

Exodus Overview

Tonight we begin a journey about a journey. The Book of Exodus is one of the most critical books of the Bible. It describes the creation of a nation, the giving of the Law and the tabernacle where God met man. It is a book that examines the human heart and finds it wanting. And it's a book that clearly shows the grace of God, the power of God and the sovereignty of God and the seriousness of God. It's a story of redemption and deliverance that foreshadows the eternal truths of God's redemption and deliverance of all mankind.

In my notes is one example of an outline for the book. This one came from my study bible. There are others that are outlines based on various themes but I found them somewhat contrived.

- I. Oppression of God's People in Egypt (1:1-11:10)
 - a. Slavery
 - b. Preparation of a deliverer
 - c. Struggling with the oppressor
- II. Deliverance of God's People from Egypt (12:1-15:21)
 - a. Redemption by blood
 - b. Victory through faith
 - c. A Song of Hallelujah
- III. Education of God's People (15:22-18:27)
 - a. The School of Testing and Trails
 - b. An Advisor to the Headmaster
- IV. Consecration of God's People (19:1-34:35)
 - a. I've been to the Mountain Top (Sinai)
 - b. Receiving the Law
 - c. The Earthly Tabernacle – Designed by God
 - d. Breaking the Law – Literally
 - e. Restoration of the Law
- V. Worship of God's people (35:1-40:38)
 - a. Constructing the Place of Worship
 - b. The Glory of the LORD

Tonight, I want to give some introductory information that you might find useful.

Introductory Notes to Exodus

- I. Name

The Hebrew name for the Book is "Shemot" or "Names". It is taken from chapter 1 verse 1 "**Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob**". This type naming of books in the Torah is common:

English Name	Hebrew name	Verse 1 of Chapter 1 of Book
Genesis	B'reshit ("In the beginning")	In the beginning
Exodus	Sh'mot ("the names of")	Now these are the names of the children of Israel
Leviticus	Vayyikra ("...called")	Now the LORD called to Moses,
Numbers	Bemidbar ("in the wilderness")	Now the LORD spoke to Moses in the Wilderness of Sinai,
Deuteronomy	D'varim ("the words")	These are the words which Moses spoke to all Israel

The name by which this book is generally known is borrowed from the Septuagint (the Greek OT). In the Greek language, the name *exodus* means “the way out.”. The Greek word is actually “exodus”). In the New Covenant Scriptures the Greek word “exodus” is used 3 times:

By faith Joseph, when he was dying, made mention of the **departure** of the children of Israel, and gave instructions concerning his bones. ([Hebrews 11:22 NKJV](#))

At the mount of Transfiguration it was recorded that the 3 persons on the mount “who appeared in glory and spoke of His **decease** which He was about to accomplish at Jerusalem.” ([Luke 9:31 NKJV](#))

Moreover I will be careful to ensure that you always have a reminder of these things after my **decease**. ([2 Peter 1:15 NKJV](#))

In other words, there are three exodus experiences in the Bible — Israel’s deliverance from Egypt; Christ’s deliverance of the sinner through the cross; and the believer’s deliverance from the bondage of this world at death.

II. Dates

The dates of the book are, as usual, under scholarly debate.

Some favor an early date of 1446 B.C. while others like a later date of 1290 B.C. or 1260 B.C.

Ultimately, these things are left up to those who like the debate. I think we should focus on content and meanings. We can ask Moses when we meet him.

All agree that the Book covers about 145 years of history, essentially with the death of Joseph and the building of the Tabernacle.

III. Author

Moses wrote the Book. Period. **Christ affirmed the Mosaic authorship of the book.**

[John 5:45-47](#) Do not think that I shall accuse you to the Father; there is *one* who accuses you—Moses, in whom you trust. (46) 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?"

Let's not take Jesus' statement too lightly. For Jesus to authenticate the Book means that it is factual history imbued with spiritual authority and insight. The transformation of a family of 70+ people into a huge community that exited Egypt as a nation was real. The 10 plagues were real. The dividing of the Red Sea was real. God's provision of food and water for Israel was real. All of these things were miracles, that is, supernatural but were as real as anything we can taste, see, smell, touch and hear today!

Moses carried a pen, so to speak as much as he carried a rod.

III. Purpose

If the Book of Genesis was the account of the creation of the World, then the Book of Exodus is a first hand account of the creation of a Nation. If the creation account elicits praise, then the creation of the Nation in whose posterity lives the Promised One should evoke praise as well! In the Book of Genesis, our Father Abraham was made promises about a nation and a land. In the Book of Exodus, we are witnessing the fulfillment of those promises. The nation that was promised the land has not yet held the land as promised. They were strangers and pilgrims, wandering herdsmen. But in this book, the promised nation will leave their bondage and head towards the promised land!

Exodus is a rich account of major Biblical events and themes. It's a Book powerful miracles and deliverance. It's a book about the giving of the Law and a conditional Covenant. It's a book about building the "proto-temple", the Tabernacle where Moses met with God. It is a graphic description of the human condition, especially of its sinful nature – and our propensity towards pride and utter dislike of accountability to God and whomever He chooses to lead.

It's certainly a picture of God's instructions in living, that is, the do's and don'ts of life. It's a good picture of how a man should approach God and how to worship Him. But even more than that, it's picture of mankind's utter need for a Savior.

V. Types

There are several basic types in Exodus:

- 1) **Egypt is a type of the world** system, opposing God's people and trying to keep them in bondage.
- 2) **Pharaoh is a type of Satan**, "the god of this world," who demands worship, defies God, and thinks to enslave God's people.
- 3) **Israel is a type of the church** — delivered from the bondage of the world, led on a pilgrim journey, and protected by God.
- 4) **Moses is a type of Christ, God's Prophet.**
- 5) The **crossing of the Red Sea is a picture of the resurrection**, which delivers the believer from this present evil world.
- 6) The **manna** pictures Christ the **Bread of Life** ([Joh 6:1-71](#)).
- 7) The smitten rock is a type of the **smitten Christ**, through whose death the Holy Spirit is given.
- 8) Amalek is a picture of the **flesh**, opposing the believer in the pilgrim journey.
- 9) And the key type in Exodus is **Passover**, picturing the **death** of Christ, the application of His **blood** for our safety, and the **appropriation** of His **life** (feeding **on** the lamb) for our daily strength.

VI. Moses and Christ

Here we could list many comparisons and one major contrast between the two, since Moses is a wonderful picture of Jesus Christ In his offices,

- 1) **Moses** was a **prophet** ([Act 3:22](#));
 - 2) a **priest** ([Psa 99:6](#), [Heb 7:24](#));
 - 3) a **servant** ([Psa 105:26](#), [Mat 12:18](#));
 - 4) a **shepherd** ([Exo 3:1](#), [Joh 10:11-14](#));
 - 5) a **mediator** ([Exo 33:8-9](#), [1Ti 2:5](#));
 - 6) and a **deliverer** ([Act 7:35](#), [1Th 1:10](#)).
 - 7) In his character, he was **meek** ([Num 12:3](#), [Mat 11:29](#)),
 - 8) **faithful** ([Heb 3:12](#)),
 - 9) **obedient**, and mighty in word and deed ([Act 7:22](#), [Mar 6:2](#)).
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- 1) In his history, Moses was a son in Egypt and was in danger of being killed ([Mat 2:14](#)), but was providentially cared for by God.
 - 2) He chose to suffer with the Jews rather than reign in Egypt ([Heb 11:24-26](#), [Php 2:1-11](#)).
 - 3) Moses was **rejected by his brothers** the first time, but received the second time; and, while rejected, **he gained a Gentile bride** (picturing Christ and the church).
 - 4) Moses delivered God's people **through the blood**, as did Christ on the cross ([Luk 9:31](#)).
 - 5) Moses **led** the people, **fed** the people, and **carried** their burdens.

The contrast, of course, is that Moses did not take Israel into the Promised Land; Joshua had to do that. Moses was just a man. Jesus was the perfect Man:God who is perfectly able to take His own into the True Promised Land.

All OT Scripture has Christ Hidden. We are seeing in our study of Genesis that Joseph is a type of Christ. I think we will see something greater here with Moses. God spoke with or visited with Abraham, Isaac and Jacob as a Christophany or in a dream or vision. With Joseph, God never spoke directly to him but it clearly said that God was with Joseph and prospered him in everything he did. But with Moses, we read:

So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle. ([Exodus 33:11 NKJV](#))

And,

But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face, in all the signs and wonders which the LORD sent him to do in the land of Egypt, before Pharaoh, before all his servants, and in all his land, and by all that mighty power and all the great terror which Moses performed in the sight of all Israel. ([Deuteronomy 34:10-12 NKJV](#))

We are in for a wonderful journey with this man Moses; Let's keep an eye on Jesus and the magnificent journey we are on with Him!