

Exodus I – Notes

I. *The Redemption of God*

04-Jun-06 Exodus 1:1-15:21

Theme: *The exodus demonstrates the great redemption of God in the Old Testament and points us to the greater redemption accomplished by Jesus Christ.*

Key Verses: Exodus 6:5-8 ⁵And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. ⁶Therefore say to the children of Israel: ‘I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. ⁷I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. ⁸And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.’

Introduction

The past four summers we slowly worked our way through the first book of the Bible – Genesis. It should come as no surprise that we will continue our consecutive summer studies in the Pentateuch by considering the book of Exodus. This will be the first of three quarters (Lord willing) in our study of the book of Exodus. I have called this quarter (covering Exodus 1-15) the “Redemption of God.” The second part of Exodus (16-24) focuses in on the “Covenant of God,” while the third and final section of Exodus (25-40) describes the “House of God.”

Like the stories of the patriarchs in Genesis, the story of Moses and the exodus is quite well known. There have been many famous movies about these events, such as *The Ten Commandments*, with Charlton Heston as Moses and Yul Brenner as Pharaoh. Recently a new TV movie version of the same story was broadcast. The story has even been made into animated movies such as *The Prince of Egypt*. However, this is not a film history class – this is a Sunday school class. Instead of studying the movies, we will be studying the Bible – after all, the book is always better than the movie!

Since the exodus story is familiar, you may be tempted to overlook the deeper meaning of the text in front of us. Thus, I want to challenge you to re-read the exodus story afresh, to look beyond the story itself to see what God is doing in redemptive history. For that is the big picture in the first 15 chapters of the book of Exodus – The Redemption of God. God’s action in redemptive history is repeated time and again in Scripture. By observing what God is doing with Moses and the Israelites, we can learn what God through Jesus Christ has done, is doing, and will do for us – the New Testament Israel of God. Let us look upon the story of the exodus with new eyes and listen with new ears to hear the truths contained there.

Today, in our introduction to the book of Exodus, I want us to consider five points: 1) Exodus is Biblical; 2) Exodus is Historical; 3) Exodus is Theological; 4) Exodus is Christological; and 5) Exodus is Practical (following Ryken). These five points will help guide our study throughout the entire quarter.

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A. Exodus Is Biblical

Our first point is that the book of Exodus is *Biblical*. That may seem rather obvious, since Exodus is in the Bible! However, what I am trying to emphasize here is that in order to understand the book of Exodus, we must understand its position within the flow of Biblical history. The book of Exodus is the second book of Scripture, the second installment in the first five books of the Bible, which are commonly called the *Pentateuch*. We believe that the Pentateuch was written by Moses, following the testimony of Jesus Christ and the apostles in the New Testament (e.g., John 5:46; John 7:19; Acts 3:22; Rom. 10:5). For example, Christ quotes Exodus 3:6 in Mark 12:26 and attributes it to Moses:

²⁶But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? (Mark 12:26).

The second book of Moses starts with the sons of Israel in Egypt. To understand how they got there, we have to go back to the book of Genesis. Way back in the beginning, in the Garden of Eden, we have the start of the conflict between two lines, two seeds:

¹⁵And I will put enmity between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel (Genesis 3:15).

Adam and Eve fall into sin in the Garden of Eden and are kicked out of paradise. They no longer have unrestricted access to God. But there is still hope for humanity, because God promises to send a deliverer, a redeemer, the “Seed” of woman who shall crush the head of the Serpent. The rest of Biblical history traces out this theme – the separation of humanity into two lines or seeds (the godly and ungodly) – and how God works in history to redeem a people to Himself. In Genesis, the conflict is often between individuals – for example, Cain and Abel, Jacob and Esau – but by the time we get to the book of Exodus, the conflict is embodied in two nations, Israel and Egypt.

This theme, begun in Genesis, of conflict between the seeds is intensified in Exodus. The ruler of Egypt – Pharaoh – sets himself up as a “god” in opposition to the one true God, Yahweh. The conflict between Pharaoh and God exemplified in the Ten Plagues is a spiritual battle of cosmic proportions. Who will win – the seed of the Serpent or God? Who has the last word when it comes to the disposition of God’s people? Who is ultimately in control of history and has the final authority on earth? Of course, we know that it is God, because the book of Exodus teaches us so.

After reading the book of Genesis, the events in the book of Exodus should not surprise us. God had told us way back in the days of Abraham what would happen:

¹³Then 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.
¹⁴And also the nation whom they serve I will judge; afterward they shall come out with great possessions. ¹⁵Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. ¹⁶But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete” (Genesis 15:13-16).

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God had the whole story plotted out before it happened. Strangers in a strange land, servitude, affliction, 400 years, judgment upon the oppressors, exodus with great spoil, return to Canaan. It's all there, in black and white. When you understand Genesis 15, the book of Exodus becomes anti-climactic!

The Joseph Story serves as the bridge between Genesis and Exodus. In order for the prophecy of Genesis 15 to be fulfilled, the descendants of Abraham, the sons of Israel, had to leave Canaan for Egypt. The story of Joseph tells us how that happened, through the providence and sovereignty of God. Genesis concludes with the sons of Israel firmly established in the land of Goshen, prospering under the benevolence of Egypt and the rule of Joseph. However, the prophecy of Genesis 15 has not yet come to pass. Joseph dies in Egypt, and the last image we have of Genesis is a coffin in a foreign land. God's people are not yet home. Genesis demands a sequel. Enter Exodus.

The book of Exodus is foundational to the rest of Scripture. There are hundreds of direct and indirect references in the rest of the Bible to what happens in these early chapters of Exodus. On pages 4-9 of the handout material, I've listed just a few passages from the rest of the Bible that refer back to the exodus. These passages come from every period of Biblical history and every genre of writing: from the Pentateuch, the historical books, the wisdom books (especially the Psalms), the major prophets, the minor prophets, the gospels, the book of Acts, the Pauline epistles, the general epistles, and even the book of Revelation. The tapestry of Scripture has a strong exodus theme woven throughout.

The book of Exodus is *Biblical*. It rests on what came before and explains what comes after. It continues the story of redemptive history – God's acts in history to save a people for Himself.

B. Exodus is Historical

Our second major point is that Exodus is *historical*. That is to say, the events depicted in the book of Exodus really happened. They describe flesh and blood people and actual events. The Ten Plagues were miraculous interventions of God into the natural order. The Red Sea crossing was an historical event. These miracles were not myths to generate hype about Israel's 'god.' These are not fictional stories designed to make us feel warm and fuzzy. They were not allegories, designed to teach moral messages but devoid of historical content. No! Exodus is history – a record of what really happened 3500 years ago. As Ryken puts it: "If the exodus never happened, then the book of Exodus has little or no claim on our lives today. If there was no exodus, then there is no reason to believe in a God who has the power to save and no need to obey his commandments."

Scholars are divided on the dating and historical background of the exodus. Many scholars prefer the so-called "late date" for the exodus, placing the departure of Israel from Egypt around 1260 BC during the reign of the pharaoh Rameses II. They claim that the building programs of Rameses II fit in with the description of the forced labor of Israel described in Exodus 1. Rameses II as the pharaoh of the exodus is the popular depiction in all of the movies. However, I prefer to stick with the more conservative "early date" for the exodus, about 1446 BC. This date is derived from 1 Kings 6:1:

¹And 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

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month of Ziv, which is the second month, that he began to build the house of the LORD (1 Kings 6:1).

The reign of Solomon is reliably dated as 970-930 BC. If we count back 480 years from the start of the Temple construction during Solomon's fourth year (966 BC), we arrive at 1446 BC as the date of the exodus.

After the time of Joseph (died c. 1805 BC), Egypt was gradually invaded and taken over by a foreign group of Asiatic people, known as the Hyksos. Foreign domination of Egypt continued for a time, until the founder of the Eighteenth Dynasty, Ahmose (1584-1560 BC), drove out the Hyksos and re-established Egyptian rule. Some scholars believe that the oppression of Israel started under the Hyksos; others believe it began under the Eighteenth Dynasty. In any event, the oppression of Israel described in Exodus 1 was in full swing by the time of Moses' birth in 1526 BC during the reign of Thutmose I (1539-1514 BC).

The daughter of pharaoh who rescued Moses from the water in Exodus 2 may be the famous Hatshepsut. She was the only surviving child of Thutmose I and his chief wife. However, since a daughter could not ascend to the throne, a son of Thutmose I by a lesser wife was married to Hatshepsut and became Thutmose II (1514-1504 BC). "This man was weak both in body and personality, quite in contrast to the robust Hatshepsut; and he was dominated in his rule by her and the queen-mother, also a woman of strength" (Wood).

Because Hatshepsut bore only one daughter to Thutmose II, a son by a lesser wife again succeeded to the throne – Thutmose III (1504-1450). "Thutmose III was about ten years of age [when] Hatshepsut took the daring step of assuming full control of the kingdom... She seized his crown; and it was not until her death twenty-two years later (1503-1482 BC), following a most impressive reign, that he was finally able to take the headship back again" (Wood). Thutmose III would later become the "greatest ruler Egypt ever knew."

If we are correct in placing Moses in this time period of Egyptian history, then he would most likely have been raised in the Egyptian court by this impressive woman – Hatshepsut. Moses would have left Egypt a few years before her death and been in exile during the rest of the reign of Thutmose III – a reign in which this pharaoh extended the borders of the Egyptian empire and increased the wealth and learning of Egypt. Moses returned to Egypt a few years after the death of Thutmose III. The pharaoh on the throne was now Amenhotep II (1450-1424 BC). The successor of Amenhotep II was not his first-born, but a younger son who took the throne name of Thutmose IV (1424-1414 BC). Thus history confirms what the Bible teaches – even the first-born son of pharaoh was not immune from the Tenth Plague.

Although I have presented you with the commonly understood chronology of Egypt, it is not without its problems. Perhaps the biggest difficulty with Egyptology's understanding of the dynasties of Egypt lies in the apparent absence of dealing with the exodus generation. The Bible clearly portrays a devastated Egypt prior to the exodus. Disaster after disaster impacts the Egyptians: their livestock are dead, their crops are wiped out, the first-born in every household throughout the country has been struck down, and their army is destroyed. This is an economic and political disaster beyond the wildest imagination. This was Hurricane Katrina times ten thousand. To top it all off, their cheap source of manual labor (Israel) had left, plundering the remaining riches of Egypt in the process. It would have been hundreds of times worse than Reconstruction of the South after the Civil War. It would have taken Egypt decades at least to recover from the magnitude of the widespread destruction caused by God's judgment via the

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plagues. In addition to the economic and political crisis, there would have also been a religious/social crisis: every one of Egypt's gods had been defeated by Yahweh. The priesthood of Egypt would have been discredited and shamed. Leaders at every level of society, both political and religious, would have had all their authority stripped away.

So how can we reconcile the Biblical record with the history of Egypt? Above all, we must acknowledge that the Bible is supremely true and accept what it says about history against all critics. It is our job to reconcile history to the Bible, not the other way around. Some have suggested that the commonly accepted chronology of Egypt has serious flaws in it. One proposal I've read believes that the period of the Hyksos, commonly accepted as about two centuries before Moses, was in fact the direct result of the exodus. In this theory, the economic, political, and social chaos following the exodus allowed a small group of Asiatic Bedouins, called the Hyksos, to migrate into Egypt and take over. Historical records during the Hyksos period are scarce. Not much is known about this period. But aligning it with the post-exodus generation explains how a relatively small foreign minority could control Egypt. The silence of the period is consistent with the relative weakness of Egypt and internal turmoil after the plagues. If we accept the hypothesis that the Hyksos period occurred after 1446 BC, then of course all of the other dates and chronologies of Egypt are thrown out the window.

Ultimately, it is not important to know the name of the pharaoh of the exodus. He is unnamed in Exodus for several reasons. First, it demonstrates his insignificance relative to God, whose name is given in Exodus 3:14 as YHWH, the eternally self-existent, covenant-keeping God. The midwives of Exodus 1, Shiphrah and Puah have more eternal significance than pharaoh; they are named while he is not. There are actually multiple pharaohs in Exodus: the original persecutor in chapter 1; the pharaoh of Moses' exile in chapter 2; the pharaoh of the exodus (see Ex. 2:23). However, all these unnamed pharaohs have one thing in common: they are opposed to God and His people, to God and His sovereignty. They are tyrants who shake their fist at heaven and seek to destroy what God has ordained. As such, the pharaoh(s) of exodus ultimately symbolize any and every tyrant who opposes God and oppresses His people – the original antichrist.

It is not the purpose of this class to debate the chronology of Egypt. While I firmly believe the exodus to be a real event, rooted in history, I don't know all the extra-biblical details of that history. I raise the specter of doubt on the history of Egypt, not to cause confusion, but to drive us to the Biblical record, on which we must all agree. So, for the purpose of this class, if I refer to the historical Egypt, I will be using the standard chronology. The Bible is rooted in history and we should appreciate that fact. Exodus is *historical*.

C. Exodus is Theological

In the third place, as we read Exodus we must realize that the book is supremely *theological*. That is to say, it is God-centered. Many make the mistake by identifying Moses as the main character of the book of Exodus. That's what Hollywood does, shining the spotlight on Moses. While Moses is a major character in the book and the chief human player, the primary emphasis of Exodus is on God. Exodus describes who God is and what God does. The attributes of God are on display: His mercy, justice, glory, compassion, power, and sovereignty. It is God who is the supreme actor – the one who acts: it is God who remembers, calls, judges, plagues, redeems, and covenants. Exodus even gives and explains God's great covenant name – YHWH – often rendered as Yahweh. As Ryken puts it: "From beginning to end Exodus is a God-centered book, a theological history. To read Exodus, therefore, is to encounter God."

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Who is the God we encounter in Exodus? The same one that we first met in Genesis. Consider how the attributes and actions of God are consistent in both Genesis and Exodus:

Attribute/Act	Genesis	Exodus
God who creates	Creation (1-2) Re-creation through the Flood (6-8)	Re-creation – plagues show God’s power over creation; creation is destroyed and remade
God who is sovereign	God is in control of human history – 50:20 – “You meant it for evil, but God meant it for good”	God sovereignly hardens Pharaoh’s heart (4:21; 9:12; 10:20; 10:27); God controls the fate of Egypt
God who is holy & glorious	God’s glory is displayed at Jacob’s ladder (28:10-22)	God’s glory is displayed at the burning bush (3:1-5) and in the plagues; God’s glory cloud sits on Sinai and inhabits the Tabernacle
God who is worshipped	4:26 – “Men began to call on the name of the LORD” Abraham, Isaac, and Jacob build altars and worship God	The reason for the exodus: the worship of God (3:18; 5:1-3; 8:1; etc.); The last part of Exodus is concerned with building the house of God for worship
God who covenants	God is the Promise-Maker; makes covenant with Abraham (15:1-17)	God is the Promise-Keeper; remembers covenant with Abraham (2:24)
God who judges	Expulsion from the Garden of Eden (3:22-24); Destruction of Sodom and Gomorrah (19:1-29)	The plagues of judgment upon Egypt (7-11)
God who elects	younger often chosen over elder (e.g., Abel vs. Cain; Jacob vs. Esau)	Israel vs. Egypt
God who calls	Abraham called out of Ur to Canaan (12:1); Jacob called out of Canaan to Egypt (46:3-4)	Moses called at burning bush (3:4) “Out of Egypt I called my son (Hos. 11:1)
God who justifies	Abraham – 15:6 The ram substitutes for Isaac – 22:13	Atonement is made by blood shed by a substitute at Passover (12-13)
God who delivers	God remembers Joseph and delivers him from oppression (39:23)	God delivers His people out of Egypt and through the Red Sea (14)
God who fellowships	Adam and Eve fellowship with God in the Garden; Abraham fellowships with God (18)	Fellowship – knowing God is the ultimate goal of the exodus (6:7)

The revelation of the character and activity of God in Exodus is a natural progression from what we learn about Him in Genesis. But there is an intensification of what we learn, particularly in our view of the covenant, God’s name, and redemption.

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1. *Covenant*

First, we see God more clearly as the covenant God, the God who enters into and remembers His covenant with His people. “So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob” (2:24; *cp.* 6:5). Because God is a covenant God who remembers His promises, He acts in history to accomplish His purposes. When God “remembers” the children of Israel suffering in Egypt, he then acts to call Moses as the instrument of deliverance. The covenant promises are repeated again in Exodus chapter 6:

⁵And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. ⁶Therefore say to the children of Israel: ‘I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. ⁷I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. ⁸And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD’ (Exodus 6:6-8).

God promises to honor the covenant He made with Abraham, Isaac, and Jacob. Furthermore, the heart of the covenant – the Immanuel Principle – is emphasized. By taking Israel as His people and by being their God, He is placing Himself in their midst as the covenant God. He is Immanuel – “God with us.”

2. *Name*

This covenantal aspect is further bound up in the name of God – YHWH – revealed to Moses in the burning bush (3:14-15). We commonly pronounce this “unpronounceable” name as Yahweh or Jehovah. In our Bibles, it is written in all capital letters – LORD. As we study Exodus, we will see how Yahweh’s name and His character as the covenant God are bound together.

Perhaps this is nowhere shown more clearly than in Exodus 33-34 when Moses is on Mt. Sinai with God. In 33:18, Moses asks to see the glory of God. God graciously replies that He will make all of His goodness pass by Moses while proclaiming His name. However, Moses cannot see the full glory of God and live; therefore, he only gets the smallest taste of that glory. The encounter is then given to us in chapter 34:

⁵Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. ⁶And the LORD passed before him and proclaimed, “The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, ⁷keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation” (Exodus 34:5-7).

Notice how the name of the LORD – YHWH – is bound up in His character and conduct. YHWH is the covenant God who saves. Cole puts it this way:

Henceforth, for the Old Testament, the name YHWH will mean all that the name “Jesus” means for the New Testament. Just to say “Jesus” reminds the Christian of the cross; in the same way, to say YHWH reminded the Hebrew of the exodus. When God describes Himself as YHWH, it is therefore natural to add the phrase “who brought you out of the land of

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Egypt” (Ex. 20:2), just as it is natural for the Christian to describe Christ as the one who “redeemed us” (Gal. 3:13).

3. *Redemption*

Tied to this progression in the revelation of God’s name and character, the book of Exodus ramps up our understanding of the promise of redemption, first given in Genesis 3:15. The exodus is the great example of redemption in the Old Covenant. The rest of the Old Testament celebrates God great deliverance in the exodus and calls us to remember His salvation work (*e.g.*, Ps. 78, 105, 106, 136). Ryken sums it up well:

To study Exodus is to learn the theology of salvation. The true story of Israel’s escape from Egypt demonstrates many great doctrines of the Christian faith. It teaches about *sin and judgment*. When God sent His plagues against the Egyptians, He was judging them for their sins. The exodus teaches *election*: God rescued the Israelites because they were the people of His choice. It teaches *substitutionary atonement*: God’s people were saved by the blood of a lamb offered in their place. This was also a propitiation because the blood turned aside God’s deadly wrath. The exodus teaches the *communion of saints*. The Israelites shared Passover, and as they did, they remembered the God of their salvation. The exodus even teaches *sanctification*, because God told them to sweep away the yeast that represented their old life of sin. The exodus gave Israel nearly a complete theological education. Hardly a single major doctrine was left out.

God is the main character of Exodus. Exodus teaches us about His name, His character, and His righteous actions in redemption. Exodus is *theological*.

D. Exodus is Christological

In the fourth place, as we read Exodus, we must always read it in a *Christological* manner. Consider the manner in which Jesus Himself interpreted Scripture:

²⁷And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself (Luke 24:27).

As He taught the disciples on the Emmaus road, He used all of the Old Testament, starting with the Pentateuch – the books of Moses – to show how it all pointed to Him. In this class we will follow the example of Jesus and seek to discover how the exodus points to Christ.

Frankly, the task is not too hard. The pictures of Christ fairly jump off the page at us. The most obvious type of Christ in the book of Exodus is the Passover lamb. The Passover lamb was slain in place of the first-born. When the blood of the lamb was appropriately applied to the doors of a house, the angel of death passed over that house and spared the first-born. One of the commands Moses gave concerning the Passover lamb was that none of its bones were to be broken (Ex. 12:46). John refers to this passage in his description of the crucifixion of Jesus, thus alluding to Christ as the Passover lamb:

³³But when they came to Jesus and found that he was already dead, they did not break his legs. ³⁴Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.... ³⁶*These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,”* ³⁷and, as another scripture says, “They will look on the one they have pierced” (John 19:33-34, 36-37).

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However, the apostle Paul is much more direct. He doesn't just infer that the Passover lamb points to Jesus; he explicitly calls Jesus our "Passover Lamb":

⁷Get rid of the old yeast that you may be a new batch without yeast—as you really are. For *Christ, our Passover lamb, has been sacrificed.* (1 Corinthians 5:7, NIV).

Christ is also the greater Israel. Israel was God's son (Hos. 11:1), but Israel failed to live up to God's commandments. Christ as the greater Israel, as the greater Son of God, perfectly obeyed the Father. Consider the similarities. Both Israel and Jesus sojourned in Egypt for a time: "out of Egypt I called My Son (Mt. 2:15; *cp.* Hos. 11:1). Just as Israel passed through the waters "of baptism" in the Red Sea (1 Cor. 10:2), so Christ was baptized (Mt. 3:13-17). Immediately afterwards, Israel was tested in the wilderness by lack of food and water (Ex. 15:22-23, 16:3), just as Christ was tempted in the wilderness by Satan (Mt. 4:1-4). Israel put God to the test (Ex. 17:2), while Jesus refused to do so (Mt. 4:5-7). Israel worshipped an idol at Mt. Sinai (Ex. 32:1-6), while Christ affirmed allegiance to the Father alone (Mt. 4:8-10). Israel spent 40 years in the wilderness because of their sinfulness, rebellion, and failure; Christ spent 40 days in the wilderness and remained obedient and sinless. Right from the beginning, the gospel of Matthew presents Jesus as the greater Israel, the one who succeeds where the nation fails. Motyer sums up well:

Exodus is the story of the son of God who stands in need of salvation, failing at every point of life and even of privilege; Matthew tells of the Son of God who brings salvation (Mt. 1:21), perfect and righteous at every point and in every circumstance and test.

Thus, as we study the book of Exodus, we can see through the failure of Israel their need and ours for a greater Israel, a greater Son of God who through His life and death and resurrection can redeem us from our sin.

A third way that we can see Christ in the pages of Exodus is to consider Moses as a *type* of Christ. That is, Moses is an imperfect picture that shows us something of the perfection and glory of Jesus. Moses was born to be the deliverer of his people, just as Christ came to save His own. Both Moses and Christ escape the "slaughter of the innocents" (Ex. 1:15-2:10; Mt. 2:16-19). Moses becomes a shepherd (Ex. 3:1); Jesus is the "Good Shepherd of the sheep" (John 10:11). Moses is portrayed as the Lawgiver, receiving the commandments on Mt. Sinai (Ex. 19ff.); Christ is the greater Lawgiver, proclaiming the law in His Sermon on the Mount (Mt. 5-7). Moses intercedes for the people of God (Ex. 32:11-14); Jesus, the greater intercessor, prays His high priestly prayer for His people (John 17). Moses' face shines with the reflected glow of God's glory (Ex. 34:29-35); Jesus allows a little of His glory to "slip out" on the Mt. of Transfiguration (Lk. 9:28-33). Moses receives instructions to build the tabernacle of God (Ex. 25-40); Jesus Himself is the very presence of God who "tabernacled among us" (John 1:14). Mackay writes:

Moses was the covenant mediator. The events of the Exodus and Sinai were divinely controlled to present an illustration of what was to happen in due course in the salvation effected in Jesus Christ. Whenever Moses lived up to the requirements of his office as covenant mediator — an office that included the roles of king, prophet and priest—he foreshadowed the one who would supremely and perfectly execute that office. In this way the Messianic character of the Exodus salvation was realized. Jesus Christ is the one who shares in none of Moses' faults and who by His perfect work is able to accomplish lasting and complete deliverance for His people.

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A final way that we can see Christ in the book of Exodus is to consider what Jesus accomplished through His death and resurrection. The book of Exodus describes the great redemption of God. God delivers His people from slavery in Egypt to the Sabbath rest of worship at Mt. Sinai. Jesus Christ accomplishes an even greater salvation, transferring us from the kingdom of sin into the kingdom of heaven:

¹³He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, ¹⁴in whom we have redemption through His blood, the forgiveness of sins (Colossians 1:13-14).

This is what Jesus was referring to when he was talking to Moses and Elijah on the Mount of Transfiguration. In Luke 9:31, it says that they were talking about Jesus' "departure" or literally *exodus*. "That is to say, they were talking about his crucifixion and resurrection, when he would pass through the deep waters of death to deliver his people from their bondage to sin and take them to the glory-land" (Ryken).

So, as we read the book of Exodus, remember that every page points to Jesus Christ. This history is "His story." Exodus teaches us what Jesus has done for us. Exodus is *Christological*.

E. Exodus is Practical

Finally, our approach to Exodus must be *practical*. It doesn't do us much good to dwell on the great doctrines of Christianity and the wonderful work of redemption accomplished in Christ if it has no impact on our daily lives.

In order for us to apply the book of Exodus to our lives, we need to understand its main message. Phillip Ryken puts the theme of Exodus this way: *saved for God's glory*. James Jordan summarizes the main theme of Exodus in a similar way: Exodus is a *journey from slavery to Sabbath*. Both of these formulations get to the essence of the book of Exodus and especially the first 15 chapters – the Redemption of God.

Ryken summarize the practicality of Exodus well:

Exodus is intended for our spiritual benefit. Since the exodus is a story of deliverance from bondage through the work of a savior, it is the story of the Christian life (Rom. 6:17-18). As we trace their spiritual journey, we discover that we need exactly what the Israelites needed. We need a liberator, a God to save us from slavery and destroy our enemies. We need a provider, a God to feed us bread from Heaven and water from the rock. We need a lawgiver, a God to command us how to love and serve him. And we need a friend, a God to stay with us day and night, forever.

When we recognize that Exodus is a book about man's greatest need – deliverance from sin and restoration with God – then we should have no problem applying its truths to our lives. When we fully appreciate the redemption we have in Christ, it should drive us to the arms of the Savior. It should revolutionize our worship. After all, the purpose of redemption is not to be autonomous, on our own, independent of God. No! Our redemption leads us to greater and greater dependence on God; our gratitude is expressed in greater acts of devotion and worship.

Ryken and Jordan get it right in their summaries. We are saved for "God's glory." We journey from slavery "to Sabbath." The purpose of redemption is worship. Pharaoh got the message, because Moses continually pounded it in: "Let My people go, so that they may serve [worship] Me" (e.g., 9:1). A proper study of Exodus should revolutionize your attitude toward worship.

Exodus I – Notes

We should stand alongside our brothers and sisters on the edge of the Red Sea and sing the Song of the Sea, Moses' great hymn of salvation and praise (15:1-21). One day we will be in heaven, singing the song of Moses, the servant of God, and the song of the Lamb (Rev. 15:3-4).

During this class I will try to highlight applications of the Exodus story to our modern lives, because Exodus is *practical*.

Conclusion

We have an exciting quarter ahead of us! The book of Exodus beckons us, ready to thrill us, ready to challenge us, ready to impact us. As we go through the quarter, remember these five introductory points.

First, Exodus is *biblical*. This means we will read the text verse by verse and strive to understand its meaning and context, within the book and within the Bible. The Bible is the inspired and true Word of God. Thus the study of Exodus is profitable for us:

¹⁶All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, ¹⁷that the man of God may be complete, thoroughly equipped for every good work (2 Timothy 3:16-17).

Second, Exodus is *historical*. The events described in Exodus really happened. God actually sent the plagues and parted the Red Sea. The same God who acted in history 3500 years ago has the same power today. God's sovereignty over Egypt then is the same as His sovereignty over Creation now. We must take comfort in the fact that "Jesus Christ is the same today, yesterday, and forever" (Heb. 13:8).

Third, Exodus is *theological*. Exodus teaches us who God is and what God does. Exodus teaches us about God's covenant name – YHWH. He is the LORD. He is a God who covenants with His people and redeems them for His own possession. God demonstrates His glory throughout the book of Exodus, reminding us that the same God we serve today is holy. A thorough study of Exodus will overwhelm us with awe for the God who saves.

Fourth, Exodus is *Christological*. The God who saves has a name – Jesus Christ. Exodus is not some old dusty history book about events that happened long ago. It is a living, breathing book that speaks to us of Jesus Christ on every page. Jesus Christ was the Savior of Old Testament people, and He is the Savior of New Testament people. He is our Savior. As we read Exodus, let us see Jesus.

Finally, Exodus is *practical*. Exodus exposes our greatest need – deliverance from sin – and describes the greatest gift ever given – redemption. What should our response be? How should we react to so great a salvation? Our thoughts, our actions, our lives should be impacted. Our worship should be renewed. If we really understand Exodus, our lives will be changed.

Are you ready to study Exodus? I know I am!

Close in Prayer.

Next week: Lesson 2 – In the Crucible – Ex. 1:1-22