



The Bible's Big Story

Exodus

Few books of the Old Testament contribute more broadly to the storyline of Scripture than Exodus. The Passover lamb, the mediating role of Moses, the tabernacle as the place of God's dwelling with His people, and the law given at Sinai are themes that echo throughout the rest of the canon and find their ultimate fulfillment in the person and work of Jesus Christ. These are not isolated features of Israel's ancient history but signposts placed by God in the unfolding of His revelation, directing His people toward the redemption He would accomplish once and for all in His Son. The exodus from Egypt stands as the defining event of the Old Testament, a supreme demonstration of God's faithfulness to His covenant promises and of His sovereign power over the nations.

Introductory Information

Title: The English title "Exodus" derives from the Greek ἔξοδος (exodos), meaning "going out." In the Hebrew tradition, the book takes its name from its opening phrase, "These are the names" (we'elleh shemoth).

Authorship: While the book does not explicitly name its author, Moses is identified as the author by the overwhelming consensus of church history. More importantly, this is confirmed by Jesus himself in the Gospels (Mark 7:10; 12:26), whose testimony settles the matter for the believing community.

Date: Exodus was written approximately 1446–1406 BC. The Lord directed Moses to begin writing not long after Israel's departure from Egypt (Ex. 17:14), though the book's closing section (40:36–38) appears to be written from the vantage point of the end of the wilderness wanderings, suggesting the text reached its final form near the close of that period.

Purpose: Recounts God's continued covenant faithfulness to Israel in bringing them out of bondage and making himself known to them through covenant so that they might serve him.

Theme: God displays His sovereign power by rescuing His people from bondage, entering into covenant with them, and dwelling in their midst. Through these acts, He fulfills His redemptive covenant purposes so that both Israel and the nations would come to know that He is the Lord.

Redemption Revealed in Exodus

The Exodus Displays God's Absolute Sovereignty

The Exodus narrative demonstrates that God's purposes and covenant promises cannot be frustrated. Through the plagues and the liberation of Israel, God displays His supremacy over the kingdoms of this world and their gods. All rival powers will ultimately fail, and God's kingdom will prevail. Throughout the narrative, God continues to faithfully keep his covenant promise, preserving and growing the family through whom the seed of the woman would come. In this sense, the preservation of Israel guarantees the coming of Christ.

The Exodus and Passover as Prototypes of Redemption

The Exodus narrative begins with Israel in desperate suffering, enslaved and oppressed. It closes with Israel dwelling with the radiant glory cloud of God's presence. This dramatic shift from bondage under Pharaoh to liberated worshipers of God paints a vivid portrait of the gospel. The New Testament makes this connection explicit, referring to the Passover 31 times and clearly identifying Christ as its fulfillment: "For Christ, our Passover lamb, has been sacrificed" (1 Cor. 5:7). The Exodus is not merely ancient history — it is a prototype of the greater deliverance accomplished by Christ.

The Tabernacle as a Type of Restored Access to God's presence.

The tabernacle and its individual components functioned as prophetic pictures that pointed forward to a greater reality fulfilled not only through the person and work of Christ but also through the benefits, blessings, and responsibilities connected to and flowing from Him. The New Testament identifies four distinct antitypes, or greater realities, to which the tabernacle points:

- **The Incarnation of Christ** — "The Word became flesh and dwelt [lit. tabernacled] among us" (John 1:14)
- **Heaven itself** — The earthly tabernacle was a copy of the heavenly sanctuary (Heb. 9:23–24)
- **The Church Corporately** — Believers together constitute a temple of the Holy Spirit (1 Cor. 3:16–17)
- **Believers Individually** — Each Christian is indwelt by God (2 Cor. 6:16)

Together, these connections show that the tabernacle was never an end in itself. It was a richly layered anticipation of the person and work of Christ and of the full restoration of God's presence among His people that He accomplished.

Missed a class?
Scan to download handouts
and book structures.
www.teachingthetext.org/bbs-ot



