Crossroads International Church Singapore Dr. Rick Griffith

Title

13 August 2017 Message 2 of 66

NLT 60 Minutes

**Be Formed**

***Book of Exodus***

**Topic:** Formation

**Subject:** Why is God forming us?

**Complement:** God saved you to enjoy his presence.

**Purpose:** The listeners will embrace change to allow God to form them into people saved to reflect his presence.

Why?

**Attribute:** We worship the God of Change

**Reading:** Exodus 19:5-6

**Song:** To God Be the Glory

# Introduction

### Interest: Change is all around us. You can’t avoid it. We see constant changes in our technology, attitudes, values, families and this church—our people, our programs and now our service time.

Change

### Need: I wonder how much the changes around us contribute to ***God*** forming us. How much of the changes in your life do you credit to God? Do you see what he is doing in your life? We often talk about God forming in us, though.

How?

### Subject: The real issue we don’t often discuss is this: Why is God forming us?

Study  
(14 slides)

### Background: Genesis told us of Israel’s origin in election and promise. God chose Israel and covenanted with Abraham to make a great nation from him. Now in Exodus we see God making huge strides on his promise to form Jacob’s family into a country.

Nation  
(4 slides)

### Preview: Today we’ll see two reasons God is forming us. Why is he involved in our lives? Exodus will show us a couple of answer to the “why do you work in me?” question.

2 Reasons

### Text: We will study the entire book of Exodus today.

(Why is God forming us?)

# I. God saves us to show his power and care (Exodus 1–18).

MP

[He forms us by delivering us to display his sovereignty and concern.]

## God saved Israel from slavery in Egypt and protected them in the wilderness.

SP

1-11

### God used Moses to urge Pharaoh to free Israel from slavery to show that the LORD cared, was faithful to the Abrahamic Covenant, and was sovereign over Egypt’s gods (Exodus 1–11).

#### Egypt’s enslavement of Israelites and attempt to kill their newborn boys shows Israel's need for redemption from bondage to become a nation of promise in its own land (Ch. 1).

Exod 1

(7 slides)

#### God's preparing Moses as Israel's leader despite his inadequacy, pictures Israel’s own need to trust in God's adequacy and faithfulness to the Abrahamic Covenant (Chs. 2–4).

##### God prepares Moses to lead Israel through his upbringing by his mother and Pharaoh's household and his self-imposed forty-year desert exile as a shepherd to convey that God is committed to the Abrahamic Covenant (Ch. 2).

Exod 2

(8 slides)

##### God calls Moses back to Egypt to lead Israel out despite his inadequacy to remind Israel to trust in God’s adequacy as it prepares to conquer Canaan (3:1–4:17).

Exod 3-4

(7 slides)

##### Moses returns to Egypt and Israel accepts him as leader to recall for the nation God's concern for the suffering of his people (4:18-31).

#### Moses confronts Pharaoh with words and signs that affirm God will lead Israel from Egypt but his refusal shows that God is sovereign over Pharaoh and Egypt’s gods (Chs. 5–11).

Exod 7

(3 slides)

##### Moses confronts Pharaoh with words alone but Israel gets more work and Moses despairs at rejection by the Israelite foremen to teach Israel the cost to follow the sovereign LORD (5:1–6:12).

##### The genealogy of Moses and Aaron reveals their prominent position before Pharaoh and Israel (6:13-27).

##### Moses confronts Pharaoh with the miracle of Aaron's rod becoming a snake and Pharaoh's magicians duplicate it but Aaron's snake eats their snakes to show the LORD’s superior power (6:28–7:13).

Title

##### Moses confronts Pharaoh with ten plagues that show the sovereignty of the LORD over Egypt’s gods (cf. 12:12) to remind Israel to rely upon God’s strength (7:14–11:10).

###### The **water becoming blood** shows God sovereign over Hapi (god of the Nile), Khnum (guardian of the river's source), Osiris (Nile was his bloodstream), Hapi (god of crocodiles), and various fish-deities (7:14-25).

###### The **frog** plague shows God sovereign over Heqet, goddess of birth with a frog head (8:1-15).

###### The **gnat** plague shows God sovereign over Set, god of desert or earth (8:16-19).

###### The **fly** plague shows God sovereign over Re, a sun god (or possibly the god Uatchit, possibly represented by the fly) (8:20-32).

###### The **livestock** deaths show God sovereign over Hathor (goddess with a cow head), Apis (bull god and symbol of fertility), and other gods associated with bulls and cows (9:1-7).

###### The **boils** plague shows God sovereign over Sekhmet (goddess of power over disease), Sunu (pestilence god), and Isis (goddess of healing) (9:8-12).

###### The **hail, thunder and lightning** plague shows God sovereign over Nut (sky-goddess), Osiris (god of crops and fertility), Set (god of storms), and Shu (god of the atmosphere) (9:13-35).

###### The **locust** plague shows God sovereign over Serapia (protector of locusts), Nut (sky goddess), and Osiris (god of crops and fertility) (10:1-20).

###### The **darkness** plague shows God sovereign over Re, Amon-Re, Aten, Atum, Harakite, and Horus (sun-gods), Thoth (moon-god), Nut and Hathor (sky-goddesses) (10:21-29).

###### The **death of all firstborn** men and animals shows God sovereign over all of Egypt's gods, but especially Min (god of reproduction), Heqet (goddess who attended women at childbirth), Isis (goddess who protected children) and Pharaoh's firstborn son, also considered a “god” (Ch. 11).

### God redeemed Israel from Egypt and protected them in the desert to show his sovereignty, ability, and care for the nation until she had her own land (Exodus 12–18).

Exod 12

Meaning

(5 slides)

#### Israel celebrates the first Passover in her redemption from Egypt, consecration of her firstborn, and songs of Moses and Miriam to recall God’s sovereignty and care (12:1–15:21).

The Point of 12-18

##### The Passover plague on the firstborn and freedom from bondage shows God's sovereignty and unique concern for Israel, his covenant community (Ch. 12).

###### The tenth plague kills the firstborn in Egypt while Israel is redeemed through the Passover to verify God's unique concern for his people (12:1-30).

###### Pharaoh demands that Israel leave that very night—exactly 430 years of dwelling in Egypt and Canaan (1875-1445 BC; cf. Samaritan Pentateuch & LXX on 12:40)—to show God's sovereign control for his people (12:31-43).

Route

(5 slides)

Exod 13-14

(4 slides)

Title

###### God restricts future Passovers only to Israelites and circumcised proselytes to convey that people outside the covenant community have no reason to celebrate since they are not under the blood (12:43-51).

##### God commands the consecration of the firstborn sons of Israel as a perpetual reminder of their deliverance by God in the tenth plague (13:1-16).

##### The miraculous crossing of the Sea of Reeds and death of the pursuing Egyptians shows God's sovereign redemption of Israel from their power (13:17–14:31).

##### Moses and Miriam lead Israel in praising God through songs of redemption as a permanent musical tribute to God's sovereign work in the Exodus (15:1-21).

#### God miraculously protects Israel from Egypt to Mount Sinai to show his concern and ability to take care of the nation until she has her own land (15:22–18:27).

Exodus 16

(8 slides)

##### The miracle of sweetening the bitter water at Marah and provision of the waters of Elim shows God’s ability and concern to protect his people from thirst (15:22-27).

##### The miracles of manna and quail show God’s ability and concern to deliver his people from hunger (Ch. 16).

##### The miracle of water from a rock shows God’s ability and concern to protect his people from thirst again (17:1-7).

##### The miracle of defeating the Amalekites shows God’s ability and concern to protect his people from destruction by enemies (17:8-16).

##### The wise counsel of Jethro shows God’s ability and concern to protect his people from chaos resulting from an overburdened Moses (Ch. 18).

Exodus 18

(2 slides)

SP

## Jesus is our New Exodus who delivers us from sin as our Passover Lamb—and this shows his power and care.

Lk 24

### The whole OT points to Jesus (Luke 24).

### Like Israel, we needed a Deliverer since we couldn’t rescue ourselves—so Jesus brought us out of sin (1 Cor. 5:7).

Lamb

(11 slides)

### Remember the day of your salvation!

MPI

Subject

(Why else is God forming us?)

# II. God teaches us as his new people to enjoy his presence (Exodus 19–40).

MP

[He forms us by instructing us to witness of his dwelling with us!]

## God taught Israel the Mosaic Law so he could live with them in the tabernacle.

SP  
(3 slides)

### God gave the ***Law*** to start Israel's ***covenant*** relationship with a holy God (Exodus 19–31).

Ex 25-31

(10 slides)

19–31

#### Israel prepares to receive God's covenant on Mount Sinai by agreeing to its terms and sanctifying themselves to be mediators for pagan nations as a kingdom of priests (Ch. 19).

Exod 19

(4 slides)

#### The covenant’s three parts (Decalogue, Book of the Covenant, and ceremonial regulations) reveal Israel’s sin in contrast to God's holiness (Chs. 20–31).

Exod 20-21

(4 slides)

Title

##### The Decalogue (Ten Commandments) condemns Israel by revealing its sin in contrast to God's righteousness (20:1-21).

###### God recalls Israel’s redemption from Egypt as the basis for the ten commands (20:1-2).

###### Ten commandments in both vertical and horizontal relationships condemn the nation by revealing its sinfulness in contrast to God's holiness (20:3-17).

###### The people remain at a distance for fear of God (20:18-21).

##### The Book of the Covenant provides various stipulations to motivate Israel to holy living as a theocracy where God dwells as King (20:22–24:11).

Exod 23

(4 slides)

###### Social, moral, religious, and conquest stipulations motivate Israel to holy living in a special covenantal relationship with God (20:22–23:33).

###### The people confirm the covenant to make Israel a theocracy—a government ruled by God (24:1-11).

##### The ceremonial regulations show Israel that proper worship must be through divinely appointed priests who serve at the tabernacle (24:12–31:18).

###### Moses climbs Sinai to receive two stone tablets that contain the Decalogue and commands for Israel's worship (24:12-18).

###### Instructions to build the tabernacle describe its pieces and furniture to prepare for God to live among his people (Exod 25–27).

###### Instructions on God’s appointed priests specify their clothing and consecration to represent the people before God in the nation's religious life (Exod 28–29).

###### Instructions on the tabernacle service convey how to use the tabernacle and the importance of the sign of the covenant—the Sabbath (Exod 30–31).

Epilogue (31:18) Moses receives two stone tablets to witness of the strict obedience to the covenant that God prescribes.

### Israel built the ***tabernacle*** where God ***dwelt*** as King (Exodus 32–40).

32–40

#### Israel breaks the covenant by worshipping a golden calf despite agreeing not to worship idols (cf. 20:4-6), recorded to teach the nation not to revert to old ways (Ch. 32).

Exod 32

(3 slides)

#### God renews the covenant after Israel repents and Moses prays for the nation to teach Israel that God is faithful to his promises (Chs. 33–34).

##### The people repent when they hear from Moses that God will not accompany them to the Promised Land (33:1-6).

##### Moses prays for God's presence to attend the nation and even gets to see some of God's glory (33:7-23).

##### God renews the covenant on two new stone tablets that Moses chisels out and inscribes to teach Israel that God is faithful to his promises (Ch. 34).

Title

#### Israel obeys the covenant by building the tabernacle exactly as God intends so that his very glory fills it to show his guiding presence and rule as King (Chs. 35–40).

##### The people obey the covenant by giving many offerings to construct the tabernacle (35:1–36:7).

Exod 36

(3 slides)

##### The tabernacle and courtyard are built with their furnishings and priestly clothes, then inspected and erected exactly as God intends (36:8–40:33).

###### The tabernacle itself is erected with its curtains, boards, and veils (36:8-38).

###### The tabernacle furnishings are erected: the ark, the table of showbread, the gold lampstand, and the altar of incense (Ch. 37).

###### The courtyard furnishings are erected: the altar of burnt offerings and the bronze basin (38:1-8).

###### The courtyard itself is erected (38:9-20).

###### The priestly garments are fashioned for Aaron and his sons (39:1-31).

###### Moses inspects the tabernacle and blesses it as completed as God commanded (39:32-43).

###### The tabernacle is erected (40:1-33).

##### God's very glory fills the tabernacle in a cloud and remains as a sign of his guiding presence and rule as King (40:34-38).

Exodus 40

(2 slides)

## Jesus brings us into a new covenant where he indwells us with his Spirit.

SP

### The new covenant replaced the old and has many advantages (2 Cor contrasts).

New Cov

(13 slides)

### God himself indwells every believer (John 1:14; 1 Cor 6:19; Eph 2:21)!

Indwells

(7 slides)

Sub/MPs

(3 slides)

(So why is God forming us? What is he actually trying to do in our lives?)

# Conclusion

### God saved you to enjoy his presence (MI). God formed us for salvation and teaches us to enjoy him living right inside us (restated).

Do?

MI

Instruction

(5 slides)

### What are we supposed to do about God forming us?

Salvation

#### Salvation: See God’s power and care.

#### Instruction: Relate to God as new covenant believers as you enjoy his presence.

### Exhortation: How can you better see that God saved you to enjoy his presence?

See

### Prayer

Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Exodus picks up right where Genesis stops.

### Joseph has died but Israel is still in Egypt, leaving us with the question: “What about God’s promise of a land?”

# Purpose: Why is this passage in the Bible?

### The basic thrust of Exodus is the deliverance from Egypt (Exodus), giving of the Law, and erecting of the tabernacle.

### The question is how each of these is significant in its original context as well as for today. I followed this understanding:

#### Exodus: Deliverance for both (from Egypt and from sin, respectively)

#### Law: Mosaic Covenant for Jews and New Covenant for Christians

#### Tabernacle: Palace for the presence of God to Jews parallels the Spirit’s indwelling for Christians

# Background: What historical context helps us understand this passage?

### Israel was in the wilderness, having seen God’s deliverance from Egypt but still largely ignorant who this God was. He certainly was more powerful than Egypt’s gods, but what else?

### Exodus adds to this understanding by showing that Israel not only needed to be a free people, but they needed a government to be on their way to become a nation. God sets this up with the Law as the civil, ceremonial and moral charter, complete with his presence.

# Questions

### What is the parallel of the Exodus to the believer today? What NT texts support this?

### If the book of Hebrews sees the tabernacle prefiguring redemption, how does this square with the book of Exodus emphasis that shows it as the palace of the Great King?

### What is the application of this entire book for NT Christians like us?

# Tentative Main Ideas

God has redeemed a people to make them a nation under his rule.

# Illustrations That Apply

### Few applications are given in this message due to the lack of time.

# Old Testament Survey Notes

**Exodus**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Formation into a Nation Begun** | | | | | | | |
| **Chapters 1–18** | | | | **Chapters 19–40** | | | | |
| **Receive Freedom from Slavery** | | | | **Receive Law from God** | | | | |
| **Getting Israel Out of Egypt** | | | | **Getting Egypt Out of Israel** | | | | |
| **Narration** | | | | **Legislation** | | | | |
| **Free People** | | | | **Government** | | | | |
| **Subjection** | | **Deliverance** | | **Instruction** | | | | |
| **Egypt** | | **Wilderness** | | **Sinai** | | | | |
| **400 Years** | | **2 Months** | | **10 Months** | | | | |
| **Toil & Confrontation**  **(1–11)** | | **Redemption &**  **Protection**  **(12–18)** | | **Covenant**  **Revealed**  **(19–31)** | | **Covenant**  **Ratified**  **(32–40)** | | |
| **Moses as**  **Returned Fugitive** | | **Moses as**  **Wilderness Leader** | | **Moses as**  **Intermediary** | | **Moses as**  **Lawgiver** | | |
| Preparation  (1:1–7:13) | Plagues  (7:14–11:10) | Memorials  (12:1–15:21) | Provisions  (15:22–18:27) | Preparation  (19) | 3-Part Covenant  (20–31) | Broken &  Renewed  (32–34) | Tabernacle  Built/Filled  (35–40) | |

**Key Word: Formation**

**Key Verse: “Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation” (Exodus 19:5-6)**

**Summary Statement:**

**Israel's formation as a nation begins under God as King by a miraculous redemption from Egypt and revelation of the Mosaic Law to provide a kingdom over which a descendant of Judah could rule and to promote holiness and trust in God.**

**Application:**

**We as believers need to remember God’s provisions to form us into a people of God (Christ’s death) and to make us individual believers in Christ (specific events God has accomplished on your behalf).**

**Exodus**

**Introduction**

**I. Title** The Hebrew title for Exodus is "And These Are the Names" (t/mv] hL,a´w“ *we'elleh shemoth)*, taken from the first phrase which follows ancient custom for naming a text (LaSor, 131). The English title *Exodus* ("a going out") transliterates the Septuagint title *Exodus*, a compound word composed of e,k, "out," and o[doj, "way," meaning an exit, departure, or going out. Although Israel's departure from Egypt constitutes only a few chapters, this is a major emphasis in the book and therefore is a fitting title.

**II. Authorship**

A. External Evidence: Both Scripture and tradition have attributed the authorship of Exodus to Moses since the time of Joshua (Josh. 8:30-32). Other persons in Scripture name Moses as author, including Malachi (Mal. 4:4), the disciples (John 1:45), Paul (Rom. 10:5) and, most importantly, Christ Himself (Mark 7:10 quotes Exod. 3:6; 12:26; cf. Luke 20:37; John 5:46-47; 7:19, 22-23). Jewish and Samaritan traditions held to Mosaic authorship as well, although early in the Christian era some theologians vacillated between Moses and Ezra as the author of the entire Pentateuch (Ross, *BKC*, 1:15).

B. Internal Evidence: Portions of Exodus are directly attributed to Moses (ch. 15; 17:8-14; 20:1-17; 24:4, 7, 12; 31:18; 34:1-27). This makes sense since no one else could have been better qualified than Moses to write the book. "Moses was educated in all the wisdom of the Egyptians" (Acts 7:22) and had the literary skills necessary to compose such a work. The author definitely was an eyewitness of the Exodus as the book shows acquaintance with the customs and climate of Egypt as well as the plants, animals, and terrain of the wilderness (*TTTB*, 13). The book also evidences a consistency of style characteristic of a single author.

**III. Circumstances**

A. Date: Mosaic authorship of Exodus places the writing during his lifetime (1525-1405 BC). More specifically, Exodus covers Israel's history only up to the encampment at Mt. Sinai in 1444 BC, assuming the early date of the Exodus. It is logical that Moses would have recorded these incidents shortly after these events took place in 1444 BC

B. Recipients: Moses died before Israel entered the Promised Land so the original readers comprised the Jews in the wilderness with him.

C. Occasion: Since Moses knew that he would be passing on while the nation of Israel continued for generations, he wisely and under the direction of the Spirit recorded the history of the birth of Israel as the nation that would bring God's rule on the earth (*TTTB*, 14). This historical work was written to provide the nation a lasting remembrance of God's work on its behalf, especially in its deliverance from Egypt.

**IV. Characteristics**

A. Many Bible students are fooled by the title of the book, thinking that Exodus records only the narrative of Israel's redemption from Egypt. The fuller understanding is that Exodus contains more information about the Passover, the Law, and the tabernacle than any book in Scripture. Exodus lays the foundation for the entire Mosaic Law.

B. The date of the Exodus falls into two scholarly camps: late date advocates postulate a 13th century BC Exodus (ca. 1290 BC, in the reign of Rameses II) and early date adherents date it in the 15th century BC (ca. 1445 BC, in the reign of Amenhotep II). A comparison of the chronological systems supplements these Exodus notes (pp. 108-110), but the best evidence supports the early date (so more evangelicals advocate it):

1. Scriptural Evidence:

a. 1 Kings 6:1 claims that 480 years transpired between the beginning of Solomon's temple construction (966 BC in the fourth year of his reign) and the Exodus. This places the date at about 1446 BC.

b. Judges 11:26 records that Israel had been in the land for 300 years during the time of Jephthah (ca. 1100 BC). Adding the 40-year wilderness wanderings places the Exodus date in the middle of the 15th century BC.

2. Archaeological evidence from Egypt during the 15th century corresponds to the biblical record of the Exodus that includes use of bricks and huge building projects. Also, the best evidence indicates that Jericho, Ai, and Hazor were destroyed about 1400 BC.

**Argument**

The Book of Exodus begins where Genesis concludes–Jacob's family in Egypt awaiting the fulfillment of God's promise initially given to Abraham. Exodus records how God intervenes to fulfill this promise by beginning to form Jacob's family into a nation that operates under God's own rule as a theocracy.

In order to become a nation Israel needed three things: (1) freedom, (2) a charter/government, and (3) land. Exodus records two of these three necessities. First, Israel must be free from foreign control to be under God's rule, so Moses records the nation's miraculous redemption from Egyptian bondage in the Exodus (chs. 1–18). Second, the redeemed nation must have its own charter under which God may rule, so the latter half of the book reveals the Mosaic Covenant and the nation's agreement to its terms (chs. 19–40). The only characteristic of a nation lacking is a land, which is secured in the Book of Joshua. The final verses (40:34-38) demonstrate that God accepts the Covenant by agreeing to dwell among the people as King. Exodus does not simply record historical events, but does so with the purpose of revealing Israel's sin and motivating the people to trust in God who demonstrates his sovereignty over Egypt and faithfulness to his covenant given to Abraham.

**Synthesis**

**Formation into a nation begun** National Elements:

**1–18 Receive Freedom** People

1–11 Toil and Moses confronts Pharaoh

1 Redemption needed

2–4 Moses prepared

5–11 The LORD introduced in confrontation

5:1–6:12 Words - Work

6:13-27 Genealogy

6:28–7:13 Rods

7:14–11:10 Plagues

7:14-25 1 Blood

8:1-15 2 Frogs

8:16-19 3 Gnats

8:20-32 4 Flies

9:1-7 5 Livestock

9:8-12 6 Boils

9:13-35 7 Hail

10:1-20 8 Locusts

10:21-29 9 Darkness

11 10 Firstborn

12–18 Redemption and protection

12:1–15:21 Memorials

12 Passover

13:1-16 Consecration

13:17–14:31 Sea

15:1-21 Songs

15:22–18:27 Wilderness provisions

15:22-27 Marah/Elim water

16 Manna/Quail/Sabbath

17:1-7 Rock water

17:8-16 Amalekites

18 Jethro

**19**–**40 Receive Law** Government

19–31 Covenant revealed

19 Preparation

20–31 Covenant in three parts:

20:1-21 1 Decalogue

20:22–24:18 2 Book of the Covenant–holiness

25–31 3 Ceremonial regulations–worship via priests

25–27 Tabernacle

28–29 Priests

30–31 Service/Sabbath

32–40 Covenant ratified

32 Israel breaks

33–34 God renews

35–40 Tabernacle built/filled

**Outline**

**Summary Statement for the Book**

**The reason God begins to form Israel into a nation by delivering her from Egypt and giving her the Law and tabernacle is to motivate holiness as a priestly kingdom where God dwells as King.**

# The reason God begins to form Israel into a nation by delivering her from Egypt and preserving her in the wilderness is for her to see God’s care and power over Egypt’s gods (Chs. 1–18).

## God uses Moses to urge Pharaoh to free Israel from slavery to show Israel that the LORD cares, is faithful to the Abrahamic Covenant, and sovereign over Egypt’s gods (Chs. 1–11).

### Egypt’s enslavement of Israelites and attempt to kill their newborn boys shows Israel's need for redemption from bondage to become a nation of promise in its own land (Ch. 1).

### God's preparing Moses as Israel's leader despite his inadequacy, pictures Israel’s own need to trust in God's adequacy and faithfulness to the Abrahamic Covenant (Chs. 2–4).

#### God prepares Moses to lead Israel through his upbringing by his mother and Pharaoh's household and his self-imposed forty-year desert exile as a shepherd to convey that God is committed to the Abrahamic Covenant (Ch. 2).

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## God redeems Israel from Egypt and protects them in the desert to show his sovereignty, ability, and care for the nation until she has her own land (Chs. 12–18).

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##### God restricts future Passovers only to Israelites and circumcised proselytes to convey that people outside the covenant community have no reason to celebrate since they are not under the blood (12:43-51).

#### God commands the consecration of the firstborn sons of Israel as a perpetual reminder of their deliverance by God in the tenth plague (13:1-16).

#### The miraculous crossing of the Sea of Reeds and death of the pursuing Egyptians shows God's sovereign redemption of Israel from their power (13:17–14:31).

#### Moses and Miriam lead Israel in praising God through songs of redemption as a permanent musical tribute to God's sovereign work in the Exodus (15:1-21).

### God miraculously protects Israel from Egypt to Mount Sinai to show his concern and ability to take care of the nation until she has her own land (15:22–18:27).

#### The miracle of sweetening the bitter water at Marah and provision of the waters of Elim shows God’s ability and concern to protect his people from thirst (15:22-27).

#### The miracles of manna and quail show God’s ability and concern to deliver his people from hunger (Ch. 16).

#### The miracle of water from a rock shows God’s ability and concern to protect his people from thirst again (17:1-7).

#### The miracle of defeating the Amalekites shows God’s ability and concern to protect his people from destruction by enemies (17:8-16).

#### The wise counsel of Jethro shows God’s ability and concern to protect his people from chaos resulting from an overburdened Moses (Ch. 18).

# The reason God begins to form Israel into a nation by giving the Law and filling the new tabernacle is to motivate holiness in a kingdom where God dwells as King (Chs. 19–40).

## God reveals his ***Law*** to his prepared people through Moses to motivate them to holy living in a special covenantal relationship with a holy God (Chs. 19–31).

### Israel prepares to receive God's covenant on Mount Sinai by agreeing to its terms and sanctifying themselves to be mediators for pagan nations as a kingdom of priests (Ch. 19).

### The covenant’s three parts (Decalogue, Book of the Covenant, and ceremonial regulations) reveal Israel’s sin in contrast to God's holiness (Chs. 20–31).

#### The Decalogue (Ten Commandments) condemns Israel by revealing its sin in contrast to God's righteousness (20:1-21).

##### God recalls Israel’s redemption from Egypt as the basis for the ten commands (20:1-2).

##### Ten commandments in both vertical and horizontal relationships condemn the nation by revealing its sinfulness in contrast to God's holiness (20:3-17).

##### The people remain at a distance for fear of God (20:18-21).

#### The Book of the Covenant provides various stipulations to motivate Israel to holy living as a theocracy where God dwells as King (20:22–24:11).

##### Social, moral, religious, and conquest stipulations motivate Israel to holy living in a special covenantal relationship with God (20:22–23:33).

##### The people confirm the covenant to make Israel a theocracy—a government ruled by God (24:1-11).

#### The ceremonial regulations show Israel that proper worship must be through divinely appointed priests who serve at the tabernacle (24:12–31:18).

##### Moses climbs Sinai to receive two stone tablets that contain the Decalogue and commands for Israel's worship (24:12-18).

##### Instructions to build the tabernacle describe its pieces and furniture to prepare for God to live among his people (Exod 25–27).

##### Instructions on God’s appointed priests specify their clothing and consecration to represent the people before God in the nation's religious life (Exod 28–29).

##### Instructions on the tabernacle service convey how to use the tabernacle and the importance of the sign of the covenant—the Sabbath (Exod 30–31).

Epilogue (31:18) Moses receives two stone tablets to witness of the strict obedience to the covenant that God prescribes.

## God dwells with Israel in his newly constructed ***tabernacle*** after Israel breaks the covenant then repents to show the gracious hand of God who dwells as King (Chs. 32–40).

### Israel breaks the covenant by worshipping a golden calf despite agreeing not to worship idols (cf. 20:4-6), recorded to teach the nation not to revert to old ways (Ch. 32).

### God renews the covenant after Israel repents and Moses prays for the nation to teach Israel that God is faithful to his promises (Chs. 33–34).

#### The people repent when they hear from Moses that God will not accompany them to the Promised Land (33:1-6).

#### Moses prays for God's presence to attend the nation and even gets to see some of God's glory (33:7-23).

#### God renews the covenant on two new stone tablets that Moses chisels out and inscribes to teach Israel that God is faithful to his promises (Ch. 34).

### Israel obeys the covenant by building the tabernacle exactly as God intends so that his very glory fills it to show his guiding presence and rule as King (Chs. 35–40).

#### The people obey the covenant by giving many offerings to construct the tabernacle (35:1–36:7).

#### The tabernacle and courtyard are built with their furnishings and priestly clothes, then inspected and erected exactly as God intends (36:8–40:33).

##### The tabernacle itself is erected with its curtains, boards, and veils (36:8-38).

##### The tabernacle furnishings are erected: the ark, the table of showbread, the gold lampstand, and the altar of incense (Ch. 37).

##### The courtyard furnishings are erected: the altar of burnt offerings and the bronze basin (38:1-8).

##### The courtyard itself is erected (38:9-20).

##### The priestly garments are fashioned for Aaron and his sons (39:1-31).

##### Moses inspects the tabernacle and blesses it as completed as God commanded (39:32-43).

##### The tabernacle is erected (40:1-33).

#### God's very glory fills the tabernacle in a cloud and remains as a sign of his guiding presence and rule as King (40:34-38).

**Be Formed**

***Book of Exodus***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*:

**The reason God begins to form Israel into a nation by delivering her from Egypt and giving her the Law and tabernacle is to motivate holiness as a priestly kingdom where God dwells as King.**

# The reason God begins to form Israel into a nation by delivering her from Egypt and preserving her in the wilderness is for her to see God’s care and power over Egypt’s gods (Chs. 1–18).

## God uses Moses to urge Pharaoh to free Israel from slavery to show Israel that the LORD cared, is faithful to the Abrahamic Covenant, and is sovereign over Egypt’s gods (Exodus 1–11)

### Egypt’s enslavement of Israelites and attempt to kill their newborn boys shows Israel's need for redemption from bondage to become a nation of promise in its own land (Ch. 1).

### God's preparing Moses as Israel's leader despite his inadequacy, pictures Israel’s own need to trust in God's adequacy and faithfulness to the Abrahamic Covenant (Chs. 2–4).

### Moses confronts Pharaoh with words and signs that affirm God will lead Israel from Egypt but his refusal shows that God is sovereign over Pharaoh and Egypt’s gods (Chs. 5–11).

## God redeems Israel from Egypt and protected them in the desert to show his sovereignty, ability, and care for the nation until she had her own land (Exodus 12–18).

### Israel celebrates the first Passover in her redemption from Egypt, consecration of her firstborn, and songs of Moses and Miriam to recall God’s sovereignty and care (12:1–15:21).

### God miraculously protects Israel from Egypt to Mount Sinai to show his concern and ability to take care of the nation until she has her own land (15:22–18:27).

# The reason God begins to form Israel into a nation by giving the Law and filling the new tabernacle is to motivate holiness in a kingdom where God dwells as King (Chs. 19–40).

## God reveals his ***Law*** to his prepared people through Moses to motivate them to holy living in a special covenantal relationship with a holy God (Chs. 19–31).

### Israel prepares to receive God's covenant on Mount Sinai by agreeing to its terms and sanctifying themselves to be mediators for pagan nations as a kingdom of priests (Ch. 19).

### The covenant’s three parts (Decalogue, Book of the Covenant, and ceremonial regulations) reveal Israel’s sin in contrast to God's holiness (Chs. 20–31).

## God dwells with Israel as King in the new ***tabernacle*** after Israel breaks the covenant and repents (Chs. 32–40).

### Israel breaks the covenant by worshipping a golden calf despite agreeing not to worship idols (cf. 20:4-6), recorded to teach the nation not to revert to old ways (Ch. 32).

### God renews the covenant after Israel repents and Moses prays for the nation to teach Israel that God is faithful to his promises (Chs. 33–34).

### Israel obeys the covenant by building the tabernacle exactly as God intends so that his very glory fills it to show his guiding presence and rule as King (Chs. 35–40).

**Purpose or Desired Listener Response (Step 4)**

The listeners will embrace change to allow God to form them into people saved to reflect his presence.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Change is all around us. You can’t avoid it. We see constant changes in our technology, attitudes, values, families and this church—our people, our programs and now our service time.

### Need: I wonder how much the changes around us contribute to ***God*** forming us. How much of the changes in your life do you credit to God? Do you see what he is doing in your life?

### Subject: The real issue is this, though: Why is God forming us?

### Background: Genesis told us of Israel’s origin in election and promise. God chose Israel and covenanted with Abraham to make a great nation from him. Now in Exodus we see God making huge strides on his promise to form Jacob’s family into a country.

### Preview: Today we’ll see two reasons God is forming us. Why is he involved in our lives? Exodus will show us a couple of answer to the “why do you work in me?” question.

### Text: We will study the entire book of Exodus today.

(Why is God forming us?)

# I. God saves us to show his power and care (Exodus 1–18).

[He forms us by delivering us to display his sovereignty and concern.]

## God saved Israel from slavery in Egypt and protected them in the wilderness.

### God used Moses to urge Pharaoh to free Israel from slavery to show that the LORD cared, was faithful to the Abrahamic Covenant, and was sovereign over Egypt’s gods (Exodus 1–11).

### God redeemed Israel from Egypt and protected them in the desert to show his sovereignty, ability, and care for the nation until she had her own land (Exodus 12–18).

## Jesus is our New Exodus who delivers us from sin as our Passover Lamb—and this shows his power and care.

### The whole OT points to Jesus (Luke 24).

### Like Israel, we also have been slaves—slaves to sin (Rom 6).

### Like Israel, we needed a Deliverer since we couldn’t rescue ourselves—so Jesus brought us out of sin (1 Cor. 5:7).

### Remember the day of your salvation!

(Why else is God forming us?)

# II. God teaches us as his new people to enjoy his presence (Exodus 19–40).

[He forms us by instructing us to witness of his dwelling with us!]

## God taught Israel the Mosaic Law so he could live with them in the tabernacle.

### God gave the ***Law*** to start Israel's ***covenant*** relationship with a holy God (Exodus 19–31).

### Israel built the ***tabernacle*** where God ***dwelt*** as King (Exodus 32–40).

## Jesus brings us into a new covenant where he indwells us with his Spirit.

### The new covenant replaced the old and has many advantages (2 Cor contrasts).

### God himself indwells every believer (John 1:14; 1 Cor 6:19; Eph 2:21)!

(So why is God forming us? What is he actually trying to do in our lives?)

# Conclusion

### God saved you to enjoy his presence (MI). God formed us for salvation and teaches us to enjoy him living right inside us (restated).

### What are we supposed to do about God forming us?

#### Salvation: See God’s power and care.

#### Instruction: Relate to God as new covenant believers as you enjoy his presence.

### Exhortation: How can you better see that God saved you to enjoy his presence?



**Rick Griffith**

13 August 2017

Message 2 of 66

**Be Formed**

***Book of Exodus***

# Introduction

### Change is all around us. We see constant changes in our technology, attitudes, values, families and this church—our people, our programs and now our service time.

### The real issue: Why is God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us?

# I. God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us to show his power and care (Exodus 1–18).

## God saved Israel from slavery in Egypt and protected them in the wilderness.

### God used Moses to urge Pharaoh to free Israel from slavery to show that the LORD cared, was faithful to the Abrahamic Covenant, and was sovereign over Egypt’s gods (Exodus 1–11).

### God redeemed Israel from Egypt and protected them in the desert to show his sovereignty, ability, and care for the nation until she had her own land (Exodus 12–18).

## Jesus is our New Exodus who delivers us from sin as our Passover Lamb—and this shows his power and care.

### The whole OT points to Jesus (Luke 24).

### Like Israel, we needed a Deliverer since we couldn’t rescue ourselves—so Jesus brought us out of sin (1 Cor. 5:7).

# II. God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us as his new people to enjoy his presence (Exodus 19–40).

## God taught Israel the Mosaic Law so he could live with them in the tabernacle.

### God gave the ***Law*** to start Israel's ***covenant*** relationship with a holy God (Exod 19–31).

### Israel built the ***tabernacle*** where God ***dwelt*** as King (Exodus 32–40).

## Jesus brings us into a new covenant where he indwells us with his Spirit.

### The new covenant replaced the old and has many advantages (2 Cor contrasts).

### God himself indwells every believer (John 1:14; 1 Cor 6:19; Eph 2:21)!

# Conclusion

### God saved you to enjoy his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Main Idea).

### Exhortation: How can you better see that God saved you to enjoy his presence?

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/old-testament-preaching/

Listen to this message online at cicfamily.com/sermon-listing/

**Exodus**

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| --- | --- | --- | --- | --- | --- | --- | --- |
| **Formation into a Nation Begun** | | | | | | | |
| **Chapters 1–18** | | | | **Chapters 19–40** | | | | |
| **Receive Freedom from Slavery** | | | | **Receive Law from God** | | | | |
| **Getting Israel Out of Egypt** | | | | **Getting Egypt Out of Israel** | | | | |
| **Narration** | | | | **Legislation** | | | | |
| **Free People** | | | | **Government** | | | | |
| **Subjection** | | **Deliverance** | | **Instruction** | | | | |
| **Egypt** | | **Wilderness** | | **Sinai** | | | | |
| **400 Years** | | **2 Months** | | **10 Months** | | | | |
| **Toil & Confrontation**  **(1–11)** | | **Redemption &**  **Protection**  **(12–18)** | | **Covenant**  **Revealed**  **(19–31)** | | **Covenant**  **Ratified**  **(32–40)** | | |
| **Moses as**  **Returned Fugitive** | | **Moses as**  **Wilderness Leader** | | **Moses as**  **Intermediary** | | **Moses as**  **Lawgiver** | | |
| Preparation  (1:1–7:13) | Plagues  (7:14–11:10) | Memorials  (12:1–15:21) | Provisions  (15:22–18:27) | Preparation  (19) | 3-Part Covenant  (20–31) | Broken &  Renewed  (32–34) | Tabernacle  Built/Filled  (35–40) | |

**Key Word: Formation**

**Key Verse: “Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation” (Exodus 19:5-6)**

**Summary Statement:**

**Israel's formation as a nation begins under God as King by a miraculous redemption from Egypt and revelation of the Mosaic Law to provide a kingdom over which a descendant of Judah could rule and to promote holiness and trust in God.**

**Application:**

**We as believers need to remember God’s provisions to form us into a people of God (Christ’s death) and to make us individual believers in Christ (specific events God has accomplished on your behalf).**