

Introduction

# EXODUS: JOURNEY TO FREEDOM

*Exodus itself is about knowing God, knowing God for who he has made himself known to be, rather than for who we might think he is, imagine him to be or wish him to be. In the ancient words of Augustine, "Who can call on Thee, not knowing Thee? For he that knoweth Thee not, may call on Thee as other than Thou art." The mission of God is God's commitment to be known for who he is, among his people, and through them, among all peoples... The whole book of Exodus is concerned with explaining God's name... Pharaoh asks a question to which the rest of Exodus will be the answer: "Who is the Lord that I should obey his voice and let Israel go? I do not know the Lord, and I will not let Israel go" (5:2)... The Lord will publicly humble Pharaoh, he will judge Egypt for her oppression and he will redeem Israel. And, in so doing, the world will come to know the Lord, and what kind of God he is.* —W. Ross Blackburn

## INTRODUCTION TO EXODUS

1. It was written by \_\_\_\_\_ sometime between 1446-1406 BC.

*But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? (Mark 12:26; cf. Luke 24:27, 44; John 5:46-47).*

2. It is the \_\_\_\_\_ of the story of Genesis.

*And these are the names of... (Exodus 1:1a)*

3. It is a historical narrative of what God did to deliver His people, Israel, from slavery in Egypt, in accordance with His covenant promises to Abraham, Isaac, and Jacob, as a declaration of Who He is—Yahweh, I AM, the LORD of all creation.

*And God spoke to Moses and said to him: "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them. I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.'" (Exodus 6:2-8)*

*The Hebrew title of the Book of Exodus [we'elleh shemoth, "and these are the names of"] was to remind us that Exodus is the sequel to Genesis and that one of its purposes is to continue the history of God's people as well as elaborate further on the great themes so nobly introduced in Genesis.*

—Ronald Youngblood

*The **exodus** is the most significant historical and theological event of the OT.*

—Eugene Merrill

*The deliverance of Israel out of Egypt by Yahweh in the OT is parallel in importance to the resurrection of Christ in the NT.*

—J. Daniel Hays

*The exodus is the most frequently mentioned event in the entire Old Testament, referred to over 120 times in subsequent stories, laws, poems, Psalms, historical writings and prophecies.* —Yair Hoffman

Some key passages referencing the exodus are Deut. 5:6; Neh. 9:9; Psalm 77, 78, 81, 105, 106, 135, 136; Is. 43:14-21, 63:11-13; Micah 6:4; Matt. 2:15, 26:2; 1 Cor 5:7, 10:1-13; Heb. 3-4; 1 Pet 1:19.

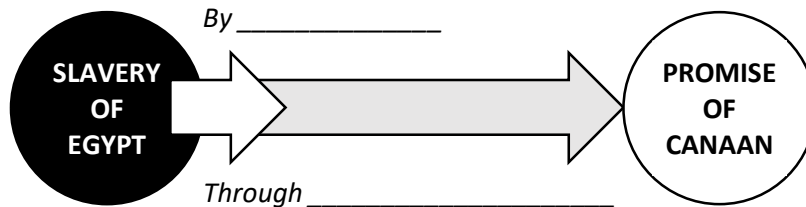
## DID THE EXODUS REALLY HAPPEN?

- **YES!** There is evidence of a Semitic peoples living in Lower Egypt (Nile Delta) in the area of Goshen. A Semitic group, called the Hyksos (shepherd-kings), dominated Lower Egypt for 100 years from 1650-1550 BC. In 1570 BC, a new Egyptian dynasty arose which sought to subjugate the Semitic peoples in the north.
- Many archaeologists miss this evidence because they date the Exodus in 1270 BC rather than in 1446 BC (cf. 1 Kings 6:1).

## WHY DOES EXODUS MATTER?

- Exodus reveals the \_\_\_\_\_ of God.
- Exodus reveals the \_\_\_\_\_ of redemption.

From \_\_\_\_\_ To \_\_\_\_\_



Within \_\_\_\_\_ For \_\_\_\_\_

- Exodus reveals the identity and calling of God's people.

*Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation. (Exodus 19:5-6a)*

- A. Slavery: Building for Pharaoh (1-5)
- B. Redemption: The Lamb of God (6-12)
- C. The Wilderness: God with Israel (13-18)
- D. The Covenant: The Law of God (19-24)
- C. The Tabernacle: God with Israel (25-31)
- B. Rebellion: The Golden Calf (32-34)
- A. Worship: Building for God (35-40)

*The 15th Dynasty Hyksos [1650-1550 BC] continued to live and self-govern for little more than a century in the northern Delta region of Egypt until a series of native Egyptian pharaohs from Upper Egypt rose up. They accused the Hyksos of overrunning Egypt and eventually overthrew them. The Hyksos, according to Manetho [3<sup>rd</sup> cent. BC], "took their journey from Egypt, through the wilderness [and] they built a city in that country which is now called Judea, large enough to contain this great number of men, and called it Jerusalem"*

—Christopher Eames

The Pharaoh of the Exodus may be **Amenhotep II** (1453-1426 BC). The next Pharaoh, **Thutmose IV**, is not Amenhotep's firstborn son.

*The exodus provides the primary model of God's idea of redemption, not just in the OT but even in the New, where it is used as one of the keys to understanding the meaning of the cross of Christ.*

—Christopher J.H. Wright

*Sin is whatever offends God, and sin is an enslaver. But this slavery can be escaped—not by skill or cunning but by changing masters from sin to God. —Douglas Stuart*

*Like Israel, we are saved from something (from slavery to sin) for something (to witness and to worship). Like Israel, we are saved by the blood of the lamb. Like Israel, we have been saved, and we are now sojourners and a holy priesthood, seeking to glorify God in word and deed until we reach the promised land. With this in mind, we can say that, in a sense, the exodus story is our story.*

—Tony Merida