

I. Exodus

- a. Purpose: We will survey Exodus in terms of its authorship, structure, purpose and themes.
- b. Authorship
 - i. We believe it is written by Moses.
 - ii. Moses was capable of authoring the book of Exodus: “The text of Exodus provides several explicit references to Mosaic writing activity (17:14, 24:4; 34:4, 27– 29).”¹
 - iii. Genesis is part of the first five books in the Bible called the Laws of Moses which are seen as from Moses.
 1. Jesus saw these books that would have included Genesis as being from Moses when He called it the Laws of Moses: “*Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’*” (Luke 24:44)
 2. “*For if you believed Moses, you would believe Me, for he wrote about Me. 47 But if you do not believe his writings, how will you believe My words?*”” (John 5:46-47)
- c. Structure
 - i. “Exodus does not have clear structural markers as does Genesis.”²
 - ii. Two ways we can outline the book: Geographical and Thematic.
 - iii. Geographical Outline³
 1. Israel in Egypt (Exodus 1–13:16)
 2. Israel in Wilderness (Exodus 13:17–18:27)
 3. Israel at Sinai (Exodus 19:1–40:38)
 - iv. Thematic Outline⁴
 1. Divine Deliverance from Egypt (Exodus 1– 18)
 2. Divine Demands of the Law (Exodus 19– 24)
 3. Divine Details of the Tabernacle (Exodus 25– 40)
 - v. The Ten Plagues
 1. Plague of Blood – Exodus 7:14-25
 2. Plague of Frogs – Exodus 8:1-15
 3. Plague of Lice – Exodus 8:16-19
 4. Plague of Flies – Exodus 8:20-32
 5. Plague of Dead Cattle – Exodus 9:1-7
 6. Plague of Boils – Exodus 9:8-12
 7. Plague of Hail – Exodus 9:13-35
 8. Plague of Locusts – Exodus 10:1-20
 9. Plague of Darkness – Exodus 10:21-29

¹ Michael Grisanti, “Exodus” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 6913-6914.

² Michael Grisanti, “Exodus” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Location 6918.

³ Andrew Hill and John Walton, *A Survey of the Old Testament* (Grand Rapids: Zondervan), 110-111.

⁴ Modified from Michael Grisanti, “Exodus” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 6920-6921.

10. Plague of Firstborn Death – Exodus 11:1-12:36

d. Purpose

- i. According to Andrew Hill: “The purpose of Exodus is to explain how the Israelites became slaves in Egypt and their deliverance from Egyptian oppression. The book also reveals the God whose name is Yahweh and relates how his divine presence came to dwell among his people, Israel.”⁵
- ii. The purpose of Exodus shows God carrying out His promise plan by making a people for Himself from the Hebrews whom He saved from Egypt and what God requires of His people for Him to commune with them.
- iii. Two passages in which God strategically spoke at a critical moment in the book reveals the purpose of Exodus.⁶
 1. *“God spoke further to Moses and said to him, “I am the Lord; 3 and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Lord, I did not make Myself known to them. 4 I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned. 5 Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered My covenant. 6 Say, therefore, to the sons of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. 7 Then I will take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. 8 I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the Lord.’” 9 So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of their despondency and cruel bondage.” (Exodus 6:2-9)*
 - a. In the context Moses has just gone to Pharaoh to ask him to free the Hebrews to worship God only for Pharaoh to act more harshly as a result of it. The Hebrews are clearly upset with Moses.
 - b. Here God comforts Moses.
 - c. Note what God says He will do will become the book’s structure and plot.
 - d. **Verse 6** is on God’s deliverance of the Hebrews from the Egyptian. This is covered in **Exodus 1– 18**.
 - e. **Verses 7** is about God making the Hebrews becoming His people.
 - i. Since the Hebrews will become God’s people we are not surprised that He puts His demands on His people in **Exodus 19– 24**.

⁵ Andrew Hill and John Walton, *A Survey of the Old Testament* (Grand Rapids: Zondervan), 101.

⁶ Andrew Hill and John Walton, *A Survey of the Old Testament* (Grand Rapids: Zondervan), 110.

- ii. Since God is going to be with His people we are not surprised of the divine details of the Tabernacle in **Exodus 25– 40**.
 - iii. Thus we see the thematic structure of the book in **s. f. Verses 8** is about the promise land.
 - g. There is also a mention of the people’s unbelief in **verse 9**.
- 2. *“In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. 2 When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the mountain. 3 Moses went up to God, and the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel: 4 ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to Myself. 5 Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.”* (**Exodus 19:1-6**)
 - a. The setting is given in **verse 1-2** and it is clearly after God has freed them from Egypt.
 - b. God speaks in **verses 3-6**.
 - c. God reminded them what God did in Egypt and to the Egyptians in **verse 4**.
 - d. God’s purpose of delivering them out of Egypt is to make them His people in **verse 5**.
 - e. This includes them being “*a kingdom of priests and a holy nation*” in **verse 6**.
- e. Themes
 - i. Yahweh is the true God
 - 1. In Exodus 3:14 we see the name of God, “*Yahweh*” being first mentioned.
 - 2. Throughout the Book of Exodus Yahewh revealing Himself as the True God is stated as the purpose for His actions: **Exodus 8:22, 9:14,8:10, 9:16, 19:29, 14:4**.⁷
 - a. A lot of these verses states the purpose of His action with bringing about the plagues.
 - b. God also include the Egyptians as part of those whom He want to know that He is God!
 - 3. ““*Who is like You among the gods, O Lord? Who is like You, majestic in holiness, Awesome in praises, working wonders?*” (**Exodus 15:11**)
 - a. In the context this is a Song of Moses.

⁷ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 72.

- b. Moses worships God for freeing the Hebrews and destroying the Egyptian army.
 - c. Note His praise comes down to who God is; God is the unique true wonderful God!
 - ii. “My People”
 1. There are numerous times in Exodus God describes the Hebrews as “my people”
 - a. The first mention is God talking to Moses about the suffering of His people in **Exodus 3:7**.
 - b. God said “*Let My people go*” several times to Egypt and Pharaoh: **Exodus 5:1, 8:1, 8:20, 9:1, 10:3**.
 2. “*Now then, if you will indeed obey My voice and keep My covenant, then you shall be My [a]own possession among all the peoples, for all the earth is Mine;*” (**Exodus 19:5**)
 - a. The word “*possession*” here refers to moveable treasure such as jewelry and small valuables which shows how much God loves Israel.⁸
 - b. The preciousness of Israel to God is contrasted with all the possession God has in creation.
 3. Remember Israel being God’s people is the basis for God’s Laws for them and not the other way around.
 - iii. Firstborn
 1. The term “Firstborn” appear 12 times in the Book of Exodus.
 2. First mention: “*Then you shall say to Pharaoh, ‘Thus says the Lord, ‘Israel is My son, My firstborn. 23 So I said to you, ‘Let My son go that he may serve Me’; but you have refused to let him go. Behold, I will kill your son, your firstborn.’*”” (**Exodus 4:22-23**)
 - a. This is the first reference to firstborn in the book and note that God calls Israel the Firstborn.
 - b. There is here also God’s threat to Pharaoh that if he does not free God’s Firstborn then Pharaoh’s own firstborn will be killed.
 3. Firstborn is a position of honor of being loved and not necessarily literal first child being born:
 - a. Recall Jacob was firstborn even though it was Essau (**Genesis 25:25-26**)
 - b. Also Ephraim was Joseph’s second child but was called by Jeremiah as firstborn (**Jeremiah 31:9**)
 4. The plague of the death of Egyptian Firstborn is further described in **Exodus 11:5, Exodus 12:12, Exodus 12:29**.
 5. While the Egyptian firstborn were killed, those of the Jews were not; there is now a “ransom,” “atonement,” and “sanctification” theme for the Firstborn son and Firstborn donkey:

⁸ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 73.

6. In light of Corporate Solidarity Israel is firstborn because the Messiah will be from him/them. Christ is the Firstborn: **Romans 8:29, Colossians 1:15, Hebrews 1:6, Revelation 1:5.**