

The writer of the Book of Exodus is Moses.

The English title of the book – Exodus – simply means “going out.”

There are 2 major positions as to the date of the exodus.

The ancient cultures of the Near East rarely ever kept records of their defeats or catastrophes.

The early date for the exodus is 1445 BC, 480 years before Solomon was King of Israel.

The later date places the exodus at about 1280 BC, which would make Rameses II the pharaoh at that time.

The Book of Exodus divides itself into 2 major sections:

Exodus 1-12:	Bondage in Egypt
Exodus 13-18:	The journey to Sinai, the birth of the nation and the deliverance at the red Sea
Exodus 19-24:	Contains the 10 Commandments
Exodus 25 and following:	It focuses primarily on the Law

From the 70 people who went down to Egypt, there are now about 2 million.

2 promises that God gave to Abraham:

That He would make a great nation of his descendants

That they would be slaves in a foreign nation, but come out with great possessions.

In the first 2 chapters of Exodus, which covers a long period of time, at least 4 pharaohs are mentioned.

The name of the pharaoh of the exodus is not given, but the names of the 2 midwives who saved the male infants are given – Shiphrah and Puah.

God will not allow the children of Israel to be destroyed.

God uses Pharaoh's own daughter to save the baby Moses.

The early date of the exodus puts Thutmose I on the throne of Egypt at the time.

Moses was a prince in Egypt for 40 years.

Moses may have been trying to be the deliverer of his people when he struck down the Egyptian taskmaster, but it was not yet God's time for deliverance.

After the pharaoh that wanted to kill Moses was dead, the Israelites "groaned in their slavery and cried out to God."

Exodus 3 and 4 teach important things about God Himself:

First, Moses' meeting with God at the burning bush was a "theophany."

Second, the ground was "holy" because God's presence was there.

Third, characteristics of God that Moses discovered that day:

God took the initiative to go to Moses – He is a God who seeks.

God talked to Moses out of the bush – He is a God who speaks.

God had heard the Israelites cries and had come down to deliver them – He is a God who saves.

God asked Moses to go to Pharaoh – He is a God who sends.

Fourth, God says to Moses, "Tell them 'I AM' has sent you."

What does that mean? It points to the self-existence of God.

Justice is a “communicable” attribute of God – we can share it. Self-existence is an “incommunicable” attribute of God – we cannot share it.

God’s self-existence means that He has no needs; He is not affected by anything outside Himself; He never changes.

Fifth, when Moses’ questions turn into excuses, God gets angry with Moses.

Sixth, there is the strange incident of the circumcision of Moses’ son Gershom on the way back to Egypt.

Lastly, God had not forgotten the Israelites.

Moses is 40 years old when he stands before Pharaoh with his brother Aaron, who is even older.

The battle lines were drawn between Pharaoh, the lord of the earth, and Jehovah, the God of the Israelites.

Egypt had at least 80 deities that they worshipped.

The gods of Egypt were demonic beings real power, but it was limited.

We find miracles in significant numbers here because God is about to redeem Israel.

The snake that came from Aaron's rod swallowed up the snakes of the Egyptian magicians.

Power encounters still occur today.

At the burning bush, God had told Moses to use his staff.

It became the staff of God.

God is sovereign. He hardened Pharaoh's heart. Pharaoh is responsible. He hardened his own heart.

The sovereignty of God and man's free will is a paradox that leaves us with a tension we will only have totally resolved in heaven.

Two more themes that always go together are redemption and judgment.

Round One, turning the Nile into blood, judged at least 4 of Egypt's gods (Osiris, Hapi, Neith and Hathor). It had religious implications for the people of Egypt.

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First, there is the struggle between Pharaoh and his Creator.

Pharaoh is unimpressed with the first plague (the Nile turning to blood), so God sends the frogs.

This gets Pharaoh's attention and he asks Moses to pray to the Lord to take them away.

The gnats come, and Pharaoh does not repent.

The flies have Pharaoh negotiating about the terms of leaving.

Only the livestock of the Egyptians die. There is no death among the cattle of the Israelites.

There is no response on Pharaoh's part to the boils on everyone.

After the killer hail, Pharaoh says, "I have sinned."

Locusts bring on another round of repentance and bargaining.

The darkness appears to break Pharaoh's nerve.

The lesson of Pharaoh is that we can say "no" to God so often, that we pass a point of no return.

Second, the conflict is God vs. the gods of Egypt:

The plague of frogs was directed against Hekt, the frog goddess.

The plague of gnats was directed against Seb, the earth god.

The plague of flies was against Hatkok, the wife of Osiris.

The plague of the death of the livestock was against Apis, the sacred bull god.

The plague of boils was probably aimed at a god named Typhen, and the hail at Sho, the god of the atmosphere.

The plague of locusts was against Serapie, the god who protected Egypt against locusts.

The plague of darkness reflected God's opinion of Ra, the sun god.

Third, the level of this conflict is Israel herself.

The elders believed Moses when he first came to Egypt.

They quickly withdrew their support when things got worse.

They endured the first 3 plagues.

The Israelites, in the land of Goshen, were spared the rest of the plagues.

God was patiently building Israel up in preparation for their departure from Egypt.

Finally, the conflict as seen on the level of the nations:

Egypt was the most powerful nation on earth.

The whole known world is drawn into the spectacle of the God of Israel against the Egyptian might – God is demonstrating His omnipotence and Egypt's impotence.

God is announcing His reality to the other nations, giving them ample opportunity for repentance.

In chapters 11 and 12, everything comes to a climax.

We do not know how much time elapsed between the first and the tenth plagues.

After the last plague, the Egyptians freely give the Israelites great treasure.

Moses was the representative of the One True God and had emerged from this conflict as victor.

A supernatural God did supernatural things to make a very important point to Pharaoh, to Egypt, to Israel, to the world and even to us.

The tenth, final and most terrible plague was the death of the firstborn in all the households of Egypt.

The deliverance for any who had the blood on the doorposts of their house instituted the celebration of Passover.

The first Passover included the slaughter of a lamb; the blood being put on the doorposts; the lamb being roasted and eaten with unleavened bread and bitter herbs; and the people dressed and ready for their departure.

The spiritual nature of the Passover feast:

The lamb typifies the “Lamb of God, who takes away the sins of the world.”

The blood speaks of the atonement.

The application of the blood to the doorposts speaks of faith and salvation.

The whole lamb being roasted revealed that not a bone was to be broken (see Psalm 34 and John 19:36).

Pharaoh lost his firstborn son and ordered the Israelites to leave.

With the clothing and valuables of Egypt in their carts, the Israelites left in haste and fled to Succoth.

There was a secondary observance known as the "Feast of Unleavened Bread.”

The passage we read today underscores the theme of redemption.

A “mixed multitude” of people left with the Israelites from Egypt.

An archaeological curiosity – Amenhotep II, who may have been the Pharaoh of the exodus, was not succeeded by his firstborn son.