An Overview Of The Bible

Exodus

I. Introduction
   A. The second book of scripture deals primarily with the exodus of Israel from Egypt. An entire race of people suddenly flings away the shackles of servitude, and migrates to a new country and life, with the help of God, and in fulfillment of Genesis 15:13-14.
      1. It is in Exodus that the Law of Moses is given.
      2. It is in Exodus that a symbolic structure -- the tabernacle -- is erected.
      3. It is in Exodus that Moses grows up and begins his mighty task.
      4. It is in Exodus that we see the transition of the Israelites from being merely a plurality of tribes to becoming a nation of people adopted by God. It is these accounts (as well as others) which make the book remarkable.
   B. Exodus is a vital link in the story of our salvation.
      1. Genesis begins by making known the origin of the universe, man and sin, unfolding the development of the Messianic nation, and looking into the future and foreseeing the coming of the “promised seed.”
      2. The book of Exodus deals with the birth and organization of the nation through whom the promised seed should come.
      3. The New Testament abounds with references to events and people recorded in Exodus.
   C. The entire contents of the book are well summarized in 19:4-6 and 20:2.

II. The Lessons Of Exodus
   A. The God we serve.
      1. God cares for His people.
         a) He heard the cry of the Israelites in 2:23-25.
         b) He sent them a deliverer in chapter 4.
         c) He gave them a cloud by day and fire by night to guide them in 13:21.
         d) He provided them with food in the wilderness in chapter 16.
         e) He protected them from their enemies the Amalekites in chapter 17.
      2. The nature of God. God revealed Himself to Moses as “I AM THAT I AM” (3:14). His character is further explained in passages like 34:6-7.
B. Salvation in type.
   1. In 1 Corinthians 10:6, Paul informs us that the acts of the Old Testament are given as examples for us.
   2. Hence, the salvation of Exodus is an example of our salvation today.

C. Capital punishment.
   1. It is often argued from Exodus 20:13 that capital punishment is a violation of God’s law. This argument is incorrect for several reasons.
      a) God commanded capital punishment as the penalty for murder (Genesis 9:6).
         (1) This statement is found in a context where God is setting several matters in order upon the earth.
            (a) Rotation of the seasons (Genesis 8:22).
            (b) Fear of man is placed upon the animals (Genesis 9:2).
            (c) The flesh of animals is given to man for food (Genesis 9:3).
            (d) The promise of no more universal flood (Genesis 9:8-15).
      b) All of these have continued in their order since the time of Noah. It therefore appears reasonable to conclude that the decree in Genesis 9:6 is equally enduring. The reason for capital punishment is given in the latter part of the verse. Is that reason any less true today?
      a) The word for “kill” refers to premeditated murder (cf. NASB). Every time it is used in the Old Testament it refers to murder (cf. Matthew 19:18).
      b) However, God used a different word when He commanded that criminals be put to death (1 Samuel 15:3).
   3. Capital punishment is recognized as a legitimate prerogative of the state in the New Testament.
      a) Note Pilate’s question in John 19:10 and the reply of Jesus in verse 11. Jesus’ reply acknowledged Pilate’s right as an agent of the state to execute criminals. His only quarrel with Pilate was over the charge that He was a criminal (cf. Acts 25:11).
      b) In Romans 13:1-6, the civil government has the right to bear the sword and exercise the kind of punishment that sword represents.

D. Abortion.
   1. Exodus 21:22-23 is the most prominent passage used by pro-abortionists.
a) The argument goes that the law declared the death penalty for the killing of human life. However, the destruction of the fetus (according to this passage) does not qualify as murder. Therefore, God does not consider the fetus as a living human being.
b) However, the translation of the NASB is unfortunate for it concludes with the above argument. However, the word rendered “miscarriage” is inappropriate for the literal rendering is, “and her fruit depart ...” (her children come out, KJV and ASV).

2. There is a lot of evidence that the passage refers to a premature birth, not to a miscarriage.
a) The Hebrews had a word for miscarriage (shachol), yet it is not the word used here. The verb yatza in this passage (which means to go out) is often used to refer to the birth of a child.
b) What the passage says is this: “If men strive and thrust a pregnant woman so that her children come out or come into the world (or are born) and no injury was done either to the woman or the child, a financial compensation was paid.”

E. The Sabbath day.
1. The Sabbath was revealed on Mt. Sinai (Nehemiah 9:13-14).
2. The Sabbath was given only to Israel (Exodus 34:27-28).
3. The Sabbath commemorated their delivery from Egypt (Deuteronomy 5:15).
4. Until Sinai there had been no commandment for man to sanctify the seventh day. It was thus given to Israel and applied to Israel.

F. Miracles.
1. God has always used miracles for one purpose: to reveal and/or confirm truth.
2. The ten plagues revealed truth to the Egyptians and confirmed truth to Israel (7:4-5; 10:2).

III. The Outline Of Exodus
A. The theme of the book is divine power, holiness, and wisdom.
B. The exodus (1-18).
1. Projected through Moses (1-4).
a) How necessitated:
   (1) Israel’s expansion in Egypt (1:1-12).
   (2) Israel’s oppression in Egypt (1:13-22).
b) How anticipated:
   (2) Moses’ preparation in Midian (2:16-25).
c) How precipitated:
2. Obstructed by Pharaoh (5-11).
   c) The ten plagues (7:20; 8:6, 16, 24; 9:3, 10, 22; 10:12, 21; 11:5).
   b) Through the Red Sea (14:1-31).
C. The law (19-24).
      a) The terms of the covenant submitted and accepted (19:3-8).
      b) The two parties (God-Israel) meet (19:9-25).
      c) The ten commandments: the spiritual basis of the covenant (20:1-17).
   2. “Judgments” governing social life (21-23).
      a) Concerning masters and servants (21:1-11).
      c) Concerning sabbaths and feasts (23:10-11).
      d) Concerning national relationships (23:20-33).
D. The tabernacle (25-40).
   1. The tabernacle designed (25-31).
   2. The tabernacle delayed (32-34).
      a) Israel’s lapse into idolatry (32:1-35).
      b) Israel rebuked (33:1-11).
      c) Moses reassured (33:12-23).
      d) Commandments replaced (34:1-35).
   3. The tabernacle completed (35-40).
E. The three points in Exodus are the exodus, the law, and the tabernacle.
   1. The exodus led to a new life. Sinai conditions the new life by giving the law. The tabernacle shows the love of God behind both.
   2. Here is also liberty, responsibility, and privilege. In exodus, liberty; in the law, responsibility; and in the tabernacle, privilege.
IV. **Three Divisions**

A. The exodus …
1. And Moses. The attitude of Moses when God called him is an interesting study. Notice the excuses of Moses and God’s answer for each excuse in chapters 3-4.
2. And Israel. The exodus revealed four facts to Israel: (1) the beginning of a new life (12:2); (2) new liberty (13:3); (3) new fellowship (12:14); and, new assurance (6:7-8).
3. And Egypt. The exodus taught two facts to Egypt: (1) it exposed the falsity of idolatry (14:31; 15:14-15); and, (2) it demonstrated the folly of sin in trying to resist God. Notice the question of Pharaoh in 5:2. The exodus was designed to answer that question (9:16).
4. And God. The exodus was an expression of divine power. It forever became synonymous with deliverance (Micah 7:15).
5. And the gospel. The exodus under Moses is a graphic type of the greater exodus out of sin led by Christ, a type of Moses (Hebrews 3:1-6).

B. The law.
1. It was given to provide a standard of righteousness (Deuteronomy 4:8).
2. It was given to expose and identify sin (Galatians 3:16-19; Romans 3:20).
3. It was given to reveal divine holiness (Exodus 15:11, 13).
4. It was given to be a “shadow of good things to come” (Hebrews 10:1).

C. The tabernacle.
1. It was where God dwelled among His people (Exodus 40:34).
2. It served as a foreshadow to the church (Hebrews 8:1-5; 1 Peter 2:5).

V. **Conclusion**

A. Exodus continues where Genesis left off.
B. After the promise of a coming Messiah in Genesis, we see the development of the nation through which He would come.
C. Hence, the story of redemption continues in this second book of scripture.