

“Moses, Exodus & Sinai”

A Walk Through the Old Testament - Class 7

Exodus 1-14

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Jeff: I want to make an announcement. You may not be aware of this. I did a little research this past week. You know, sometimes things happen. And you just pause a minute and you ask yourself and say, “Why in the world did that happen?” For instance, last week. All I did was ask Don if that was some sort of a candy song. *(Laughter)*

Transcriber’s Note: Referring to the previous week when Jeff asked Don Maurer why he played what Jeff thought was “The Candy Man” from “Willy Wonka.”

Jeff: He said something, right? And I thought to myself, *now why did he react so strongly? With what I said, I was just joking. (Laughter)* And then I said to myself, “Self, you’ve got to do a little research on this. You ought to find out why it was that Don reacted so strongly.”

So I did. I just typed it into the Internet. And you know the Internet. It will spit out anything you want it to. *(Laughter)* And I discovered that when Don was a boy, he visited Willy Wonka’s chocolate factory. *(Laughter)* And I want to tell you something. *(Laughter)* Apparently Willy left a little note, a little memo on his desk, about Don. And it was preserved.

Brave Men: Ohhhhhh!

Jeff: So I just want to share it with you because I think it says a lot. And it explains why he had such a strong reaction to me asking about that song. *(Laughter)* “Don Maurer? He was a bad egg.” *(Laughter)* I just thought that you would want to know that. *(Laughter)*

Now let me just simply say that there is redemption in Jesus.

Brave Men: Amen! *(Laughter)*

Jeff: And so though Don was a bad egg, he’s a good egg now. *(Laughter and applause)*

Don Maurer: Other than Scripture, truer words were never spoken. *(Laughter)*

Bill Stolze: Egg-xactly. *(Laughter and groans)*

Don: And I am a chocoholic; I’ll confess to that up front.

Don Nemit: You must have studied hard on that.

Jeff: I did. *(Laughter)* Well Don, would you—

Don Maurer: Yes.

Jeff: You can tell that Don wants that in the transcript. *(Laughter)* You know, he asked me if that might go on the transcript. I think it ought to, because it will save the next researcher and bring it all together. *(Laughter)* All right, Don. *(Music)*

Jeff: Our heavenly Father, we thank You for this day, for the time You’ve given. Thank You for the blessing of being united to the Lord Jesus Christ, for all the blessings that we possess in Him—justification and sanctification and adoption and final glorification, and all of those things. Father, thank You. We praise You for it. We also praise You for the fact that we are perfect in the Lord Jesus Christ, yet are becoming what

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we already are in Him. So we look forward to today, knowing that Your Spirit who will bring the Word to bear upon our lives will fashion Christ still more and more in us. And Father, we ask and pray that You will do that even as we study Your word this morning.

Father, as we think about the time of the Exodus, we pray that not only will we learn about the historical events, but we pray that this will be a lesson to us in imagery as to what Christ did upon the cross. Father, we ask now that You'll bless us and strengthen us according to Your word and Spirit.

We also pray, Father, for those who are in much need of prayer. We think about our brother Bruce who continues to labor on Your behalf. We're thankful for that. We're thankful for the fruit that you have brought about through his ministry and we pray that would continue. We also pray for him physically. And yet, Father, we know that age has a way of bringing us to that eschatological point of departure, where we will be with You until You come again and renew us. And Father, we understand that. And yet we're thankful for the grace that You've given Bruce as he proceeds to that end. And yet, Father, we pray that You would bless him, strengthen him, keep him and make him well.

And Father, we certainly pray for Nancy and ask that You will bless her. Lord, we can only imagine to some degree what a difficult time she is having with chemotherapy, nausea, and the sickness that go along with it. And so we pray that You'll continue to uphold her and strengthen her. We pray, Father, for her healing, for her wellness. And yet, Father, we also pray that this would be a time of growth and strengthening for Sig and Nancy. We pray for them as a couple to unite together in this, and to face the problem in the strength that you provide. And we're also thankful for this celebration of their wedding anniversary. We give You thanks for the years that they've had together.

Father, we also pray for our children and our grandchildren. And Father, we know that You know that these are near and dear to our hearts. And Father, we find places in the Scripture where You understand this well about us and our children and our grandchildren. And so, Father, we pray that You will bless and keep them. We pray, Father, for their salvation, and we pray for their spiritual well-being. For those children who are away at college we pray that You will keep them from the influences that bombard their faith. And we pray that You will protect them from the fiery arrows of the evil one. Father, we know that their battle, just like ours, is not against flesh and blood, but against the rulers and principalities and powers in those dark places. And Father, we pray that You will keep them at bay as our children walk through some of the difficulties of life, not only event-wise, but with some of the ideas that they'll encounter. And we pray that You'll preserve them.

Father, we ask now that You will bless us and equip us today as we think about Your word and about the Lord Jesus Christ. And so we pray it in His name. Amen.

Brave Men: Amen.

Jeff: All right. So I want to talk to you a little bit about what we're going to do today. We're leaving Genesis behind. I realize this is class #7 of a 36-lesson series on the Old Testament. So we're covering a lot of ground. It's a lot like the Westminster Confession. You find that the Westminster Confession puts a lot up front. And then the further you go, the more you draw down on what you've studied up front.

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Well, the Bible in some ways is similar. When you study a lot up front, what’s in Genesis and Exodus, then when you move out from there you can move a little quicker because you’re drawing down on what has gone before. And we’ll find that to be the case as we work our way through the Old Testament.

So today we encounter the book of Exodus. And this is generally our purpose statement. When we leave the book of Genesis we find the people of Israel, Abraham’s descendants, in the land of Egypt. Now we need to understand why it is that they’re there. And we’ll talk about that in a little bit. But this is a pivotal linchpin in understanding the flow of redemptive history. So we need to understand it.

But I also want you to understand that there’s a secondary, if not a primary reason for studying the book of Exodus, and it’s this. The Exodus actually typifies the work of Jesus Christ.

Now I’m not going to go there now. But I do want you to be aware of something. If you were to turn to Luke chapter 9, you would encounter the transfiguration of the Lord Jesus Christ. And if you look at that Transfiguration account, you’ll notice that two other people appear here. Those two other people are Elijah and of course, Moses. And it says that they talk about—and it depends on the translation you have,—but it says that they talk about “*His departure*”, Jesus’ departure. But if you look at that in the Greek, you’ll notice that it says that they discuss His *exodon*. They’re talking about His exodus.

And so the Exodus event in the book of Exodus is really a type of the great Exodus that will come on the cross. And so this event is really frequently used by the New Testament authors to talk about the work of the Lord Jesus. So when we think about the Exodus we have to think about it Christologically, or we just misunderstand its meaning.

So today, by way of outline, we’re going to think about *Israel in Genesis 15*. This is going to serve as something of an introduction. It’s going to go back into Genesis to pull us forward, to help us to remember why it is that they’re in Egypt, and why it is that the Exodus has to happen. We’re going to think about *Israel and Moses*. We’re going to think about *God versus Pharaoh*. And then we’re going to find ourselves up against *Mount Sinai*. And I say up against Mount Sinai because I think that we’re probably going to tackle some of Mount Sinai, dealing with the Ten Commandments and all of that sort of thing. We’re going to attach that to next time when we think about the wilderness wandering, which is going to take us right up against the people of Israel going into the Promised Land after that. So that’s sort of the flow of God as we work our way up. Any questions or any thoughts before we get started? No?

Okay. Well, let’s get started then. And let’s think about *Israel and Genesis chapter 15*. You remember in Genesis chapter 12 that Abraham was called out of the land of Ur. And when he’s called out of the land of Ur he is given a promise. That promise is given to him by God and it’s very simple. It’s the Abrahamic covenant. It is “I will give you land. I will make you into a people to fill that land. And you will be a blessing to all of the other nations.” That’s the Abrahamic covenant. It’s repeated throughout the Old Testament. If you read your Old Testament with this in mind, you will see this repeatedly. I can’t bring it up every time it comes up. I’m going to try to point it out along the way just so you see it. But it is a formula either given in whole or in part that you cannot miss. And you’ll

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understand what I’m saying when I say that if you front-load an understanding of what the Old Testament is saying, you just continue to pull it down into the rest of the Old Testament. And this is something that is continually pulled down.

In fact, you reach its culminating point in Galatians chapter 3, where it says that if you have faith, then you’re “*sons of Abraham.*” So then, the idea is that the people of Israel were given that land, made a people, and God made them a blessing. And we’re the fruit of it.

Now that gets convoluted, I know. There’s a lot of disobedience along the way, and we’ll be exploring that in the next several weeks. But the Abrahamic covenant is fulfilled. We’re the fruit of it. And so we’ll see that as we go.

There’s one problem, though, as God meets with Abram at that time in Genesis chapter 12. He’s an older gentleman. The problem is that his wife is an older gal. And she is, to put it mildly, past the fruitful years of childbearing. So they have no children. And God meets him and says to him, “I’m going to make you a great nation.” (*Jeff clears his throat*) Don’t you wish you were a fly on the wall? (*Laughter*) I mean, you can just see Mrs. Abram. “Oh, yeah! Oh!” (*Laughter*) I just love it!

So, you know, she’s older and past the years of childbearing. That’s one problem. So you know how it is. You know how it is for us. Well, it was the same way for Abram and Sarai. They decided that they were going to fix the problem for God. And so In genesis 16 they determine that the solution is that since Abram is still able, he ought to be able with Hagar the maidservant. And so the maidservant and Abram have a son, Ishmael. And Abram says, “Well, God, how about this? How about instead of Sarai and the child that would come from the fruit of her womb, we go with Ishmael?” And so God doesn’t talk to him for about thirteen years after that. (*Laughter*) He says, “You need to listen to me,” right? (*Laughter*)

And then Genesis 15. Genesis 15 is *the promise*. Now we’re not going to go through this again because we already went through it. But you have to understand some things here. God meets with Abram and says, “Look! I’m promising you that you’ll be a great nation.”

And Abram says, “Look, I don’t have any children. And you know, it’s been fifteen years, and we’re still waiting.”

And God promises him that he’ll enter the land and that he’ll be a nation, and that he’ll be a blessing. So Genesis 15 is crucial.

Now *why Egypt?* Well, Genesis 15. If you’re not there I want you to go there. Genesis 15. It’s the first book in the Scriptures, and you’ll find it in the first fifteen chapters of the Bible, right? So I want you to look at verses 12-16. And this is the answer to the question. Why Egypt?

“*As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon Him. Then the LORD said to Abram, ‘Know for certain that your offspring will be sojourners in a land that is not theirs, and will be servants there. And they will be afflicted for four hundred years.’*” That’s the time of the people in Egypt. There it is right there.

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“But I will bring judgment on the nation that they serve. And afterward they shall come out with great possessions.” And there’s the Exodus right there. Remember when they plunder the Egyptians? There it is, prophesied right there.

“As for you, you shall go to your fathers in peace. You shall be buried in a good old age. And they shall come back here in the fourth generation.”

Now why four hundred years? Here’s the answer. *“For the iniquity of the Amorites is not yet complete.”* In other words, “the people of the land have not yet reached the fullness of My wrath.” In other words, apparently God has been long-suffering and patient with the Amorites. But He is nearing His end. His fuse is a short one, 400 years. Do you know what I mean? Thank you. *(Laughter)* It’s always nice to have a little chuckle when you expect it. Good.

All right. So how long in Egypt? 430 years Galatians tells us, so about 400 years there going to be in Egypt. And in that time the Amorites are going to fill up the quota of their wrath. They’re going to reach the end of God’s limit on patience.

Now I want you to think about this. We oftentimes think about the people in Egypt, the Israelites in Egypt, as growing into a great nation. And indeed they are. But guess what else is happening? God is growing them into a great nation. Why? In order to lead them back into Canaan and punish those people. So Israel is becoming an instrument of judgment for this other nation. So there are more things going on than just one.

And we would expect that, right? I mean, that’s the thing. When you open up the bible, you kind of think that God is like us. He has one thing on His mind. But there are a multitude of things going on all at once. And this is just in part something in addition to what we typically think of when we think, “Oh well, Israel is growing into this great nation.” Well, there also going to be the instrument of judgment. Yes, go ahead.

Matt Reichart: Is there anywhere in Scripture where God tried to extend mercy to the Amorites before He judged them, like he did with Jonah and the Ninevites?

Jeff: Yes. I don’t think we’re told anywhere specific to the 400 years. But I think, though, that we ought to—I personally think that He says that “the iniquity of the Amorites is not yet right full.” But I think that the flip side of that reading is that “I’m going to show them mercy for 400 more years.” So, you know, they’re committing iniquity. It looks that prophetically the path is that in for 400 years they’re going to be overturned. But the fact of the matter is that it’s 400 years of mercy.

Ted Wood: Could you just rehearse what the iniquity of the Amorites was?

Jeff: Well, I mean, I want you to think about it. When they go into the land,—and this is really next week,—but let me just say this now, because it’s always good, while we’re thinking of the really big picture, to answer questions like this, because this is a great question.

What was the sin of the Amorites? What was the sin of the Canaanites? Well, we’re going to see that God answers that question in the giving of the Ten Commandments, because in the giving of the Ten commandments He says, “I don’t want you to be like the people of the land that you’re going in to possess. And so you will what? You’ll worship and serve Me alone. And you’ll worship Me as I stipulate. And you’ll treat your fellow

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brother in a way that is righteous and holy and just. And by the way, you’ll treat your enemy the same way.”

And so for instance, when you think about the Canaanites, one of the things that they were doing was, let’s say, something awful. We’ve been praying for our children and grandchildren, right? Well, one of the things they would do is to offer their children to Moloch as a sacrifice. And so God is saying to them, “You do not do these things.” And the answer to what you do not do is found in the Ten Commandments, a summary of the moral law.

We’ll actually answer this a little bit at the end today. But with the big question, you really see why it is that the law is given, where it fits as they go into the land to possess, according to the Abrahamic covenant. Anybody else? No? Okay.

All right. So how long in Egypt? 430 years. *What happens to them in Egypt?* Well, they become a nation. I want you to notice. I want you to go with me to Exodus chapter 1 for a minute, Exodus chapter 1.

Now look at this, verse 7 of Exodus 1. “*Now the people of Israel were fruitful and increased greatly. They multiplied and grew exceedingly strong, so that the land was filled with them.*”

Now in 400-plus years God takes how many people? Seventy people. And He turns them into a great nation. And so what is God doing? God is fulfilling the Abrahamic promise, the Abrahamic covenant. He is bringing His word to pass. He made them a great nation.

Now what’s next? He needs to take this nation and bring them into the land so that they can be a blessing. So we’re watching the Abrahamic covenant unfold, okay?

So now that brings us to this. All the little events of life bring us to that greater unfolding of God’s redemptive purpose. So as long as we’re ready for it, let’s go to it, okay?

Why the affliction? Look in Exodus 1 again. It says in verse 6 that Joseph died. And then in verse 7 it talks about how they grew. But then in verse 8 it’s very interesting. “*There arose a new king over Egypt who did not know Joseph. And he said, ‘Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them lest they multiply, and if war breaks out they join our enemies, fight against us and escape from the land.’*”

Now why is it that that happens? Why does God do that to His people? Well, I want you to go with me to Psalm 105 for a minute. This is a Psalm about God’s redemptive work. And this portion of the Psalm is about the Exodus, okay? So we look in verse 32 and we find Meribah and Moses. And we find this whole story of the idols being crushed, and so on.

But notice in 23 and 25. “*Therefore He said He would destroy them, had not Moses, His chosen one, stood in the breach.*” Oh, I’m reading from Psalm 106. What in the world? *(Laughter)*

Okay. “*Then Israel came to Egypt. Jacob sojourned in the land of Ham.*” There’s Genesis. “*And the LORD made His people very fruitful.*” There’s Exodus 1:7. “*And made them stronger than their foes.*” There are the words of Pharaoh. “*He turned their*

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hearts to hate His people, to deal craftily with His servants.” God turned the Egyptians’ hearts to hate His people, to deal craftily with them. That’s exactly what we read in the book of Exodus.

Now why did He do that?

Bishop Rodgers: They wouldn’t have left Egypt.

Jeff: They would not have left Egypt! You’re right! Who said that? Give that man a T-shirt! (*Laughter*) Right! They would not have left Egypt had he not turned the hearts of the Egyptians against them. I mean, when they go out into the desert they’re already saying, “Hey, where are the cucumbers and the leaks? We had them back in Egypt. Slavery wasn’t that bad.” That’s what they tell Moses. “It wasn’t that bad.” Oh, really?

So why the affliction? The affliction is very pointed. The affliction is there because God has to move His people out of Egypt. And he does it.

Now look. Here is what I want you to understand. What I want you to understand is that God could snap His fingers, right? God could snap His fingers and the people of Israel could have their hearts changed and say, “Hey, let’s leave!” But that’s not the way God works. God doesn’t work that way. God works through means. And He includes us in the means. And what I mean by that is that He doesn’t change their desire. Their desire is for complacency, and so is ours. Sometimes He works in our lives in the same way that He did theirs, to bring about His purposes when we would not go in the direction that He moves us.

So let’s talk for a minute about *the birth of Moses*, because again, what I want you to understand is that though we’re talking about greater redemptive history, greater redemptive history comes about through individuals.

Now I need to say this to you because I want you to be careful. See, the problem that we sometimes have is this. People challenge us to read the Bible and to live our lives Biblically, and we don’t often know what that means. Let me give you an illustration of what I’m saying. And if it doesn’t work, you’re going to need to ask me about this, okay?

So I went to a meeting one time for pro-life. And there was a gal who was there, delivering a plan. And the plan that she was delivering was basically to march around McGee Hospital all week long seven times. And I just asked. I said, “Why? I don’t get it. I mean, you know, if those people in that building know anything about that story, this is not going to endear them to you. I mean, why are you doing that?”

And she said, “Well, we are often challenged because our methods aren’t Biblical. And so what could be more Biblical than marching around the hospital like they did the walls of Jericho?” (*Laughter*)

And I said, “You know, I think that you misunderstand something that’s central, crucial.” And that misunderstanding is the same misunderstanding that people engage in when, for instance, they talk about their Gethsemane moment, like Jesus at Gethsemane. We don’t have Gethsemane moments.

Don Nemit: Amen.

Jeff: And there are no other Jerichos. Why? Because redemptive history is redemptive history. And it doesn’t cycle back and repeat itself. There’s not another Moses. There’s not another Jericho. And there’s not another Jesus who has another Gethsemane moment.

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And so to say that I had my Gethsemane experience is really to belittle the moment itself, and also to say, “Well, I’m going to make my methods Biblical, and so we’re going to march around the hospital and try to destroy the strongholds.”

And the question that I have to ask is this. Well, God told them to march around Jericho. He didn’t tell them to march around any other city like that. But He told them to march around Jericho. Did He tell you to march around the hospital like that? And my inclination is to say, likely not.

And so what does it mean to be Biblical in our methods? Well, it doesn’t mean to take a story and say, “I’m going to take this story and I’m going to reduplicate it here in present modern times.” That’s not what it means to be Biblical. What it means to be Biblical is to live our lives according to the precepts of Scripture. And where Scripture doesn’t dictate what we ought to do, for instance, with the hospital that is engaged in offering abortions, we have to ask ourselves what is wise, then, to do in this situation?

And that leads into a whole other discussion. The whole other discussion is what role do I have, right? What role do I have in this? Do I have any role at all? Do I have an assumed responsibility or a real responsibility? And who does have the responsibility? And do I have access to that person and can I talk to him, and so on? There are things that one can do. But one has to use wisdom in order to do it. Does this make sense?

Don Maurer: Sure.

Jeff: Okay. I’m really glad! (*Laughter*)

Brave Man: Hey, Jeff, what would be your instruction for her? What would be your answer? What would you tell her?

Jeff: Yes. So this is a really difficult question, right? I actually think that the way to do this, the way to work against abortion, is to do it like the clinics do it, where they bring people in, have the sonogram, show them that it’s a baby, and then minister to them through that experience. That’s positive and constructive. And I think it changes the hearts of women to keep their babies. And if they don’t want to keep them after birth, then they adopt them out. And I think that’s super.

I have a tendency to think—and this is just an opinion here, okay? But I have had plenty of street evangelism and street preaching in my life where I didn’t see any fruit from it, humanly speaking, okay? I’m not saying that God didn’t bring about fruit from it. I didn’t see any fruit, humanly speaking, from it.

And I oftentimes think about those in more of a negative kind of term. They are more negative. You’re beating on somebody’s door, saying, “Let me in and I’ll tell you why you’re going to hell.”

You know, one of the things that we did when I was in a previous church is that we didn’t do door-to-door evangelism. What we found was that on Friday and Saturday nights a lot of young people would hang out in town. That was a better atmosphere. I enjoyed that much more, because what we would do is we’d go downtown. I would say, “Hey, do you have a minute?”

And they would go, “Yeah. What do you want?” And we’d talk, you know? And if they didn’t want to continue the conversation, they could walk away, right? To me that was less offensive or negative, unnecessarily offensive, right?

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Matt: There’s something I wrestle with when you talk about being Biblical. I have yet to run out and participate in a march. But my strategy is just to teach men and women not to have sex before marriage. (*Unclear*)

Jeff: Yes, absolutely. I actually think that’s the way to go. And I think, for instance, that right now that’s the need of the hour, right? The need of the hour is that we oftentimes think about this.

I was just listening to a presentation for Trail Life USA last night. And the guy was saying that we need to teach young men how to be men. And I think to myself, Yes. And we need to teach women how to be women. I also think that we need to teach Christians how to be Christians. I think that the teaching element in the church has sort of gone downhill. And there’s a lot of exhortation that happens.

I’ll tell you what. Wednesday I was teaching elsewhere. And a lady from the group told me that there’s a famous preacher who has just eliminated the Old Testament from use in his church. Somebody just said it. Don’t say it out loud.

Brave Man: We heard about that.

Jeff: Okay. (*Laughter*)

Jeff: And he ought to be ashamed of himself. That’s what he ought to be. But my point is—

Brave Man: He does not eliminate the Old Testament. I’ve read his book. He believes in the Old Testament and preaches it. But he says that a lost person has to start with the New Testament.

Jeff: Well, I’ll tell you what. He needs to clarify that because it’s all over the place that he’s saying that. He really needs to work hard to clarify that.

Anyway, I think teaching is what we need, and that’s the positive answer to your question. All right? Anybody else? Yes?

Brian Whittington: To touch on this subject, I read a book that was just cutting to the core. Rosaria Butterfield came out of a radically lesbian, feminist world view at one time.

Jeff: Yes.

Brian: And she wrote a book called *The Gospel Has a House Key*. And I’ll tell you what. If you read through that, it really talks through what Christian living is, what Christlike living is and how to love your neighbor. And it goes against so much of everything that is in me, because I’m so into getting things done. How radically different she does it! And so I want to submit to you to read that.

Jeff: Well, I’ll tell you what. Rosaria Butterfield is a friend of mine. Her and her husband are close friends. And I want to tell you something. Everything you read in that book is true. I mean, that’s the kind of life they live. They’re just very committed to people. And so I would commend it as well. She’s written a book about her testimony, one about personal identity in Christ, and this third one on hospitality. They’re all good books. But you’re right. That’s a good book to go to.

Well, let’s think about *the birth of Moses*. The birth of Moses comes to us in Exodus chapter 2. One of the things that we learn about Moses is that he is a beautiful child. And the thing that I think is really interesting is that when you compare verse 2, where his parents recognize him as a beautiful child to Acts 7:20, it says that “*he was beautiful in*

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the sight of God.” And the question is how did they recognize that? And the answer is I don’t know, right? Because we all think that our child is beautiful. Admittedly, the first time I saw my child, my son, I said, “He looks mad.” But I digress. (*Laughter*) They recognized him as a beautiful child. How they did, or what quality they saw in him, I don’t know.

But I want you to understand something. He was born during a time when little Israelite boys were murdered.

And I want you to know something. Without getting into all the details about this, because we could go on for a long time, but I want you to understand that the place where archaeologists think that the killing of all these boys happened has a grave population of a 65% child population. A typical settlement that they find and dig up is 25%. So if this is the site where they were killing all of these Israelite boys, the grave population was three times as high. So we need to remember that.

So in the midst of that he’s recognized as beautiful, and he is preserved. And you know how he’s preserved. This is great, isn’t it? Don’t you have to wonder about the IQ of Pharaoh’s daughter? (*Laughter*) She’s on the beach. A little girl comes up. She finds this beautiful boy. And this little girl comes up and says, “I know a lady who’s nursing right now.” (*Laughter*) “Okay! Go get her!” (*Laughter*) Then take him home for a while, you know? Oh, this is great!

Anyway, why does Moses flee? We’re told that Moses flees because he goes out to his people and he sees them being mistreated.

Now how does he know it’s his people? And how does he have this kind of allegiance to them? He’s been raised in his mother’s home. And sometimes, at least according to the ancient writings, you could be weaned up until you were twelve years old. So he had a lot of time to be educated by his mom and his dad.

And so he goes out to his people. He sees them mistreated. He kills a man who is mistreating one of the Israelites. And then he’s discovered. And here is the question. Why? Why does he do that?

Look at Acts 7:25 for just a minute, Acts 7:25. This is very telling. In Acts 7:25 Stephen is giving this speech about redemptive history. And this is what he says. “*He*” (Moses) “*supposed that his brothers would understand that God was giving them salvation by his hand, but they did not understand.*” In other words, when he was forty in Egypt, he saw himself as a redeemer!

Now why should that be consistent with our understanding of the Bible thus far? Because this is what people taught. Remember Lamech, the father of Noah? He named Noah Noah because he said, “Maybe this is the one who will give us rest from the curse.”

And so here are the parents of Moses. And they are likely telling him about the Redeemer who would come in Genesis chapter 3. Genesis 3 hasn’t been written yet. This little baby would be the one to write it. But they’re telling him the oral tradition. They’re telling him about Genesis 3:15 and the Redeemer who would come.

Transcriber’s Note: Genesis 3:15, ESV. “*I will put enmity between you and the woman, and between your offspring and her Offspring. He shall bruise your head, and you shall bruise His heel.*”

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Jeff: And they’re telling him about Noah. And all of a sudden he understands either by their teaching or by the Holy Spirit’s work upon him, or both likely, that he is a redeemer. So he goes out and no one else recognizes it.

And he has to flee. He’s forty. He goes into the desert for forty years. You know, this is the kind of thing that drives me nuts about how God works. “Hey, I’m going to put you out here in the desert for forty years. And when you’re eighty I’ll take you off the back burner and put you to work.” (:laughter) Eighty years old, right? It was in 2:24, and it was that time that God heard the cries of Israel in Egypt.

Transcriber’s Note: Exodus 2:24, ESV. “*And God heard their groaning, and God remembered His covenant with Abraham, with Isaac and with Jacob.*”

Jeff: And so here he is. He’s eighty. It’s the burning bush account. You all know it. I want to say just a few things about it.

First of all, *the Angel of the Lord is in the bush*. You could either say that it’s a Theophany, an appearance of God, or that it’s a Christophany, an early pre-incarnate appearance of Christ. I think it’s actually a Christophany. That’s my own opinion.

You also find a doubling of the name here: “*Moses, Moses.*” I’ve told you this before. The doubling of the name indicates intimacy, right? When God says your name twice He knows you. This is why, when you get to the Sermon on the Mount and they say, “*Lord, Lord,*” what they’re saying is “we know You.” And He says, “I don’t know you.” It’s the doubling of the name that indicates intimacy. “*Moses, Moses, I know you,*” right? “I know you.”

And then Moses says, “I can’t speak; I never have been able to speak.” That’s in 4:10 of Exodus.

Transcriber’s Note: Exodus 4:10, NKJV. “*Then Moses said to the LORD, ‘O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue.’*”

Go back to Acts 7:22. This is great! What in the world was he thinking? Acts 7:22: “*And Moses was instructed in all the wisdom of the Egyptians. And he was mighty in words and in deeds.*”

And you know, I want to tell you something. This is brief; we don’t have time to go through this. But I want to say something to you. This is why God gives him Aaron. He says, “Aaron is already on his way out. I knew You were going to give Me that stuff.” (Laughter)

But here’s the interesting thing. If you look at the account really carefully, guess who’s sons become the priests? Aaron’s, and not Moses’ sons. In fact, Moses’ sons become priests where they ought not to become priests in the book of Judges, right? You find that one of Moses’ descendants becomes a personal priest and it doesn’t go so well. And so it’s interesting that there are consequences for what Moses does here.

The last thing I wanted to mention about the burning bush is *the God who calls*. “*I AM WHO I AM.*” The idea is “I’m ever-present. I am the existent One.”

And the interesting thing is that this speaks of God’s aseity. When we say that God is *a se*, we mean that He’s self-existent. We mean that He’s self-sufficient. And you get the

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idea of this when you look at the bush itself. The bush is burning. And the burning is the Christophany.

Now what does fire need? It needs fuel. And yet the fire continues without consuming the bush for the fuel. The idea is what? That the flame, i.e. the Christophany, is self-sufficient; it's *a se*. It's wonderful when you think about it. And all these neat little things God is doing in the life of Moses to show who He is.

Moses is given a message. He is given a brother who will speak it. He is given miracles to do so that they can see that it is God who calls.

Moses returns to Egypt. What's the date? Well, there's a late date of 1446 B.C. Most conservative scholars go with that date. There's an early date of 1290 B.C. And most higher critical scholars go with that date.

I just want to give you my brief rationale. There's a lot more to it. It's not this easy. But my brief rationale, because I'm a simple guy, is this. 1 Kings 6:1: “*Now it came to pass, in the four hundred and eightieth year, that the sons of Israel came out of the land of Egypt.*” Now that's the 480th year. “*In the fourth year of Solomon's reign over Israel, in the month of Siv which is the second month, that he began to build the house of the LORD.*”

Now the fourth year of Solomon is 966 B.C. according to our theology, right? The fourth year of Solomon's reign over Israel is 966. Now if you put 966+480,--and where I get 480, they came out the 480th year after the sons of Israel came out, right? If you do that, you get 1446. That gives you enough time for the Judges, Saul and David. I think that 1446 is the date of the Exodus.

I know that for those who will believe in the 1290 date, they'll say, “You're a simpleton.” (*Laughter*) And I'm ready to admit it. All right, that's all I've got to say about that. (*Laughter*)

Ted: Gary Craig has made a study of this, and he and I have been exchanging papers.

Jeff: Uh-oh!

Ted: Over the old and new chronology.

Jeff: Yes.

Ted: And so there's not only a Biblical reason to believe the older date, but now there's increasing archaeological work that is proving the older date. And it's giving the Egyptologists a run for their money, not because their ungodly Egyptologists but because they just held to the earlier date for so long. It's not as if Ramses wrote down about his reign in 1250 B.C. Coming up with ancient chronology is really a tough road to hoe. But anyway,. It's just interesting. In fact, Gary just gave me another paper.

Jeff: All right. I knew you guys were at work on this. I'll go ahead and say a couple things, but you guys can chip in at any time and I'm glad for it. And correct me if I'm wrong, which I know you will. (*Laughter*)

Brave Man: You are. (*Laughter*)

Jeff: I want you to know that *God hardened Pharaoh's heart*. I want you to know that He did it because it was His sovereign good pleasure to do it. I want you to know that he is clay in the hand of God. I want you to know that that does not negate any of his freedoms. But freedoms have to be confined within the sovereignty of God. I'm really not

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going to get into a large discussion about predestination and sovereignty now because we’re doing this overview. But that’s my presupposition. God hardened Pharaoh’s heart because He’s sovereign over Pharaoh. And you find that in Romans 9.

I want you to know something about the plagues. And this is where I was thinking that you guys might chip in. One of the best authors that really shaped some of my thinking early on as a young man in good and in bad ways was a man by the name of Immanuel Velikovsky. I read *Worlds in Collision*. Immanuel Velikovsky was a Jewish psychiatrist. And he came over to this country because he wanted to write on Freud’s view of Moses. And in the process of writing on that he wrote a number of other books. One of these was *Worlds in Collision*.

Worlds in Collision was the story of how Venus came dangerously close to the earth and caused a number of the things that happened in the Bible to be true. And even to the point of the long day he gives evidence that on the other side of the world there were those who wrote about the long night. And it’s a fascinating book written by an unbeliever who does not believe in the existence of God.

He wrote another book called *Ages in Chaos*, where he said, “You know what? I’m going to just continue on with this.” Now he’s a psychiatrist. And he said that the Egyptologists are wrong, because at that point they were saying that there was no such thing as an Exodus. He did a study on the tables of the Pharaohs and said, “Hey, you guys are doubling 400 years of Egyptian history.” He said, “If you stop doubling that and make another dynasty here, you will see that there’s enough room for the captivity of the Israelites.” And he was literally ostracized. In fact, universities wrote to publishing houses. “Do not publish this man’s books because if you do, we’ll never buy another book from you.” He documents all of this himself in a book of his own trials and tribulations.

Now since then David Rohl, along with what these guys are studying, has come along and has done it a little differently and a little more astutely and with some credentials behind him. He’s not saying the exact thing that Velikovsky is saying. But he is saying something similar, and that there needs to be a new chronology that allows for the time of the Exodus.

Here’s the thing I want to caution us against. Now I don’t know this about David Rohl, but I do know this about Immanuel Velikovsky. Immanuel Velikovsky would prove all the plagues in Egypt, but all of them from a naturalist mindset.

Now I want you to understand something. I am all for what we might call *media miracles*. Now media miracles are not on TV. I thought that was funny. (*Laughter*) Media miracles are miracles that happen through media. So I am not opposed, I am absolutely not opposed to the Exodus miracles, at least some of them, coming about because, say, Venus passed dangerously close to the earth, as long as we’re willing to say that God sovereignly brought that planet dangerously close to the earth before setting it in orbit.

I am opposed to saying that these were just naturalistic occurrences. These have to be supernatural occurrences. Why? Well because, for instance, there’s light in one part of the country, (Goshen), while there’s darkness in all the other parts, right? Goshen seems preserved for many of the miracles where other parts aren’t.

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I want to show you this. Get a load of this; you’ll love this! I know I’m going long, but just don’t move. No, I’m just kidding. *(Laughter)*

The Passover of the firstborn. Psalm 78:49 talks about a band of angels going through Egypt.

Transcriber’s Note: Psalm 78:49, NKJV.

*“He cast on them the fierceness of His anger,
Wrath, indignation, and trouble,
By sending angels of destruction among them.”*

Jeff: And where they did not find the blood on the door, they slaughtered the firstborn in the house. So the Passover, or the plague of the firstborn is that final plague. Psalm 78 is just a little hint into that, into how God did it. I’m not going to spend much time with the Passover. We’ll talk about that a little bit later. But I should say this. That is prefiguring Christ. He is our Passover Lamb.

Now I want you to think about *the Exodus*. There are some papyrus scrolls that have been found that talk, from the Egyptians’ perspective, about the Exodus. Listen to this.

So in Exodus 7:21 *“there was blood throughout the land of Egypt.”* In this papyrus scroll 2:5-6, *“a plague is throughout the land. Blood is everywhere.”* Papyrus 2:10: *“The river is blood.”* 3:10-13: *“This is our water; this is our happiness. What shall we do in respect thereof? All is ruined.”* Those are Egyptians writing about that time.

How about this? Exodus 9:25: *“And the hail smote every herb of the field and broke every tree of the field.”* Papyrus 4:14: *“Trees are destroyed.”* 6:1: *“No fruit or herb is found.”*

Exodus 10:22: *“And there was a thick darkness in all the land of Egypt.”* Papyrus 9:11: *“The land is dark; we’re without light.”*

Exodus 12:30: *“There was not a house where there was not one dead.”* Papyrus 2:13: *“He who places his brother in the ground is everywhere.”* Isn’t that striking! So Israel at Sinai, we’ll do that next time. Yes?

Caleb Falbo: Since we’re on this topic, there is a documentary about the Exodus, and I think it’s on Net Flicks, where they talk about all the archaeological findings you mentioned earlier that this guy proves and shows. It’s really super. I don’t know whether you guys have seen it or not.

Jeff: No, I haven’t seen it.

Caleb: I’ll try to get it to you.

Jeff: All right, good.

Ted: It’s “Patterns of Evidence.”

Jeff: “Patterns of Evidence?”

Ted: By David Rohl.

Jeff: Okay. David Rohl, yes. David Rohl also wrote a book. His earliest book is called *Pharaohs and Kings*. That’s where I got connected with him. And that was a series on one of those, the History Channel or National Geographic. Don has a question. I don’t know whether it’s a question or if he wants to sing us the Willy Wonka song. *(Laughter)* But we’ll wait on him and see what—

Don Maurer: It’s neither; it’s a comment.

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Jeff: okay, Go ahead.

Don: It’s interesting that Jesus, of course, in John 8:58 uses the divine name I AM. And the Jews knew exactly what He meant.

Jeff: Yes. Thanks very much for that, Don, because that’s the trouble with going really quickly through this survey. The Passover is typical of Christ. Jesus takes the name I AM to Himself multiple times in John’s Gospel, showing Himself to be such. Thanks, Don. These are things that we shouldn’t soon forget. Well, let me pray with you and then we’ll close out.

Father in heaven, thank You for this day, for the time You’ve given us. We pray, Father, that You’ll bless us through the study of Your word. Help us to be strengthened by it. Help us to be encouraged in it, especially as we think about how it is that these things are not just historical events unto themselves, but how they prefigure Christ and bring glory and honor to Him. So we ask that You will help us to be blessed, strengthened, and to grow and to minister to others, for we ask it in His name. Amen.

Brave Men: Amen. (*Applause*)