



Introduction

a. Title

b. Date

There are two primary positions on the dating of the Exodus. A late date of about 1290 BC or a earlier date of 1446 BC. However, a early date is to be preferred for several reasons:

- 1 Kings 6:1 says that Solomon began to build his temple 480 years after the Israelites were delivered from Egypt. Scholars have well-established Solomon's reign in 967 BC, which would date the Exodus at 1147.
- Judges 11:26 says that Israel lived in Heshbon and its surrounding areas for 300 years, since being delivered from Egypt. Scholars have reasonably dated Judges to the mid-twelfth century, which would favor a fifteenth century date for the Exodus.

c. Structure

Break into 4 sections:

- Israel's Redemption from Egypt, Exodus 1–13:16
- Israel's Preservation in the Wilderness, Exodus 13:17–18
- Israel's Reception of the Law at Sinai, Exodus 19–24
- Israel's Worship in the Tabernacle, Exodus 25–40

d. Purpose

Main point: *God delivered his people and made them into a holy nation.*



I. God's election of Moses

This section focuses on verses 1:1–6:27 and centers on God's calling and election of Moses.

(a) Exodus 1:1–7 deliberately connects the persecution of Israel in Egypt with the promise of God in Genesis.

- (i) Exodus 1 explicitly references Genesis 46:8ff which says: "These are the names of the descendants of Israel, who came into Egypt, Jacob and his sons. Reuben, Jacob's firstborn..."
 - (ii) Genesis 46:3–4 predicts Israel's prospering that Exodus 1 describes.
 - **Genesis 46:3–4:** "I am God, the *God of your father*. Do not be afraid to go down to Egypt, for there I will make you into a *great nation*. I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."
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- The point: *God is unswervingly faithful to his promise, despite any circumstance.*

(b) Exodus 1:8–22 centers on Pharaoh's cruelty and the triumphant deceit of two Hebrew midwives.

- (i) Pharaoh's power is used for cruelty to Israel.

 - (ii) Two Hebrew midwives foil his great power.
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- The point: Great power is upended by small acts of faith.



(c) Exodus 2:1–22 narrates Moses' birth and preservation.

- (i) Moses is delivered first.

- (ii) Moses' deliverance foreshadows Israel's deliverance.

- (iii) Moses is a type of Christ.

(d) Exodus 2:23–25 unveils God's compassion to Israel's persecution.

- The point: *God's unswerving faithfulness to his promise is coupled with active attentiveness and unimaginably deep compassion.*

(e) Exodus 3:1–4:17 unpacks God's call of Moses and his reluctant acceptance.

- (i) Moses encounters God on Mount Horeb.

- (ii) God reiterates his commitment to his promise and his covenant.

- (iii) Threading throughout, Moses questions his ability.
 1. *Who am I?* God answers: I will go with you (3:11).
 2. *The people will ask, what is his name?* God answers: I am who I am (3:13).
 3. *What if they don't believe me?* God answers: Show them the signs (4:1).
 4. *I'm not eloquent.* God answers: I will tell you what to say (4:10).
 5. *Please send someone else.* God gets angry and supplies Aaron as the mouthpiece (4:13).

- The point: *God possesses no limitation or weakness; He will be all he has promised to be.*



(f) Exodus 4:18–6:1 details Moses' return to Egypt and subsequent failure.

(i) The people believe God will deliver them.

(ii) The people are fickle; Pharaoh is wicked; Moses and Aaron are weak (5:1–6:1).¹

- The point: *God's power is opposed to human strength and pride and made perfect in weakness.*

(g) Exodus 6:2-13 reiterates God's commitment to his promise.

(i) God will deliver Israel "by his strong hand."

(ii) Yet, Moses continues to lack faith and confidence.

- The point: *The mighty Deliverer must be Yahweh.*

(h) Exodus 6:14-27 chronicles the priestly line of Aaron.

¹ Ibid., 354



II. God's deliverance through Moses

This section focuses on verses 6:28–13:16 and centers on God's deliverance of Israel from Egypt through Moses.

(a) Exodus 6:28–7:13 unveils God's plan to harden Pharaoh's heart.

- The point: *Sometimes the pinching continues so that the unrivaled power and glory of God might be displayed.*

(b) Exodus 7:14–10:29 details the battle between Yahweh and Pharaoh's heart.

- (i) This section revolves around Pharaoh's hard heart. It is described in two ways:
 - (ii) This section mounts through 9 plagues delivered upon Egypt by God.
 - They are: (1) water-to-blood, (2) frogs; (3) gnats; (4) flies; (5) livestock dies; (6) boils; (7) hail; (8) locusts; (9) darkness.



(iii) What is the point of this epic battle between Moses and Pharaoh?

- **Exodus 9:16:** “But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth.”
- **Exodus 11:9:** In discussing the final plague, the Lord says Moses will not respond so that “my wonders may be multiplied in the land of Egypt.”
- Piper: “The point of the Exodus was to make a worldwide reputation for God. The point of the ten plagues and miraculous Red Sea crossing was to demonstrate the astonishing power of God on behalf of his freely chosen people, with the aim that this reputation, this name, would be declared throughout the whole world.”²

(c) Exodus 11:1–12:31 details the final plague and God’s commands to Israel.

(i) God threatens a final plague (11:1-10).

(ii) God prepares Israel (12:1-28).

(iii) The final plague falls on Egypt.

- **Exodus 12:13:** “The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you...”

² John Piper, *The Pleasures of God*, 103.



(d) Exodus 12:31–13:16 details the exodus of Israel from Egypt.

- (i) Pharaoh commands them to go (12:31-32).

- (ii) The Lord commands Israel to remember this day.
 - **Exodus 12:50–51:** “All the people of Israel did just as the Lord commanded Moses and Aaron. And on that very day the Lord brought the people of Israel out of the land of Egypt by their hosts.

- (iii) The significance of this section.

Conclusion