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# VIDEO LECTURE MODULE: BIBLICAL THEOLOGY

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## LECTURE 8: EXODUS

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**The John Knox Institute**  
of Higher Education

*Entrusting our Reformed Inheritance to the Church Worldwide*

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# *Module*

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## **BIBLICAL THEOLOGY**

**30 LECTURES**

***ROBERT D. McCURLEY M.Div.***

**21 CHAPTERS OLD TESTAMENT · 9 CHAPTERS NEW TESTAMENT**

### *Old Testament Lectures:*

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2. Creation
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4. Noah
5. Abraham
6. Patriarchs I
7. Patriarchs II
- 8. Exodus**
9. Sinai
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## Lecture 8

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# EXODUS

*Lecture Theme:*

God reveals his plan of redemption by delivering his people from bondage and displaying his glory to them—and through them.

*Text:*

“When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son” (Matthew 2:14–15).

### TRANSCRIPT LECTURE 8

If you asked an Israelite en route to Canaan, who they were, they might say, “Well, I was in bondage in a foreign land, but I took shelter under the blood of the Lamb. Our Mediator led us out and delivered us. Now we are on our way to the promised land, but we are not there yet. But God is with us. We live by His grace, and He will not leave us until we reach our final destination.”

Does that sound familiar to you? That is exactly what the contemporary Christian says, but that is the message of the Exodus. We noted at the beginning of this course, that one way God reveals Himself is through His works, His acts, or what He does, all of which is tied to His Word. God reveals Himself by His deeds and through His Word about those deeds. We saw this in the great events of Creation and the Flood, for example. Well, this does not surprise us; God sovereignly governs all the details of history, unfolding His plan as He provides His inspired Word to record this revelation for us.

The historical event of the Exodus supplies another important disclosure of God’s glory in salvation. The rest of the Old Testament constantly points back to this event, and the New Testament traces out its implications for our understanding of the gospel, so we must be clear in our understanding of the theology of the Exodus because the Exodus is central to the Bible and to the gospel.

What is the purpose of the Exodus within the grand story of the history of redemption? How does God use the deliverance from Egypt to show Himself to His people and to the world? Why did God permit His people to be placed in bondage? How is the gospel theme of redemption rooted in this Old Testament account? What relationship does Moses have to Christ in this exodus story? Well, in this lecture, we will consider the theological themes surrounding the event of the Exodus. And first of all, we’ll begin by saying that God reveals Himself. Egypt was foretold to Abraham, this whole episode that provides the backdrop. Remember the words

in Genesis 15:13? “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.”

Well, it’s important for us, I think, necessary for us to see the connection of Genesis and Exodus. Because when God speaks to Moses, He repeatedly reveals Himself as “the God of the fathers” or “the God of your father,” “the God of Abraham, Isaac, and Jacob.” You also see reference to the seed drawing from Genesis and Exodus 1:7, “And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.”

The promise concerning Abraham’s seed was being fulfilled while they were in Egypt. They went from being a small band of 70 to filling the whole land of Egypt. Well, feeling threatened, Pharaoh enslaved them with bitter and hard bondage. This set the scene for redemption and deliverance. Pharaoh’s attempt to kill the baby males demonstrated the ongoing war between the seed of the serpent and the seed of the woman. And remember, if you think forward to the parallel at the birth of Christ, when Herod seeks to kill the male children again, and Joseph, Mary’s husband, takes Jesus into Egypt, and then back out again. We don’t have time to consider all of the implications of that. Notice again the connection between word and deed.

In Exodus chapter one all the way through chapter 18, God speaks then acts. His Word, in other words, precedes the event. Both word and deed call for expectation, faith, and obedience. But under this first point, we especially need to highlight what we learn about the knowledge of God, what God is revealing to us about Himself, because the Exodus is not merely about deliverance. In fact, that is subordinate to the primary purpose of the revelation of the knowledge of God. He liberates Israel in a way that will show His glory. This is clear at the burning bush and what’s said there in Exodus three. It’s clear in Pharaoh’s own words. In Exodus 5:2, he says, “Who is the LORD that I should obey His voice and let Israel go? I know not the LORD, neither will I let Israel go.”

God reveals Himself through the plagues, as the Sovereign over nature and His supremacy over the gods of Egypt. The deliverance would lead to a knowledge of God for Israel but also for Egypt. We’re told, “And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt” (Exodus 7:5).

This knowledge of God will not be limited just to Israel, nor just to Egypt, but it will spread to the world. In fact, later on in the book of Joshua, we hear about a harlot in a faraway place in the city of Jerusalem. And she says in Joshua 2 verses 9 and 10, “I know that the LORD has given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the waters of the Red Sea for you, when you came out of Egypt.”

Do you see the point? The Exodus is about theology, about the revelation of the knowledge of God. Let me give you a brief summary of some of what is revealed of God. We see things revealed to God’s own people. One of the beautiful examples of this is His name, the name of God that is proclaimed to His people. Now, God’s name is a very important theological concept because His name refers to the revelation of Who He is. In fact, it refers to all of the ways in which He reveals Himself in His attributes and in His Word and worship, in His works, as well as His titles and names. That’s why in the third commandment, it says, “Thou shalt not take the name of the Lord thy God in vain.” That’s why in the first petition of the Lord’s Prayer, we pray, “Hallowed be thy name.” You can see how important this is for our understanding of the Bible.

Well, in Exodus 3:14, God proclaims, “I AM THAT I AM... I AM sent me unto you.” This is the name Jehovah, the name for the covenant-keeping God. He is sovereign, and He keeps the promises of His covenant. All of that is encapsulated in this name. In fact, if you look more broadly at Exodus 3:1–22, you see the Lord telling us all sorts of things. He tells us about His presence in verses 1–4, His covenant in verses 5 and 6, His compassion in verses 7 and 9, His commission in verses 10–12, His faithfulness in verses 13–15, and His purposes in verses 16–22. But the revelation of this name, the name Jehovah, marks a change; and we should note that.

In Exodus chapter six verses two and three, it says, “And God spake unto Moses, and said unto him, “I am the LORD,” I am Jehovah, “and I appeared unto Abraham and to Isaac, and unto Jacob, by the name God Almighty, but by my name JEHOVAH was I not known to them.” You see during the Exodus, God is revealing more to us than we have seen previously. He also reveals things to His enemies. We’ve noted this already, but look as well at Exodus 4:5: “That they may believe that the LORD,” Jehovah, “God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.”

We see Him revealing Himself in His name. We saw earlier in the last lecture, He reveals Himself as the Angel of the Lord in several chapters in Exodus. We see references to His face and presence, and to the glory of the Lord. But, the last category in which the Lord reveals Himself is through His deeds, through signs and wonders that He attached to this act of redemption in the Exodus. Now, this is not something that is normative. I mean, some people have the concept that miracles happened all the time throughout the Bible, and they draw the wrong conclusion that these spectacular signs and wonders continue in the present era. But that's not the case. What happens is, during particular epochs, particular acts where God is accomplishing some important point of redemption, it is accompanied on those occasions by His signs and wonders. So, accompanying His saving acts. You see this in the gospels with the coming of Christ, the incarnation of Christ and all of His glorious work. It's accompanied by these signs and wonders.

The plagues, you should note, bring salvation through judgment. This is the theme we've touched on previously. They simultaneously bring judgment on Egypt, showing that Egypt is powerless as well as showing deliverance to Israel. And if you look at the plagues that are given to us, or the Passover, the Red Sea, the pillar of fire and cloud, the proclamation of the law, the provisions in the wilderness, even their arrival at the land, all of this is set on display. But now we need to turn to the redemption that reveals God's glory. That brings us secondly, to this theme of bondage.

The period of Abraham, Isaac and Jacob appeared glorious in many ways, but it concluded miserably in the bondage of Egypt. And everything seemed to contradict the plan and promises of God. Once again, the promises seem beyond their reach. Notice, think back to the promises that God gave to Abraham. Instead of the land, they're in Egypt. Secondly, instead of blessing, they're in slavery. And thirdly, instead of a seed, they're seeing Pharaoh's attempt to murder their male children.

Captivity in the foreign land of Egypt appears to present a challenge to God's covenant promises. But the experience of slavery became the context for a glorious revelation of God and of His salvation. We must after all, be redeemed from bondage and death, and brought to life in the Lord Jesus Christ. Well, in their affliction, they cried out in faith to God, Exodus two verse, the end of verse 23: "and they cried, and their cry came up unto God by reason of the bondage." God's promise provided hope. And you see in the next verse these words, "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." Notice what we learn of God in these and the surrounding verses. God heard, God remembered, God looked, and God had respect unto them.

This is an important point in terms of the over-arching theme of redemption because what the Lord's people needed then and now is deliverance from sin. They needed deliverance from oppression and anguish. They also needed deliverance from idolatry. That's not mentioned until later in Joshua 24 and Ezekiel 23. But the captivity of Egypt and the Exodus out of Egypt demonstrate the captivity of the human race to the powers of evil and the absolute necessity of God's powerful work to redeem His people from slavery to sin. Salvation is about deliverance from bondage. The Israelites were slaves, and this reflected their spiritual condition and ours. Before coming to Christ, we are slaves to sin. Men serve sin. They're dominated and controlled by sin. They cannot get free from it or resist it.

Men are also enslaved to idols. Remember, an idol is anything that you love more than God. Well, this bondage provided the context for turning from unbelief with renewed faith in the promises of God. That brings us thirdly, to the theme of redemption.

Redemption means deliverance from bondage. The Greek words mean "to loose" or "to be released from bondage." It's the idea of being bought back out of slavery. In Exodus 14, verses 13 and 14, we read, "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you today: for the Egyptians whom you have seen today, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace."

And what do we find? Well, we discover that they are redeemed by blood, and this whole concept being redeemed by blood is the heart of the Exodus account. It deals with the material that covers the Passover. Now, we're going to consider the Passover under the lecture on sacrifices in detail and show how that was related to the Lord Jesus Christ. But note here that escape from judgment came through the shedding of blood. The previous

plagues made a distinction between Israel in the land of Goshen and Egypt. But the 10th plague, the final one, coincides with deliverance from Egypt. Israel itself had to be redeemed in this final sign.

The redemption of Israel's firstborn sons from death represents the redemption of the nation of Israel from Egypt. The Passover lamb represented a substitute, a substitutionary atonement: the lamb in the place of the Israelite's son. Well, it's obvious to see how this was teaching us about the provision of the Lord Jesus Christ. The Lamb of God taketh away the sins of the world (John 1:29), the Lamb who was slain in the place of His own people, in order to redeem them, in order to deliver them out of the bondage of sin. In Isaiah 43:1 & 3 we read, "O Jacob." It goes on: "O Israel." It goes on again: "I have redeemed thee. I have called thee by thy name; thou art mine... For I am the LORD thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom."

You see the concept of ransom within the overarching view of redemption and salvation from bondage. Well, this reflects the spiritual condition of souls. The Lord's people once redeemed are told in Romans 6:14, "For sin shall not have dominion over you;" it shall not dominate or enslave you as a master. Hebrews 11:29 shows that the crossing of the Red Sea is a paradigm for Christian faith. Just as in Noah's day, He brought salvation through judgment. And again, it is with water. Israel passed over the Red Sea safely on dry ground. The Egyptians followed them, and the waters came crashing down, and they were drowned. Immersion was again a sign of God's judgment.

All of this sets forth the theme of the freedom that the Lord's people have in the Lord Jesus Christ: no longer slaves and in bondage, but now free to live in the grace of God unto the glory of God. God's people are taken from the kingdom of Satan and darkness and brought into the kingdom of Christ and of His light in the promised land, as it were. They are taken from the family of the devil as their master, to the family of God Himself.

But at this point, we have to note what I think is one of the most significant points in the story of the Exodus because it's one of the most significant points within God's grand story as a whole. And that is this: the goal of redemption is worship.

Now, we saw this in the early chapters of Genesis, and we've [referred] to it subsequently. But God's end is to bring a people to Himself that would be made in His likeness, that would serve Him in worship. Redemption is the means to that end. And you see this in the Exodus account. God will deliver them in order that they might worship Him, and that they might dwell with Him. Moses tells Pharaoh this in Exodus 4:23, "Let my son go, that he may serve" (could be translated, "worship") "me." This culminates on the other side of the Red Sea. And what is the result? Israel worships and celebrates God's deliverance with joy and gratitude. This is recorded for us in the inspired song of Moses in Exodus 15, which extols God's covenant faithfulness. This song is not only at the center of the Book of Exodus, [but] I think it's in many ways at the center of this whole story.

We read in that song in chapter 15:13 "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." The word "mercy" there is the Hebrew word, "Chesed." And it's an important Old Testament word for you to know. It refers to God's steadfast, unfailing covenant love for His people. It pops up elsewhere in the Old Testament in very important places with very important theological implications, but you'll see it as well in places like the Psalms. You'll find it repeated over, and over, and over in every verse of Psalm 136.

In John 5:24, we read, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." See the picture there to the Exodus? In Isaiah 51, verses 10 and 11, we read, "Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the LORD shall return and come with singing unto Zion."

Lastly, we need to consider the theological theme of mediator. Israel was redeemed from bondage through a mediator. Moses' ministry was to serve as a human instrument through which God would redeem His people. His role is to reveal and foreshadow the person and work of the Lord Jesus Christ. We see this several places in the New Testament. He is the deliverer, if you will. God's deliverer. He spent 40 years in Egypt, 40 years in the wilderness of Midian, and then 40 years in the wilderness with Israel after Sinai. And you notice the faith and obedience of Moses. In Hebrews 11, it says of Moses that he refused to be called the son of Pharaoh's daughter. There's the picture of separation from the world again. Instead, he chose rather to suffer affliction with the people

of God than to enjoy the pleasures of sin for a season. There's the theme of holiness, again. And, he esteemed the reproach of Christ greater riches than the treasures of Egypt.

There is Jesus at the very center of everything. Moses looked beyond Egypt, even beyond the afflictions that he would suffer with the Hebrews. He looked beyond everything else to the Lord Jesus Christ. And so, my friend, we better do the same. In reading the account of Moses, our eyes need to be traced to the Lord Jesus Christ as well. Moses stood between God and His people. He also stood between God and the nations, really between God and the whole of creation at that point. When God had something to say, He said it through Moses. God did not speak directly to Pharaoh through a vision or something else. He sent Moses to stand before Pharaoh. Moses went before God and then came back to His people with God's Word. The miracles were also brought to pass through Moses.

There's a contrast, a connection, between Moses and Christ. Moses was a picture of the Mediator, Christ, to come. In Hebrews 3:3 it says, "For this man," Christ, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." Moses pointed forward to a greater Mediator, the Lord Jesus Christ, Who was fully God and fully man. Later in Exodus 32:32 we read, "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." These are the words of Moses. You see the picture of a Mediator there? And yet unlike Moses, the Lord Jesus Christ had no sin. And yet what happens? He was immersed under the flood of God's wrath on behalf of His people.

The plagues of God came down upon the Lord Jesus Christ. Moses was not blotted out of God's Book, but Christ cried from the Cross, "My God, my God, why hast Thou forsaken Me?" The Lord Jesus Christ is the superior, the greater, the more glorious Mediator of which Moses could only point to in shadows. But we see here the theme of Mediator: God will redeem His people from bondage by the hand of His glorious Mediator, the Lord Jesus Christ.

You notice that the Exodus was not just a physical redemption. It was a spiritual redemption. Egypt, after all, was a place of idolatry and wickedness, and Pharaoh was viewed as a god and a demonic oppressor. Israel will continue to look back to God's glorious redemption in delivering them out of Egypt. They will also experience later on a second exodus from the Babylonian captivity. But all of this points ultimately to the Lord Jesus Christ. At the beginning of the New Testament, in Matthew 2:14 we read, "When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son,'" the Lord Jesus Christ.

And then interestingly, at the Mount of Transfiguration, we read in Luke chapter nine, verse 30 and 31 these words, "And behold, there talked with him two men, which were Moses," note that, "... which were Moses and Elias, who appeared in glory, and spake of his decease..." Now, that word "decease" in the Greek is literally "Exodus": "who appeared in glory, and spake of his Exodus, which he should accomplish," that is Christ, "... at Jerusalem."

That Greek word is the word Exodus. What does that mean? Moses and Elijah were talking to Christ about His coming death, showing that what Christ would accomplish at the cross is the ultimate Exodus, the ultimate delivering of God's people out of the bondage of sin and death. We see again that this is more than an exciting story. God is revealing the person and work of Christ and the mighty salvation of His people. We must connect the Exodus, the event of the Exodus, to God's grand plan in the history of redemption.

In conclusion, the Bible describes the slavery of Egypt as a furnace of affliction—we see that language in Deuteronomy 4:20 and Isaiah 48:10, the bondage of the world from which God redeems His people and sets them ablaze with His glory.

In the next lecture, we will turn our attention to Mount Sinai and the giving of the law. God will say to them, "For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy" (Leviticus 11:45).