

Exodus

The Big Exit

Have you ever needed to find a way out, an escape from a difficult situation or trying circumstance? Have you ever cried out to God in desperation, “Help! Get me out of here!!”? The book of Exodus is about just such a situation.

Joseph’s brothers, his father Jacob (Israel), and all their wives and children moved from the Promised Land to Egypt during the Great Famine. During their _____-year sojourn in Egypt, their families grew and multiplied and prospered greatly under the hand of God, but then come under bondage to the Egyptians, serving them as slaves. Pharaoh, the king of Egypt, becomes so afraid of the number of Israelites living in Egypt that he institutes _____ for male Israelite babies. Apparently, this is the last straw. God intervenes and raises up a leader for Israel. That leader’s name is _____.

Exodus records the miraculous account of the nation of Israel’s _____ from Egyptian bondage and their journey back to the Promised Land that they had left more than 400 years before. Time after time, God reveals His miraculous power—first, through the ten plagues cast upon the Egyptians, followed by the parting of the Red Sea, and the daily provisions of food, water, and guidance for all of the Israelites journeying across the desert.

It is while journeying to the Promised Land, while in the Sinai desert, that God speaks face to face with Moses and gives him not only the _____, but all the rules and regulations needed to govern the religious, social, and moral lives of the people. It is in the desert of the Sinai that God’s redemption of His people is so clearly taught and demonstrated through the Passover celebration and the Levitical offerings and sacrifices. It is in the desert of the Sinai that God’s presence is felt, when His glory fills the newly constructed Tabernacle.

Exodus covers three main events:

<u>Chapters</u>		<u>Events</u>
1-18	Exodus:	The Exodus from Egypt
19-24	Law:	The Giving of the Law
25-40	Tabernacle:	The Building of the Tabernacle

The book of Exodus is named for the Israelites's “_____” (exodus [ἐξοδος] is the Greek word for exit) from the land of Egypt where they had been living for 430 years (Ex. 12:41). During that time they had become enslaved by a Pharaoh who rose to power who did not know Joseph.

In Egypt, the Israelites had become servants of _____. In the exodus they are called out to become servants of _____.

The events of the book of Exodus start in the land of _____ where _____ was worshipped as a god. The book ends in the _____ desert where _____ is being worshipped as the one true God.

The book starts with _____ and infanticide, and ends with a new _____, complete with its very own laws, corporately _____ the one true God, the God of Abraham, Isaac, and Jacob.

Chapters 1-18 The Exodus: God _____ His people and they flee Egypt.

Chapters 19-24 The Law: God establishes a Jewish _____ and gives it His _____.

Chapters 25-40 The Tabernacle: God directs the building of a national _____ center.

Thanks to Joseph having “saved the world”, the Israelites had found great favor with the Egyptians. But some time after Joseph’s death, a new Pharaoh arose, “who did not know Joseph” (Ex. 1:8).

Old Testament scholar and expert in ancient Middle East cultures and languages, Dr. Douglas K. Stuart, comments on Ex. 1:8 stating:

*In this brief sentence is contained reference to a vast political and ideological shift in Egypt. Joseph almost certainly rose to power during the time of the Hyksos pharaohs, _____ who had invaded and conquered Egypt. After the _____ of the Hyksos, an accomplishment much celebrated in Egyptian history, it is quite understandable that feeling against _____ would run high. It is also understandable that a pharaoh who had expelled—or whose ancestors had expelled—hated foreign oppressors would have no sympathy for or even interest in honoring the memory of a foreigner who had served as Egypt’s prime minister during the reign of one of those Hyksos pharaohs. In other words, the Israelites were now foreigners in a country whose government _____ foreigners, under a pharaoh who was surely determined to prevent what he saw as the miseries of the past returning...” (“Exodus”, Douglas K. Stuart, *The American Commentary*, pp. 62,63).*

So the Israelites went from a place of _____ and _____, to becoming pariahs in the eyes of the Egyptian Pharaoh.

God had used the time in Egypt to create a great _____ whom He is now ready to form into a great _____. And the exodus from Egypt is the impetus for that to happen!

Some key progressions:

From the slaying of _____ infants (1) to the slaying of the _____ first borns (12)

From seventy _____ (1) to tens of thousands _____ (12)*

From _____ (2) to _____ (3)

From burning _____ (3) to the burning _____ (19)

From the making of _____ (5) to the building of the _____ (35–40)

From the Ten _____ (7–11) to the Ten _____ (20)

From _____ bread (12) to the _____ bread (manna) (16)

From the _____ departing (13–15) to God's _____ arriving (40)

*Although it is commonly stated that there were upwards of _____ Israelites that left Egypt, with an army of over _____ fighting men, these numbers are most likely incorrect. The Christian website, GotQuestions.org states:

“Compared to other civilizations at the time, such numbers would have made Israel a true superpower. Ancient historians suggested Egypt’s population was between 3 and 4 million. Egyptian domination over Israel is hard to explain if the enslaved people nearly outnumbered their masters and could field an army rivaling that of any on earth. The infamous Persian army of Xerxes likely had around _____ actual soldiers, while Israel’s hated enemy, the warlike Assyrians, likely had between _____ and _____ troops...A nation boasting more than a half-million fighting men would have been all but invincible.”

There is a big difference between an estimated 30,000 Israelites to a number 100 times that of 3 million Israelites fleeing Egypt. Why this big discrepancy?

Dr. Douglas Stuart, an expert in ancient languages and cultures of the ancient Middle East, points out that in Ex. 12:37, which reads, “*Now the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children,*” the word translated “thousand” is the Hebrew word *elephs*,

which elsewhere in the O.T. is translated as division, family, tribe, clan, as well as cattle and ox! He suggests that what is being described is 600 elephs, or groups of fighting men (each group perhaps the size of a squad of around twelve fighting men), for a total of around _____ fighting men. Most of these fighting men would have been married with children, making the total number of Israelites somewhere between 28,000 to 30,000. (See “Exodus”, Douglas K. Stuart, *The New American Commentary*, pp. 297–303.)

Some key events:

1. Infant _____ rescued (Ex. 2:1–10)
2. Moses _____ by God at the Burning Bush (Ex. 3:1–15)
3. The _____ Plagues (Ex. 7–12)
 - First plague: _____
 - Second plague: _____
 - Third plague: _____
 - Fourth plague: _____
 - Fifth plague: _____ on beasts
 - Sixth plague: _____ on man and beast
 - Seventh plague: _____
 - Eighth plague: _____
 - Ninth plague: _____
 - Tenth plague: death of _____ of both man and beast
4. The _____ instituted (Ex. 12:12–14)
5. The _____ of the Red Sea (Ex.14:13–16)
6. The giving of the _____ Commandments (Ex. 20:1–17)

It is important to understand that what is referred to as the Mosaic Law (all 613 rules and regulations), was _____ a means of _____, but was a means for _____ the Jewish people from the surrounding nations.
7. The blueprint for the _____ given to Moses (Ex. 25:1,2,8,9)
8. The Golden _____ worshipped (Ex. 31:18–32:4)
9. Tabernacle erected and God’s _____ fills the Tabernacle (Ex. 40:33,34)

Addendum

The first plague turned the Nile River into blood (Exodus 7:14–25). The Nile was critical to Egyptian life, and the Egyptians associated several gods with it, including Khnum, the god of the river. With the water spoiled, the Egyptians could no longer use the Nile for drinking or farming. Through this plague, God disrupted the natural order and judged the Egyptian gods connected to the river.

The second plague brought a swarm of frogs to the land (Exodus 8:1–15). Frogs were a symbol of life in Egypt. They were associated with the goddess Heqet, as well as other deities linked to life and fertility. The abundance of frogs testified that Heqet and other gods were powerless against God's judgment.

The third plague sent gnats or lice on Egypt (Exodus 8:16–19). This plague overpowered Set, the god of the desert, storms, and chaos. The gnats came from the dust of the earth—Set's supposed domain. This was the first plague the Egyptian magicians could not reproduce. Their failure revealed the futility of relying on false gods and magical practices (Exodus 8:19).

The fourth plague caused a swarm of flies to invade the land (Exodus 8:20–32). This plague challenged the gods Wadjet and Nekhbet, the territorial guardians of Lower and Upper Egypt, respectively. These gods—thought to defend and support the land—could not stop the flies. The widespread devastation across Egypt showed that the nation's false gods could not protect the land from God's wrath.

The fifth plague killed Egypt's livestock (Exodus 9:1–7). This plague punished Apis, the bull god who oversaw animals and fertility. It also undermined Hathor, the cow goddess, associated with love, beauty, and joy. The shortage of livestock negatively affected Egypt's economy and religious system.

The sixth plague afflicted humans and animals with painful boils (Exodus 9:8–12). The boils were a judgment against deities such as Sekhmet, the lioness-headed goddess of disease, plague, and healing. The plague revealed that pain and suffering and healing were ultimately beyond the control of Egyptian gods. The God of Israel alone has the power to heal (Exodus 15:26).

The seventh plague brought devastating hail on Egypt (Exodus 9:13–35). This plague targeted gods like Set, the god of the storm, and Nut, the goddess of the sky. The hail wiped out crops and livestock, crippling Egypt's food supply and further disrupting the natural order.

The eighth plague, swarms of locusts, followed the hailstorm and consumed all plants and food that had survived the previous judgment (Exodus 10:1–20). This plague assaulted gods like Nut and Renenutet, the goddess of grain, nourishment, and harvest. The locusts left the fields bare, showing that the gods who oversaw farming were powerless to prevent famine in Egypt.

The ninth plague, supernatural darkness, covered Egypt for three days (Exodus 10:21–29). Egyptians considered the sun god, Ra, the source of life and power; darkness represented his absence. The plague showed that even the greatest Egyptian god could not stand before the God of Israel.

The tenth plague, and the most extreme, was the death of the firstborn of every Egyptian (Exodus 11:1–12:30). This plague judged Pharaoh, who considered himself a god but who could in no way protect his people. It showed that life and death are the domain of the God of Israel alone.

The ten plagues of Egypt were a direct attack on the nation's religious worldview. God also used them to assure the Israelites' deliverance from slavery. Through these judgments, the God of Israel proved that there is no one like Him. This truth calls all people—ancient and modern—to worship the one true God (Exodus 20:2–3; 15:11).

(Emphasis added.)