

“Introduction to Exodus”
Exodus 1:1-7
(Preached at Trinity, June 11, 2006)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. Having completed the Book of Genesis tonight we move on to the Book of Exodus. This is a logical decision since Exodus picks up where Genesis ended. **Verses 6-7** fill in the centuries between the two books. Israel has grown into a great nation. Exodus opens with Israel under a cruel bondage and God raises up a deliverer to set them free.
2. At the onset of our study I need to clear up a couple matters of debate. Much by way of liberal scholarship casts doubts as to the accuracy of Exodus and authorship of Exodus.
 - ❖ As to the authorship, I attribute it to Moses
 - A. Jewish tradition attributes it to Moses
 - B. Jesus attributes it to Moses.

John 5:45-47 – “Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. ⁴⁶ For had ye believed Moses, ye would have believed me: for he wrote of me. ⁴⁷ But if ye believe not his writings, how shall ye believe my words?”

Mark 7:10 – “For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death.”
Mark 12:26 – “And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?”
 - C. We find evidence within the Book of Exodus
Exodus 24:4 – “And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.”
 - D. Several times we find God commanding Moses to write down words in a book
Exodus 17:14 – “And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.”
Exodus 34:27 – “And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.”
 - ❖ As to the historical accuracy many have raised up several issues:
 - A. One concerns the dating of the Book.
 1. Most agree that the Exodus took place around the mid-thirteenth century B.C.
 2. According to **1 Kings 6:1** Solomon began to build the temple “in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt”
We know the Temple was built around 1440 B.C. which would place the Exodus around 1440 B.C.

3. We also have to understand that dating in the Bible is not always as we use dates in our day. Sometimes the dating involved an approximation. For example, the Bible says that Solomon built the Temple 480 years after the Exodus. The Bible uses 40 to represent a generation so it may have simply been referring to roughly a dozen generations.
- B. Another problem that also makes exact dating is so difficult is our failure to prove the Exodus apart from the Bible. There is an absence of any reference to these events in Egyptian writings.
- We find nothing about Hebrew slaves
 - There is no record of the plagues
 - Nothing of the destruction of Pharaoh's armies in the Red Sea
1. This absence of recorded data is not unusual. Egyptian texts are notoriously pro-Egyptian. They would not have written of such a humiliating course of events.
 2. In addition, the medium used for writing during this time was papyrus. The Nile Delta where the Israelites were living was far too wet for many documents to survive. Most of our history of Egypt comes from monuments. You would hardly expect the Egyptians to erect a monument memorializing the destruction of their best soldiers by a band of runaway slaves.
3. As we study the Book of Exodus the problem of human sin is continually evident. In many ways Exodus is a demonstration of **Genesis 3:15**
- Genesis 3:15** – “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”
- A. **Genesis 3:15** is the first time the Gospel is preached in the Bible and it was preached by God. In this verse God describes the consequences of the fall. God is setting up a new order, one in which great enmity would rage upon the earth. He also speaks of the blessed hope of the coming one who would crush the head of Satan.
- B. The great enmity would be between the seed of Satan and the seed of the woman. Seed speaks of lineage or descent or posterity.
1. Obviously Satan doesn't have a physical seed; he can't bear children, he is a fallen angel. Yet, he has his spiritual seed which includes all who are his children by will and heart.
John 8:44 – “Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”
 2. The seed of the woman is ultimately referring to Christ.
 3. This enmity between the seed of Satan and the seed of the woman describes the great conflict between good and evil – righteousness and wickedness.
- C. We see it immediately in Genesis with the Cain and Abel. Of Cain we read:
1 John 3:12 – “Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.”

Of Abel we read:

Hebrews 11:4 – “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.”

- D. This has been the history of man. Good and evil existing together upon the earth. It will continue until the end.
Of the wheat and tares our Lord said:
Matthew 13:30 – “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”
- E. We will see this continued conflict throughout the book of Exodus.
We will see it with Pharaoh coming against God’s people.
We will see it in the hardness of his heart.
We will see it in the stubbornness of Israel.
We will see it in the giving of the Law and the hardness of the people concerning it.
- F. We will see sin painted clearly in Exodus, but we will also see God’s mercy in delivering His people from their bondage to sin. Our ultimate deliverance will come through the seed of the woman who shall forever crush the head of Satan. Scripture is the unfolding of God’s redemptive purpose.
History is the unfolding of God working out His redemptive purpose in the lives of His people.
4. Exodus is an adventure. It begins with God raising up His liberator who then courageously stands against the evil Pharaoh. There is a chase scene and crossing of the Red Sea. There is manna in the wilderness, water from a rock, fire and smoke from Mount Sinai. The real hero in this story is God who reveals Himself to Moses as the great “I Am.” It is God who delivers His people. It is God who preserves them. It is God who gives them His law.
5. For the Jews the Exodus defines their very existence. The Ten Commandments begin with, **Exodus 20:2** – “I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.”
For Christians it is a reminder that our great God is the God that delivers, the God that saves, the God that redeems.
6. We will approach the study of Exodus in much the same way as we’ve approached the other books we’ve gone through – verse by verse, chapter by chapter as we seek to determine exactly what the text has to say to us – I want to be Biblical in my preaching. At times I will cover lengthier sections in a single message due to the nature of this book. Since Exodus is the great salvation paradigm of the Bible, we will allow Scripture to interpret Scripture throughout.
7. As we study this wonderful book we will find it to be a Christological book – it relates to Christ throughout. Exodus typifies God’s redemptive plan for His people. You might call it the Gospel of the Old Testament.
- Like Moses Jesus was born to be a savior. Like Moses Jesus was rescued from those who sought His life.
 - Like Moses, Jesus also had to sojourn in Egypt

Matthew 2:15 – “And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”

- Like the children of Israel, Jesus had to pass through the waters of baptism
- As the Israelites wandered the wilderness for 40 years, Jesus was sent into the wilderness for 40 days.
- As Israel was delivered from their bondage in Egypt, Jesus has delivered His people from their bondage to sin.

Jesus was crucified at the Passover as the Passover lamb.

1 Corinthians 5:7 – “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:”

8. There will be many spiritual lessons that we must apply to our own lives. The Exodus was for our benefit. Paul made it clear that we must not ignore the lessons.

1 Corinthians 10:1-6 – “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; ² And were all baptized unto Moses in the cloud and in the sea; ³ And did all eat the same spiritual meat; ⁴ And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. ⁵ But with many of them God was not well pleased: for they were overthrown in the wilderness. ⁶ Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.”

1 Corinthians 10:11 – “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”

9. Let’s take a brief look at the text

I. We are reintroduced to the 12 tribes of Israel

A. As I pointed out, Exodus is a continuation of Genesis

1. The first word serves as a bridge between the two.

It is the Hebrew conjunction וְ which is usually translated “and.” The KJV and NAS translate it here, “Now.” It creates a natural flow between the books.

2. Exodus is the sequel to Genesis – It is important to understand Genesis before you study Exodus. God has a plan and purpose for His people and He is fulfilling that plan.

B. Moses makes it clear that he is writing about God’s covenant people

1. **Verses 1-5** – These are the descendants of the ones that came to Egypt with Jacob

Genesis 46:26-27 – “All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; ²⁷ And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.”

2. The phrase, “children of Israel” or “sons of Israel” is used here and will be a frequent phrase in Exodus – some 117 times. From here on out it is not speaking of the children of the man Jacob but of the covenant nation.
3. **Verse 6** serves to bring us up to date with the current situation

- II. From the beginning of this book we are reminded that God remembers His people and His covenants.
- A. Everyone else in Egypt might have forgotten who these people were, God did not
Exodus 2:24-25 – “And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. ²⁵ And God looked upon the children of Israel, and God had respect unto *them*.”
1. God promised Abraham a great seed – here we find God faithful to His promise
Genesis 22:17 – “That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;”
Exodus 1:7 – “And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.”
 2. They had grown from 70 souls to a great multitude
Egypt is now overflowing with the sons of Jacob.
- B. It may seem at times that God is not active. We must understand that God works in His time and perfectly carries out His purposes
1. The New Testament makes this clear
Acts 7:17 – “But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, ¹⁸ Till another king arose, which knew not Joseph.”
 2. God was present and active through each of the 430 years they lived in Egypt

Conclusion:

1. The book of Exodus is but one piece in God’s redemptive history.
2. God is still working in His people today – we are that people.

