

Who broke the Sphinx's nose?



A Painting of Napoleon Bonaparte before the Sphinx – Photo courtesy of wikipedia

CAIRO - 20 January 2018: The Sphinx is one of the historical and popular sites in Egypt. It still captivates the imaginations of people, 4,500 years after it was built.

Several stories have been created and spread, purporting to reveal who broke the Sphinx's nose. The star of those stories is **Napoleon Bonaparte**. It is believed that the Sphinx's nose was broken during one of the **French military battles near Giza, during the French campaign in Egypt in 1798**. On Friday, "**The Guardian**" published new evidence that **refutes Bonaparte's responsibility for damaging the statue**. The evidence is an **oil painting (1737) by Danish Naval Captain and explorer Frederic Louis Norden of the Sphinx**, in which the statue was painted without a nose.

Queen Hatshepsut's Temple



Hatshepsut, queen of Egypt (1472-58 BC), held unusual power for an Egyptian queen adopting the full titles and power of a Pharaoh.

She may have been the Pharaoh's daughter who adopted Moses. Later she was "erased." Payback?

Five Periods

- **The Pyramid Age 2700-2000 BC**
 - Menes – first
 - Arts flourished
 - Who built them? Not primarily slaves, but educated loyal Egyptians.
- **First Intermediate Period – 2200 – 1991 BC**
 - Anarchy!
 - Local nobles rebel.

Five Periods

- Middle (Classical Period) 1991 BC – 1796 BC
 - Culture peaked
 - 12th dynasty emerged.
- Hyksos Period 1786 to 1569
 - Rulers of Foreign Lands
 - Horse and Chariot. Corresponds to Old Babylonian empire of Hammurabi.
 - Time of Joseph (Later Egyptians regain power and subdue the Hebrews)

Five Periods

- New Kingdom – 1570 to 1060 BC
 - Time of Exodus (1445 BC)
 - Treasured conquest of the Assyrians, the Persians, and Alexander the Great.
 - Great library at Alexandria.
 - Location of the Septuagint (LXX) translation made in 285 BC.
 - Why important?

Historical Problems of Exodus

PROBLEM: Date of the Exodus

There are two main Exodus dates advanced but either **1446 BC** or **1275 BC**.



1446 BC

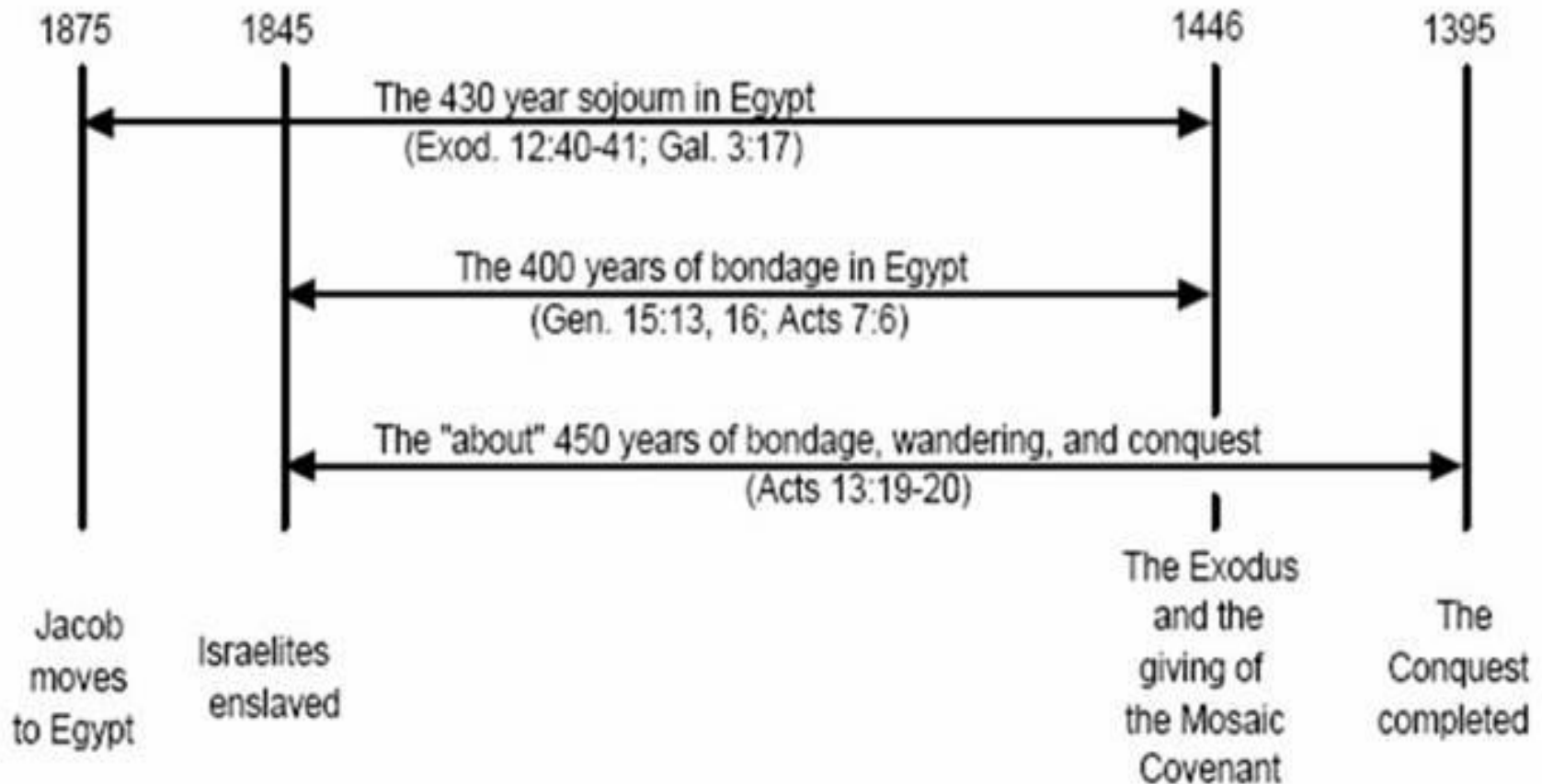
1. Solomon built the temple in 966 add the **480** of **I Kings 6:1** and you get 1446.
2. Jephthah lived about 1100 BC add to that the 300 years of **Judges 11:26** and you get @ 1446.
3. The Merneptah Stela records that Pharaoh's victory in 1209. It refers to an Israel already well established in Palestine.

Exodus

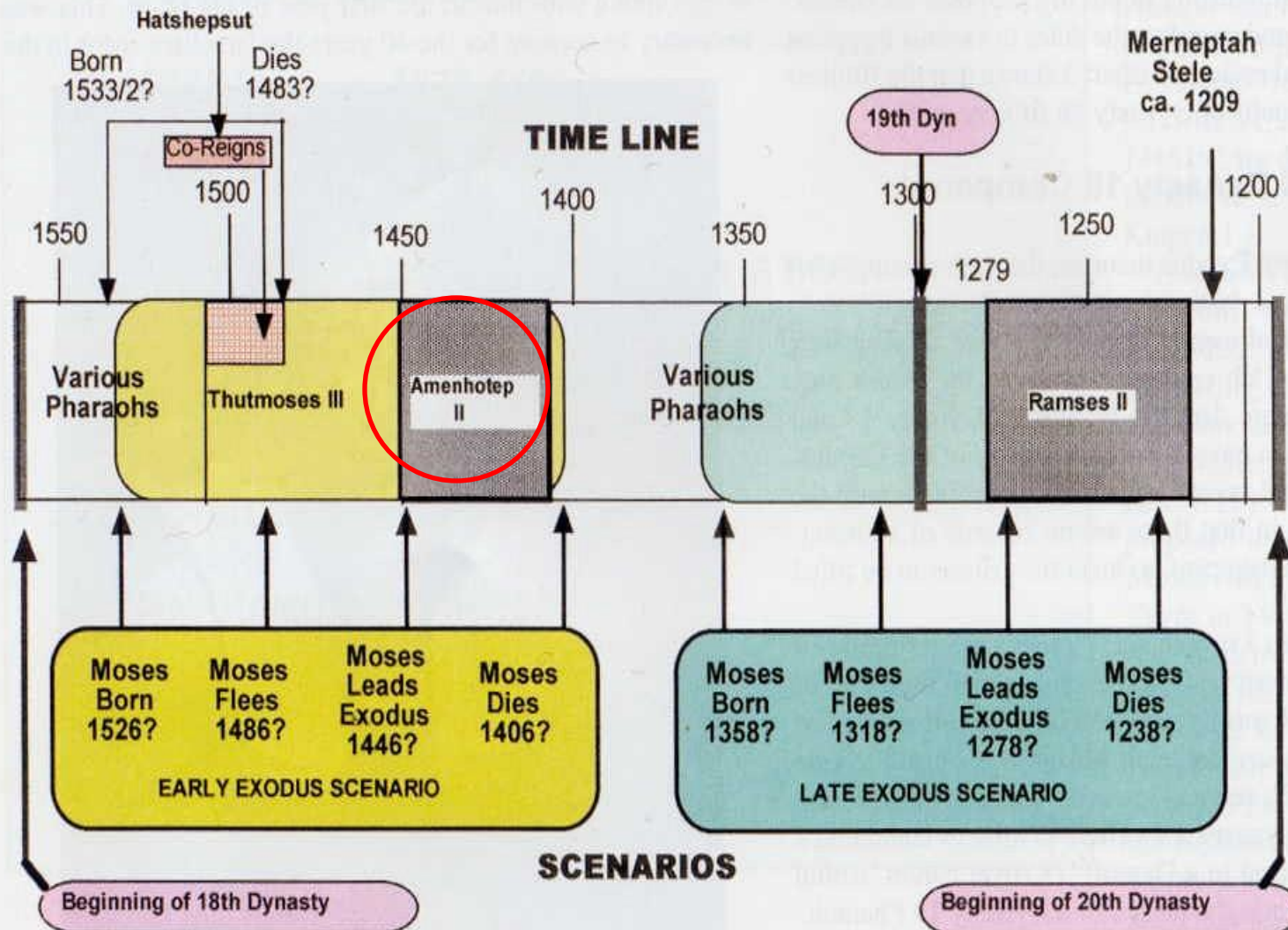


What does the Bible say about the date?

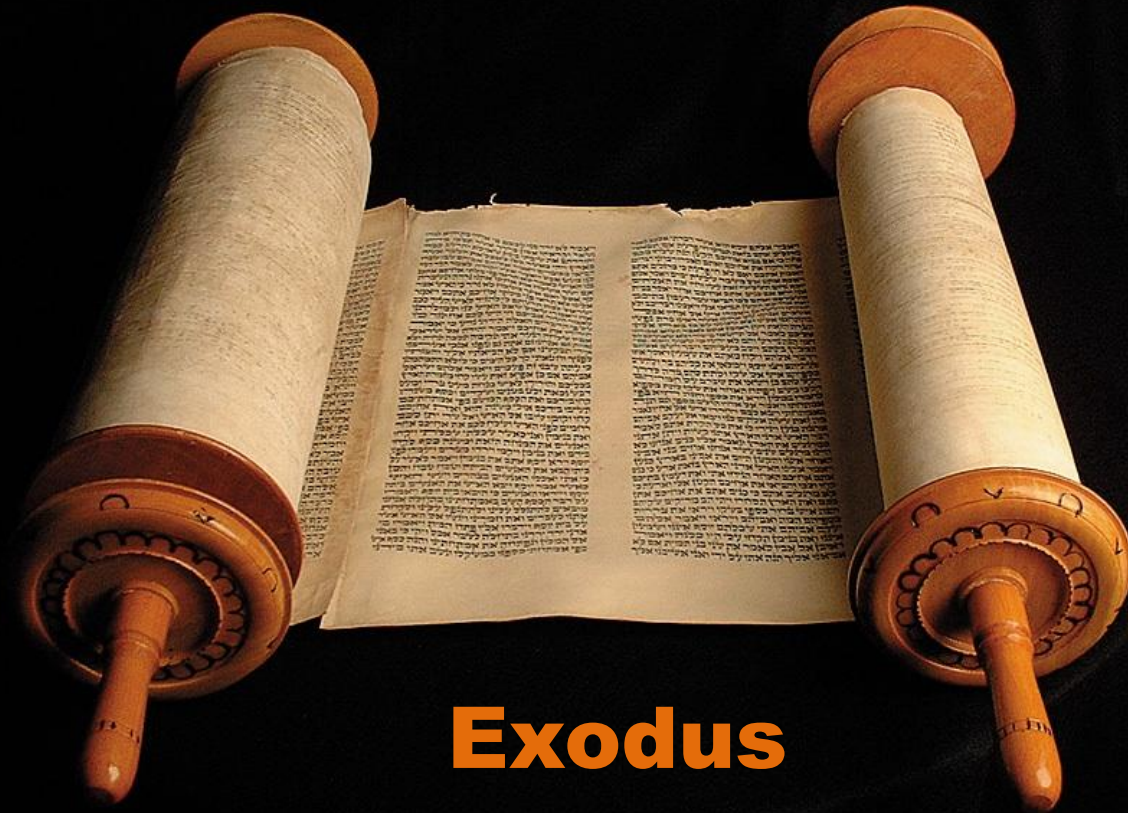
REFERENCES TO ISRAEL'S YEARS IN EGYPT



WHO WAS THE PHARAOH OF THE EXODUS?



Encountering the Old Testament



Exodus

Exodus (1-40)



- **Contents of the Book of Exodus**
- **Theology of Exodus**
- **Lessons from Exodus**
- **Historical Perspective of Exodus**

5

Torah

- Pentateuch
- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy

Law

6

Nebiim

- Former:
- Joshua/Judges
- Samuel/Kings
- Latter:
- Isaiah
- Jeremiah
- Ezekiel
- The Twelve

Prophets

11

Ketubim

- Poetical
- Psalms
- Proverbs
- Job
- Five Rolls
- Song of Songs
- Ruth
- Lamentations
- Esther
- Ecclesiastes
- Historical
- Daniel
- Ezra/Nehemiah
- Chronicles

Writings

Exodus (1-40)

Contents of the Book of Exodus



- **Title:** “Exodus” means to ‘*go out, exit.*’ (Greek: ξοδος, exodos, meaning “*departure*”)
- **Comparison:** Whereas Genesis describes the beginning of everything, Exodus continues the patriarchal line and messianic promise already begun in Genesis but outlines the beginning of the chosen nation, Israel.

Exodus (1-40)



Contents of the Book of Exodus

- Exodus highlights two main events:
 - Israel's departure from Egypt---
(**Divine Rescue**, 1-18).
 - Israel's fellowship with God-----
(**Divine Relationship** 19-40).

Exodus (1-40)

Contents of the Book of Exodus



- **Structure:**

- Israel in Egypt (1:1-12:26),
- Israel in the desert (12:27-18:27),
- Israel at Sinai (19-40).
- Note: *** Just as Abram had to travel to the Promised Land, so must Israel!

The geographical outline of the exodus

Israel in Egypt

Israel in the desert

Israel at Mt Sinai

11–12:36

12:37–18:27

19–40

Q. Celebration of Salvation (15: 1–21)

So the book has a geographical arrangement

Exodus Route

The Date of the Exodus: 1446 BC

Pharaoh who killed Hebrew children: Amuntotep I: 1532-1511 BC
Pharaoh's Daughter who adopted Moses: Hatshepsut: 1526 BC
Pharaoh of Moses' flight to Midian in 1486 BC: Thutmose II/Hatshepsut: 1498-1485 BC
Pharaoh of the Exodus: Thutmose III: 1485/1464 - 1431 BC
Red sea crossing: Straits of Tiran on the gulf of Aqaba on day 25
Mt. Sinai: Jebel/Mt. Lawz in Saudi Arabia arriving on day 45 spending 11 months
Kadesh Barnea at El Beidha beside modern Petra spending two years.
Crossing the Jordan in 1406 BC, 40 years to the day they left Egypt.

Gal 4:25 'For this Hagar is
mount Sinai in Arabia.' KJV



11-12:36 Egypt
12:37-18:27 Dessert/Wilderness
19-40 Mt Sinai

Q. Celebration of Salvation (15:1-21)

Holy Land Site
Experience the
Holy Land Online!

<https://www.holylandsite.com/>

https://youtu.be/n_VQ7rG638w?t=19

Discovering the Real Mount Sinai

Exodus (1-40)

Contents of the Book of Exodus



- **Outline:**

- I. **Oppression & Deliverance (1-15).**

- A. **Oppression** – the covenant promises appear to be in jeopardy (1-5).

- B. **Deliverance** – the covenant God sends 10 decisive acts of deliverance and resurrects the nation from the Sea (6-15).

Exodus (1-40)

Contents of the Book of Exodus



- **Outline:**

II. Marching & Murmuring (16-19).

A. From the sea to Elim (15:22-27).

B. From Elim to the wilderness of Sin (16).

C. From Sin to Rephidim (17,18).

D. From Rephidim to Sinai (19:1-2).

Exodus (1-40)

- **Outline:**

III. Commandments & Covenant (19:3-24:18).

- A. Preparation (19:3-25).
- B. Revelation (20:1-23:33).
- C. Ratification (24:1-18).

IV. Tabernacle & Fellowship (25-40).

- A. The tabernacle commissioned (25-31).
- B. The tabernacle interrupted (32-34).
- C. The tabernacle constructed (35-40).
- D. The tabernacle indwelt (40:34f).



Exodus (1-40)

Contents of the Book of Exodus



- **Key Events:**

1. The oppression of Pharaoh – (1).
2. The birth of a deliverer – (2).
3. Moses mismanages his call – (2).
4. God confronts Moses at the burning bush – (3-4).
5. God sends 10 decisive acts of deliverance – (7-13).
6. The Passover is instituted – (11-12).
7. Israel passes through the Red Sea – (13-15).
8. Israel's fickleness is exposed in the desert odyssey – (16-19).

Exodus (1-40)

- **Key Events:**

9. God delivers the 10 Commandments – (19-20).

10. God reveals and ratifies the Book of the Covenant – (21-24).

11. Israel is given the blueprints (pattern) for God's house – (25-31).

12. Israel rebelliously fashions an idol – (32-34).

13. The tabernacle is completed – (35-40).

14. God moves in to dwell among His people – (40:34f).



Exodus (1-40)

Theology of Exodus



“The exodus as a salvation event was the formative beginning of the nation of Israel, historically and theologically.”

The theology of the Book of Exodus is of paramount importance in the OT. God not only sovereignly redeems a people for Himself but He also binds them to Himself in a type of marital covenant. The

theology in the exodus is to the OT what the death, burial, and resurrection of Jesus is to the NT.

Interestingly, Jesus spoke of His “departure” (literally *exodus*) in Lk.9:31.

Exodus (1-40)

Theology of Exodus



There is much theology here but at least three things must be understood:

- 1) Deliverance;
- 2) Covenant; and,
- 3) Presence/ glory.

theological significance of the exodus

CHAPTERS 1–18

deliverance

- from Egyptian bondage
- through the plagues
- through the miracle at the Sea of Reeds

CHAPTERS 19–40

covenant

- founded on patriarchal covenants
- established clear instruction
- given as response to salvation, not the means

Exodus (1-40)

Theology of Exodus –

Deliverance – Red Sea

(Exodus 1-18)

1. The nation was in slavish and oppressive bondage (Ex.1);
2. God was moved by His love, grace, and earlier commitment to the faith of the patriarchs (Ex.2:24-25);
3. God delivered His people through a chosen man (Ex.2-4);



Exodus (1-40)

Theology of Exodus –

Deliverance – Red Sea

(Exodus 1-18)



4. God's power was the sole means of deliverance as He acted on behalf of the nation in 10 decisive acts (plagues) followed by a national resurrection from the Red Sea (Ex.5-15);

5. The nation of Israel was free due to no merit on their own. It was only by the grace and power of God that they were saved.

Exodus (1-40)

Theology of Exodus –



Exodus (1-40)

Covenant – 10 Commands

(Exodus 19-40)



1. It must not be forgotten that the **Patriarchal covenant provides the foundation** for the covenant at Sinai, often called the ***Sinaitic or Mosaic covenant***.
2. Just as the Abrahamic covenant (Gen.12:1f) promised **national status, land ownership, and a continuing seed promise** so does the Mosaic covenant (Ex.19:4-5).
3. However, the Mosaic covenant added a new element: **clear and specific ethical instructions/guidelines (torah) for remaining in relationship with God** (Ex.20-24).

Exodus (1-40)

Theology of Exodus – Covenant - 10 Commands (Exodus 19-40)



4. God issued these laws “after” He had **redeemed** them and established His bond of intimate relationship with them. **The law was a seal of that relationship and a positive expression of God’s will for His people.**
5. God’s laws are just and pure in every way (Ps.19:7-10) and obeying them/Him is the only proper response to His **grace, mercy, and deliverance.** If you love Him you will keep His commandments (Jn.14:15; I Jn.5:3; Dt.30:20).

Exodus (1-40)

Theology of Exodus –



Exodus (1-40)

Theology of Exodus –

Presence - Tabernacle (Exodus 1-40)



1. In Genesis God **prepared the earth** for man's arrival but in Exodus **God prepares the nation** for His arrival.
2. The Genesis land/nation promises have a **"living in the presence of God"** theme implied in them (Gen.26:3; 28:15; 39:2).

Exodus (1-40)

Theology of Exodus – Presence - Tabernacle (Exodus 1-40)



3. The Genesis **seed promise** (like sand, dust, stars) has a **national existence** in view.

4. But at the **beginning of the Exodus the land is not yet a reality**, Israel is an oppressed people, and their extinction is a real possibility.

Exodus (1-40)

Theology of Exodus –

Presence - Tabernacle (Exodus 1-40)



5. It is not surprising to find an emphasis on **God's presence** running throughout the whole Book of Exodus.
6. From God's perspective, Israel was not yet fit to live in His presence. **Therefore, the Book of Exodus prepares them for this relationship.**

Presence - Tabernacle

(Exodus 1-40)



6. Why did they need to be prepared ?
 - ❖ They had not yet learned of His **great character** (Ex.3:14);
 - ❖ They needed to **understand their priestly role** (Ex.19:6);
 - ❖ They were unprepared to live under **His Lordship** (Ex.32);
 - ❖ Consequently, they were not ready to **live in the land**.
7. Eventually, as a climax to the book, God moved in among them and entered His dwelling place (Ex.40:34f; I Cor.6:19f).

Exodus (1-40)

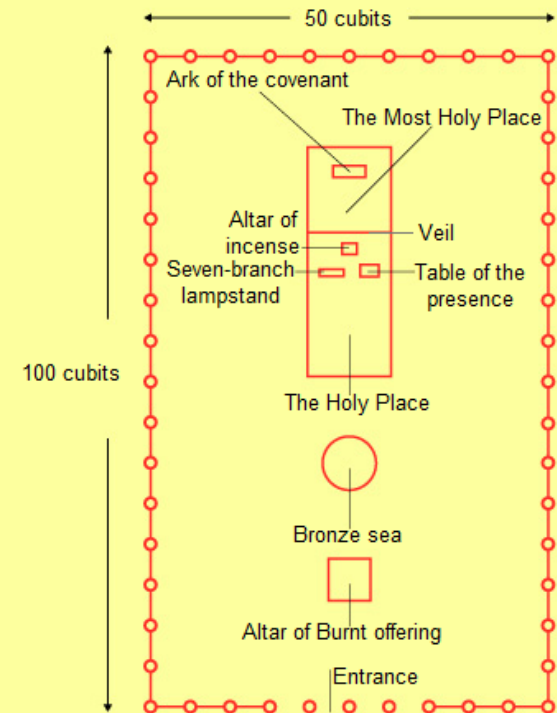
Theology of Exodus –



ETOT, p.107



Plan of the Wilderness Tabernacle



Exodus (1-40)

Theology of Exodus –

Presence - YHWH (Exodus 3:13-15)



1. God identifies Himself with the covenant name **YHWH**;
2. It is referenced in (Gen 22:14), but it became *uniquely and intimately connected to the Exodus events* (**Ex.6:3**).

Exodus (1-40)

Lessons from Exodus



3. The name YHWH, meaning something like “I Am Who I Am”, has several implications:

- ❖ God is unlike the limited gods of Egypt. He is unbound in every way and un-definable. He is the Great “self-existent” One.
- ❖ It also emphasizes that no matter what or where He is “the God who is there”.
- ❖ His presence is without limitation. He is the God who will always be present for His people.

Exodus (1-40)



Historical Problems of Exodus



PROBLEM: Date of the Exodus

REFERENCES TO ISRAEL'S YEARS IN EGYPT

