

Background:

Title:

The name **Exodus** is derived from the Greek Septuagint (LXX). The Hebrews knew the five books of the Pentateuch by their initial word or words. *Ve-eh shemoth* are the first two words in **Exodus**. But as this kind of nomenclature was unknown to the Greeks, the Alexandrian translators had to devise new titles, which should be intelligible to their reader. Thus the term, *Exodos*, a Greek word, was used to denote the contents of the book. It means “going out” or “departure” and has reference to the children of Israel going out from Egyptian bondage.

Author:

The credibility of Biblical writings is more easily established if they can be shown to have been written by eye-witnesses. That **Exodus** was written by such an eye-witness, is indicated by the vividness with which events are portrayed and the details which the writer includes (i.e. the effect of the hail upon the Egyptian’s standing crops, 9:313-32; the exact number of the wells at Elim, and the number of palm trees that grew about them, 15:27; the fact that the first tables of stone were “written on the one side, and on the other,” 32:15, etc.). It would not detract from the value of the work as an historical record if it would be shown to have been written by Aaron or Hur, by Joshua or Caleb; but the interest is increased if it can justly be regarded as the work of Moses.

It would seem that there is a unanimous agreement from the writers of the Old and New Testaments that Moses was the author of “The Book of the Law” (Jos 8:31; 2Ki 14:6; 2Ch 25:4; Ezr 6:18; Ne 13:1; Mal 4:4; Jn 7:19, 1:17, 45; Ac 4:22; by Paul repeatedly). Therefore, we would be wise to conclude that the **Exodus** was written by Moses.

Date: (See Genesis)

Time Span:

Exodus extends from the death of Joseph to the setting up of the Tabernacle near Mt. Sinai.

Summary:

Exodus begins where Genesis closes. The opening verses provide a link with Genesis by repeating the names of Jacob’s sons and restating Joseph’s death. A new king arises in Egypt who does not recognize Joseph or the Hebrews. Probably because of fear, the Hebrews are enslaved and the male children are systematically destroyed. Moses is rescued and raised by Pharaoh’s daughter. When a premature attempt to deliver his people fails, he runs to the wilderness. After 40 years he returns, only this time with God as his power. The plagues follow, then the exodus under the blood of the passover lamb. After some incidents in the wilderness, the people reach Sinai where God manifests Himself and gives the Law which will be the standard until the Christ comes. From chapter 25 to the end of the book, the Tabernacle and furnishings are given in detail. As Genesis is the record of the Covenant made with the Patriarchs, so **Exodus** is the record of the renewal and perpetuation of that Covenant with the nation.

EXODUS

God Comes Down

Key Text:

Ex 19:4-6

You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be a holy nation. These are the words you are to speak to the Israelites.

Theme:

- I. Redemption of God’s People (Ex 3:7-8)
- II. Passover (Ex 12)
- III. The Law at Mt. Sinai (Ex 20)
- IV. The Tabernacle and its Worship (Ex 25-40)



Book
Look
at the

Sermon Outline

The Seed

Introduction:

Family feuds make great stories. Some of the best (and worst) dramas have been built around one family at odds with another. Shakespeare dealt with this theme in **Romeo and Juliet** -- the Montagues and the Capulets were sworn enemies. Friday night television deals with this theme -- what would “**Dallas**” have been without the rivalry between the Ewings and the Barnes families? We’re all familiar with the Hatfields and McCoys.

Two families are waging a battle in which only one side can be victorious; the losing side is doomed to extinction.

The book of **Genesis** is a drama built around two feuding families. Originally, they shared a common Father and sprang from a common root. In creating Adam and Eve, God seemed intent on raising a family through them that would honor and worship Him. The ideal was God and man in fellowship, living as one big, happy family.

A split occurred, however, and two family lines were established. On the one hand, there is the family of God -- those who have been chosen by God and who live according to His commands. On the other hand, there is the family of man or “Satan’s family” -- those who have rejected God and who refuse to be governed by His commands.

These two families are sworn enemies in the book of **Genesis** and throughout the remainder of the Bible. God is working to protect his family and to rescue others from the Devil’s grasp. Satan, father of his own clan, works to keep his family intact and to destroy God’s children.

There is enmity and hostility between these families. They are waging a battle in which only one side can be victorious; the losing side is doomed to extinction.

Outline:

I. Emphasis on Family in Genesis

A. God Begins a Family

1. It can almost be said that God created the earth because He wanted to start a family.
2. Adam and Eve were His “children” through whom He hoped to raise an entire nation of godly people.

B. “Be Fruitful and Multiply”

1. Some 17 times in the book of **Genesis**, being fertile is commanded or promised -- much of the story of **Genesis** revolves around this theme.
2. Examples of those who received this command/promise.

C. Emphasis on Genealogy

1. 193 verses are devoted to genealogical information -- 13% of all the verses in **Genesis**.
2. The 12 sons of Jacob are listed four separate times in this book.

II. The Feud Begins

A. Good Seed and Bad Seed

1. In the garden, there is one big, happy family (Ge 1 & 2).
2. With the Fall, however, a new family is born (Ge 3).
3. The foreshadowing (Ge 3:15)

B. Early Developments in the Family Feud

1. Cain, Abel, and Seth
2. Sons of God and daughters of men (Ge 6:1-3).
3. Shem, Ham, and Japheth

Transition: At this point, God seems to change his strategy. He can’t destroy the world every time Satan pollutes his family line. He can’t start all over again every time Satan wins a round in the Family Feud. So God begins to protect his family line. He concedes most of mankind to Satan and chooses one man to continue his family line and ensure that, eventually, God would win over the Devil.

III. God Protects His Family

A. Abraham and Sarah - the Great Promise

B. Isaac and Rebekah - Genesis 25:21-23

C. Jacob and Rachel and Leah

1. **Genesis** focuses on Joseph
2. The real story is about Judah (Ge 38)
3. Read Matthew 1:3

Conclusion:

1. We are now God’s family - the church.
2. The family feud still rages.
3. God is still protecting his family.

Christ in Exodus

1. **Burning Bush “I AM that I AM”** (Ex 3:14; Jn 8:58). The One who spoke from the burning bush was Jehovah God. Jesus makes the claim in John that He IS God, the One who spoke from the bush.
2. **Passover Lamb** (Ex 12; 1Co 5:7-8; Jn 19:36). Christ is our Passover (as the Lamb was the Hebrew’s) in the following particulars: (1) He was the Sacrifice because God passes over the guilt of the sinner when he believes. (2) He was qualified to be our Passover Lamb in that He was without blemish (1Pe 1:19).
3. **Manna** (Ex 16:4; Jn 6:48-51). The Manna in the Wilderness was given by God from Heaven to sustain the Hebrews while they were in the wilderness. In the Gospel of John the Lord represents Himself as “the bread of God” (6:33), “the bread of Life” (6:48), “the living bread” (6:51), “the True bread from Heaven” (6:32). We must “eat” Him (believe) so that life may be sustained. There is no spiritual life apart from Him.
4. **Spiritual Rock** (Ex 17:6; 1Co 10:4; Jn 4:13-14). The Rock that provided water during the wilderness years is a type or figure of Christ. He is the One to whom the believer should go to receive the life-giving waters. We should drink from Him. When He is “struck” (crucified), from Him shall flow rivers of Living Water (Jn 7:38-39).
5. **The Tabernacle** (Ex 25-40; Heb 8:5; Jn 1:14; Rev 21:3; 1Co 3:16; 6:19). The presence of God resided in the tabernacle. Christ is the tabernacle of God in the flesh. The way a sinner approaches God is through the Tabernacle: by the Gate, the Altar, the Laver, and through the Holy Place to the Presence of God in the Holy of Holies.
6. **The Veil of the Tabernacle** — separating the Holy of Holies from the Holy Place (Heb 10:20). We enter into the presence of God through the death of Christ on the cross. His flesh was “torn” for us. He is the Veil.
7. **The Great High Priest** (Ex 28:1-43; Heb 4:14-8:2). Aaron is a type of Christ chiefly by *contrast*, whereas Melchizedec was a type by *likeness*.

The Religion of Egypt

Sir Flinders Petrie, famous Egyptian archaeologist, says that the Original religion of Egypt was Monotheistic. But before the dawn of the historic period, a religion had developed in which each tribe had its own god, represented by an animal.

Major Lessons

1. **Concerning God**
 - a. He rules over all nature (Ex 7-12).
 - b. He has a right to choose His own people.
 - c. He has the ability to defend and care for His people (Red Sea, manna, quail, water).
 - d. He has powers over all kings and governments (Pharaoh).
 - e. He is holy and righteous.
2. **Concerning Man**
 - a. Redemption is necessary (Israel in bondage).
 - b. Redeemed people must worship and obey God.
 - c. Redemption is secured by sacrifice (Passover).
3. **Concerning Redemption**
 - a. Wholly through the power of God.
 - b. By means of a deliverer (Moses).
 - c. Under cover of blood (Passover).
4. **Other Lessons**
 - a. **Exodus** is the story of God’s leadership through Moses.
 - b. **Exodus** tells of a merciful, covenant-remembering God who bears the responsibility of grooming His people.
 - c. **Exodus** is the story of God’s election of Israel whom He delivered to be His “special treasure” among all people.
 - d. **Exodus** clarifies through law God’s love for downtrodden and oppressed persons in society.
 - e. **Exodus** declares God’s righteousness and His desire for justice in human relations.
 - f. **Exodus** describes God’s provision for His presence in His people’s worship.
 - g. **Exodus** explains the character of Jehovah as a “God merciful and graceful, slow to anger, and abounding in steadfast love and faithfulness.”

Ptah (Apis) was god of Memphis, by a Bull.
Amon, god of Thebes, represented by a Ram.
Hathor, Egypt’s foremost goddess, by a Cow.
Mut, the wife of Amon, by a Vulture.
Ra, sun god, by a Hawk.
Set (Satan), god of the east frontier, by a Crocodile.
Osiris, god of the dead, by a Goat. **Isis**, his wife, by a Cow.
Heka, a goddess, by a Frog.
Nechebt, goddess of the South, by a Serpent.
 There were many other gods. The **Nile** was also sacred.

Outline

I. Historical (1-18): Demonstration of God's Power

- A. Deliverance Needed (1)
- B. Deliverer Prepared (2-4)
 - 1. Moses' early years (2)
 - 2. Moses called (2-4)
- C. Deliverance Demanded (5-11)
 - 1. First approach and results (5)
 - 2. Promise and commission renewed (6-7)
 - 3. Infliction of nine plagues
- D. Deliverance Accomplished (12-15)
 - 1. The Passover (12)
 - 2. The Departure (13-14)
 - 3. The Song (15)
- E. Journey to Horeb (16-18)
 - 1. The Lord's provision (16)
 - 2. The Lord's protection (17)
 - 3. Counsel of Jethro (18)

II. Legislative (19-40): Description of God's Principles

- A. Emphasis on the Moral Law
 - 1. Preparation for receiving the covenant (19)
 - 2. The Commandments given
 - 3. The Social and Civil Commandments (21-23)
 - a. To show mercy and justice (21)
 - b. To explain property and rights (22)
 - c. To provide for the poor and God's servants (23)
 - d. Binding of the covenant between Jehovah and Israel (24)
- B. Emphasis on Tabernacle - God's Presence
 - 1. Jehovah's plan for the Tabernacle (25-31)
 - a. Design for giving (25:1-9)
 - b. Design for the inside furniture (25:10-40)
 - c. Design for the outside court and fixture (26-27)
 - d. Design for the priests' robes (28)
 - e. Design for consecration ordinances (29:1-37)
 - f. Design for daily sacrifice (29:38-46)
 - g. Design for Tabernacle (30-31:12)
 - h. Design for the Sabbath (31:13-18)
 - 2. Jehovah's punishment for idolatry (32-33)
 - a. Introduction of idolatry (32)
 - b. Intercession for idolatry (32)
 - c. Injunction against idolatry (32)
 - d. Intercession and mercy (33)
 - 3. Jehovah's renewal of the covenant (34)
 - 4. Jehovah's people abundantly supplied (35)
 - 5. Jehovah's pattern is carried out (35-39)
 - 6. Jehovah's presence descends gloriously (40)

Small Group Study

Warm-up:

Our culture has many memorials. What do you think is the most important? The least important? The most ridiculous?

Alternative: Prepare and eat a Passover meal. Go through the chapter and follow the instructions. You may want to "skip" the sprinkling of the blood on the doorpost; however, it wouldn't be a bad idea.

Look at the Book

Exodus 2:1-51

- 1. Why was a lamb chosen instead of a goat or bull?
- 2. What is the importance of the blood being placed on the lintel of the house? What does it signify for us today?
- 3. Why do you think that it was important to remove all leaven from the house? Does this have any meaning for us today? What?
- 4. If the feast was to be observed as a "permanent ordinance" (12:14), do you think we should still be observing this feast? Why not?
- 5. How did the Passover reveal God's love to Israel?

Looking Closer:

- 1. If you had been living as an Egyptian at this time, how would you have reacted to the statement that "all the first-born in the land of Egypt will be killed?"
 - a. outraged
 - b. awed
 - c. eager to participate in the Passover
 - d. cried out "kill the Hebrews first"
- 2. Why do you think "blood" was so important to God?
- 3. I would describe my attitude toward life right now as:
 - a. in bondage and hating it
 - b. in no hurry to leave bondage
 - c. ready to leave bondage
 - d. out of bondage
 - f. looking around for a deliverer
- 4. How important is it to you to know that Christ's blood has saved you? How could Christ's blood take on more significance in your life?

Looking Around:

Turn to the person on your right. Share with them why you want them to be with you when Christ has His great banquet feast in heaven.