

EXODUS

A Picture Of Redemption

I. PREPARING TO STUDY

A. Authorship

1. As a part of the Pentateuch, all of the arguments supporting the human authorship of Genesis by Moses apply to Exodus as well. In addition to the testimony of other Old Testament and New Testament authors supporting _____ authorship, there is attestation to Moses within the text of Exodus itself.

Exodus 17:14 Then the Lord said to Moses, “Write this *for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven.*”

See also Ex. 24:4 and 34:27.

2. Several decades ago, scholars used to critique the idea of Mosaic authorship by saying that _____ had not been invented in the day of Moses. Therefore, the book must have been actually written much later in the cultural evolution of man. Today, that argument has been thoroughly _____ by archeological evidence. By 1400 B.C., not only could educated men write, but many commoners as well. What is interesting, is that even though this misunderstanding has long been corrected, the lie continues to be perpetuated.
3. Finally, we should again consider what _____ had to say.

John 7:19 Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?”

B. Relationship to the Other Books of the Bible

As Genesis is the book of beginnings, Exodus is the Book of _____. The word exodus means “going out,” and the book tells the story of the people of Israel going out from the land of _____. They went there to be rescued, and in the land of Goshen they grew to be mighty in number; but they became _____. Exodus tells of God’s great redemption of His Chosen People from their slavery to Egypt and provides a picture of God’s great redemption of mankind from slavery to _____ and the world.

Exodus is filled with types. A type is an _____ picture of a future reality.

Here are a few of the types of Exodus:

Egypt	is a type of	the world system of _____
Pharaoh	is a type of	Satan, the god of this world, who demands _____, defies God, and enslaves God’s people

Israel	is a type of	the _____, delivered by the blood of the Lamb, made into a kingdom of priests, and protected by the Lord
Crossing the Red Sea	is a type of	_____, given by grace; accepted in faith
Manna	is a type of	Jesus as the _____ of Life
Amalek	is a type of	the flesh, opposing the believer
The Passover	is a type of	the death of Christ, the application of His _____ for our redemption, and the appropriation of His life (feeding on the lamb) for our strength
Moses	is a type of	Christ
In his offices		as prophet, priest, _____, shepherd, mediator, and deliverer
In his character		because he was meek, _____, and obedient
In his history		a son of Egypt, in danger of being killed, cared for by God, chose to suffer with the Hebrews rather than reign in Egypt, took a _____ bride, led the people, fed the people, and carried their burdens

II. EXAMINING THE TEXT

During the life of Joseph, Jacob (Israel), his sons, and their families moved to Egypt. (Gen. 50:20 and 47:27) When Exodus begins, the Israelites had been in Egypt for _____ centuries and had grown from 70 to around 2 ½ million.

III. ISRAEL IN EGYPT... A PICTURE OF BONDAGE (1:1 – 7:7)

A. The oppression in Egypt (1:1-22)

1. A new pharaoh “who did not know _____” (1:1-7)

WHICH PHARAOH?	
982 B.C.	Beginning of construction of the _____
<u>+480 years</u>	(1 Kings 6:1)
1462 B.C.	Date of the Exodus
1504-1450 B.C.	Thutmose III, who reigned in the third great period of Egyptian civilization

2. Oppression of Israelites (1:8-14)
3. The faithful Hebrew midwives (1:15-22)

B. The story of Moses (2:1 – 4:31)

1. Moses' birth and childhood (2:1-10)
2. Moses' flight from Egypt (2:11-25)
3. The burning _____ (3:1-6)
4. The call of Moses (3:7 – 4:17)
 - a. God's purpose – to _____ (3:8)
 - b. The personal name of God (3:14) In Hebrew "YHWH" or "Yahweh" is a form of the verb "to ____". Translation: "I AM WHO I AM" or "I SHALL CONTINUE TO BE WHO I HAVE ALWAYS BEEN" This helps us to understand the significance of Jesus' statement in **John 8:58: Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."**
5. Moses returns to Egypt. (4:18-31)
6. The first audience with Pharaoh (5:1 – 6:1)
7. The purpose of God – to redeem His people (6:6-7)

IV. THE TEN PLAGUES... A PICTURE OF GOD'S _____ (7:8 – 13:16)

A. God's power over the _____ of Egypt: Aaron's rod (7:8-13)

PLAGUE	SCRIPTURE	FALSE GODS	RESPONSE
Water to Blood	7:14-25	Hepi, god of the Nile	no
Frogs	8:1-15	Heqet, frog-headed god	yes (lied)
Gnats	8:16-19	Set, god of desert	no
Flies	8:20-32	Uetchit, fly-shaped god	sacrifice in Egypt
Death of livestock	9:1-7	Apis, bull god	no
Boils	9:8-12	Isis, goddess of healing	no
Hail	9:13-35	Nut, sky goddess	yes (lied)
Locusts	10:1-20	Osiris, god of crops	men may go
Darkness	10:21-29	Re, the sun god	people only
Death of firstborn	11:1 – 12:30	Pharaoh's god	please go!

B. Remember _____ by keeping the Passover. (12:1 – 13:16)

1. Sacrifice of an unblemished lamb
2. Blood on doorposts and lintel
3. Unleavened bread – haste
4. The Passover was transformed by Jesus into the _____.

V. THE DELIVERANCE OF ISRAEL... A PICTURE OF SALVATION (13:17 – 18:27)

A. The crossing of the Red Sea (13:17 – 15:21)

1. The journey to the sea (13:17 – 14:4)
2. The escape at the sea (14:5-31)

WHICH SEA?

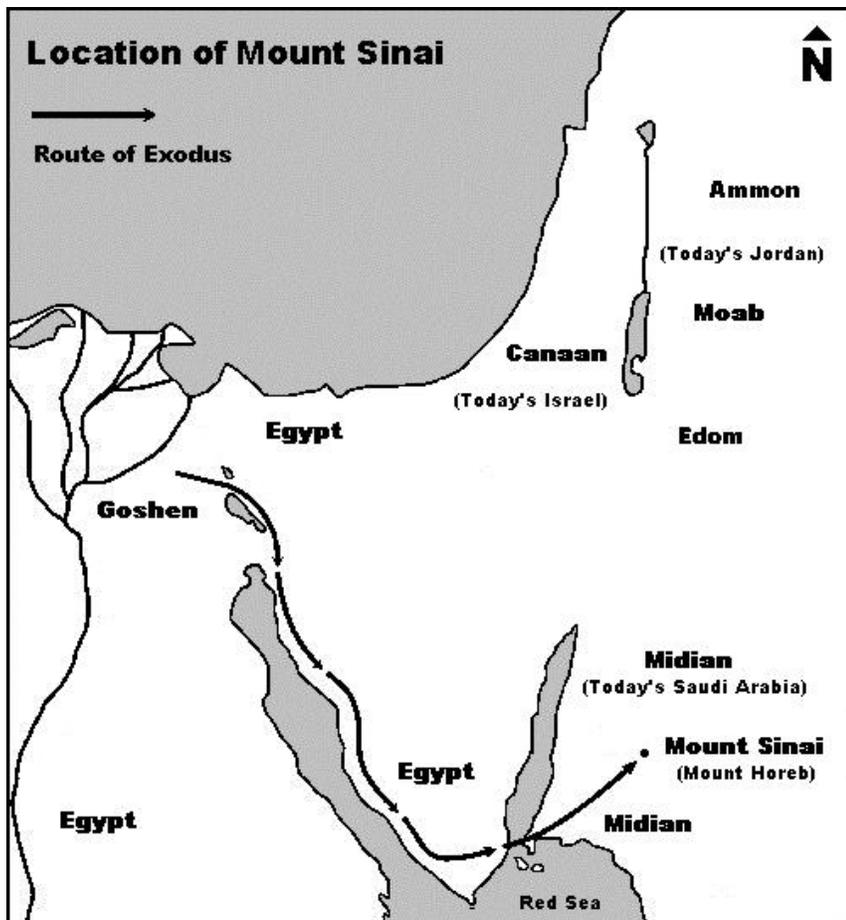
Hebrew for “Red Sea” is “yam soof.” In an attempt to dispel the miraculous from the Scriptures, some have seized upon the fact that “soof” sometimes means _____; and therefore, the Israelites must have simply crossed a reedy marsh at low tide, assisted by a favorable wind (perhaps from God they might generously suggest.)

Such an interpretation does violence to the facts:

1. “yam” means a _____ body of water; it is not used to refer to a swamp or marsh. It is used to refer to the Mediterranean Sea, for instance.
2. Ex. 14:22 says that the waters were a _____ on both the right and left of the Israelites as they passed through, hardly the result of wind and tide!
3. 1 Kings 9:26 refers to Ezion Geber as being on the shore of the “yam soof.” Ezion Geber was on the shore of the Gulf of Aqaba which is a part of the Red Sea.
4. The inspired New Testament writers wrote in Acts 7:36 and Hebrews 11:29 that the crossing was of the “Eruthra Thalassa” which is a proper name used only for the _____ Sea.

3. The song of Moses (15:1-19)
4. The song of Miriam (15:20-21)

Possible Route of the Exodus



- B. The journey to Sinai (15:22 – 18:27)
 - 1. The waters of Marah (15:22-27)
 - 2. Manna – _____ bread! (16:1-36)
 - 3. The water from the rock (17:1-7)
 - 4. The battle with the Amalekites (17:8-16)
 - 5. Jethro's visit (18:1-27)

VI. THE MOSAIC COVENANT... A PICTURE OF _____ **(19:1 – 24:11)**

- A. The encampment at Sinai (19:1 – 23:33)
 - 1. The terms of the covenant (19:5-8)
 - 2. The Ten Commandments (20:1-17)
 - a. No other gods
 - b. No _____ to worship
 - c. Do not take Lord's name in vain
 - d. Remember Sabbath
 - e. Honor _____
 - f. No murder
 - g. No adultery
 - h. No _____
 - i. No false witness
 - j. No coveting
 - 3. Moses the mediator (20:18-21)
 - 4. The covenant code (20:22 – 23:33)
- B. The covenant ceremony (24:1-11)

VII. THE WAY OF ISRAEL'S WORSHIP... A PICTURE FOR OUR WORSHIP **(24:12 – 31:18)**

- A. Introduction (24:12-18)
- B. The instructions for the _____ (25:1 – 27:21)
- C. The instructions for the priestly vestments (28:1-43)
- D. Instructions for the consecration of the priests (29:1-46)
- E. Further instructions (30:1-38)
- F. The appointment of _____ (31:1-11)
- G. The importance of the Sabbath (31:12-18)

