th generation from Levi, chosen to lead Israel from Egypt, 430 years from Abraham's entrance into Canaan, to claim the land of promise. Egyptian Pharaoh.
- Synchronization to secular timelines, taken from pottery shards, monuments, evolutionary worldview, has been difficult.

# Map of Mesopotamia at time of Abraham to Jacob



- Abraham's trip happened during the single ice age after the flood (peak about 500 yrs after the flood). This area was well watered. 1Sam 22:5—“forests of Hereth”
- Sumer is etymologically related to “land of Shem”, which Moses named by old Egyptian word Shinar.
- Akkad founded by warrior Nimrod, grandson of Ham, as was Nineveh
- Abrahams trip was probably up trade route along Tigris River to Haran with father Terah. There Terah died and Abraham, taking his possessions crossed into Canaan at age 75.
- Ab settled in Hebron, SW of Jerusalem, after return from short trip to Egypt. Isaac stayed in this area as well. Jacob went to Padan-Aram (between Haran and Mari) to Laban for a wife. When he returned he stopped at Shechem (N of Jerusalem) until sons Simeon and Levi sacked the city and Jacob fled S.
- Rachael died around Bethlehem and Jacob continued on to Hebron, with 12 sons and 1 daughter, 4 wives, and many servants and possessions.

# Probable synchronization to secular history

- There is no consistent, accurate written secular history from the ancients.
  - Kings claimed achievements of others before them; exaggerated results of their conquests; defaced the artifacts of predecessors
  - Victors in warfare often destroyed the cities of the conquered, so much is found in broken pieces
  - Languages and writing systems were different and have to be deciphered and then various pieces translated correctly
  - There was no common calendar system among nations, most dates known only from start of a kings reign
- The closest thing to a history is Egyptian king list from Manetho (300BC) and composite Assyrian king list covering 700-1100BC. So constructing accurate, correlated history with common secular calendar is a subject of much discussion.
- Biblical scholars have sought to identify the Pharaoh of Joseph, the Pharaoh of the Exodus, the identity of Biblical Shishak, the Pharaoh who forced Rehoboam to give him all gold and silver of the temple and the kings treasury.
- In last 20 years, accumulated evidence appears to equate Shishak with Pharaoh Sheshonq 1, and the date of the tribute of Rehoboam to 926BC, which places the Exodus around 1446BC (Flood ~2300BC).
  - Egyptian Stela of Shoshenq 1, Gebel es-Silsilah, Aswan, used both spellings of S-S-Q and S-SN-Q. He was a Libyan Pharaoh and the nasal phoneme 'nq' exists in neither Egyptian nor Hebrew. Egyptian, like Hebrew, is spelled using only consonants.
  - Bubastite Portal at Karnak records 180 cities conquered by S-S-Q in Jordan region—43 are recognizable in Judah and Israel.
  - The Hebrew meaning of words used to make up Shishak in Hebrew text mean “he desires tribute”, reflective of what he did.
  - Megiddo victory stele was found which commemorates Shoshenq’s conquest of Megiddo, independently confirming the Bubastite Portal’s claim of conquest by Shoshenq.

# Miscellaneous chronology explanations

- 450 yrs

<sup>17</sup> The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it. <sup>18</sup> Now for a time of about forty years He put up with their ways in the wilderness. <sup>19</sup> And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment. <sup>20</sup> "After that He gave *them* judges for about four hundred and fifty years, until Samuel the prophet.

[The New King James Version](#) (Ac 13:17–20). (1982). Thomas Nelson.

Calculation: 6 (war to division) + 299 (war thru Tola, Judges 11:26) + 71 (Jair thru Abdon) + 40 (Philistine service) + 40 (Eli Judgeship) = 450

<sup>17</sup> The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. <sup>18</sup> And for about forty years he put up with them in the wilderness. <sup>19</sup> And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. <sup>20</sup> All this took about 450 years. And after that he gave them judges until Samuel the prophet.

[The Holy Bible: English Standard Version](#) (Ac 13:17–20). (2016). Crossway Bibles.

- Calculation: 400 (descendants time of sojourn) + 40 (after Exodus in wilderness) + 7 (warfare under Joshua) + 1 (land distribution) = 448 ~ 450

- 480 yrs

**6** And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which *is* the second month, that he began to build the house of the Lord.

[The New King James Version](#) (1 Ki 6:1). (1982). Thomas Nelson.

Calculation: 39(Exodus to Heshbon)+ 1(Heshbon to Canaan) + (6 + 14 + 40 + 80 + 40 + 40 + 23 + 22 + 6 + 7 + 10 + 8 + 40 + 20 + 40 + 40)Judges + 4(Solomon's 4th yr) = 480

Calculation: (8 + 18 + 20 + 7 + 3 + 18 + 40) Years of servitude = 114

**6** In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the Lord.

[The Holy Bible: English Standard Version](#) (1 Ki 6:1). (2016). Crossway Bibles.

Calculation: 594 - 114 = 480

# Covenant of Abraham

## • Genesis 12:1-4, 7

1 Now the Lord had said to Abram: “Get out of your country, From your family, And from your father’s house, To a land that I will show you.

2 I will make you a great nation; I will bless you And make your name great; And you shall be a blessing.

3 I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.”

4 So Abram departed as the Lord had spoken to him, and Lot went with him. And Abram was seventy-five years old when he departed from Haran.

...

7 Then the Lord appeared to Abram and said, “To your descendants I will give this land.”

[\*The New King James Version\*](#). (1982). (Ge 12:1–4, 7). Nashville: Thomas Nelson.

# Covenant of Abraham

- **Genesis 13:14-18**

<sup>14</sup> And the Lord said to Abram, after Lot had separated from him: “Lift your eyes now and look from the place where you are—northward, southward, eastward, and westward; <sup>15</sup> for all the land which you see I give to you and your descendants forever. <sup>16</sup> And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, *then* your descendants also could be numbered. <sup>17</sup> Arise, walk in the land through its length and its width, for I give it to you.”

<sup>18</sup> Then Abram moved *his* tent, and went and dwelt by the terebinth trees of Mamre, which *are* in Hebron, and built an altar there to the Lord.

[The New King James Version](#). (1982). (Ge 13:14–18). Nashville: Thomas Nelson.



• **Genesis 15:1-11**

1 After these things the word of the Lord came to Abram in a vision, saying, “Do not be afraid, Abram. I *am* your shield, your exceedingly great reward.”

<sup>2</sup> But Abram said, “Lord God, what will You give me, seeing I go childless, and the heir of my house *is* Eliezer of Damascus?” <sup>3</sup> Then Abram said, “Look, You have given me no offspring; indeed one born in my house is my heir!”

<sup>4</sup> And behold, the word of the Lord *came* to him, saying, “This one shall not be your heir, but one who will come from your own body shall be your heir.” <sup>5</sup> Then He brought him outside and said, “Look now toward heaven, and count the stars if you are able to number them.” And He said to him, “So shall your descendants be.”

<sup>6</sup> And he believed in the Lord, and He accounted it to him for righteousness.

[The New King James Version](#). (1982). (Ge 15:1–6). Nashville: Thomas Nelson.

# Covenant of Abraham

## • Genesis 15:7-20

<sup>7</sup> Then He said to him, “I *am* the Lord, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.”

<sup>8</sup> And he said, “Lord God, how shall I know that I will inherit it?”

<sup>9</sup> So He said to him, “Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon.” <sup>10</sup> Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two. <sup>11</sup> And when the vultures came down on the carcasses, Abram drove them away.

<sup>12</sup> Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror *and* great darkness fell upon him. <sup>13</sup> Then He said to Abram: “Know certainly that your **descendants will be strangers in a land *that is not theirs***, and will serve them, and they will afflict them, **four hundred years**. <sup>14</sup> And also the nation whom they serve I will judge; afterward they shall come out with great possessions. <sup>15</sup> Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. <sup>16</sup> But in the **fourth generation they shall return here**, for the iniquity of the Amorites *is* not yet complete.”

<sup>17</sup> And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces. <sup>18</sup> On the same day the Lord made a covenant with Abram, saying:

“To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—<sup>19</sup> the Kenites, the Kenezites, the Kadmonites, <sup>20</sup> the Hittites, the Perizzites, the Rephaim, <sup>21</sup> the Amorites, the Canaanites, the Girgashites, and the Jebusites.”

[The New King James Version](#). (1982). (Ge 15:7–21). Nashville: Thomas Nelson.

# Covenant of Abraham

## • Genesis 17:1-8, 19

<sup>1</sup> When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, “I *am* Almighty God; walk before Me and be blameless.

<sup>2</sup> And I will make My covenant between Me and you, and will multiply you exceedingly.” <sup>3</sup> Then Abram fell on his face, and God talked with him, saying:

<sup>4</sup> “As for Me, behold, My covenant is with you, and you shall be a father of many nations. <sup>5</sup> No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. <sup>6</sup> I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. <sup>7</sup> And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you. <sup>8</sup> Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.”

...

<sup>19</sup> Then God said: “No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, *and* with his descendants after him.

[\*The New King James Version\*](#). (1982). (Ge 17:1–8, 19). Nashville: Thomas Nelson.

# Covenant of Abraham

- **Luke 1:54-55 Mary's testimony**

<sup>54</sup> He has helped His servant Israel,

In remembrance of *His* mercy,

<sup>55</sup> As He spoke to our fathers,

To Abraham and to his seed forever.”

[The New King James Version](#). (1982). (Lk 1:54–55). Nashville: Thomas Nelson.

- **Luke 1:72-75 Zecharia's testimony**

<sup>72</sup> To perform the mercy *promised* to our fathers

And to remember His holy covenant,

<sup>73</sup> The oath which He swore to our father Abraham:

<sup>74</sup> To grant us that we,

Being delivered from the hand of our enemies,

Might serve Him without fear,

<sup>75</sup> In holiness and righteousness before Him all the days of our life.

[The New King James Version](#). (1982). (Lk 1:72–75). Nashville: Thomas Nelson.

# Covenant of Abraham

- **Acts 7:5b-7 Stephen's history review**

<sup>5b</sup> But even when *Abraham* had no child, He promised to give it to him for a possession, and to his descendants after him. <sup>6</sup> But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress, ~~them~~ four hundred years. <sup>7</sup> '*And the nation to whom they will be in bondage I will judge,*' said God, '*and after that they shall come out and serve Me in this place.*'

[The New King James Version](#). (1982). (Ac 7:5–7). Nashville: Thomas Nelson.

# Covenant of Abraham

## • Genesis 16:1-6 Sarai tries to help God fulfill his covenant

<sup>1</sup> Now Sarai, Abram's wife, had borne him no *children*. And she had an Egyptian maidservant whose name was Hagar. <sup>2</sup> So Sarai said to Abram, "See now, the Lord has restrained me from bearing *children*. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai.

[\*The New King James Version\*](#). (1982). (Ge 16:1–2). Nashville: Thomas Nelson.

## • Genesis 26:2-5, 23-24 Repetition of Ab covenant to Isaac

<sup>1</sup> There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, in Gerar. <sup>2</sup> Then the Lord appeared to him and said: "Do not go down to Egypt; live in the land of which I shall tell you. <sup>3</sup> Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father. <sup>4</sup> And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; <sup>5</sup> because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."

...

<sup>23</sup> Then he went up from there to Beersheba. <sup>24</sup> And the Lord appeared to him the same night and said, "I *am* the God of your father Abraham; do not fear, for I *am* with you. I will bless you and multiply your descendants for My servant Abraham's sake."

[\*The New King James Version\*](#). (1982). (Ge 26:1–5, 23-24). Nashville: Thomas Nelson.

# Covenant of Abraham

- **Genesis 27:28-29 Rachael & Jacob fool Isaac to help God**

<sup>28</sup> Therefore may God give you Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine.

<sup>29</sup> Let peoples serve you, And nations bow down to you. Be master over your brethren, And let your mother's sons bow down to you. Cursed *be* everyone who curses you, And blessed *be* those who bless you!"

[The New King James Version](#). (1982). (Ge 27:28–29). Nashville: Thomas Nelson.

- **Genesis 28:3-4 Isaac blesses Jacob prior to leaving to Padan-Aram at age 77**

<sup>3</sup> "May God Almighty bless you, And make you fruitful and multiply you, That you may be an assembly of peoples;

<sup>4</sup> And give you the blessing of Abraham, To you and your descendants with you, That you may inherit the land In which you are a stranger, Which God gave to Abraham."

[The New King James Version](#). (1982). (Ge 28:3–4). Nashville: Thomas Nelson.

# Covenant of Abraham

- **Genesis 28:13-15 God appears to Jacob on trip to Padam-Aram**

<sup>12</sup> Then he dreamed, and behold, a ladder *was* set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it. <sup>13</sup> And behold, the Lord stood above it and said: “I *am* the Lord God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants. <sup>14</sup> Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed. <sup>15</sup> Behold, I *am* with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you.”

[\*The New King James Version\*](#). (1982). (Ge 28:12–15). Nashville: Thomas Nelson.

- **Genesis 28:20-21 Jacob tries to negotiate with God, like God needed his worship**

<sup>19</sup> And he called the name of that place Bethel; but the name of that city had been Luz previously. <sup>20</sup> Then Jacob made a vow, saying, “If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, <sup>21</sup> so that I come back to my father’s house in peace, then the Lord shall be my God.

[\*The New King James Version\*](#). (1982). (Ge 28:19–21). Nashville: Thomas Nelson.



# Covenant of Abraham

- **Genesis 32:9-12 Humble Jacob trusts God on return from Padam-Aram at 97**

<sup>9</sup> Then Jacob said, “O God of my father Abraham and God of my father Isaac, the Lord who said to me, ‘Return to your country and to your family, and I will deal well with you’: <sup>10</sup> I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies. <sup>11</sup> Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me *and* the mother with the children. <sup>12</sup> For You said, ‘I will surely treat you well, and make your descendants as the sand of the sea, which cannot be numbered for multitude.’ ”

[\*The New King James Version\*](#). (1982). (Ge 32:9–12). Nashville: Thomas Nelson.

- **Genesis 35:1-4 Jacob plans a backup in case God fails**

<sup>1</sup> Then God said to Jacob, “Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother.”

<sup>2</sup> And Jacob said to his household and to all who *were* with him, “Put away the foreign gods that *are* among you, purify yourselves, and change your garments. <sup>3</sup> Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone.” <sup>4</sup> So they gave Jacob all the foreign gods which *were* in their hands, and the earrings which *were* in their ears; and Jacob hid them under the terebinth tree which *was* by Shechem.

[\*The New King James Version\*](#). (1982). (Ge 35:1–4). Nashville: Thomas Nelson.

# Covenant of Abraham

- **Genesis 35:10-13 Restatement of Abrahamic Covenant to Jacob—first mention of kings from his body.**

<sup>10</sup> And God said to him, “Your name *is* Jacob; your name shall not be called Jacob anymore, but Israel shall be your name.” So He called his name Israel. <sup>11</sup> Also God said to him: “I *am* God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body. <sup>12</sup> The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land.”

[The New King James Version](#). (1982). (Ge 35:10–12). Nashville: Thomas Nelson.

- **Genesis 49:10 Jacob blesses Judah and hints of coming king from his line**

<sup>10</sup> The scepter shall not depart from Judah,  
Nor a lawgiver from between his feet,  
Until Shiloh comes;  
And to Him *shall be* the obedience of the people.

[The New King James Version](#). (1982). (Ge 49:10). Nashville: Thomas Nelson.

# Covenant of Abraham

## •Genesis 49:29-32 Jacob's burial wish

<sup>29</sup> Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that *is* in the field of Ephron the Hittite, <sup>30</sup> in the cave that *is* in the field of Machpelah, which *is* before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place. <sup>31</sup> There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah. <sup>32</sup> The field and the cave that *is* there *were* purchased from the sons of Heth."

[\*The New King James Version\*](#). (1982). (Ge 49:29–32). Nashville: Thomas Nelson.

## •Exodus 12: 40-41 Exodus from Egypt

<sup>40</sup> Now the sojourn of the children of Israel who lived in Egypt *was* four hundred and thirty years.  
<sup>41</sup> And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the Lord went out from the land of Egypt.

[\*The New King James Version\*](#). (1982). (Ex 12:40–41). Nashville: Thomas Nelson.

# Covenant of Abraham

- **Extension of Abrahamic covenant to line of David—details on promised king from his line**

...the word of the Lord came to Nathan, saying, <sup>5</sup> “Go and tell My servant David, ‘Thus says the Lord: “Would you build a house for Me to dwell in? <sup>6</sup> For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle. <sup>7</sup> Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, ‘Why have you not built Me a house of cedar?’ ” ’ <sup>8</sup> Now therefore, thus shall you say to My servant David, ‘Thus says the Lord of hosts: “I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel. <sup>9</sup> And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who *are* on the earth. <sup>10</sup> Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, <sup>11</sup> since the time that I commanded judges *to be* over My people Israel, and have caused you to rest from all your enemies. Also the Lord tells you that He will make you a house.

<sup>12</sup> “When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. <sup>13</sup> He shall build a house for My name, and I will establish the throne of his kingdom forever. <sup>14</sup> I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. <sup>15</sup> But My mercy shall not depart from him, as I took *it* from Saul, whom I removed from before you. <sup>16</sup> And your house and your kingdom shall be established forever before you. Your throne shall be established forever.” ’ ”

[The New King James Version](#) (2 Sa 7:4–17). (1982). Thomas Nelson.

# Covenant of Abraham

- David's response to God's covenant

<sup>20</sup> Now what more can David say to You? For You, Lord God, know Your servant. <sup>21</sup> For Your word's sake, and according to Your own heart, You have done all these great things, to make Your servant know *them*. <sup>22</sup> Therefore You are great, O Lord God. For *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears. <sup>23</sup> And who *is* like Your people, like Israel, the one nation on the earth whom God went to redeem for Himself as a people, to make for Himself a name—and to do for Yourself great and awesome deeds for Your land—before Your people whom You redeemed for Yourself from Egypt, the nations, and their gods? <sup>24</sup> For You have made Your people Israel Your very own people forever; and You, Lord, have become their God.

<sup>25</sup> “Now, O Lord God, the word which You have spoken concerning Your servant and concerning his house, establish *it* forever and do as You have said. <sup>26</sup> So let Your name be magnified forever, saying, ‘The Lord of hosts *is* the God over Israel.’ And let the house of Your servant David be established before You. <sup>27</sup> For You, O Lord of hosts, God of Israel, have revealed *this* to Your servant, saying, ‘I will build you a house.’ Therefore Your servant has found it in his heart to pray this prayer to You.

<sup>28</sup> “And now, O Lord God, You are God, and Your words are true, and You have promised this goodness to Your servant. <sup>29</sup> Now therefore, let it please You to bless the house of Your servant, that it may continue before You forever; for You, O Lord God, have spoken *it*, and with Your blessing let the house of Your servant be blessed forever.”

[The New King James Version](#) (2 Sa 7:20–29). (1982). Thomas Nelson.

# Covenant of Abraham

<sup>8</sup> By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going. <sup>9</sup> By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; <sup>10</sup> for he waited for the city which has foundations, whose builder and maker *is* God.

<sup>11</sup> By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised. <sup>12</sup> Therefore from one man, and him as good as dead, were born *as many* as the stars of the sky in multitude—innumerable as the sand which is by the seashore.

[The New King James Version](#) (Heb 11:8–12). (1982). Thomas Nelson.

**1** The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

[The New King James Version](#) (Mt 1:1). (1982). Thomas Nelson.

# Covenant of Abraham

<sup>10</sup> Yet it pleased the Lord to bruise Him;

He has put *Him* to grief.

When You make His soul an offering for sin,

He shall see *His* seed, He shall prolong *His* days,

And the pleasure of the Lord shall prosper in His hand.

<sup>11</sup> He shall see the labor of His soul, *and* be satisfied.

By His knowledge My righteous Servant shall justify many,

For He shall bear their iniquities.

<sup>12</sup> Therefore I will divide Him a portion with the great,

[The New King James Version](#) (Is 53:10–12). (1982). Thomas Nelson.

So they took Jesus, <sup>17</sup> and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha. <sup>18</sup> There they crucified him, and with him two others, one on either side, and Jesus between them. <sup>19</sup> Pilate also wrote an inscription and put it on the cross. It read, “Jesus of Nazareth, the King of the Jews.”

[The Holy Bible: English Standard Version](#) (Jn 19:16–19). (2016). Crossway Bibles.

# Abrahamic Covenant

<sup>33</sup> So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” <sup>34</sup> Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” <sup>35</sup> Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” <sup>36</sup> Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” <sup>37</sup> Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”

[The Holy Bible: English Standard Version](#) (Jn 18:33–37). (2016). Crossway Bibles.

<sup>6</sup> “Yet I have set My King On My holy hill of Zion.”

<sup>7</sup> “I will declare the decree: The Lord has said to Me, ‘You *are* My Son, Today I have begotten You.

<sup>8</sup> Ask of Me, and I will give *You*

The nations *for* Your inheritance,

And the ends of the earth *for* Your possession.

<sup>9</sup> You shall break them with a rod of iron;

You shall dash them to pieces like a potter’s vessel.’ ”

[The New King James Version](#) (Ps 2:6–9). (1982). Thomas Nelson.



# Covenant of Abraham

<sup>11</sup> Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war. <sup>12</sup> His eyes *were* like a flame of fire, and on His head *were* many crowns. He had a name written that no one knew except Himself. <sup>13</sup> He *was* clothed with a robe dipped in blood, and His name is called The Word of God. <sup>14</sup> And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. <sup>15</sup> Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. <sup>16</sup> And He has on *His* robe and on His thigh a name written:

KING OF KINGS AND LORD OF LORDS

[\*The New King James Version\*](#) (Re 19:11–16). (1982). Thomas Nelson.

<sup>4</sup> And I saw thrones, and they sat on them, and judgment was committed to them. Then *I* saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received *his* mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. <sup>5</sup> But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection. <sup>6</sup> Blessed and holy *is* he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

[\*The New King James Version\*](#) (Re 20:4–6). (1982). Thomas Nelson

# Covenant of Abraham

<sup>11</sup> Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. <sup>12</sup> And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. <sup>13</sup> The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. <sup>14</sup> Then Death and Hades were cast into the lake of fire. This is the second death. <sup>15</sup> And anyone not found written in the Book of Life was cast into the lake of fire.

**21** Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. <sup>2</sup> Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a loud voice from heaven saying, “Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God. <sup>4</sup> And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”

<sup>5</sup> Then He who sat on the throne said, “Behold, I make all things new.” And He said to me, “Write, for these words are true and faithful.”

[The New King James Version](#) (Re 20:11–21:5). (1982). Thomas Nelson.

## **Premillennialism is natural result of consistent view of God's redemptive plan**

- As revealed by Paul, we are living in the church age during the 'time of the gentiles'
- Unlike the OT chosen, we are not to know the times or season (Acts 1:6-7)
  - We are told to be watchful.
  - We are told to follow Christ.
  - We are told to make disciples of all nations
- But we are told there will be a millennial kingdom on this earth
  - Jesus will reign over the whole world
  - His 'capital' will be in Jerusalem in a Jewish kingdom that will include the full extent of the land promise to Abraham
  - The Jews of this kingdom will be respected by members of all other nations in the world, who will come to Jerusalem to worship Jesus with the Jews.
  - Sin will be temporarily abolished but people will still have children and live a finite life. Nature of animals will be changed and all will be herbivores.
- We are told that after the millennium, God will create a new heavens and new earth which will be the eternal home of the redeemed with Christ.

# Review

- We, even as believers, share much with the people of the Exodus
  - We tend to be governed by our flesh
  - We tend to be intimidated by hostility of world around us
  - We tend to think of God as seeking our approval and focused on pleasing us
- We need a deeper fuller view of God
  - We need to accept and embrace his sovereignty, knowing his love shown in the gift of Christ
  - We need to be terrified by his holiness and awed by his mercy
  - We need to love him with all our mind, soul and strength
- We look forward to understanding ourselves and God better as we study Exodus
  - We have the interpretive framework to study and understand his word