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**C0712 – March 28, 2007 – Ex 1-31 – Historical Events and Key
Doctrines in Exodus**

In the OT God presents a series of graphic historical events that teach doctrinal truths. In other words, God paints a picture which makes an indelible impression on the human mind. These pictures are like hooks which we can hang doctrinal truths. They are easy to recall and when we face a difficulty or new data we are able to recall the proper historical truth which explains the difficulty or new data.

1. Creation
2. Fall
3. Flood
4. Noahic Covenant
5. Call of Abraham
6. Exodus
7. Mt Sinai
8. Conquest and Settlement
9. Election and Reign of King David
10. Golden Era of Solomon
11. Kingdom Divided
12. Kingdom Decline
13. Kingdom Fall
14. Exile
15. Restoration

What this method does is ground doctrine in history and prepare humanity for the Coming King. Doctrine is not a set of beliefs in a vacuum. Doctrine is grounded in historical events. By teaching this way God is fighting against man's carnal tendency to deconstruct the biblical text, to mythologize the Bible and to make truth abstract. If the events did not happen as literally described then the doctrine those events teach is disconnected from history and since we are connected to history then the doctrine has no relationship to

us, no relationship to our own daily lives. Theological liberalism and Neo-Orthodoxy have done a great disservice to the Church: they have severed the connection between history and doctrine. And by doing so they have separated truth from history and thus made our lives in history meaningless! God's word is designed to fight against this carnal tendency. By teaching with historical events God is constructing for us space-time memory devices organized in a pedagogical fashion. That is, He moves from simplicity to complexity building precept upon precept just as a parent teaches a child. In the process He teaches historical events that illustrate doctrine about God, man and nature. Doctrine that covers every area of life so that no matter what our calling, no matter what our vocation, no matter what our station in life the Bible speaks authoritatively and unerringly with respect to it. And God makes this memorable to us by painting pictures of great historical events. Children first learn by pictures. They love coloring books. So, for example, with Riven, everyday I teach her the events of the Bible in pictures. She's learning the events of Creation, Fall, and Flood in pictures. I'll show her a picture of light and say, "On the first day of creation God made_____." "On the second day of creation God made_____." and so forth. Through this she's learning about who God is, what nature is and who man is. Then we move to the Fall and go through a similar set of statements or questions. So, you teach it chronologically, using the same sequence God used with humanity. You don't start with Jesus, you don't start with the Flood, you don't start with the Election and Reign of King David. There's no logic to that method. You start with Creation and progress sequentially building historical event upon historical event, doctrine upon doctrine. This gives us the flow of history. Because we are made in the image of God the human mind gravitates to this kind of thinking. The human mind wants to put the whole picture together, to see the parts in relation to the whole and that's what the Bible does. Too often we present it in parts disconnected to the whole. That's not what the human mind needs. That leads to a jumbalaya of ideas totally disconnected from one another and leaves the human mind confused and unable to see what is going on. The human mind needs and wants to see the parts in relation to the whole. So, God set up history in a logical sequence to teach us pedagogically, building historical event upon historical event and doctrine upon doctrine so humanity would move from infancy to adulthood and be prepared for the Coming of the King.

We are studying the Book of Exodus and there are five major events, these are listed on your outline:

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|------------------------------------|--------------|
| 1. The Bondage in Egypt | Sin |
| 2. The Exodus from Egypt | Redemption |
| 3. The Journey in the Wilderness | Guidance |
| 4. The Mosaic Covenant at Mt Sinai | Discipleship |
| 5. The Tabernacle | Dwelling |

I've given you two outlines, a linear outline on top and a numeric outline on bottom. I really like linear outlines because they integrate a lot of information; the Events, the Biblical References, the Themes, the Geographical Locations, the Historical time Period, and the Key Attributes of God. Each of these historical events paint pictures of doctrinal truth. We want to look at all five of these tonight. So, on one hand we want to look at the historical event and on the other the doctrine(s) related to that event. The chronology of these five events paint a sweeping portrait from being enslaved to sin to being servants of God. Probably the NT book that is most similar to Exodus is Romans.

The Bondage in Egypt (Exodus 1:1-6:27). The bondage of sin is vividly portrayed in Cecille B. DeMille's movie *The Ten Commandments* where Yul Brynner plays the Pharaoh and imposes hard labor on the Hebrew slaves to build and extend his kingdom. Pharaoh appoints taskmasters to rigorously work the Hebrew slaves by the rod. Egypt is a picture of the world system which is anti-God. Pharaoh is a picture of Satan who controls the world system. The enslaved Hebrews are pictures of sinners. Their hard labor is a picture of the wages of sin.

Egypt, the World System. In Genesis God created the world system and it was very good (Gen 1:31). He made Adam and Eve in His image so they could be His representatives on earth. He commanded them to subdue and multiply and have dominion over the whole earth. This would amount to a world-wide Kingdom of God ruled by man. One Kingdom, under God, indivisible, with liberty and justice for all! However, when Adam disobeyed God he handed over this kingdom to Satan (Luke 4:6). Satan became the ruler and god of this world system (John 12:31; 14:30; 2 Cor 4:4). Since Satan is anti-God the world influenced by him is also anti-God (1 John 2:15-17). At the time of

Exodus his throne was in Egypt and thus Egypt becomes a picture of the world system which is anti-God.

Pharaoh, the Satan. Satan had set up his throne in Egypt and was attempting to build his kingdom through the Pharaoh. The Pharaoh was the King of Egypt. He considered himself a “god” who communed with other god’s of Egypt. The Egyptian people also considered the Pharaoh a “god”. He was absolute dictator. The Pharaoh is therefore a picture of Satan who rules the world system of Egypt which is anti-God. He therefore ruled over the lives of the enslaved Hebrews.

Enslaved Hebrews, Sinners. The Hebrew people had gone to Egypt 400 years before (1845BC also 2155AH) because of famine. In Egypt there was plenty of grain stored away in silos because Joseph had seen a dream and prepared Egypt for the famine. In the course of their stay in Egypt they were given the land of Goshen and stayed in Egypt. Eventually they were enslaved by the Pharaoh who was being controlled by Satan. They are a picture of sinners enslaved to Satan to do his will and expand his kingdom on earth (Rom 6:16).

Hard Labor, Wages of Sin. The hard labor enforced by the taskmasters pictures the wages of sin. The wages of sin is death (Rom 6:23). All they earned from hard labor was pain and toil.

The complete picture of bondage in Egypt reminds us that all men are born into a world system which is anti-God. In this world system we are under the dominion of Satan and enslaved to sin. Our efforts help build Satan’s kingdom. The wage we earn for these sinful efforts is temporal and eternal death separated from God. This is the picture of the Hebrew slaves in bondage.

The Exodus from Egypt (Exodus 6:28-13:16). The exodus from Egypt is also vividly portrayed in Cecille B. DeMille’s movie *The Ten Commandments* where Charlton Heston plays Moses and relays God’s command to Pharaoh, “Let My people go”. Moses is a picture of the Savior. The ten plagues are a picture of the Savior’s judgments on the demonic realm to effect release of the slaves. The Passover lamb is a picture of the substitutionary blood redemption for sinners made by Christ. The blood applied over the door is a picture of appropriation by faith made by the sinner. The departure from

Egypt is a picture of being transferred from bondage in the kingdom of Satan into freedom in the Kingdom of God.

Moses, the Savior. God prepared and sent the deliverer Moses to intercede for the Hebrew slaves on His behalf. Through Moses God's salvation would be realized. Moses is therefore a picture of the Savior Jesus Christ who God sent into the world to deliver Satan's captives enslaved to sin.

The Ten Plagues, Judgment. Judgment always precedes salvation and the ten plagues picture this truth vividly. Egypt was under tremendous demonic influence as evidenced by their many gods. Each of the ten plagues was directed at one or more of the Egyptian gods (Exodus 12:12). Through these plagues God demonstrated that the gods of Egypt were not really gods at all. YHWH alone was God. These judgments were required to effect Pharaoh to release the Hebrew captives (Exod 3:19-20). The ten plagues are a mighty picture of the power of God (Exod 6:6; Dt 4:34).

The Passover Lamb, Substitutionary Blood Redemption. The tenth plague was the plague of the firstborn. The wages of sin is death and death would come to the firstborn son and cattle. However, God promised that a lamb could substitute for the life of the firstborn. That is, the wages of sin would fall upon the lamb rather than the firstborn. This pictured the great truth of substitutionary blood redemption. The death of the lamb would substitute for the death of the firstborn. By means of substitutionary blood redemption both man and nature would be saved. This truth looked forward to the death of the Lamb of God, Jesus Christ who takes away the sin of the world and provides for world redemption (John 1:29; Mark 10:45; 1 John 2:2; 2 Cor 5:19-21; 2 Pet 2:1-2; Matthew 19:28; Romans 8:20-21).

Blood Applied, Faith of the Sinner. Anyone in Egypt could place their faith in the promise of God. God promised that if the blood of the Passover lamb was applied over the door of the household then the firstborn son and cattle would not perish but be saved. The faith of the sinner is the means by which the substitutionary blood redemption is applied. Thus, the substitution is provided for all but applied only to those who believe.

Departure from Egypt, Transfer to Kingdom of God. On the night of the Exodus, all who applied the blood of the lamb to their door by faith departed

from Egypt. Since Egypt was a picture of the world system controlled by Satan and used to build the kingdom of Satan their departure pictures their transfer from the world system and kingdom of Satan into the kingdom of God (Col 1:13). On that night they were set free from their bondage to sin and death and became free to righteousness and life in Christ.

The Journey in the Wilderness (Exodus 13:17-18:27). On the night of the Exodus from Egypt they began their new journey with God. During this journey God guided them in a pillar of cloud by day and pillar of fire by night (Exod 13:18, 20-21). When the Israelites failed God gently corrected them and continued to graciously save them from their troubles. The parting of the Red Sea and destruction of the Egyptian army pictures God's continual guidance and salvation for His people (Exod 14:13, 30). He saves the new believer continually to increase our faith in Him (Exod 14:31).

Parting of Red Sea, Salvation from Troubles. After departing from Egypt the Pharaoh had a change of mind and went forth with his army to re-capture and enslave the Israelites. They cornered the Israelites at Pi-hahiroth in front of the Red Sea. When the Israelites began to fear and grumble Moses told them to stand by and see the salvation of the Lord! Then the Lord miraculously parted the Red Sea providing safe passage for the Israelites who walked on dry ground between two walls of water. When the Egyptians passed through God fought against them and overthrew them in the Red Sea.

The picture of God's continual guidance and salvation for His people is repeated many times in this section. God deliberately leads believers into times of trial so they will turn to Him in faith and enjoy salvation anew. The wilderness was a dangerous place and though they lacked water (Exod 15:22-27; 17:1-7), food (16:1-21), wisdom (18:17-27) and provisions for war (17:8-16) God graciously saved them in each circumstance. God loves to guide His children and save them from troubles.

The first three major events; the Bondage in Egypt, the Exodus from Egypt and the Journey in the Wilderness all portray the theme of the Salvation of God. Salvation is a free gift of God appropriated by faith alone.

The Covenant at Mt Sinai (Exodus 19:1-24:18). God brought His people to Himself at Mt Sinai to reveal His will to them. The historical event of God

speaking to man on Mt Sinai pictures the doctrine of divine revelation and inspiration of Scripture. God condescends to man and speaks to him in human language. The fact that fifty days separated the Exodus from the giving of the Mosaic Law at Mt Sinai pictures the fact that salvation is not to be confused with discipleship. Salvation is a free gift of God appropriated by faith alone. Discipleship is costly and requires obedience to the Law.

Mt Sinai, Divine Revelation. God spoke the Ten Commandments to the entire nation of Israel in the Hebrew language (Exod 20:1-17). They heard God speak clearly and understood what God said. If God did not speak into history from outside of history in human language then man could know nothing about God. Graciously God has revealed Himself to us in His word.

The Mosaic Law, Discipleship. In the revelation at Mt Sinai God revealed His will to the nation of Israel. Obedience to God's law was necessary to enjoy the blessing of God and inherit the kingdom (Exod 23:20-33). The people agreed to do all that God commanded. The picture is of the believer who commits to a life of discipleship. A committed disciple is a hearer and a doer. He hears the word of God and does the word of God. His mind and body are surrendered to God to be used for His purposes. The results are blessings at the judgment seat of Christ and inheriting the kingdom (James 1:12; 2:5; 1 Pet 3:9; Col 3:24; 2 Pet 1:4-11).

The Tabernacle (Exodus 25:1-40:38). After giving the Mosaic Law at Mt Sinai God commanded Moses to build a Tabernacle. The Tabernacle would be at the heart of Israel's system of worship. This is the most difficult picture to deal with. I think this is because when we think of the Tabernacle we immediately think of all the details of the furniture and what they symbolize. I think this blinds us from seeing the greatest significance of the Tabernacle. With caution I suggest that the key to unlocking the Tabernacle is not the furniture or structure or design but the purpose. The purpose of the Tabernacle was so God could dwell among men (Exod 25:8).

The Tabernacle, God's Dwelling. Therefore, the Tabernacle pictures God's desire to dwell among men. Though I suggest this with caution it is an overwhelming theme in Scripture. God has always striven to dwell with man. Historically it began in the Garden of Eden when God walked with Adam and Eve (Gen 3:8). It took place again in the Tabernacle (Exod 25:8) and

Solomon's Temple. It occurred again when the very Word of God became flesh and dwelled among us exegating the Father (John 1:14, 18; Heb 1:1-3). Today He dwells within believers who are temples. How disdainful for us to be involved in sin and idolatry (2 Cor 6:16)! Prophetically He will dwell among us again in the Millennial Temple (Ezek 40-46) and forevermore in the New Jerusalem (Rev 21:3). I think this is a fantastic truth. I find it astonishing that God would want to dwell among men. Who are we as sinners that He as holy would want to dwell among us? Perhaps, when we realize that we are vessels of His mercy, redeemed by His grace for the purpose of bringing glory to Him forevermore we have realized a partial answer.

When you see the Tabernacle in your minds eye be reminded of God's endless pursuit of man. Be reminded of the great lengths He goes to in order to safely dwell with man. Such care and precision, all is done precisely according to His plan for He knows His glory and His honor and His holiness cannot be impinged upon by sinful man. And oh how easily we offend Him. The slightest thing violates His infinite holiness. Yet we continue to wallow in sin, the very thing which He put away on the cross. We need daily cleansing as did the Israelites through Tabernacle sacrifice (1 John 1:7, 9).

In conclusion, I have tried to emphasize the importance of the OT historical events for teaching doctrine. Each event is a vivid portrayal of God's work and corresponding doctrinal truth. There are five such portraits in Exodus.

1. ***The Bondage in Egypt.*** Egypt is a picture of the world system which is anti-God. Pharaoh is a picture of Satan who controls the world system. The enslaved Hebrews are pictures of sinners. Their hard labor is a picture of the wages of sin.
2. ***The Exodus from Egypt.*** Moses is a picture of the Savior. The ten plagues are a picture of the Savior's judgments on the demonic realm to effect release of the slaves. The Passover lamb is a picture of the substitutionary blood redemption for sinners made by Christ. The blood applied over the door is a picture of appropriation by faith made by the sinner. The departure from Egypt is a picture of being transferred from the kingdom of Satan into the Kingdom of God.
3. ***The Journey in the Wilderness.*** The parting of the Red Sea and destruction of the Egyptian army is a picture of God's continual guidance and salvation for His people.
4. ***The Covenant at Mt Sinai.*** God speaking to man on Mt Sinai is a picture of the doctrine of divine revelation and inspiration of Scripture.

The fact that fifty days separated the Exodus from the giving of the Mosaic Law at Mt Sinai pictures the fact that redemption is not to be confused with discipleship.

5. ***The Tabernacle.*** The Tabernacle pictures God's desire to dwell among men and man's need for continual cleansing.

Okay, now, let me give you an example of how to use these historical events in your life and then I want you to reason from the Scriptures. I'm a new believer and I still have all my old unbelieving friends and I'm tempted to go hang out with them and live the same lifestyle I used to live. What event from Exodus would I want to remember? The Bondage in Egypt. I was enslaved to sin and under the dominion of Satan who controls the world system. The wages of sin is death. Therefore I should not go back to Egypt! I should enjoy the freedom I have in Christ.

Reasoning from the Scriptures: Which historical event(s) listed above best corresponds to the following statements? What event can the believer envision in order to find a basis for the right action?

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| 1. Help! I need wisdom! | 3 |
| 2. How do I deal with sin in my life? | 5 |
| 3. Why should I resist temptation? | 1, 2 |
| 4. What is God's standard? | 4 |
| 5. Is the Bible really God's word? | 4 |
| 6. What is the grace of God? | 2 |
| 7. Does Satan have power? | 1 |
| 8. Is it okay to sin? | 1, 2, 5 |
| 9. Is God really loving? | 2, 5 |
| 10. Is obedience required for redemption? | 2, 4 |
| 11. Will God provide for me? | 3 |

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