

Commentary Notes - Exodus

by Walter Beuttler

Walter Beuttler's sermon on Exodus explores the themes of redemption, divine preparation, and the significance of God's law in the lives of His people.

Scripture: Hebrews 11:24

Topics: "Redemption Theology", "Divine Sovereignty"

Description

Walter Beuttler preaches on the book of Exodus, which means 'departure,' continuing the history from Genesis. The key theme is 'redeemed.' The preparation of Moses through various life experiences highlights the importance of humility and meekness in leadership. The message emphasizes the necessity of redemption due to man's ruin, achievable only through blood and worship in divine order. The narrative of Israel's bondage, redemption, and education showcases God's providence, training, and sovereignty in preparing His people.

Transcript

A. THE BOOK OF EXODUS

1. "Exodus" means "departure" or "outgoing," a title first applied to the book by the Greek-speaking Jews who translated the Hebrew Bible into Greek at Alexandria
2. The book of Exodus, partly historical and partly legislative, is a continuation of the history recorded in Genesis
3. The historical part records the events of some 360 years during the interval between the death of Joseph and the giving of the law at Mt. Sinai
4. The key word of Exodus is "redeemed"

B. THE PREPARATION OF MOSES

1. By his life at the court of Pharaoh God prepared him to govern Israel
2. By his life in the Midian desert God prepared him for communion on Mt. Horeb
3. By the degradation of keeping sheep God prepared him to bear honor with humility

4. By living in submission to his father-in-law he learned to rule in the spirit of meekness

C. THE MESSAGE OF THE BOOK

1. The redemption of man is made necessary by the ruin of man

2. Redemption is made possible by blood alone

3. The worship of God, in order to be acceptable, must be in divine order based on divine principles

NARRATIVE, 1:1-18:27

A. ISRAEL'S BONDAGE, 1:1-2:25

1. How is God revealed in:

(1) 1:1-22? In multiplying and prospering Israel, notwithstanding the efforts of the Egyptians to the contrary

(2) 2:1-10? In preserving Moses by a remarkable exercise of the power of divine providence

(3) 2:11-22? In preparing an instrument of phenomenal success in circumstances of dismal failure

(4) 2:23-25? In being concerned with the plight of his people at the hands of their oppressors

2. How old was Moses in 2:11? (Note also Acts 7:23) : "He was full forty years old" when the afflictions of his brethren aroused him to action

3. Comment on Moses as "he sat by a well," 2:15, in the light of the events in 2:16-22: Though in a state of melancholy distress and perplexity, he was unceasingly in the care of benevolent divine providence

4. Comment on:

(1) 2:15-20 - Moses, without conscious awareness, experienced the benevolent exercise of divine providence

(2) 2:17 - Moses did not permit preoccupation with his own problems to keep him from being a help to others in their problems

(3) 2:20 - The man who will be sought after in public acclamation must first be trained by being left in lonely desolation

(4) 2:22 in the light of 23:9 - Moses, in the school of divine providence as a stranger in a strange land, is taught understanding and compassion for the heart of a stranger so as to be better qualified to lead God's strangers out of a strange land into the home of their possession

5. Comment on Moses' choice in view of Heb. 11:24-26:

(1) He chose to repudiate his identification with Pharaoh's daughter and that in spite of the fact that he was obliged to her by gratitude and self-interest

(2) He chose to share the afflictions of his people in preference to the sinful pleasures of Egypt

(3) He chose the reproach of Christ in preference to the honors of Pharaoh's court

(4) He chose the eternal reward of a son of Abraham to the temporary advantage of a son of Pharaoh's daughter

6. Account for Moses' failure in the light of:

(1) Acts 7:25 - He failed because his attempt to deliver God's people was carried out in the self-effort of the impetuosity of the flesh and not in reliance upon God

(2) Acts 7:22 - All the knowledge and wisdom acquired in Egypt's institutes of learning was not adequate to equip Moses for the work of God

7. Comment on 2:13-14: As part of the price of leadership Moses is now meeting:

(1) An attitude of malice and resentment when dealing with those who are in the wrong

(2) False accusation based on plausible though unwarranted suspicion in order to cover up the wrong rather than to admit and correct the wrong

8. Why did God have to take Moses into the desert of Midian, 2:15?

(1) As a consequence of his rashness to save him from the wrath of Pharaoh

(2) To drain him of all self-sufficiency and so make him dependent upon the sufficiency of God

(3) To prepare him in obscurity with the meekness and fortitude to bear future publicity

(4) To give him an opportunity to think and find himself as "he sat down by a well"

(5) To await the death of his enemies so that he could return to Egypt in safety to begin his work

B. ISRAEL'S REDEMPTION, 3:1-15:21

1. How, in general, does God prepare Moses in:

(1) 3:1-10? By a revelation of himself

(2) 3:11-4:17? By a revelation of his ways

2. How, specifically, does God reveal himself in:

(1) 3:1-4? As to his presence, i.e., the fact of God's presence irrespective of environment

(2) 3:5? As to his nature, i.e., the fact of God's holiness which keeps sinful man at a respectful distance

(3) 3:6? As to his identity, i.e., the fact that God is the same God as that of the patriarchs with whom he was in a covenant relationship, (2:24)

(4) 3:7? As to his compassion, i.e., the fact that God is cognizant of the plight of his people whose affliction he sees, whose cry he hears, and whose sorrows he knows

(5) 3:8? As to his purpose, i.e., the fact that God is intent on intervening for his people in response to their distress

(6) 3:9-10? As to his sovereignty, i.e., the fact that God is the Sovereign of sovereigns and able to bring his people out of bondage and into rest

3. Make some observations concerning Moses from:

(1) 3:1 - He was occupied with mundane matters when God met him unexpectedly and in absolute sovereignty

(2) 3:2 - He was introduced to the manifest presence of God

which was to play such an important part in his future' ministry

(3) 3:3-4 - His response to this supernatural phenomena was of crucial importance, for had he failed to respond, God would have kept silent gone his way, and left Moses alone

(4) 3:4 - He received the revelation of the divine presence in the desert in accordance with the demands of his future ministry

4. Comment on 3:11 in the light of Acts 7:30: The forty years in the desert changed Moses from a "somebody" into a "nobody" - unworthy of the honor and unequal to the task

5. Note Moses' four objections to God's call in:

(1) 3:11 - Lack of qualifications ("Who am I?"); inability to perform such a difficult task

(2) 3:13 - Lack of subject matter ("what shall I say?") ; inability to give a satisfactory reply

(3) 4:1 - Lack of credentials ("they will not believe me"); inability to convince others of his divine appointment

(4) 4:10 - Lack of eloquence ("I am not eloquent") ; inability to express himself adequately and fluently

6. Note with comment God's reply to each of these objections as seen in:

(1) 3:12 - "Certainly I will be with thee" - The divine enabling granted by the divine presence is sufficient compensation for Moses' inability

(2) 3:14-15 - "Say ... I AM hath sent me unto you" - A simple declaration of the facts, without explanation, was to be Moses' manner of informing others of his divine appointment (3) 4:2 - "What is that in thine hand?" - God did not expect

from Moses any more than he possessed, however ordinary and insignificant

(4) 4:11-12 - "I will be with thy mouth and teach thee what

thou shalt say" - God was fully cognizant of Moses' defects, but these did not constitute a legitimate excuse for refusing to obey

C. ISRAEL'S REDEMPTION, 3:1-15:21 (CONT'D.)

1. What were to be Moses' credentials, 4:1-9? The manifestation of the supernatural as the seal of his commission and the attestation of his divine accreditation

2. Wherein is God training Moses in 4:2-4? In instantaneous, unquestioning obedience to the divine command which obedience he renders without paralyzing human rationalization and consequently causing modification or even elimination of response

3. Comment on 4:11-12: Our imperfections do not prejudice the work of God; they rather enhance the glory of God, if complemented by the ability of God

4. What does 4:13-16 show? That God might acquiesce to the demand of man's insistence and make a lesser instrument out of him, but to his own loss

5. Comment on 4:14 in the light of 4:10: God deliberately chose a less gifted instrument in preference to a more gifted one, lest the instrument rely on its ability rather than on God

6. What is the essential nature of a prophet, 4:15-17? To be a mouthpiece of God speaking with divine authorization and credentials

7. What takes place in 4:18-31? Moses returns to Egypt now to begin his divinely appointed and directed ministry

8. Comment on 4:18-20:

(1) The man who exercised authority over others first had to submit himself to the authority of others

(2) By Moses' yielding to God, the shepherd's lowly rod became "the rod of God," a rod of authority and power greater than that of the sceptre of Egypt

(3) Whenever Moses raised the rod of God in power, he also raised the memory of his humble status in the backside of the Midian desert

9. Point out God's purpose in his dealing with Pharaoh in 5:1-31 (Note especially 5:2 and 7:5):

(1) To answer Pharaoh's defiant and scornful question

(2) To compel recognition of and submission to the sovereignty of God

(3) As a universal testimony to the power and sovereignty of God

10. For what purpose was the sign in 7:8-13? To present Moses' credentials to Pharaoh and frighten him into compliance with the demands of God

11. What effect did God's victory over the Egyptians have on Israel, 14:31? It changed their attitude toward God and his servant, though only temporarily

12. Wherein does the song of chapter 15 demonstrate the wisdom of God? In that he placed Israel between the Egyptians and the Red Sea so that their hopeless situation might make possible a divine intervention, bringing all the glory to God alone

D. ISRAEL'S EDUCATION, 15:22-18:27

1. What, in general, was the purpose of Israel's crises in 15:22-17:16:

(1) To provide an environment designed to bring into manifestation the true state of their hearts

(2) To train them in the school of divine providence that they might be fit for living in and retaining the land of promise

(3) To bring them into subjection to the sovereignty of God and into a proper relationship with God

(4) To give them opportunity to learn of the abundant wealth of the divine resources

2. 'What light does Israel's reaction to their crises shed on 14:31? That their faith was merely superficial, more a momentary enthusiasm than a deeply rooted conviction

3. Point out with comment and suggestive examples the various schools of divine providence as seen in: (1) 15:22-23 - The school of disappointment. The words of their complaint over their failure to find palatable water bears eloquent testimony to the shallowness of their words in their song of triumph Opportunity for training in the school of disappointment may be provided by: a. God's delays, John 11:6-32 b. God's methods, II Kings 5:11-12 c. God's claims, Mark 10:17-22 (2) 15:27 - The school of prosperity.

The same Providence which trains in disappointment and tests the reality of our profession also leads into the abundance of the goodness of God to test our humility and to teach us gratitude Training in the school of prosperity may take place in the realm of: a. The material, Deut. 8:6-14; II Chron. 32:22-31 b. The spiritual, II Cor. 12:1-10; I Cor. 4:7 c. The occupational, Dan. 4:24-33; John 6:14-15 (3) 16:1-22 - The school of need. The same Providence which leads us into prosperity that we might learn how to abound for the glory of God also leads us into need that we might learn how to suffer want for the glory of God (Phil. 4:12) Training in the school of need might also take place in the realm of: a.

The material, Matt. 6:25-34; I Kings 17:2-15 b. The spiritual, Psa. 42:1-2; Isa. 44:3 c. The occupational, Luke 6:22-23; John 6:66, 16:32 (4) 16:23-36 - The school of rest. Obedience to God is not only expressed by consecrated activity, but also by ceasing from the efforts of self; and devotion is not only expressed by serving, but also by sitting in active contemplation and quiet worship. "There remaineth therefore a rest to the people of God" (Heb. 4:9), such as: a. From works, Heb. 3:7-4:11 b.

In devotion, Luke 10:38-42, II Sam. 7:18 c. In unrest, Psa. 37 :1-7; Mark 4:35-41 (5) 17:1-4 - The school of submission. The perpetual conflict between the will of man and the will of God makes the school of submission one of the most difficult and necessary. Persistent refusal to submit to the sovereignty of God involves the risk of eventual open rebellion against God Such submission may have to be learned in God's a. Choice of an instrument, Isa. 45:9-13 b. Preparation of an instrument, Isa. 54:11 c.

Discarding of an instrument, Psa. 75:5-7 (6) 17:8, 11-12 - The school of conflict. The challenge of the world, the flesh, and the devil to our progress in God is used as an opportunity to teach our hands to war and our fingers to fight (Psa. 144:1), i.e., to perfect us in the skill of overcoming by cooperation with God in the employment of his limitless resources Such conflict can be expected in: a. Temptation, Matt. 4:1-11 b. Opposition, Jer. 11:19-21; 28:1-11 c. Suffering, Job 1:6-2:10; 42 :1-6 (7) 18:17-24 - The school of pressure.

Moses' experience shows the danger of turning to the wisdom and methods of the world when the demand in our God-assigned work multiplies beyond the normal limits of our natural resources (Note Num. 11:14-17) "There was no more power than before - only more machinery. Moses had murmured because of the burden that God had laid upon him. God, in distributing the burden shows that Moses' power had, all along, been in proportion to his burden." (Scofield) The school of pressure may take place in: a. Public responsibility, Num. 11:14-17 b. Public demand, Mark 6:3; John 4:30-34 c. Public opinion, I

Sam. 13:8-14; John 16:15

4. How does God reveal himself in 15:22-26? As healer of diseases. This also implies preservation from disease. By obedience Israel could avoid being subjected to disciplinary illnesses, i.e., illnesses used by God in an effort to bring them into compliance with his will by means of the persuasive pressure of physical affliction

5. For what purpose did God lead Israel into need in:

(1) 16:1-4? To discover whether the unprecedented phenomena of this incontestable evidence and irrefutable witness to the unlimited power and resources of God would at long last induce Israel to walk in the ways of God

(2) 16:5-12? To convince them of the fact that they had indeed come out of Egypt under the leadership of God and that notwithstanding their trying situation

6. Wherein does 16:1-2 demonstrate the longsuffering and goodness of God? In that God does not retaliate against their discontent, impatience, ingratitude and distrust of God, but instead promises an adequate supply for all, notwithstanding their unjustified murmurings, unreasonable complaints, and slanderous accusations

7. Comment on 16:8: It is the depth of depravity to murmur against God, because he is God; it is the height of absurdity to murmur against men, because they are but men

8. How is God revealed in:

(1) 16:1-22? As a provider in need. Just as God made provision for the birds without putting it into their mouths, so God made provision for his people without promoting idleness. The prescribed manner of their appropriation of divine provision was intended to:

a. Provide sufficiency for all without surplus or lack (vv. 17-18)

b. Discourage hoarding in unbelief (vv. 19-20)

c. Encourage diligence in making use of the time of opportunity (v. 21)

d. Discourage tardiness until the opportunity was "melted" (v. 21)

(2) 16:23-36? As the divine Sovereign. The deity and sovereignty of God obliges man to render to God worshipful obedience, for which reason the people of Israel were required to subordinate their material interests and earthly pursuits to the worship of God

(3) 17:1-7? As the Present One in testing. To question the presence of God in time of testing by saying "Is the Lord among us or not?" is to "tempt the Lord," i.e., to risk provoking God into punitive measures (4)

17:8-16? As Victor in conflict. God is uncompromisingly at war with Amalek, a type of the flesh, the "fleshly lusts which war against the soul," I Peter 2:11, "and the sin which doth so easily beset us," Heb. 12:1. But God is also Victor in the warfare and will enable us to prevail as long as we, like Moses, lift our hands to God in dependence and our hearts in earnest supplication for victory

9. What do the names of Moses' sons (Gershom, a stranger; Eliezer, God is help) in 18:3-4 reveal? The drift of the thoughts of Moses and the feelings of his heart in the backside of the desert

LEGISLATIVE, 19:1-40:38

A. ISRAEL'S CONSECRATION, 19:1-31:18

1. What is taking place in:

(1) 19:3? Moses responds to God

(2) 19:4-6? Moses hears from God

(3) 19:7? Moses speaks for God

2. Comment on the reply of the people in 19:8? They had yet to learn the true state of their hearts for there was no reason whatever to suppose that they would obey God in the future any more than they had done in the past

3. What does God do in 19:9-25? He gives Moses public endorsement as the spokesman of God in order that his words would be received as the words of God

4. Wherein is God revealed in 19:9-25? In his awesome holiness which excludes sinful man from his presence

5. How is God revealed in:

(1) 20:1? As originator and promulgator of the entire law as the expression of his nature and the demands of his will

(2) 20:2? As being in a covenant relationship with Israel whereby he had obligated himself to them by promise and now obligated them to him by precept

6. The ten commandments in 20:1-17 fall into two categories. Point them out from:

(1) 20:1-11 - Man's duty to God

(2) 20:12-17 - Man's duty to man

7. To what does each commandment relate in:

(1) 20:3? To the object of worship

(2) 20:4-6? To the ordinance of worship

(3) 20:7? To the manner of worship

(4) 20:8-11? To the time of worship

(5) 20:12? To the relatives of man

(6) 20:13? To the life of man

(7) 20:14? To the chastity of man

(8) 20:15? To the property of man

(9) 20:16? To the integrity of man

(10) 20:17? To the desires of man

8. What may be deduced from the fact that man's duty to God is mentioned before man's duty to man in 20:1-12? That man's right relationship to man is contingent on man's right relationship to God

9. What, concerning the law in 20:1-17, is evident from Matt. 5:27-28; Col. 3:5; I John 3:15, etc.? That the deeper implications of the law awaited the fuller revelation of a future day

10. Why was the giving of the law accompanied by such a spectacular display, 20:18-21?

(1) To disclose God's awesome majesty and holiness in order to induce man to fear God

(2) To warn of the terrifying consequences for all those found guilty of violating this law

11. Observe the illuminating contrasts in 20:21:

(1) The people stood afar off from "the thick darkness where God was" because of their guilt

(2) "Moses drew near unto the thick darkness where God was" because of his confidence

12. What took place while Moses was in "the thick darkness where God was," 20:22-23:33? God gave to Moses all that is recorded in this section, mostly an exposition of the law and its application to their lives

13. What took place in:

(1) 24:1-8? A second session upon Mt. Sinai when an end had been put to the first

(2) 24:9-11? The leaders with Moses were present as witnesses to the giving of the law, but not as participants in the receiving of the law

(3) 24:12-18? Moses was kept waiting at a respectful distance for six days before God called him to draw near

14. Comment on 24:16: He who wants to enjoy the privilege of intimate communion with God cannot be in a hurry as was Saul (I Sam. 13:8-9) whose attitude was that of Elisha when he said, "what should I wait for the Lord any longer?" (II Kings 6:33). (To hurry God is to find fault with him)

15. The subject matter of this second session, lasting forty days, concerned what, 25:1-31:18? A habitation for God and the manner of worship

6. In retrospect observe three spheres of the government of God as seen in:

(1) 20:1-26 - The sphere of man's moral life, i.e., his actions with respect to right and wrong

(2) 20:1-24:11 - The sphere of man's social life, i.e., his relationship to his fellowmen

(3) 24:12-31:18 - The sphere of man's religious life, i.e., his relationship to God

B. ISRAEL'S WORSHIP, 32:1-40:38

1. What is to be observed in:

- (1) 32:1? The inability of man to understand the need of spending time with God
- (2) 32:2-6? The proneness of the human heart to idolatry
- (3) 32:2-7? Moses' communion with God was interrupted by the impatience of the people
- (4) 32:7-10? The attitude of God toward idolatry, namely, uncompromising intolerance
- (5) 32:11-14? The power of intercession by someone of influence with God
- (6) 32:15-20? The indignation of God because of man's violation of the divine law
- (7) 32:21-24? Man's ridiculous effort to avoid responsibility for guilt
- (8) 32:25-35? Individual responsibility for individual guilt
- (9) 33:1-6? God substitutes his personal presence with that of an angel
- (10) 33:7-8? Moses compels a choice by the people
- (11) 33:9-11? God communes with Moses on an intimate basis "as a man speaketh unto his friend"
- (12) 33:12-17? God responds to Moses' intreaty because of his close relationship to God

2. Comment on:

- (1) 33:12 - Moses, burdened with the heavy task before him, feels in need of assistance
- (2) 33:13 - Moses prays for a knowledge of God through a revelation of his ways
- (3) 33:14 - God gives to Moses the companionship of his presence with resultant rest from his apprehensions
- (4) 33:15-16 - Moses regards the presence of God as the distinguishing mark of his people

3. What takes place in 33:18-34:17? Moses receives a new revelation of God which he uses in the interest of others (34:9)

4. Point out the purpose of the "festivals" in 34:18-27

- (1) To express joyous thankfulness to God
- (2) To commemorate past events
- (3) To impress the worshipers with sacred facts

5. What may be learned from 34:28-35? Spending time in the presence of God imparts the glory of God which is reflected to others

6. What fundamental principles are to be observed from the detailed provisions in 35:1-40:33?

(1) Access to God is obtained only by God's provision, not by man's effort

(2) Acceptable worship must conform to God's standards, not to man's ideas (John 4:24)

7. Comment on 40:34-38 in the light of 1:1-22? The book begins with the gloom of Egyptian bondage and ends with the cloud of the presence of God

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