

# EXODUS

## Chapters 1 to 14

### Author and date

Jesus tell us that Exodus was written by Moses (Mark12:26). It's the second book of the Torah known as the five books of Moses said by Jesus to be "**The law of Moses**" Luke 24:44. It was written probably shortly after the book of Genesis possibly between 1445 and 1450 BC. Exodus covers the period during which God freed the Hebrew people from slavery in Egypt and their wilderness wanderings for forty years. All of us had a Genesis, that is a beginning, and my prayer is that all who come to this study will have an Exodus, that is to be freed from the bondage of Satan and be redeemed by the Lord Jesus Christ

### Slavery in Egypt (Chapters 1-13)

Between the end of Genesis and the beginning of Exodus 350 years had passed, and all that had been accomplished through Joseph, had long been forgotten. God had blessed the people and their numbers had increased dramatically. To prevent more growth, the latest Pharaoh issued a terrible order to the Hebrew midwives to kill the first born sons (1:15-16). The midwives feared God, and found a way around the order. For this God blessed them and the people multiplied even more (vs 17-21). So Pharaoh commanded all his people to cast into the river every son born of Gods people in Egypt.

God however was about to provide a deliverer in the person of Moses, an amazing man indeed. A Levite couple, Amram and his wife Jochabed, had a baby boy and when they could hide the baby no longer they placed him in the river Nile inside a papyrus basket that floated. They floated this "basket" (or "ark" in the NKJV) with its precious human cargo, among the reeds along the bank of the Nile. (2:1-4)

## Another Noah

Moses was rather like another Noah: everyone else but Noah and his family were drowned in the flood. Moses was saved, whilst other babies were drowned in the river Nile. Noah and his family floated safely on the waters in an ark (Hebrew *tebah*). Moses floated safely on the Nile in a papyrus basket or ark (Hebrew *tebah*). This word is used only twice in the Bible and that is for these two containers. Through Noah God saved humanity from extinction, and through Moses God saved His chosen people,

Pharaoh's daughter found the baby and adopted him as her son (See Acts 7:21 and Hebrews 11:24). As the grandson of Pharaoh Moses was educated in all the wisdom **of that sophisticated culture and became "mighty in words and deeds" (Acts 7:22)**

## God has other plans

Moses had been trained in "**all the wisdom of the Egyptians**" but God planned to take him away from the sophistication of Egypt and train him as a shepherd in the wilderness. God would teach him to depend completely on Him. After killing an Egyptian, who was beating an Israelite, Moses had to flee and ended up marrying into a Midianite family and tending his father in laws flocks in the wilderness. There he spent 40 years until all his self-confidence had been knocked out of him. Far from being the man who was "**mighty in words and deeds**" later, when God calls him, he says "**I am not eloquent**" and implores God to send someone else. God has humbled this man, indeed in Numbers 12:3 we read "**Moses was a very humble man more humble than anyone else on the face of the earth**". Moses cared for his flocks in the same wilderness in which he would eventually lead Gods people. Its doubtful Moses thought he would ever return to Egypt, and was almost certainly unaware of Gods preparations in his life.

## God's school of faith

God seems not to be in a hurry in His dealings with men and women, they/we must all learn dependence on God alone, however long this may take. Abraham came to the point when he was ready to sacrifice his own son, God wrestled with Jacob the

schemer and crippled his natural human strength. Moses trained as a prince, and had the ambition knocked out of him by 40 years in the desert.

### **Moses is 80 and gets a call**

God appears to Moses by Mount Horeb in a burning bush, a visible manifestation of the presence of God. God identifies Himself as the God of Moses' ancestors, and in doing so brought Moses into the loop of the covenant

**“Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. <sup>2</sup> And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. <sup>3</sup> Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.”<sup>4</sup> So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses! “And he said, “Here I am.”<sup>5</sup> Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand *is* holy ground.” <sup>6</sup> Moreover He said, “I *am* the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God” (3:1-6)**

Mount Horeb is another name for Mount Sinai, the place where later Moses and Gods people camped and received Gods law.

*Below is a picture of a shepherd and his flock near Jebel Musa (Egypt) which may be the Biblical Mount Sinai*



## **The reluctant leader**

Moses didn't see himself as being a spokesman for God, and when God called him to lead the Israelites out of Egypt his first reaction was disbelief. Even though God reassured him with some remarkable miracles, he still begged God to send someone else (4:13). Certainly his CV was not impressive, and by his own admission he was "***slow of speech and slow of tongue***" (4:10). Now aged 80, he is not quite the man you would think to fulfil the duties God placed before him. This is another example of God showing that His ways are not our ways. As far as God was concerned he was just the right man for the job. God appoints Moses's brother Aaron to be Moses' spokesman

## **Release the Plagues**

After Moses and Aaron went to see Pharaoh to demand the release of God's people, things went from bad to worse (5:1-19) but God told Moses He would indeed deliver His people and give them the land. See how many "I wills" are in these verses

**<sup>6</sup> 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. <sup>7</sup> 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. <sup>8</sup> 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. (6:6-8)**

God sent ten plagues to bring the Egyptians to heel, but He was doing much more than making their lives miserable, as we shall see. The plagues were a bombardment upon the false Gods of Egypt (12:12). God would demonstrate that He and not their gods was Lord over the whole earth (See for example 7.17, 8; 22)

## **Plagues (Chapters 7-12)**

### **Plague 1**

The water of the Nile turned to blood (Ch. 7). This was a judgment against “*Apis*” the god of the Nile, “*Isis*” goddess of the Nile, and “*khnum*” guardian of the Nile. The Nile was also regarded as the bloodstream of “*Osiris*” who was reborn each year when the river flooded. The river formed the basis of daily life and the national economy was devastated, as millions of fish died in the river, and the water was unusable

### **Plague 2**

Frogs covered the land (8:1-14). The false god attacked was “*Heqet*” the frog headed goddess of birth. Frogs were thought to be sacred and not to be killed. God had the frogs invade every part of the homes of the Egyptians, and when the frogs died, their stinking bodies were heaped up in offensive piles all through the land

### **Plague 3**

The dust becomes lice (8:16-19). The false god attacked was “*Geb*” the god over the dust of the earth

### **Plague 4**

Flies swarmed across the land (8:20-32). The False god was “*Khepri*” who was depicted with *the* head of a fly

### **Plague 5**

The death of livestock (9:1-6). The false gods attacked “*Hathor*” and “*Apis*” who were both depicted as cattle. God was steadily destroying the economy of Egypt, whilst showing His ability to protect and provide for those who obeyed Him. Now we see Pharaoh hardens his own heart

## Plague 6

Boils broke out on people and animals (9:8-12). This was a judgment against several gods over health and disease (*Sekhmet, Sunu, and Isis*) Egyptian priests would throw a handful of ashes into the air and speak a blessing to the people. This time Moses scattered a handful of soot in front of Pharaoh, and when it settled the boils broke out. This time we are told the magicians “***could not stand before Moses because of the boils***”

NB Now for the first time we see God hardening Pharaoh's heart (vs 12). It's as though God is saying, if your choice is to harden your heart against me, I will confirm it and harden your heart. What a frightening position to be in

Before God sent the last three plagues Pharaoh was given a special message from God. These plagues would be more severe than the others, and they were designed to convince Pharaoh and all the people “***that there is none like Me in all the earth***” (9:14). Pharaoh was even told that he was placed in this position by God, so God could show him His power and declare His name through all the earth (9:16). As an example of His grace, God warned Pharaoh to gather whatever cattle and crops remained from the previous plagues, and shelter them from the coming storm. Some of Pharaoh's servants heeded the warning but others did not.

So we come to

## Plague 7

A mixture of hail and fire which devastated people, livestock, and crops (9:13-35). The false God attacked here was “*Nut*” the Egyptian sky goddess, “*Osiris*” the crop fertility god and “*Set*” the storm god. This hail was unlike any other that had been seen before. It was accompanied by a fire which ran along the ground, and everything left out in the open was devastated. Again the children of Israel were protected with no damage to their land

## Plague 8

Locusts destroyed the remaining crops (10:1-20). False God “*Min*” whose annual start-of-harvest festival was ruined by the swarms

## Plague 9

Darkness (so intense it could even be felt) covers the land (Exodus 10:21-29). False god “*Ra*” the sun god

## Plague 10

The death of the firstborn (11:1-10; 12:29-30). God now unleashed the most terrible plague and every family would suffer terrible loss, including Pharaoh himself, whose eldest son would normally succeed him. The firstborn occupied a special place in the family and in society, the pride of the household, the heir of the family, the one in whom the hopes of the house were centred.

Before this final plague God instructed the Israelites to ask for silver and gold and clothing from the Egyptians (3:21-22, 11:2-3, 12:35-36)

Then God told Moses that the people must eat a special sacrificial meal called the Passover. Each family must kill a male lamb in its first year and smear some of its blood on the door frame of their house. The animal was to be roasted and eaten with unleavened bread and bitter herbs. They were to eat it quickly, and be dressed ready to depart at short notice. God moved through Egypt that night striking down every firstborn, whether human or animal, unless the door frame was smeared with blood. He did not condemn people because they were Egyptian, or save His people because they were Jews, indeed anyone whose doorposts were daubed with blood, would be spared.

The Passover was all about the blood that is the sacrifice that provided a substitute for the life required by the plague of death. In effect, the blood of the lamb set the slaves free and it still does. John the Baptist would say “**behold the lamb of God who takes away the sin of the world**” (John 1:29). Little wonder God told them to “***observe this thing as an ordinance for you and your sons forever***”

In panic, Pharaoh thrust Gods people out of the land and a large assortment of others went with them. The Lord guided them in a pillar of cloud by day and fire by night to a place beside the Red Sea

God hardened Pharaohs heart for the last and crushing blow. Pharaoh gathered his army with their chariots and pursued Gods people who found themselves hemmed in with no visible way of escape. The people did what they would continue to do, that was complain to Moses. God wonderfully delivered them by parting the Red Sea and allowing his people to continue on dry ground. The Egyptians perished in the overflowing waters and Gods people were free at last. Moses and all Israel sang for joy (15:1-18)

### **A new creation**

God sent a wind (Hebrew ruach) over the sea which reminds us of how His Spirit (Hebrew ruach) moved over the earth at the beginning (Genesis 1:2). Dry land appeared where once there was sea reminding us of the dry land appearing in Genesis 1:9-10. The light and darkness (Exodus 14:20 compare Genesis 1:3-5) completes the picture. God is creating again and has created a new people and He will bring them into a new Eden, the Promised Land

### **A birthday**

At the Passover (and the exodus) Gods people Israel were born, and they celebrated. God appointed the month in which the Passover occurred to be **“the beginning of months it shall be the first month of the year to you”** (Genesis 12:2) Just as we celebrate our birthdays each year so Gods people celebrated their national birthday each year at the feast of the Passover (See Exodus 12:14,17, 24-27)

### **God’s new humanity**

In Isaiah 43.1,7 we read this **“But now thus says the Lord who CREATED you O Jacob and He who FORMED you (Vs 1) and “Everyone who is called BY MY name whom I have CREATED for My glory I have FORMED him yes I have MADE him.** This is the language of Genesis its creation language. Israel was a new creation a new mankind made in His image made to live in fellowship with Him



Rather than move too quickly at this stage, I would like us to look at a most important doctrine, and that is the subject of baptism. We have already, in studying Genesis and thus far in Exodus, come across two baptisms

## Baptism

If we are going to look at this wonderful subject of baptism we must start in the Old Testament where there are, what you might call hidden baptisms. We will begin with the two we have already seen in our initial studies

### The Flood

Peter tells us that the word “baptism” has a “type”. A type is a template something that defines a shape. It’s a picture an illustration of something real.

Peter says this ***“who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. <sup>21</sup> There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ” (1 Peter 3:20-21).***

The antitype is the reality of which the type was just an outline. In other words Peter is saying that Noah’s flood was a “type of baptism”. So although the flood was a historical fact, it was also a revelation of something that would come later. It was a picture of baptism.

What then can we glean from this picture of baptism in Noah’s flood? Well the first thought would be judgment, a death sentence on sinners. The corruption of sin was brought to a standstill by Gods action. The old world was buried in water. Yet it had another effect, for every drop of water had the effect of lifting Noah and his family higher and higher separating them from the sin below. So the judgment of God on sin actually separated Noah from the sin He was judging. Can you imagine when the ark came to rest and Noah turned to his wife, he might have said “my dear look all the old things have passed away behold all things are become new”.

So that first type of baptism teaches us judgment on sin, separation from sin, the end of the old and the beginning of the new. Now when we read about baptism in future we will do well to take into account these things

### **The crossing of the Red Sea**

1 Corinthians 10:1-4 Paul writes **“Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,<sup>2</sup> all were baptized into Moses in the cloud and in the sea,<sup>3</sup> all ate the same spiritual food,<sup>4</sup> and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ”**

Here is another picture and type of baptism according to the apostle Paul. The people were baptised “into” Moses.

Now there are surprising similarities between this baptism and Noah’s baptism. This was Gods final judgment on the Egyptians, a death sentence on sinners. The destructive power of the Egyptians was ended by this event. The old master was put to death in the cloud and in the sea. The cloud first separated the people from the Egyptians, and the closing waters of the Red sea sealed their fate. The baptism that ended the destructive power sealed Israel’s borders and left Israel on one side and the past on the other side. The judgment of God on sin separated Israel from the sin that God was judging. It brought a whole creation to an end and started again. Perhaps when they had crossed to the other side Moses looked and said “look folks old things have passed away behold all things are become new”

There is another element to be considered here and that relates to the covenant. God covenanted with Noah personally, and others benefitted as a result of their right relationship with him. They were united with Noah as a result of Noah’s baptism. Similarly in Moses baptism the people are identified and united to Moses and their destinies became inseparable. The baptism had joined them to Moses.

Let’s summarise because we are seeing a pattern in these baptisms

1. Judgment on sin/our enemy
2. Separation from sin/our enemy

3. An end of the Old
4. A beginning of the new
5. A union with the covenant holder

### **Naamans baptism (2 Kings 5)**

This is the story of Naaman the military commander of Syria who had leprosy, and meets up with Elisha who told him to go and dip himself seven times in the river Jordan. Naaman was angry, but his servant persuaded him to do as Elisha had said.

The word dipped is the word baptism or baptised, and here we must distinguish two Greek words “bapto” and “baptizo” The clearest example that shows what baptizo means, is a text from the Greek poet and physician Nicander who lived about 200 BC. It’s a recipe for making pickles, and it’s helpful because it uses both words. Nicander says, the first thing you must do for pickling, is take the vegetables and dip (bapto) them in boiling water and then they are to be “baptised” (baptizo) in the vinegar solution Both verbs involve the immersing of vegetables in a solution, the first is temporary, the second is permanent. When this word is used in the Bible it often refers to our union with Christ rather than water baptism. For example Mark 16:16 “**He that believes and is baptised shall be saved**”. Jesus is saying that a mere head belief is not enough, a mere intellectual assent. There must be a union with Jesus, a real change, like a vegetable to the pickle. The distinction is between blanching and marinating

Naaman marinated himself, submerged himself seven times, which often indicates perfection and thoroughness. When he came out the water his skin was like that of a child. The battle scars and the leprous scars of the old warrior were gone, and he was clean. It was the end of the old and the beginning of the new. Perhaps he said to his wife “dear look at me old things have passed away behold all things have become new”

### **Isaiah's baptism**

Another portion of scripture which has “baptizo” in the Septuagint (The Greek Old Testament) is in Isaiah chapter 21:3-4 “**Therefore my loins are filled with pain; Pangs have taken hold of me, like the pangs of a woman in labour. I was distressed when I heard it; I was dismayed when I saw it.**”<sup>4</sup> my heart

**wavered, fearfulness frightened (or baptizo) me; the night for which I longed He turned into fear for me”**

The word “frightened” is rendered “baptizo”. That’s the word classical Greek authors used to describe a ship lost at sea, it was “baptised” or overwhelmed, and irretrievably sunk. Isaiah is aware of Gods judgments coming on the nations, and his visions of these are terrifying, but Isaiah points one out particularly, and it’s the judgment coming on Babylon. He seems to experience in his spirit this awful judgment like a women in labour. Can we see anything familiar here? Well its Gods destructive visitation of judgment on sin, which ultimately will free Gods people from the slavery of Babylon.

### **John Baptist**

He was the one who prepared the way for Jesus, and he was the greatest of the prophets, so it behoves us to listen to him very carefully. He is the one who first mentions the baptism in the Spirit. **“<sup>11</sup>I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. <sup>12</sup>His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”**(Matthew 3:11)

John baptised in water, a baptism of repentance for both Jews and Gentiles. Now in order to become a Jew a Gentile would be baptised in water as a sign of the end of the old and the beginning of the new, and would be incorporated into the people of God. John was saying to Jews they must acknowledge their sin and submit to baptism just like the Gentiles

John says that Jesus would baptize with (in) the Holy Spirit and fire. Water was a Biblical symbol of judgment and cleansing and so was fire. Then John moves seamlessly to a scene from harvest, the threshing floor and links baptism with harvest.

Now remember that the feast of Pentecost was a harvest festival. It was the celebration of the harvest. Now says John, Jesus the Spirit and the fire baptizer will have his fan in his hand. The wheat and the tares have been cut down and now it’s time for

separation. The grain is mixed with the husks. They take a spadeful of them, lift the spade gently into the air and create a gentle breeze with their fans, and in a golden haze the chaff is blown on one side and the heavier grain falls to the earth. Then they gather the wheat into the barn and the chaff is consumed in a spectacular fire. The fire creates its own upwards thermal and draws in the oxygen and the noise is a great continuous roar.

The day of Pentecost Acts 2:1-3 **“When the Day of Pentecost had fully come, they were all with one accord in one place. <sup>2</sup> And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. <sup>3</sup> Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them”**. Can you see the old pattern of baptism here? Judgment on sin and the sinner’s separation of Gods people to safety. Truly “the old has passed away and behold all things have become new”

### **Jesus Baptism**

There is one more baptism and that is the baptism of Jesus Himself. He said **“I came to send fire on the earth, and how I wish it were already kindled! <sup>50</sup> But I have a baptism (baptizo) to be baptized with, and how distressed I am till it is accomplished! <sup>51</sup> Do *you* suppose that I came to give peace on earth? I tell you, not at all, but rather division”** (Luke 12:49-51). Jesus said to His disciples **“You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?”<sup>39</sup> They said to Him, “We are able.”**

There can be little doubt that Jesus is talking about His death on the cross. When Jesus contemplated the cross in the Garden of Gethsemane we read that Jesus soul was **“*exceedingly sorrowful unto death*”**. He fell on the ground and prayed if it were possible that the hour might pass from Him (Mark 14: 32-36). Luke records **“great drops of blood”**. In medical textbooks of the day this condition of sweating blood described the extremities of a breakdown. How like the experience (though of course in much smaller measure) of Isaiah and his horror of Gods judgment on sin.

Jesus said **“All of you will be made to stumble because of Me this night, for it is written: ‘I will strike the Shepherd, and the sheep will be scattered.’** (Mark 14:27). This was a quote from Zechariah 13:7 **“Awake, O sword, against My Shepherd, Against the Man who is My Companion,” Says the LORD of hosts. “Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones”** The horror that lay ahead for Jesus, for His Father will call for the sword of judgment against Him, and that prospect was a baptism to be baptised with and a cup to be drunk. Do you recall an old hymn?

O make me understand it  
Help me to take it in  
What it meant for Thee the Holy one  
To bear away my sin

His Father is reaching out to Him with a cup. The images we have seen of baptism are all here, an overwhelming flood, judgment falls upon sin and the judgment becomes the source of salvation. Separation again present in those Old Testament baptisms is seen again in the cry from Jesus **“My God, my God why have you forsaken Me”** as He bears in His body our sins until the final cry “it is finished” Old things have passed away.

***“For He (Jesus) was made sin for us who knew no sin that we might be made the righteousness of God in Him”*** (2 Cor 5:21) He was baptised into our death and God has drawn a veil of impenetrable darkness over these eternal moments.

And yet Jesus said to His disciples in Mark 10:39 **“You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized”** The disciples had said **“we can”** in absolute ignorance of what they said, yet they were right. We are able to share in that baptism of the cross and thereby be identified with Jesus as those in Noah’s day were identified with him and those who crossed the Red sea were identified with Moses. Paul puts it this way in 1 Corinthians 12:13 **“For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit”**

### A final verse

Finally for this study let me quote one other glorious passage from Romans 6:3-6 “**or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? <sup>4</sup>Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.<sup>5</sup>For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness of His* resurrection,<sup>6</sup> knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin”**

