

The Exodus

Part One—Israel's Bondage, Judgments, Passover, Red Sea & Sinai

Exodus to Deuteronomy are foundational books. We learn of Moses, the Passover, God's power over false gods (judgments on Egypt), the law of Moses, the Ten Commandments, the Tabernacle, the Levitical priesthood, the offerings, the dietary laws, the wilderness wanderings.

I. Israel under bondage (Ex. 1)

- A. Israel increased greatly in Egypt and was prosperous until the rise of a new pharaoh who did not know Joseph and treated them harshly (vv. 7-11).
- B. More than 400 years earlier, God had prophesied these events to Abraham (Ge. 15:13-14).
- C. God brought Israel into Egypt to show His power and to reveal Himself as the only God by delivering them from the world's most powerful king and the gods (Ex. 6:6-7).

II. The call of Moses (Ex. 2-4)

- A. We see the miraculous hand of God in preserving Moses' life when he was a helpless infant.
 - 1. God touched the hearts of the _____ so that they did not kill the male infants (Ex. 1:15-17).
 - 2. Moses' parents hid him for _____ months (Heb. 11:23).
 - 3. God touched the heart of Pharaoh's _____ to have compassion on the baby (Ex. 2:6).
 - 4. Moses received the best Egyptian _____ (Ac. 7:22).

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- B. At age _____, Moses made a decision to _____ his life as a son of Pharaoh and to cast his lot with God's people, Israel (Heb. 11:24-27; Ac. 7:23-27).

III. God's Judgments on Israel

- A. There were _____ judgments: river turns to blood (Ex. 7:14-25), frogs (Ex. 8:1-15), lice (Ex. 8:16-19), flies' (Ex. 8:20-32), murrain (Ex. 9:1-7), blains (Ex. 9:8-12), hail (Ex. 9:13-35), locusts (Ex. 10:1-20), darkness (Ex. 10:21-29), death of the firstborn (Ex. 12:29-30).
- B. What was the purpose of the judgments?
1. The purpose was for _____; separating Israel from the other people of the world (Ex. 6:6-7; 10:1-2).
 2. The purpose was for _____ (Ex. 7:5), by showing His power over Egypt's gods (Ex. 12:12; Nu. 33:4).
 3. The purpose was for the whole _____. God revealed Himself to all the earth as the only true and living God (Ex. 9:13-16).
 4. The purpose was a _____ for the future tribulation when God will judge the world for its sin and pride and idolatry (Isa. 2:10-22; Zep. 2:11).

IV. The Passover (Ex. 12)

- A. The Passover is one of the most important types of Christ in the Old Testament.
1. It depicts _____ from God's wrath through faith in Christ's blood.
 2. It depicts Christ as the _____ of God taking away the sins of the world (Joh. 1:29).
 3. The lamb was required for every _____ (Ex. 12:3), signifying that every sinner needs to be saved.

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4. The lamb was a _____ of the first year (Ex. 12:5). This depicts Christ in the prime of his life.
5. The lamb was without _____ (Ex. 12:5), signifying Christ's sinlessness (2 Co. 5:21; Heb. 7:26; 1 Pe 1:19; 2:22; 1 Jo. 3:5).
6. The lamb was _____, and its _____ was shed (Ex. 12:6-7). The death and blood of Christ were both required for our salvation (Romans 5:9-10).
7. The lamb was slain by _____ (Ex. 12:6), signifying that the Jews would kill Jesus (Joh. 19:14-15).
8. The blood of the lamb was applied to the _____ (Ex. 12:7, 22), signifying the necessity of faith in Christ's atonement (Ro. 3:25).
9. The lamb was _____ (Ex. 12:8-9), signifying the judgment of God upon Christ for man's sins. (2 Co. 5:21).
10. The lamb was _____ (Ex. 12:8), signifying receiving Christ. (Joh. 6:33-35).
11. The lamb was eaten with _____ bread (Ex. 12:15-20). The feast of unleavened bread signifies the sanctified Christian life following the new birth.
 1. It began the day of the Passover (v. 18). Obedience and holiness requires salvation. Eph. 2:8-10; Tit. 2:11-14.
 2. It was seven days; seven is the number of completion and perfection. This signifies the entire Christian life.
 3. It was strict ("nothing leavened," v. 20). (2 Co. 7:1; Eph. 5:11; 1 Pe. 2:1).
 4. No work (v. 16). Salvation is 100% God's work. The new life is Christ's life in me (Ga. 2:20).

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12. No bone was _____ (Ex. 12:46), fulfilled when the soldiers did not break Christ's legs (Joh. 19:33, 36).

- B. There was _____ law of the lamb for _____ people (Ex. 12:49), signifying the universality of the offer of salvation as well as the exclusiveness of the gospel (Joh. 3:16).

V. The Exodus from Egypt and crossing the Red Sea (Ex. 13-15)

- A. Theological liberals and many "evangelicals" say that Israel crossed north of the Red Sea in the Bitter Lakes region.
- B. The Hebrew word *yom suph*, translated "Red Sea," literally means "sea of reeds," In the New Testament it is called the Red Sea and not the Reed Sea (Ac. 7:36; Heb. 11:29).
- C. Israel crossed a sea, and the description of the crossing is not the description of a marsh or a lake (Ne. 9:11; Ps. 78:13; Ps. 106:9; Isa. 51:10; Hab. 3:15).
- D. We believe that Israel crossed the Red Sea in the north part of the Gulf of Suez. It is possible that the crossing was over a land bridge four miles south of Suez City. The land bridge is 20 feet deep, a mile wide and four miles across. This would provide all of the elements described in Exodus. The water would be a wall on both sides of them (Ex. 14:22, 29) and they could cross in one night (Ex. 14:27).

VI. Israel at Mt. Sinai (Ex. 19 - Nu. 10)

- A. Israel remained at Sinai for _____ months (Ex. 19:1; Nu. 10:11).
- B. The three great things that occurred while Israel was at Sinai were:
1. the giving of the _____ of Moses,

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2. the construction of the _____
 3. the establishment of the Levitical _____.
- C. The Sinai covenant is the “_____ Testament” and “the law of Moses.
- D. Moses went up on Mt. Sinai to meet with God _____ times.

VI. The 10 Commandments.

The first four commandments deal with man's relationship with God, while the last six deal with man's relationship with his fellow man. They can be further summarized into two commandments, as we have seen (Mt. 22:37-40). Consider two fundamental New Testament passages on the purpose of the law of Moses:

A. Romans 3:19-25

- (1) The law is given to show that the world is _____ before God (Ro. 3:19).
- (2) No one can be saved by the law (Ro. 3:20).
- (3) By the law is the knowledge of _____, not the forgiveness of sin (Ro. 3:20).
- (4) The law shows the righteousness of God and points to salvation (Ro. 3:21).
- (5) The righteousness of God is by _____ in Jesus Christ (Ro. 3:22), for all sinners who believe (Ro. 3:22-23), by God's free grace (Ro. 3:24), through Christ's redemption (purchased with a price) (Ro. 3:24), through Christ's propitiation (the satisfaction of a debt) (Ro. 3:25).

B. Galatians 3:10-14, 24-26

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- (1) The law is God's _____ to lead sinners to salvation in Christ (Ga. 3:24; Joh. 1:29).
 - (2) The law demands perfect obedience and therefore _____ every man (Ga. 3:10-12).
 - (3) Christ took the sinner's curse by His redemption work on the _____ (Ga. 3:13).
 - (4) God's salvation in Christ is received by _____ (Ga. 3:11, 14, 24).
 - (5) After the sinner has saving faith in Christ, he is a child of God and is no longer under the condemnation of the law (Ga. 3:25-26).
- C. Since the law of Moses was given to show men their lost condition and point them to Christ, we can use it in evangelism (Romans 1-3).
- D. The New Testament believer is not under the law of Moses; he is under a new and higher law (2 Co. 3:3, 7).

Note some of the lessons:

- (1) The law of Moses is a law of condemnation and death ("the letter killeth," 2 Co. 3:6; "ministration of death," 2 Co. 3:7; "ministration of condemnation," 2 Co. 3:9).
- (2) The law of Moses is "done away" for the believer. (2 Co. 3:7, 11, 13, 14).
- (3) The believer is under a _____ law (2 Co. 3:14-18).
 - a. The believer's law is the law of _____. He is the glory of the Lord (2 Co. 3:18). We are predestinated to be conformed to His image (Ro. 8:29).

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- b. The believer's law is the law of the _____ (2 Co. 3:17-18). To be "filled with the Spirit" means to surrender to Him, to yield to Him (Eph. 5:18).
 - c. The believer's law is the law of _____ (2 Co. 3:17). In James 1:25 it is called "the perfect law of liberty." The believer's law is not called the law of liberty because we are free to live as we please (Galatians 5:13) It is called the law of liberty because our condemnation fell upon Christ and we are free to serve God without the fear of eternal condemnation.
- E. The law of Moses is full of practical wisdom and justice and would make this world a better place if the laws were obeyed. Consider a few examples:
- (1) Theft and destruction of property is punishable by restitution (Ex. 22:1-6).
 - (2) The law of Moses calls for kind treatment of the poor and needy.
 - (3) Justice is to be exercised equitably-- without partiality, deception, prejudice, bribery, or oppression.
 - (4) Witnesses were to speak truth, and those who tried to corrupt the law by deceit and false witness were to be punished (De. 19:16-21).
 - (5) Those who were robbed or otherwise oppressed, were to be repaid and healed (Ex. 22:1, 4, 5, 9; 21:19-20).
- F. The laws are the expression of God's character: His holiness, righteousness, and compassion. More than 50 times in the law, God says, "I am the LORD" (Ex. 20:2).
- G. Israel was to be a light to the nations by these righteous laws. "For thou art an holy people unto the LORD thy God,

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and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (De. 14:2). See also Mt. 5:14; Ro. 3:1-2.

- H. Believers don't control society today, but we can do God's will in the churches and this is a light to the world (Php. 2:15).
- I. God's law will be established in the world when Jesus returns. The law of God will go forth from Jerusalem to the ends of the earth (Isa. 2:2-4).