

Exodus 001
Introduction
1 Kings 6:1
May 18, 2025
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Let us take our Bibles this morning and open them to 1 Kings 6:1. The title of our message this morning, as we leave Genesis and enter the Book of Exodus, is "Introduction to the Book of Exodus."

One of the weaknesses of modern-day Bible study is we have a tendency to jump into a book and start reading without really understanding what the book is about. What I hope to accomplish in this session is introducing you to the Book of Exodus by helping you become aware of ten major issues. These are the ten issues you need to understand in order to fully comprehend any book of the Bible. Next week we will start our verse-by-verse progression through the Book of Exodus.

Ten issues—the first issue is the title. Why in the world do we call this the Book of Exodus? Because it says Exodus in my study Bible, right? That is not. God did not put the title Exodus there. Why do we call this the Book of Exodus?

Romans 3:2 says, of the Jewish people, to them was given "*the oracles of God*." Without the Jewish people, we would not have the Book of Exodus, and quite frankly most of the Bible. The only one that is debated anymore is Luke; he was possibly a Gentile. All the other writers of Scripture were Hebrew—they were Jewish. We would not have Genesis, Exodus, Leviticus, numbers, Deuteronomy, etc. had God not worked through the Jewish people.

The Hebrew people named books differently than the way we name them. Typically what they did, particularly with the first five books of the Bible, was to name it after the first few words in the book. The title they gave to this book is "These are the Names of." It is not the catchiest title, but they just took the first few words and made it the title of the book.

If that is true, why do we call this the Book of Exodus? It has something to do with the Septuagint, sometimes called the LXX, meaning 70. The tradition is that it was translated by 70 scholars in 70 days, about 200 or so years before the time of Christ. It is called the LXX, or the Septuagint. Two hundred years before Jesus walked this earth, there was a translation from Hebrew to Greek of what we call Old Testament, because they were trying to make the Old Testament accessible to the common person of that time period.

When that translation occurred, the translators gave this particular book, the second book of Hebrew Bible, the title Exodus. It is a Greek word, Exodus. One of the things

that is really interesting about that is the word Exodus is used to describe departure or death. When a person dies, their soul departs. When Jesus spoke of His death, Luke, recording Christ's words, used the word "departure" or Exodus. In that explanation, Luke 9:31 says,

"[Jesus] who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem."

That is speaking of His death, and when you study that passage out in Greek, it is the word Exodus.

In 2 Peter 1:15, when Peter talked about his death, he used the word Exodus in Greek, describing it. In 2 Peter 1:15, Peter says,

"And I will also be diligent that at any time after my departure you may be able to call these things to mind."

When the LXX translators gave us this word Exodus, I think they were just naming the book after the central event in the book, which is Israel's departure from Egypt. Exodus 19:1, which describes the central event in the book, says,

"In the third month after the sons of Israel had gone out of the land of Egypt..."

The translators gave us this Greek word Exodus, but it is also the word for death. That is very significant because if it were not, as we will see in this book, for the death of the Passover lamb—who is described in great detail in Exodus 12—Israel's release from Egyptian bondage would have never occurred. That is why this word Exodus is a big deal. It is not only describing an event, it is describing a death. You can see very easily how that translates to your life as a believer. Had Jesus not died, your escape from Satan's bondage would have never become a reality.

Then the LXX, eventually, around the fourth century A.D., was translated into Latin in what is called the Latin Vulgate, by a church father named Jerome. When Jerome translated it from Greek into Latin, he used the expression "Lieber Exodus." Lieber means book—Book of Exodus. The English translations that we are most familiar with followed what the Vulgate was doing. That is where we get this title, The Book of Exodus.

The second major issue is: Who wrote the Book of Exodus? We know why it is entitled the way it is, but who wrote it? There is something that has been floating around for a couple hundred years, that comes to us from rationalism and liberalism in Europe, called the J.E.D.P. theory. Have you heard of this?

When you watch "Mysteries of the Bible" on the History Channel, and the subject of who wrote the Book of Exodus, or who wrote the first five books of the Bible, comes up, they

will usually bring on someone from Harvard to explain this to us. "Nobody believes that Moses wrote the first five books of the Bible. This is obviously the work of compilers relying upon sources that long postdate Moses."

DOCUMENTARY HYPOTHESIS
<ul style="list-style-type: none">■ J – Yahwist (850 B.C.)■ E – Elohist (750 B.C.)■ D – Deuteronomist (621 B.C.)■ P – Priestly code (525 B.C.)

They started to notice that there are different names for God in the first five books of the Bible. When you see Yahweh, that is someone relying on the J source; when you see E, that is someone relying on the Elohist source; when you see something related to the Second Law, that is the D source; when you see something related to the priest, that is the P source. "It is these sources that are floating around," they pontificate. "Long after the fact somebody stitched those sources together." Of course, nobody believes that Moses, all the way back in 1446 BC, wrote these things down.

This becomes the work of the "seven men who rule the world from the grave." There are seven people that are ruling the way people think, although they themselves have passed on a long time ago. One of them is Charles Darwin, who gave us the theory of evolution—"from the goo to you by way of the zoo over billions of years." A second one is Karl Marx, who gave us the doctrine of communism. I am going to skip number three for a minute. The fourth one is John Dewey, who gave us secular, publicly-funded education.

The fifth one is Sigmund Freud, who gave us secular psychology. The sixth one there is John Maynard Keynes, who gave us Keynesian economics, which is the idea that in order for the government to prosper, it has to spend more and go further into debt. These people believe these things, because these men left a package under your Christmas tree: their philosophy. They are ruling the world from the grave. These are all outlined real well in Dave Barry's book, "The Seven Men Who Rule the World from the Grave," which I will recommend to you. Soren Kierkegaard gave us the idea that all morals are relative—nobody has a universal standard of right and wrong.

Number three was Julius Wellhausen, who gave us this J.E.D.P. theory. He probably did not even invent the thing himself—he relied upon a bunch of other people—but he popularized it. That is why, when you enroll in many seminaries today, the professor will just get up and say, "We all know Moses did not write the first five books of the Bible." There is no alternative argument given, and they just move right on with the class. These are people that are ruling the world today with their philosophies, although they have been long since dead.

Julius Wellhausen gave us this J.E.D.P. theory. It denies Mosaic authorship of Exodus, Genesis, Leviticus, Numbers, and Deuteronomy. Given the archeological data that we now have, had that data been available in the days of Wellhausen, it is unlikely the J.E.D.P. theory could have ever gotten off the ground.

One of the presuppositions in the theory is that there was no writing during the time of Moses, people did not know how to write, and there was no language. Obviously, Moses could not have written the Pentateuch we are told, the Torah. That has been completely and totally refuted by the discovery of the Babylonian code, the Hammurabi code, which is a very interesting parallel to the Book of Exodus, detailing law in a very organized way 400 years before Moses existed.

Had the Jewish folks had a knowledge of things like that, it is unlikely that this Satanic theory would have ever gotten off the ground. If you repeat a lie long enough, however, people will believe it is true. So, your average liberal seminary today, your average liberal denomination today will deny Mosaic authorship of the Book of Exodus, Genesis, etc.

If all of that is true, why in the world do we believe that Moses wrote this book? There are a few reasons. Number one—this book picks up right where the Book of Genesis left off. You heard Exodus 1:7 earlier, talking about all of the family of Jacob, Jacob's Dozen, that settled in Egypt (Exodus 1:1-7). That just picks up where Genesis 46:8-27 left us. If Moses wrote Genesis, and we have defended that position (go back to our archives and you will see that in our introduction to Genesis), then the same author wrote the Book of Exodus, because Exodus picks up right where Genesis left off.

Another reason we believe that Moses wrote this book is because the book itself seems to indicate Moses is the writer. For example, in Exodus 17:14, it says,

"Then the Lord said to Moses, 'Write this in a book as a memorial...'"

If you were sitting under a Jewish scholar, they would say, "That is not true. What we just read in Exodus 17:14 is not true, because we all know that there were sources that were floating around that someone compiled long after the fact." That goes directly against the text. Exodus 17:14: *"Then the Lord said to Moses, 'Write this in a book as a memorial..."*

Another reason we think that Moses is the author of this book is that the rest of the Old Testament says Moses is the author of the book. If Moses is not the author of the book, it makes the rest of the Old Testament authors liars. For example, in Joshua 8:31 it says,

"Just as Moses the servant of the Lord had commanded the sons of Israel, as it is written in the book of the law of Moses..."

Then it starts to talk about an altar of unhewn stones. Now you will find a description of that altar of unhewn stones in Exodus 20:25. There it says,

"If you make an altar of stone for Me, you shall not build it of cut stones..."

When Joshua makes reference to that command, he attributes that command to the authorship, ultimately of God, but through the author Moses.

Beyond that, the New Testament is very clear that Moses is the author of the Book of Exodus. For example, in John 1:45 it says,

"Philip found Nathanael and said to him, 'We have found Him of whom Moses in the Law and also the Prophets wrote—'"

Notice that John says, recording the words of the disciples, *"Moses in the Law."* Now where do we find the Law? In the Book of Exodus. Who wrote the Law down? According to John 1:45, Moses did. I will be frank with you all. I am a lot more impressed with Joshua and John than I am with a bunch of scholars from Harvard regurgitating the long discredited J.E.D.P. theory. All of that to say, the title of the book is The Book of Exodus, and we believe Moses is the author.

The date of the book—how in the world would we come up with a date of this particular book? Here is something that I showed you when we were in Genesis, allowing you to backtrack to discover what are the dates of the patriarchs. What was the date of Creation? What was the date of the origin of man, etc.? I will not talk you through that whole thing, but some of it helps us here in figuring out when the Book of Exodus was written.

We know that Solomon reigned for 40 years, from 971 to 931 BC. He was the last king of the United Kingdom, and we know that he began to build the temple in the fourth year of his reign. Now, where do we get that information from? We get it from 1 Kings 6:1, and that is why I had you open up there. It says this:

"Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the Lord."

Remember, David wanted to build the temple, but God said, "No, you are a man of war. That privilege is going to go to your son Solomon." We are told that he began to build the temple in the fourth year of his reign. If he reigned from 971 to 931, the fourth year of his reign would be 966 BC. 966 BC is when Solomon began to build the temple of the Lord. Now the verse goes on and it says that 480 years prior to that, something happened: the Exodus happened.

AGE OF THE EARTH?

971-931 BC=Solomonic reign

966=Solomon rebuilds temple (1 Kgs 6:1b)

- 480 years for the Exodus' date (1 Kgs 6:1a)

= 1446 BC for Exodus' date

- 430 years for Jacob's migration to Egypt (Exod 12:40)

= 1876 BC for Jacob's migration to Egypt (Gen 46)

Genealogies of Gen 5; 11

= 4000 BC for the earth's age

First Kings 6:1 says,

"Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the Lord."

Solomon started building the house of the Lord in 966 BC, and 1 Kings 6:1 throws in another piece of chronological information: 480 years earlier than that, the Exodus occurred. Do the math. Start at 966 BC and go backwards 480 years, and what year do you come to? 1446 BC. That is about as solid a date as you can get for the Exodus. The Exodus, which this book revolves around, was accomplished in 1446 BC.

By the way, 1446 BC takes the numbers in the Bible literally. If we factor in standard Egyptology, that means the Pharaoh of the oppression—because Israel is going to be oppressed—was most likely Thutmose III. There was another pharaoh on the throne when the Exodus occurred. That was most likely Amenhotep II. These are very real people in history in which the Book of Exodus transpired.

Moses' life is divided into three parts. This is really easy to understand. He lived 120 years and his life was divided into equal 40-year thirds. The first 40 years of his life was his natural training in Egypt, and then in the next 40 years of his life, he got his B.D. degree, which stands for the 'backside of the desert' degree, because he fled, as the story in the Book of Exodus. He was in Midian tending sheep, and he learned that he was a nobody.

During the first 40 years of his life, he thought he was hot stuff because he had the Egyptian education. He thought he was a somebody. In the second 40 years of his life, he learned that he was a nobody. It took about 40 years for that lesson to sink in, and nothing makes that lesson sink in faster than menial labor.

To a lot of our young people that we are celebrating today, their graduation and so forth, if God puts you in some remote, menial place where you do not get any accolades or praise or applause, do not fight it. That is God's plan for your life. He is emptying you of yourself so He can use you.

THREE PHASES OF MOSES' 120 YEAR LIFE				
LIFE PHASE	SCRIPTURE	YEARS	AGE	ACTIVITY
Natural Training	Acts 7:23	1526–1486 B.C.	1-40	Egyptian Education
Spiritual Training	Exod. 7:7	1486–1446 B.C.	40-80	Midian Shepherding
Ministry	Deut. 31:2; 34:7; Acts 7:36	1446–1406 B.C.	80-120	Exodus, Law, Wilderness Preservation, Pentateuch Authorship

During the first 40 years of his life Moses learned he was a somebody; in the second 40 years of his life he learned he was a nobody. Then he finally reached the age of 80, and God said, "Okay, let us get moving." In the final third of his life, that is where all his productive ministry took place—leading Israel out of the Egyptian bondage, and writing the first five books of the Bible. I describe Moses this way: first third of his life, he thought he was a somebody; second third of his life he learned he was a nobody; the final third of his life he learned what God could do with a nobody who once thought he was a somebody.

That final third of his life, it is like, "Katie, bar the door!" The productivity of this man just goes off the charts. If we are all honest with ourselves, would we not rather skip that middle part there? I just want to get a bunch of knowledge and get to work for Jesus, and yet it does not work that way, because the biggest problem God has with us is our holy trinity, which consists of me, myself, and I.

God says, "I have a way to deal with that. I will put you in some remote place where nobody knows your name, nobody recognizes you, and nobody cares about you; and then when your character is developed properly, then we will get to work." I do not find that there is enough teaching on that middle section, because most of us, yours truly included, do not like it; but the truth of the matter is, when you look at these thirds of Moses' life, by the time he led the children of Israel out of Egypt in the Exodus he was 80 years old. At a time when everybody was ready to retire or die, God said to Moses, "Okay, let us get moving."

That is, by the way, what God did with Daniel. His greatest revelations came in his 80s and 90s. It is what God did with John. John received his apocalyptic vision, that we call the Book of Revelation, in his 90s. I hear a lot of people, as they get older saying, "Boy, I am so tired. I am ready to retire, I am ready to quit." I usually say, "Good thing you are

not Moses, because you would just be getting started at this time." They do not really like it when I say that.

Moses is 80 at the time of the Exodus. Jot down Exodus 7:7, and you will see it there. If the Exodus occurred in 1446 BC, all we have to do is back up 80 years and we can get the date of Moses' birth. Moses was born in 1526 BC, and then after the Exodus, he lived an additional 40 years. He lived until the ripe old age of 120. Jot down Deuteronomy 34:7, and you will see it there.

All this means he died in 1406 BC. He was born in 1526, and he died in 1406. I want to know—when did he write the Book of Exodus? Was it at the beginning of that final 40 years? Was it in the middle? Was it towards the end? I am of the view that he wrote the book very fast after the Exodus occurred.

Some of the reasons why I say that are that the Book of Exodus does not mention any event after the giving of the Law at Sinai, where the book ends. The information in the book recorded the Exodus itself. Therefore, Exodus was written towards the beginning of the final third of Moses' life. He was in his early 80s, right after the Exodus occurred when he penned this book. Therefore, I think the date of the book is safe to say, would be about 1444 BC. The Exodus had happened in 1446 Moses moving into the final third of his life, and a short time after that he wrote the Book of Exodus in 1444 BC.

Another question to figure out is: Who is he writing to? Who is his audience? Moses is writing the Book of Exodus to that first generation of Hebrews that came out of Egypt and had come to Mount Sinai to receive the Law. It would be the first generation that came out of Egypt, that is the audience.

They are the generation that had experienced the exodus through the ten plagues, etc.; the generation that had received the Mosaic Law at Mount Sinai. As you move through this book, there are a lot of references to that group, that first generation that had been so privileged as the audience. Exodus 24:4 says,

"Moses wrote down all of the words of the Lord. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel."

Notice that Moses is doing this writing at the very base, or at the very foot, of Mount Sinai. That is another reason why I think this book was written pretty soon after the Exodus, in 1444 BC. He is writing to the generation that had experienced the Exodus and had experienced the giving of the Mosaic Law.

What about the scope? What is the scope of this book? What I mean by scope is, when do the events start and when do the events stop that are recorded in the book? What are the key events in the midst of the starting point and the stopping point? Something very interesting is said in Exodus 12:40-41, as the Exodus is happening in 1446 BC. This is what it says as the children of Israel are getting ready to leave Egypt:

"Now the time that the sons of Israel lived in Egypt was four hundred and thirty years. And at the end of four hundred and thirty years, to the day, all the hosts of the Lord went out from the land of Egypt." (Exodus 12:40-41)

That becomes a very key piece of chronological data and trying to figure out the day or the date in which the Nation of Israel left Canaan and went into Egypt in the first place. They are coming out in the Exodus, 1446 BC, and in Exodus 12:40-41, they say, "We have been here for 430 years." All you have to do is go to 1446 BC and back up 430 years and you will get the date of Genesis 46, when the Jewish nation under Joseph came into Egypt the first time.

They came into Egypt the first time, starting in 1446 and going back 430 years, around 1876 BC. 1876 BC is Joseph and then Jacob's migration into Egypt, which is recorded in Genesis 46. It is interesting how we can come up to some concrete dates on this Solomonic temple in 966 BC, 480 years before the date of the Exodus 1446 BC, which allows us to determine the date of Moses' birth and death. Then you back up from there another 430 years, and you will come to the exact date when Genesis 46 happened and the Nation of Israel left Canaan and migrated into Egypt.

What is the scope of this book? I would say the scope of the book essentially starts with 1876 because as we read earlier, the nation had migrated from Canaan to Egypt, and that started in 1876. When did Moses finally write this book? 1444 BC, right after the Exodus. The Book of Exodus covers a huge portion of time. It covers the period of time from 1876 all the way to 1444 BC.

What is interesting about those verses that were read earlier is that Moses skips over them. He skips over their 430 years. As we move into the Book of Exodus, you will see that the first major event that transpires in the Book of Exodus is Moses' birth. When was Moses born? He was born in 1526 BC. When did he write the Book of Exodus 1444 BC? The big date, or scope, for the Book of Exodus is 1876 to 1444, but Moses is more focused on his own birth as the start of the Book of Exodus.

Generally speaking, the Book of Exodus is going to cover Moses' birth, 1526, all the way to when he penned the Book of Exodus, 1444 BC. That is the scope of ground, generally speaking, that the Book of Exodus covers. In other words, the Book of Exodus covers the first 80 years of Moses' 120-year life. We know he lived to the ripe old age of 120 because Deuteronomy 34:7 says that, so that is what the Book of Exodus is covering. It does not cover the whole life of Moses. We have to keep reading in the Bible to get that. The Book of Exodus will generally cover his birth all the way up to age 80, after the Exodus, after the giving of the Mosaic Covenant, and right after that, Moses penned the Book of Exodus.

In this book there are three major movements. Movement number one—getting the nation out of Egypt through the ten plagues (Exodus 1:1-13:16). The big picture is about

430 years, but if we are just going to focus on Moses' birth, it is about an 80-year time period.

Movement number two—God is taking that group, as they passed through the Red Sea, to a place called Mount Sinai in the desert. As he is taking them there, it is like taking your kids to Disney World when they are little. you got to drive a long way to get to Disney World. You get out of the driveway, and what is the first thing the little kids ask? "Are we there yet? I am hungry. I am thirsty. Johnny hit me. Sister Susie hit me." That is basically how these family vacations are.

That is what the Nation of Israel is doing once they get out of Egypt. The only thing they did during that two-month period is complain, complain, complain, complain, complain. They would hit a crisis—"It is too hot"—and they complain, and God raised up deliverance. "We are hungry"—God raised up deliverance. "Our judicial system is a mess"—God raised up deliverance. That is what is happening during that two-month period as they are moving out of Egypt to Mount Sinai.

That time period took about two months. Where do I get that from? It is in Exodus 19:1. It says,

"In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of the Sinai."

You have been in bondage about 430 years, during the last 80 years or first 80 years of Moses' life. Now you are out of bondage and now you are moving to Mount Sinai. As you get to Mount Sinai, that is going to take about two months. Then what does God do with that rebellious generation? He puts them under the Mosaic Law, and He teaches them how to build the tabernacle, which I will explain in just a minute.

According to Exodus 40:38 and 40:17, it took about ten months to build the tabernacle. Once the tabernacle was built, then the Book of Exodus stops. Exodus 40:17 says,

"Now in the first month of the second year, on the first day of the month, the tabernacle was erected."

The tabernacle was not built until an entire year had elapsed after the nation had come out of Egypt. Those are the three major movements in the Book of Exodus. The first movement is getting out of Egypt, basically covering an 80-year time period. The second major movement is getting the Nation of Israel, that has been delivered out of Egypt, to Mount Sinai—that is two months. The third major movement is building the tabernacle, which is finally finished on the first day of the second year after leaving Egypt—that is ten months. You are dealing with 80 years, two months, and then ten months. Those are the three major strokes or major movements through the Book of Exodus.

Let us talk a little bit about structure or outline. How in the world would you take a book like this, which is 40 chapters, and outline it? One of the problems in modern-day Bible study is that we spend so much time studying the veins on the leaves of the trees that we forget what the forest looks like. What I am giving you here is the forest—the big picture—before we get into the intricacies and the minutiae of the book. Any good Bible study outline will help you with this.

Exodus Structure/Outline	
■	Redemption (1–18)
	<ul style="list-style-type: none"> ◆ Redemption (1:1–12:30) ◆ Liberation (12:31–15:21) ◆ Preservation (15:22–18:27)
■	Mosaic Covenant (19–40)
	◆ Law (19–24)
	◆ Tabernacle instructions (25–31)
	◆ Apostasy (32–34)
	◆ Tabernacle building (35–40)

The book has a two-part outline. The first part of the two-part outline is Exodus 1-18, which is redemption. The nation of Israel is being redeemed. What does that even mean? Purchased from bondage that they have been under for 430 years, purchased from bondage through a death. That is where the Greek word "Exodus" comes in. It is speaking of death. Through the death of what? Through the death of a Passover lamb.

The Passover lamb has to be unblemished, the Passover lamb's legs cannot be broken. Those are specific instructions that God gave in Exodus 12. That sounds an awful lot like who? Typology about Jesus Christ. All of these things I am describing are God's dealings with the salvation history of a nation, which is a pattern, a paradigm, if you will, for how God deals with us individually as Christians as well.

In the first part of the book, they are being redeemed, purchased from the slave market of sin and bondage through the blood of an innocent Passover lamb. That section, as you see from our outline, has three basic parts to it. There is the redemption section. That is where you are going to read about the ten plagues. Then there is the liberation section, because Pharaoh had a change of mind. He was not happy that he let the Nation of Israel out of his grasp, so he went after them, and God drowned him in the Red Sea. Maybe not him, but his armies that were pursuing. That is how the redeemed nation is now liberated.

Then there is that section where they are traveling to Mount Sinai. It is the kids in the back of the car saying, "Are we there yet?" If you want an example of carnal Christianity and how God's people, although redeemed, can get carnal really quickly, it is right there in the preservation section where God is dealing with them and rescuing them from problem after problem after problem.

They are in the very hot Sinai desert, and they are turning on God constantly; they are turning on God's leadership constantly, yet God is coming through. That is the last major part of the redemption section. By the time you get to the end of chapter 18, the Nation of Israel has been fully redeemed.

Then God takes them to Mount Sinai and He puts them under the Mosaic Law, or the Mosaic Covenant. That is the second part of the book (Exodus 19-40). Why would God do that? God does it because God's redeemed people need to know how to live. If you have been in bondage for over 400 years, how do you live for God as a redeemed nation? How do you even know how to interact with God? That is what commandments one through four are about of the Ten Commandments. How do we relate to each other? That is what commandments five through ten are about, of the Ten Commandments. How do we worship God as God's redeemed people? Here comes the tabernacle instructions and building, telling you how to do that.

If all of that is true, and we are God's redeemed people, how in the world do we relate to the nations around us? That is when God, in the Mosaic Covenant, calls His redeemed nation "a kingdom of priests." Their whole identity—how to relate to God, how to relate to each other, how to relate to the nations, how to worship God—is explained to them in the Mosaic Covenant. That is why God put them under the Law.

Listen to me very carefully. If you hear nothing else, hear this: God did not give the Nation of Israel the Mosaic Covenant and the Mosaic Law to redeem them. They already had redemption (Exodus 1-18). The Mosaic Law was never given to redeem a nation. Rather, it was given to a redeemed nation on how to behave. If He had not put them under that, they would just be rebelling against God constantly, which these people had a real propensity for, just like we do.

Now there is the great debate in evangelical Christianity today, which has been going on for some decades. It is the whole debate about what must happen or what must one do to be justified before God. Lordship salvation teachers will put someone under Christ's law to be justified. You see how that violates salvation history here? If that is how God worked with the Nation of Israel, He would have put them under the Mosaic Law on the front end, but He does not do that. He redeems them first.

After they understand that they are redeemed, now there is a secondary step that does not occur for another two months, where He is teaching the redeemed person how to live for God. That is exactly how He works with me; that is exactly how He works with you. The first thing God does is He presents the gospel to you and you believe it and

you are justified, a redeemed person. You have been delivered from the slave market of sin through the blood of the innocent Savior.

Now, as you are a brand-new Christian, making all kinds of missteps, and you are moving into carnality. God says, "It is time to grow up. I am going to teach you about the Law of Christ, not the Law of Moses." We are not under the law of Moses. We are under the Law of Christ. "I am going to teach you how to live under Christ's law. I am going to teach you about the empowerment that God gives to help you live the Christian life." These are two independent and totally different steps. Step one—justification. Step two—progressive sanctification.

Progressive sanctification is not for the unsaved person. Redemption is, but once you are redeemed, you have to know how to live for Jesus because you have been bought with a price. The Law of Christ will educate you about that. The Law of Christ will teach you how to live for Jesus, but it will give you no information concerning how to be justified before God. Being justified before God is something completely independent—it is completely, totally distinct. It is a free gift that you receive by faith alone.

This whole Lordship salvation controversy, I think, would be dispelled very easily if people would simply pay attention to the order of salvation history in the Book of Exodus. It is in the Mosaic Law at Mount Sinai that God gives the nation His Law (Exodus 19-24).

Then they have to know how to worship God. God gives them the tabernacle instructions and they start building the tabernacle (Exodus 25-40). Here is how you approach God, here is how you worship God. They saw the instructions, they got busy building it, and they finished it in ten months.

Right in between the instructions and the building of the tabernacle is one of the worst apostasies, departures from truth, that you will read about in the whole Scripture. That is when Moses is on the mountain, and they make the golden calf. What is God going to do with these people? Is He going to wipe them out? He cannot do that because of what He promised in the Mosaic Covenant, so discipline comes. It is a test related to the survival of the Abrahamic Covenant going back to Genesis 15. These are the Golden Calf chapters.

Who is leading the charge? Aaron, who was the high priest. He should have known better. Moses came down from Sinai and confronted Aaron, and he said, "Where did this golden calf come from?" "I do not know. We all grabbed some of our jewelry and metal, and we threw it into this fire and out popped this calf." That is what Aaron says. He totally denies responsibility. God was within a millimeter of just wiping out the whole nation, but He does not because of the Abrahamic covenant, which is unconditional. This event is an amazing test of the fortification of the Abrahamic Covenant that we have studied in Genesis 15.

That is the broad stroke of the book. What is the message of the book? What is this book about? Have you ever done that as an exercise? Could you explain the Book of Genesis in a sentence? The Book of Exodus in a sentence?

I remember it was Howard Hendricks that was invited to speak at a church, and they invited him to come. The leadership there said, "You can talk about any book of the Bible, but do not talk about Ephesians." he said, "Why not?" They said, "We have been studying Ephesians for five years." Then Howard Hendricks said, "You have been studying the Book of Ephesians for five years, so what is the Book of Ephesians about?" Not a single person could give him an answer.

A message statement will save you from that. It will not give you all of the details, but it will show you how the details fit in the big picture. Here is the message of the Book of Exodus: God's salvation of Israel is communicated through God's redemption of His elect nation from Egypt (Exodus 1-18), and His giving them the Mosaic Covenant to teach them how to order their lives under God (Exodus 19-40).

What is the purpose of the book? When Moses wrote this, what was the impact that it was designed to have on the original listener? The message statement is: What is the book about? The purpose statement is: Why this book? What is the impact it was designed to have on the original audience?

Here is a purpose statement: Moses wrote in order to encourage the Hebrews to act consistently with their calling as a kingdom of priests in their journey towards the conquest, eventually under Joshua and beyond. The reason Moses wrote this under the inspiration of the Holy Spirit, is that Moses was trying to communicate to these people, "You have a big future. There are big things you are going to do under God's power, so act your age. Let your practice catch up with your position, because after all, who are you? You are a kingdom of priests. That is something that God has declared and decreed upon you. act like it. Do not go around building golden calves, and do not go around complaining against God and His ordained leadership all of the time. Act your position; act your age, because if you do not, you cannot fulfill what God has for you in the future."

That is why Moses so quickly and so comprehensively wrote this book in 1444 BC to the children of Israel encamped at Mount Sinai.

What is unique about this book? What makes this book special? A lot of things. Let me just mention one thing here: the volume of citations. How is the Book of Exodus treated in the rest of the Bible? Let us start with the Old Testament. The Book of Exodus is quoted in the rest of the Old Testament more than any other biblical book. Apparently this book is a big deal to the rest of the Old Testament writers.

Moving into the New Testament—how does the New Testament treat the Book of Exodus? It is cited more than any other book except for Psalms and Isaiah. It stands to reason that the Psalms would be cited more—that is liturgical worship oriented. It

stands to reason that Isaiah would be cited more because that book is Messianic. Other than the Psalms and Isaiah, the New Testament quotes come from the Book of Exodus over and over again.

To the rest of the Bible, Old Testament and New Testament, the Book of Exodus is a big deal. Why? Because it is in the Book of Exodus that you discover the meaning of redemption. The New Testament will throw that word at you, redemption, but it will not explain it. It is assuming that the New Testament reader has already read the Book of Exodus, so that in the New Testament, when they see the word "redemption," they know what it means. You analyze the New Testament by concepts already unveiled in the Old Testament. That is how God has set up His Bible. You are not going to get a clearer picture of redemption than the Book of Exodus, other than the cross of Jesus Christ itself.

What is redemption? It means to be delivered from bondage through the blood of an innocent sacrifice. When Christ's mission on the earth in the New Testament is described as our redemption, I look at that and I say, "I know what that means, because I went to Sugar Land Bible Church where they taught this. I read it on my own." That is why the rest of Scripture keeps pointing us back to Exodus over and over again.

Christ in Exodus (Luke 24:27, 44)	
■	Passover Lamb
◆	Lamb (John 1:29; 1 Cor 5:7)
◆	Unblemished (Exod 12:5; 1 John 2:1)
◆	No broken bones (Exod 12:46; John 19:36)
■	Typology
◆	Tabernacle (John 1:14, <i>skēnoō</i>)
◆	Water from the rock (1 Cor 10:3-4)
◆	Manna from heaven (John 6:31-35)
◆	Tabernacle priest (Heb 4:14-16)

One other thing, and with this will stop. Where do we find Jesus in the Book of Exodus? I hope you are finding Jesus in your Old Testament, not necessarily under every rock and tree, but He is there in every Old Testament book you study. Jesus said that He rebuked the religious leaders of His day, "*You search the scriptures...it is these that testify about Me*" (John 5:39). "*If you read Moses, you would be reading about Me, because he wrote about Me.*"

In Luke 24:27 and 44, on the Emmaus Road He began to explain in His resurrected body all the things that had been written about Him in the Law of Moses, which we are studying here, and the Prophets and the Psalms. Paul the Apostle, in the Book of Acts, when he entered a synagogue—which is what he typically did on his missionary journeys—*"he reasoned with them from the Scriptures"* (Acts 17:1-3). What Scriptures would those be? That is Hebrew Bible, because the New Testament had not even been compiled yet.

Paul, when he lays out the gospel—which is one of your clearest statements, I think, of the gospel and the whole Bible—says twice to the Corinthians, *"According to the Scriptures."* What Scriptures is he talking about? He is talking about the Old Testament. If you are reading the Old Testament and you are not seeing Jesus anywhere, you need to go back and reread it, because the whole point of Hebrew Bible, what we call Old Testament, is to point towards Jesus Christ.

Do we see Jesus Christ in the Book of Exodus? Oh my goodness, do we ever! He is the Passover lamb. Did not John the Baptist say that?

"The next day he saw Jesus coming to him and said, 'Behold, the Lamb of God who takes away the sin of the world!'" (John 1:29)

Do you want to understand Jesus? Understand the Passover lamb? Paul draws that connection in 1 Corinthians 5:7 where he says,

"For Christ our Passover also has been sacrificed."

Tell me something about this Passover lamb. It was a lamb; the lamb was innocent; the lamb was unblemished with no genetic deficiencies whatsoever, no color alterations—Unblemished. Exodus 12:5 says,

"Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats."

Do you see Jesus there? John says in 1 John 2:1, *"Jesus Christ the righteous"*—unblemished. How about the bones? God gave very specific instructions about the bones. This is the blood of the animal which fulfilled redemption. He said in Exodus 12:46, *"...nor are you to break any bone of it."* Do you see Jesus there?

John 19:32-33 says,

"So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs."

John tells us a few verses later,

"For these things came to pass to fulfill the Scripture, 'Not a bone of Him shall be broken'" (John 19:36).

What Scripture? Hebrew Bible—Exodus 12, which we are going to be studying in this series.

How about typology? Jesus is in the Book of Exodus typologically through the tabernacle. The tabernacle was given to God's redeemed nation, teaching them how to worship. The tabernacle, the Holy of Holies is where God lived. It was God's presence amongst His people. Do you see Jesus in that? John 1:14 says, *"And the Word became flesh, and dwelt among us..."*

"And the Word became flesh, and dwelt [skēnoō] among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."

See in brackets that Greek word for "dwelt." Do you know what that word is in Greek? Tabernacled. When John describes the manifestation of the Son of God, he says, "He tabernacled amongst us." Just like we had a tabernacle amongst us in the Old Testament, we had the incarnate Son of God amongst us in the New Testament. We see Jesus everywhere in the Book of Exodus.

How about, water from the rock? That is a type of Jesus. First Corinthians 10:3-4 says, *"...the rock was Christ."* How about the manna from heaven? Is that Jesus? Do you see Jesus there? What did Jesus say in John 6:31-35? *"I am the bread of life..."* "The manna from heaven made you hungry again, but I am the bread of life." This is using the manna from heaven that Israel would receive in the wilderness wanderings as a typology of Jesus Christ.

What about the tabernacle priest? The priests that were so busy in that constructed tabernacle. Do you see Jesus there? Hebrews 4:14-16 says,

"Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace in time of need."

Do you see how Jesus is using His own priesthood as something higher than what was offered in the tabernacle system? Jesus is higher in His heavenly position (Hebrews 4:14); He was tempted in all ways (Hebrews 4:15); He is the One that allows us into God's throne room (Hebrews 4:16). "Those tabernacle priests did a great job," Jesus is saying, "But I am higher." The whole imagery does not make sense unless you have some knowledge of the tabernacle in the Book of Exodus.

Are you looking forward to the Book of Exodus? I am looking forward to it. In review, what is the title of the book? The Book of Exodus. Who wrote it? Moses. Date of the book? 1444 BC. Audience? The generation of Jews that had come out of Egypt and received the Law. The scope of the book? Moses' birth, right up to when he wrote the Book of Exodus. It covers the first 80 years of Moses' life.

Structure of the book? Redemption, and after redemption is accomplished, then Law. Message of the book? "Act your age; act like a kingdom of priests. Quit being a knucklehead," is what he is saying. Purpose of the book? "You better act your age, because if you do not act your age you cannot move into what God has for you." Unique characteristics of the book? It is the most cited Old Testament book, and it is the third most aggressively cited book in the New Testament book. Finally, do you find Jesus in Exodus? He is all over the place. These are the things that He was speaking to the disciples about in the Upper Room and on the Emmaus Road when He explained Himself in the Scriptures.

Let us pray. Father, we are excited about Your truth, excited about Your Word. We are looking forward to diving in. As I pray with all of these books, I pray that we would not go through the Book of Exodus, but that the Book of Exodus would go through us and we would be transformed as a result. We will be careful to give You all the praise and the glory. We ask these things in Jesus' name and God's people said, Amen.