

Transition from Genesis:

Where did Genesis leave off the story? **Gen. 50:22-26**

[You always want to pay special attention to the beginning and ending of any book]

"Now Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years. ²³ And Joseph saw the third generation of Ephraim's sons; also the sons of Machir, the son of Manasseh, were born on Joseph's knees. ²⁴ And Joseph said to his brothers, 'I am about to die, but God will surely take care of you, and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob.' ²⁵ [Remember how that Abrahamic Covenant was reaffirmed in Genesis to teach of the patriarchs.] Then Joseph made the sons of Israel swear, saying, 'God will surely take care of you, and you shall carry my bones up from here.' ²⁶ So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt."

So we see Joseph dying and being placed in a coffin in Egypt – after securing a commitment that his bones would be carried into the promised land. Egypt was never the ultimate destination for the people of God. Just the incubator or the womb for the deliverance of the nation of Israel as they would journey to take possession of the land God had promised to the patriarchs in the Abrahamic Covenant.

Why was it so important for the Jews to remain in Egypt for these formative years? If they had remained in Canaan, there was the real threat of **intermarriage** with the loss of identity of God's people. God moved them into Egypt where intermarriage was not such a threat. The Egyptians wanted nothing to do with the Jews.

Covered **50 chapters** last week (if I were to preach thru Genesis based on the sermons detailed on my website – it would take **57 weeks**); only have **40 chapters** to cover today – piece of cake! We will spend most of our time in the first **24 chapters**.

How long were the Jews destined to stay in Egypt? No mystery there. But some confusion.

- **Gen. 15:13** 400 years
"And God said to Abram, 'Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.'"
- **Ex. 12:40-41** 430 years
"Now the time that the sons of Israel lived in Egypt was four hundred and thirty years. ⁴¹ And it came about at the end of four hundred and thirty years, to the very day, that all the hosts of the LORD went out from the land of Egypt."

Precision in the book of Exodus – cf. details for the building of the tabernacle

The explanation I like the best is that **Genesis 15:13-14** refers to the **period of oppression and affliction** in Egypt (approximately 400 years), while **Exodus 12:40-41** refers to the **total time the Israelites spent in Egypt**, which included both peaceful and oppressive periods, amounting to **430 years**. Both numbers are likely true but refer to different aspects of the Israelites' sojourn in Egypt.

Title: “*These are the names*” = first phrase in Hebrew – continuation of book of Genesis;
Greek Title: **Exodus**, *going out, departure*; – had exited, departed – exodus in LXX --
19:1 “*In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai.*”

Big Idea:

GOD SOVEREIGNLY REDEEMS HIS PEOPLE FROM BONDAGE TO LEAD THEM TO OBEY AND WORSHIP HIM TO MANIFEST HIS GLORY

- Maybe you need a reminder today about the Sovereignty of God – should be an encouraging doctrine – not one that people resist
- Maybe you need a deeper experience of redemption from bondage
- Maybe you need your commitment revived to obey and worship God
- Maybe you need more of a vision for God’s chief end = to manifest His Glory – It’s not all about us and our needs and desires

This book of Exodus is for all of us today.

Expanded Summary:

The book of Exodus highlights God’s powerful redemption of His people via the events of the Passover (to accomplish deliverance from bondage in Egypt) and the crossing of the Red Sea (part of His guidance and protection as He drowns the pursuing Egyptian army). God then establishes His covenant relationship via the mediatorial role of Moses in giving them the Ten Commandments on Mt. Sinai. The more detailed Book of the Covenant provides the specific case law to which the Israelites pledge their obedience. The second half of the book transitions to the details surrounding the tabernacle which support the worship that manifests God’s glory to the surrounding nations. *[We won’t have time for the details of this second half of the book.]* As NT believers, we appreciate the typology of the Passover lamb and the blood sacrifices ratifying the covenant relationship which is fulfilled in the once-for-all sacrifice of Jesus Christ on the cross to redeem us from our sins. We also appreciate the immediate access to God we now enjoy through Jesus Christ our great High Priest in contrast to the boundaries erected in the days of Israel to prevent the people from drawing too close to such a holy and majestic God.

J. Sidlow Baxter: Is there in all history a more amazing spectacle than the Exodus? - a more august and solemn revelation of God than at Sinai? - a more significant piece of architecture than the Israelite Tabernacle? - a greater human figure than the man Moses? a more influential national epoch than the founding of the Israel theocracy? All these are found in this second book of Scripture. It is the very fount and origin of the national life, law, and organized religion of Israel. The title “*Exodus*,” which means “*outgoing*,” accurately conveys the main subject of the book; but two other subjects are associated with the Exodus, as being the direct outcome of it, and complimentary to it, namely, the Law, and the Tabernacle.

Authorship: Moses -- Claim the Bible makes: **Ex. 17:14** – words of Lord to Moses; definite article in Hebrew text – in “*the*” book

Josh. 1:8 – **vs.7** – which Moses commanded – the book of the law

Jewish tradition (Josephus) supports this view; as well as Christ quoting Moses

Date of Writing: the most difficult problem in the book – 2 basic views

- Liberal view 1290 BC = late date
- Conservative view 1447 BC = early date

1 Kings 6:1 – determine reign of king of Solomon = 967 BC; add 480 years = 1447

Liberals reject the 480 year detail based on archaeological findings; our presupposition = bible is inspired and accurate

Historical Setting:

- 350 year gap between end of Genesis and beginning of Exodus
- 70 people have now multiplied into a great multitude – Read **Ex. 1:1-7**
- Earlier Egyptian dynasties were led by foreigners
- Now a new Egyptian Pharaoh took reign in 18th Dynasty
- Viewed the Jewish people as a threat

At the time of the Exodus, Egypt was strong, not weak.

Structure of Book:

[Outline based on work by **John Oswalt**]

I. (1-15) DELIVERANCE FROM EGYPT: A revelation of **YAHWEH'S POWER and the birth of a special nation**

II. (15-18) WILDERNESS JOURNEY: A revelation of **YAHWEH'S PROVIDENTIAL CARE (Provision and Protection)**

III. (19-24) COVENANT AND THE LAW: A revelation of **YAHWEH'S CHARACTER and expectation for His special nation**

IV. (25-40) THE TABERNACLE AND WORSHIP: The importance of God's Presence and the revelation of **YAHWEH'S PURPOSE**

Work through each of the 4 major sections and highlight specific lessons, key verses and important points of theology

I. (1-15) DELIVERANCE FROM EGYPT: A revelation of **YAHWEH'S POWER and the birth of a special nation**

A. (1-4) PREPARATION FOR DELIVERANCE

Satanic Strategy to Oppose the Jews:

- Work them to death (1:11-14) -- **Read Ex. 1:8-14** –prospered and multiplied
- Population Control via Infanticide and Genocide (1:15-21) – instructions to midwives
- Intensified Infanticide and Genocide (1:22) – command to entire nation

Providential Preservation of Moses

- Hidden for 3 months (2:2)
- Placed in a mini Ark in the reeds along the bank of the Nile River (2:3)
- Discovered by Pharaoh's daughter (2:6)
- Nurtured by his own mother (2:7-10)

Training Ground for God's Deliverer (2:11-25)

Developing leaders first experience fleshly failure before learning to submit to God's timetable and trust in God's empowerment.

3 Key Lessons for Leadership Development:

- Learning the limitations of fleshly power and resources (2:11-15a)
 - o Zeal that is out of control; leads to hasty actions; makes a mess
 - o Becomes a fugitive
- Learning to patiently submit to God's training process and timetable (2:15b-22)
 - o New location in Midian in the desert
 - o Developing a servant's heart
 - o Building a household
- Learning to cry out to God for deliverance (2:23-25)
 - o God remembered His covenant with Abraham (v. 24b)

John Hannah: **Exodus 2:24-25** is a hinge in the narrative. Suppression, slavery, and death were dominant themes in **1:1 – 2:23**. Now deliverance and triumph will be major emphases. God in His sovereign power was ready to act in accord with His promise to deliver and preserve His people.

In the Book of Exodus, **Moses' life** is divided into three forty-year periods:

1. Forty years in Pharaoh's palace in Egypt
2. Forty years in the desert in Midian
3. Forty years in the wilderness as leader of Israel

Call of Moses (Burning Bush Incident) –

Addressing **Hesitancy** on the Part of Moses to carry out God's mission for him:

We experience the same type of reluctance and fears that must be overcome by faith --

- I lack confidence / significance (3:11-12)
 - o Presence of God / Promise of Deliverance
- I lack clout / authority – “I AM WHO I AM” (3:13-15)
 - o Inadequacy of man answered by complete adequacy of God
 - o Remember the great “I AM” declarations of Jesus in book of John
 - o Authority to lead God's people comes from God
- I lack credibility -- (4:1-9) 3 Signs
 - o Turning staff into serpent (4:2-5)
 - o Turning healthy hand into leprous hand (4:6-8)
 - o Turning water into blood
- I lack capability (4:10-17)
 - o Trust in God's Sovereign design and equipping
 - o Obey the divine call

- Anybody but me! (4:13)
 - o Anger of Lord
 - o Resource of Aaron provided

4 Keys to Fulfilling God's Mission for Your Life: (4:18-31) [no time to read section]

[Moses departs to return to Egypt]

- Commitment to Obey
- Confidence in God's Love
- Consecration (including necessary repentance)
- Collaboration (with other spiritual leaders and with God's people)

B. (5-11) RESISTANCE FROM PHARAOH

We are going to have to step up the pace now

Hardening of Pharaoh's Heart:

- Controversy
 - o God Hardened Pharaoh's Heart
 - o Pharaoh Hardened His Own Heart
- **Ex. 4:21** – Key Verse – Purpose statement of the Lord
"And the LORD said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go."

Not just God allowing Pharaoh to harden his own heart – that is not what it says here; it was God's purpose to harden his heart; the controlling verse in the matter; first time matter is brought up; Part of God's eternal decree and plan; God planned it that way; whoever started it is not really the issue/ but God started it

- **Ex. 7:3-5** – demonstrating His power and sovereignty as God
- **Rom. 9:14-18** – God raised up Pharaoh and hardened his heart sovereignly – settles the controversy

Counterfeit Work of Satan:

- Satan is able to work miracles – Counterfeiting the work of God
- Satan can heal people – Demons can be involved
- Cf. Miracles of Antichrist in the end times
- Power of Satan is Limited

Ten Plagues on Egypt:

- | | |
|--------------|------------------------|
| 1) Blood | 6) Boils |
| 2) Frogs | 7) Hail |
| 3) Gnats | 8) Locusts |
| 4) Flies | 9) Darkness |
| 5) Livestock | 10) Death of Firstborn |

Demonstration of God's sovereign power and control.

Still Pharaoh resists – causing God to introduce the Tenth and final Plague.

Ex. 10:27-29 *“But the LORD hardened Pharaoh's heart, and he was not willing to let them go. ²⁸ Then Pharaoh said to him, ‘Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!’ ²⁹ And Moses said, ‘You are right; I shall never see your face again!’”*

C. (12-14) STORY OF DELIVERANCE

Significance of the Passover and Feast of Unleavened Bread

- Celebration of Redemption from slavery in Egypt
- Focus on the Blood that was smeared on the doorposts
- God's mercy and intervention in both judging the Egyptians and passing over in protection of the Israelites
- Points to Christ our Passover Lamb who was slain for our redemption
- Marked a new beginning for the Israelites – the birth of the nation

Beginning of the Exodus

- They went out as a great multitude – 600,000 fighting men (2 M total)
- Went out quickly – Unleavened bread – no time for bread to rise
 - o Also could point to humility and avoidance of sin
- Israelites plundered the Egyptians – departing with much bounty.
- Moses took the bones of Joseph with them
- Divine Guidance
 - o Pillar of cloud by day
 - o Pillar of fire by night

Map showing the route the Israelites took – if they had taken the quickest northern route up towards the Mediterranean Sea, the Egyptians would have caught them and destroyed them.

Deliverance at the Parting of the Red Sea

- Caught between a rock and a hard place
- Sometimes God's guidance doesn't make sense to us
- People quickly panicked and cried out in despair
- Great lesson of Spiritual Victory -- **Ex. 14:13-14**

“But Moses said to the people, ‘Do not fear! Stand by and see the salvation of the LORD which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever. ¹⁴ The LORD will fight for you while you keep silent.’”

Illustration: You have probably heard the story of the refutation offered by the liberal scoffer who denied the miracle of the crossing of the Red Sea – claiming there was a marshy area that

was relatively shallow where they were able to cross. It is commonly suggested that the designation “Red Sea” (yam sup) should be rendered “**Sea of Reeds**.” Supposedly then, the place at which Israel left Egypt was but a “marshy” area that was dried out by a temporary wind. That is even a greater miracle – drowning the entire Egyptian army in only 4 inches of water!

Application: Familiar chorus:

Got any rivers you think are impossible?
Got any mountains you can't tunnel through?
God specializes in things thought impossible
He does the things others cannot do.

D. (15) SONG OF MOSES CELEBRATING POWERFUL VICTORY OF THE LORD

- No force of evil can stand against God's will
- We can trust God's guidance in our lives – even when it doesn't make sense
- We should celebrate God's power, sovereignty and faithfulness
- God is the ultimate source of strength in times of trouble

II. (15-18) WILDERNESS JOURNEY: A REVELATION OF YAHWEH'S PROVIDENTIAL CARE (PROVISION AND PROTECTION)

A. (15:22–27) WATER AT MARAH — OUR CIRCUMSTANCES ALWAYS CHANGE, BUT OUR FAITH IN GOD'S PROVISION SHOULD NEVER WAVER

John Davis: The response of the people of Israel to this situation is somewhat amazing, for in the matter of three days they had forgotten the care and the provision of God. In spite of the fact that the cloud was there to guide them and remind them of the presence of God, they murmured. This was quite a change of attitude. Just three days earlier they were exalting their God with songs and praises. Now they had quickly forgotten and despair had set in. They had murmured once before on the western shore of the Red Sea (cf. **14:11-12**), and sadly enough, there would be numerous other occasions when their frustration and despair would exhibit itself in constant murmuring against God's chosen men (cf. **Num. 14:2; 16:41**).

John Mackay: Grumbling arises from an attitude of dissatisfaction with one's lot and an inability to do anything about it. Inner discontent expresses itself in hostile complaining. While this reaction shows the ingratitude of the people at all that had been done for them, and also their forgetfulness—it was only days before that they had passed through the Sea—the principal problem is their lack of awareness of the spiritual dimension of their situation. Thinking it was as mundane a matter as lack of water, they give vent to their feelings against Moses. At root their problem was not giving the Lord his due place in their lives—and in their problems. After all, it was the Lord whose instructions Moses was carrying out.

B. (16) MANNA AND QUAIL FROM HEAVEN – GOD'S PEOPLE NEED TO STOP COMPLAINING AND TRUST IN HIS FAITHFUL PROVISION FOR ALL THEIR NEEDS

2 Expressions of Bitter Complaint: (16:3)

1. “We Were Better Off in Egypt” (with meat and bread)
2. “Your Leadership Has Been a Disaster”

Provision of Bread and Meat (16:4-21)

Observance of the Sabbath (16:22-26)

- people still disobeyed

C. (17:1-7) WATER FROM THE ROCK — TESTING GOD BY DOUBTING HIS POWERFUL PRESENCE TO PROVIDE EXPOSES OUR SPIRITUAL IMMATURITY BUT ENHANCES GOD’S PATIENCE AND GRACE

Kevin McAteer: We put God to the test:

- When we doubt His kindness in any given situation
- When we question His providence
- When we grumble and complain under the weight of a trial
- When we openly accuse Him of leaving and deserting His people
- When we think we deserve better circumstances than God has given us

D. (17:8–16) PROTECTION FROM THE AMALEKITES (SPIRITUAL WARFARE) — VICTORY IN SPIRITUAL WARFARE REQUIRES GOD’S PEOPLE ACTIVELY FIGHTING WHILE DEPENDING ON THE POWER OF THE LORD WHO DESERVES ALL THE CREDIT

Israel’s great victory over Amalek involved three elements:

- The power of God in heaven,
- The skill of Joshua and the army on the battlefield,
- And the intercession of Moses.

E. (18) JETHRO’S VISIT TO MOSES – TESTIMONY TO THE SUPREMACY OF GOD AND COUNSEL REGARDING THE VALUE OF SHARED LEADERSHIP

(;13-16) PROBLEM RECOGNITION = ONE-MAN CENTERED LEADERSHIP

(;17-23) CORRECTIVE COUNSEL = SHARED LEADERSHIP

1. (;17) Judged as “Not Good”
2. (;18) Judged as Burdensome -- Leading to Burn-out
3. (;21-22) Delegate Judging Responsibility to Qualified Leaders

III. (19-24) COVENANT AND THE LAW: A REVELATION OF YAHWEH’S CHARACTER AND EXPECTATION FOR HIS SPECIAL NATION

A. (19) PREPARATION TO ACCEPT THE COVENANT — GOD’S PEOPLE PREPARE

FOR INTIMATE COVENANT RELATIONSHIP BY A PROCESS OF CONSECRATION AND MAINTAINING BOUNDARIES THAT RESPECT GOD'S AWESOME TRANSCENDENCE

Arrival at Mt. Sinai – Exodus 19:1-2

“In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. ² When they set out from Rephidim, they came to the wilderness of Sinai, and camped in the wilderness; and there Israel camped in front of the mountain.”

God has finally fulfilled His promise to bring His people out of Egypt and all of the way to the base of Mt. Sinai in order to meet with them and communicate His covenant. He wants them to appreciate the privileges of their covenant relationship as the people of His own possession, a kingdom of priests and a holy nation that will carry His name and reputation to the watching world. He wants them to commit to obey the stipulations of the covenant. He wants them to prepare for the initiation of this covenant relationship by a process of consecration and observing boundaries which He has established. He wants them to respect the balance between approaching God by faith and yet responding in awe and holy fear to His majestic transcendence.

John Oswalt: Chapters 19 and 24 provide “bookends” for the giving of the covenant. **Chapter 19** provides preparation for the giving, while **chapter 24** tells the story of the consummation. This enclosure of the covenant stipulations in these narrative portions is very significant. Above all, this structure roots obedience in life and in the context of a relationship with God. Too often, we view the Old Testament “law” as simply arbitrary demands dropped from heaven by an immutable divine tyrant, with a kind of “do or die” mentality. That is not the case, as the immediate structure, as well as the larger book structure, shows. God gave his people his covenant in the midst of their saving experience with him.

3 Distinct Privileges of God's Covenant People (19:5-6):

a. (:5b) God's Treasured Possession

*“then you shall be My own possession among all the peoples,
for all the earth is Mine;”*

b. (:6a) Kingdom of priests

“and you shall be to Me a kingdom of priests”

Douglas Stuart:

(1) Israel would be an **example** to the people of other nations, who would see its holy beliefs and actions and be impressed enough to want to know personally the same God the Israelites knew.

(2) Israel would **proclaim the truth** of God and invite people from other nations to accept him in faith as shown by confession of belief in him and acceptance of his covenant, as Jethro had already done.

(3) Israel would **intercede** for the rest of the world by offering acceptable offerings to God (both sacrifices and right behavior) and thus ameliorate the general distance between God and humankind.

(4) Israel would **keep the promises of God**, preserving his word already spoken and recording his word as it was revealed to them so that once the fullness of time had come, anyone in the whole world could promptly benefit from that great body of divinely revealed truth, that is, the Scriptures.

c. (:6b) Holy Nation

“and a holy nation.”

These are the words that you shall speak to the sons of Israel.”

B. (20-23) PRESENTATION OF THE COVENANT

Purposes of the Law:

- given to reveal holy character of God
- given to reveal sinfulness of man
- given to prepare man for coming of Christ – I cannot meet this standard

I need God to give me this righteousness I need. Redemption by blood begins to be developed.

Detailed Commandments

- Ten Commandments (20:1-21)
- Merciful Provisions for Hebrew Slaves (21:1-11)
- Capital Punishment Offenses (21:12-17)
- Violence to People and Animals / Property Rights (21:18 – 22:15)
- More Religious, Social and Judicial Obligations (22:16 – 23:9)
- Sabbath Observances and Feast Celebrations (23:10-19)

C. (24) RATIFICATION OF THE COVENANT — ROOTED IN THE BLOOD OF THE COVENANT AND DESIGNED TO MANIFEST THE GLORY OF GOD

The structure of this important transitional chapter in the book of Exodus is very intentional. There are two main sections. Each begins with an upward call (v. 1, v. 12) and each ends with a significant meeting with God (v. 11, v. 18). This important ratification of the Old Covenant ties the knot on the previous revelation of the Book of the Covenant and opens the door to the emphasis on the tabernacle and approaching God in worship in the latter chapters. There is both continuity between the Old and New Covenants and discontinuity. So this passage has great application to believers today. It reveals much about our covenant relationship with a holy God; about our commitment to obey God’s commandments; about our vision of who God is; and about how we can approach God in worship.

Very important climactic chapter as well as transitional chapter in the book.

“It lays out the Biblical pattern for worship. It establishes God’s covenant with his people on the basis of blood. It tells how God gave his law. It shows how mortal men met their Maker face-to-face ... and lived to tell about it. But the climax comes at the end, when Moses entered into glory.” -- **Philip Ryken**

Two Main Divisions of Chap. 24:

(:1-11) THE BLOOD OF THE COVENANT ALLOWS GOD'S PEOPLE TO ENTER INTO A RELATIONSHIP OF WORSHIP AND OBEDIENCE

(:12-18) THE COVENANT RELATIONSHIP IS DESIGNED TO MANIFEST THE GLORY OF THE LORD

IV. (25-40) THE TABERNACLE AND WORSHIP: THE IMPORTANCE OF GOD'S PRESENCE AND THE REVELATION OF YAHWEH'S PURPOSE

A. (25-31) INSTRUCTIONS FOR THE TABERNACLE AND ITS SERVICE: THE RIGHT WAY TO GOD'S PRESENCE

B. (32-34) THE GOLD CALF: THE WRONG WAY TO SECURE GOD'S PRESENCE

C. (35-40) REPORT OF BUILDING THE TABERNACLE: SECURING YAHWEH'S PRESENCE IN YAHWEH'S WAY

Ken Boa: Filled with types and portraits of Christ:

- 1) Moses himself – **Deut. 18:15** -- a prophet like Moses; both also serve as priests; Moses functioned as ruler though never made a king; a kinsman-redeemer; endangered in infancy; voluntarily renounced power and great wealth; deliverers, lawgivers, served as mediators
- 2) Passover itself – **John 1:29; 1 Cor. 5:7** – Christ our Passover slain for us
- 3) 7 Feasts themselves – each portrays some aspect of the ministry of Christ -- 4 literally fulfilled in Messiah's first advent to the very day – First Fruits / Passover / Unleavened Bread / Pentecost – then summer gap – broken by 3 more feasts in autumn – Yom Kippor, Regathering Trumpets / Tabernacles – associated with second coming of Messiah; we live in the summer gap
- 4) Exodus itself – **Rom. 6** – death to old and identification with new – 1 Cor. 10:1-2
- 5) Manna and Water – **John 6:31-35; 48-63** -- Jesus is bread of God which came down from heaven; **1 Cor. 10:3-4**
- 6) Tabernacle – speaks of person of Christ and way of redemption – development is progressive; from suffering and blood and death to articles of furniture; ends up in beauty in holiness of God; theology in physical form
- 7) High Priest – called in Heb. – our great High priest – **4:14-16; 9:11-12**; close connection between themes and motifs of Exodus and of Hebrews

Big Idea:

GOD SOVEREIGNLY REDEEMS HIS PEOPLE FROM BONDAGE TO LEAD THEM TO OBEY AND WORSHIP HIM TO MANIFEST HIS GLORY

Mark Dever: Ultimate Divine Purpose = For His Own Glory

Hollywood movies will not present this key aspect

Humans are not the ultimate purpose of creation – but God's own glory

If you don't get this you will miss the point of Exodus – look at clear purpose statements:

Why did God call Moses to deliver His people – **6:7** ---

wants them to recognize God as their God

Why did God harden Pharaoh's heart to so oppose God's plans? **7:3** –

the Egyptians will know that I am the Lord

During the plagues, why did Moses ask Pharaoh to set a time when he should pray to God to be rid of the frogs? **8:10** –

so that you may know ...

9:14-16 – so you may know that there is no one like God in all the earth – talking to a people who had multitude of gods – tremendous purpose statements here

Why does Moses tell Pharaoh the time when the plague of hail will stop? **9:29** –

Great Climax -- **14:4, 13, 17, 31** – God gaining the reputation He desired and deserves = the truth about Himself

That is what Moses' song is all about in **Chap. 15 – vs. 14**

Why plant Joseph's bones in Egypt? A great, powerful nation – perfect stage for showing off God's glory – **18:8-11** – that is the message of Exodus