

Reformation Fellowship Notes • November 1, 2015
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Handout #4
Q&A and a Digression

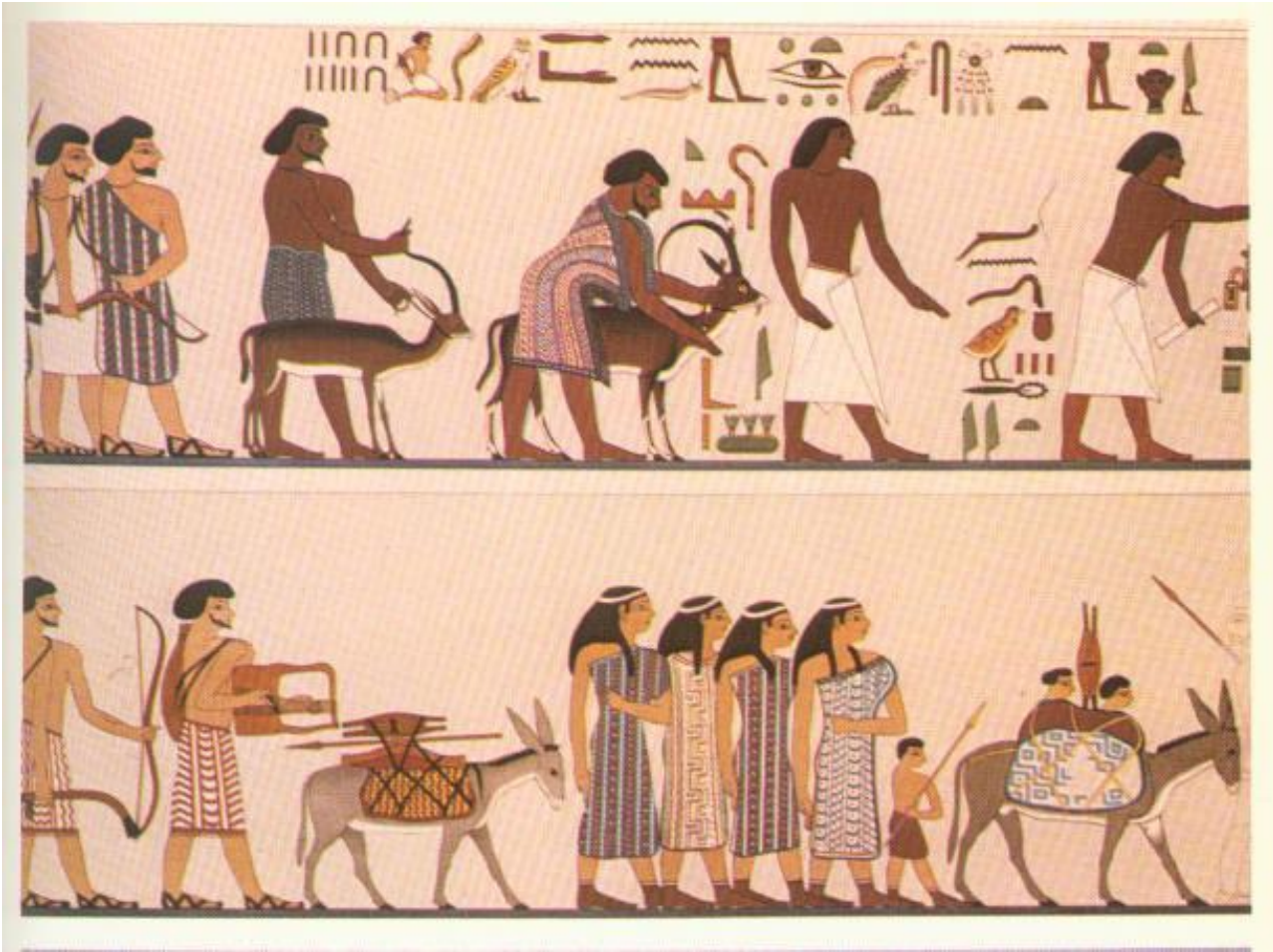
I. Introduction

- A. Start with some unanswered questions, then go on if there is time.
 - 1. There were a few questions after I talked last week.
 - a) I will begin by addressing those.
 - b) Those questions gave rise to a digression that I was going to explore later, but I think it good to start that discussion now.
 - c) Then I will open it up for additional questions.
 - 2. If there is time, I will start the next section of Exodus.

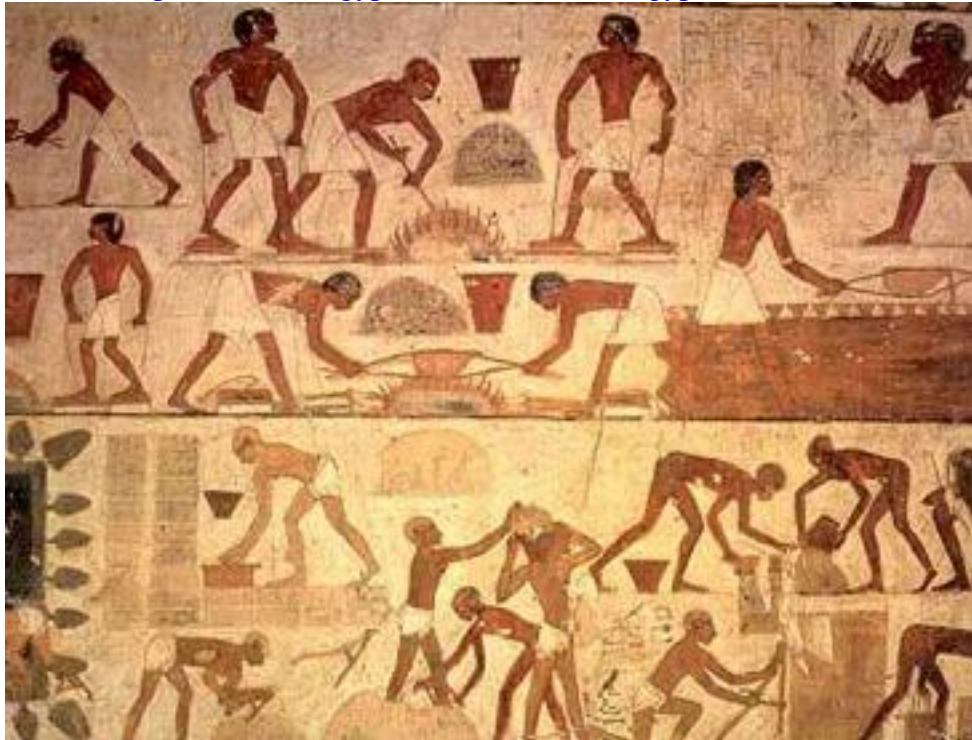
II. Questions from last week

- A. Were there physical characteristics that distinguished the Israelites from the Egyptians?
 - 1. They were different people.
 - a) Israelites were Semitic.
 - b) Egyptians were not.
 - 2. Pictures from ancient Egypt show Egyptians side by side with Israelites.

a) <http://www.therealhebrewisraelites.com/>



b) <http://www.touregypt.net/featurestories/egyptexodus.htm>



- B. What did I mean when I argued that it is just as wrong to dig in our heels as it is to capitulate?
1. Explanation of the context of my comments
 2. The tension:
 - a) I know that the culture pulls on me and pressures me to conform my values to those of the culture.
 - b) My tendency is to just hold on to my values even more tightly in order to resist the pressure.
 - c) But I know that it is possible that my values do not match God's values exactly and need to be adjusted.
 - d) So when am I making changes in my values because they need to be changed to conform to truth, and when am I fooling myself and changing my values to conform to the surrounding culture?
- C. Didn't the Egyptians view the Nile as a god, and couldn't the king have asked the Egyptians to throw the Israelite babies into the Nile as a religious act?
1. The Egyptians did view the Nile as a god.
 2. It is possible that the king couched his command as a religious act.
 - a) This is an interesting possibility.
 3. But I am still convinced the king wanted to kill the babies as antiseptically as possible.

- a) This is why his first attempt was to have the midwives discretely kill them.
 - b) He wants to accomplish his goals with the least possible trauma to society.
- D. Could Moses' mother have placed Moses in a basket and put him in the Nile in imitation of Noah?
- 1. This seems remotely possible to me.
 - a) But we don't have much to go on.
 - 2. However, I think the author of Exodus is encouraging us to make the association.
 - a) The word for "ark" is the same word that is used to describe Noah's basket, *tevah*.
 - b) There are similarities between Noah and the flood and Moses and the Nile.
 - 3. Going forward, there are similarities between Moses and the Pharaoh and Jesus and Herod.
 - a) Kill all the boys in order to avoid losing power.
 - 4. This is also related to the description of the woman and baby boy in Revelation 12:1-17.

III. Digression on the significance of the Torah

A. Foreshadowing

- 1. Much in Isaiah is foreshadowing.
 - a) Immanuel was foreshadowing of Jesus.
 - (1) It was not predictive.
 - (2) It was an event that had similarities to a later, more significant event.
 - (a) Could only be recognized after the fact
 - (b) Many differences
- 2. I believe that the Old Testament contains a lot of foreshadowing.
 - a) The Torah in particular

B. Historical Metaphors

- 1. As the author of history, God can shape events to suit his purposes.
- 2. He has acted in a way that the history of his dealings with his people contains many events that are pictures of spiritual reality.
 - a) Historical events that are analogous to and illustrate spiritual truths:
 - (1) Exodus—> salvation
 - (2) Manna—>God's gracious provision
 - (3) Passover—>Jesus' atonement for our sins

C. The Torah is a treasury of images that can be drawn upon.

- 1. Other biblical authors exploit this in their writings.
- 2. We can use it to better picture what God is doing.