

Approximately 30 minutes Topical

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## ★ Exodus 4–11: The Greater Deliverer

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*From Bondage to Freedom - How the Exodus Points Us to Jesus Christ*

### Opening Prayer:

**Father God, we come before You with grateful hearts. Open our eyes to see the truth of Your Word and to recognize Your Son throughout the Scriptures. Help us understand not only what You did for Israel in Egypt, but what You desire to do in every heart held captive by sin. Give hope to the discouraged, conviction to the wandering, and faith to those who need to trust Christ today. May Jesus be lifted up, and may Your Holy Spirit speak clearly to us. In Jesus' name, amen.**

## ★ Setting the Stage:

The book of Exodus opens with a people in bondage. Generations earlier, Joseph had helped save Egypt during a famine, and his family had settled in the land. But centuries passed, a new dynasty arose, and the Israelites were no longer honored guests. They became an enslaved people living under Pharaoh's cruelty. Their labor was bitter, their sons were threatened, and their future seemed hopeless.

Egypt was one of the strongest kingdoms on earth. Pharaoh was not merely a political ruler; Egyptians regarded him as divine. The Nile was the lifeblood of the nation, and Egypt's many gods were associated with its animals, crops, weather, health, and sun. Into that world, the Lord sent an eighty-year-old shepherd carrying a wooden staff.

Moses had no army, no wealth, and no earthly influence. But he carried the word of the living God.

The great issue in Exodus is not whether Moses is stronger than Pharaoh.

➤ He is not.

The issue is whether Pharaoh can resist the Lord.

Again and again, God declares that Egypt and Israel will know that He is the Lord. The Exodus is history, but it is also part of the Bible's larger pattern of redemption.

- Bondage points us toward slavery to sin.
- Pharaoh resembles the cruel dominion of evil.
- Moses serves as a deliverer and mediator.
- The plagues reveal judgment.
- And the Passover, which follows in chapter 12, points with remarkable clarity to Jesus Christ, the Lamb of God.

We should be careful with typology. Not every detail is a secret prediction, and Scripture does not call every parallel a prophecy. But the New Testament clearly teaches that the events of the Exodus instruct us and that Moses points forward to a greater Prophet. When we read these chapters in the light of the whole Bible, we see a consistent truth: God judges evil, remembers His covenant, and rescues His people through the deliverer He appoints.

### ★ **1. God Calls an Inadequate Servant - Exodus 4:**

At the burning bush, God had called Moses to return to Egypt. Yet in chapter 4, Moses is full of objections.

- What if the people do not believe him?
- What if they will not listen?

Moses sees his weakness more clearly than he sees God's capability.

The Lord gives Moses confirming signs: the staff becomes a snake and returns to a staff; his hand becomes diseased and is restored; and water from the Nile can be poured out and become blood. These signs are not magic tricks. They establish that Moses comes with God's authority. Even the symbol of royal power and danger - the serpent - is under the Lord's command.

Moses then says that he is not eloquent. God answers, in effect, **“Who gave human beings their mouths?”**



(NIV)

**Exodus 4:11 The LORD said to him, “Who gave human beings their mouths? Who makes them deaf or mute? Who gives them sight or makes them blind? Is it not I, the LORD?<sup>1</sup>.”**

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<sup>1</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Ex 4:11.

Moses worried that he was not a good speaker. God answered by giving him Aaron to help speak, but Moses still had to go. His weakness did not limit the Lord who sent him.

And Moses' story points beyond Moses himself. Years later, he told Israel that God would raise up "a prophet like me" and that the people must listen to him.



(NIV)

***Deuteronomy 18:15<sup>15</sup> The LORD your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him.<sup>2</sup>***



(NIV)

***Acts 3:22-23<sup>22</sup> For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you.'<sup>23</sup> Anyone who does not listen to him will be completely cut off from their people.<sup>3</sup>***

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<sup>2</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Dt 18:15.

<sup>3</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Ac 3:22–23.

In Acts 3:22-23, Peter repeats that promise and points the people to Jesus.

Jesus is that promised Prophet, and He is greater than Moses.

- Moses hesitated when God called him.
- Jesus came willingly to save us.
- Moses asked, **“Who am I?”**
- Jesus said, **“Before Abraham was born, I am!”**   (NIV) ***(John 8:58)<sup>58</sup> “Very truly I tell you,” Jesus answered, “before Abraham was born, I am!”<sup>4</sup>.***
- Moses carried God’s message to the people.
- Jesus is the eternal Word of God who came to live among us.

Even the signs God gave Moses show us that the Lord has authority over what frightens us. Moses’ staff became a snake and then a staff again, all at God’s command. We should not confuse that sign with the bronze serpent in

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<sup>4</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Jn 8:58.

**Numbers 21**, which Jesus specifically refers to when speaking about His death on the cross   (NIV) **(John 3:14) <sup>14</sup> Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,<sup>5</sup>**

But both passages remind us to look to the Lord. Jesus has power over sin, Satan, and death.

So if you feel inadequate to serve God, remember Moses. The Lord knew his fears and still called him. He gave Moses help, and He gave him a promise to trust. God can use you as you depend on Him and obey. The power was never in Moses' ability. It was in the Lord who sent him.

## ★ **2. Deliverance Is Opposed - Exodus 5:**

Moses and Aaron stand before Pharaoh and declare, **“This is what the LORD, the God of Israel, says: ‘Let my people go’”**

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<sup>5</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Jn 3:14.



(NIV)

***(Exodus 5:1) Afterward Moses and Aaron went to Pharaoh and said, “This is what the LORD, the God of Israel, says: ‘Let my people go, so that they may hold a festival to me in the wilderness.’ ”<sup>6</sup>***

Pharaoh’s reply reveals the heart of the conflict: **“Who is the LORD, that I should obey him?”** (verse 2). Pharaoh does not merely reject Moses. He rejects God’s rightful authority.

Instead of releasing Israel, Pharaoh increases the workload. The Israelites must gather their own straw while producing the same number of bricks. Their suffering becomes worse, and they blame Moses. Obedience appears to have made everything harder.

That is often the enemy’s strategy. When a person begins turning to Christ, old temptations may shout louder.

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<sup>6</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Ex 5:1.

- Relationships may become tense.
- Fear may say, “Go back; freedom costs too much.”

Pharaoh pictures the domination of evil - not because every feature is an exact symbol of Satan, but because both enslave, accuse, and resist God’s claim upon His people.

👉 Jesus entered our broken world and confronted the powers of darkness. He announced good news to the poor and freedom for the oppressed...



(NIV)

***(Luke 4:18)<sup>18</sup> “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free,<sup>7</sup>***

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<sup>7</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Lk 4:18.

At the cross, it looked as though darkness had won. Yet through His death and resurrection, Christ disarmed the powers and triumphed over them...



(NIV)

***(Colossians 2:15) <sup>15</sup> And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.<sup>8</sup>***



When obedience makes the battle harder, do not assume God has abandoned you.



Sometimes opposition intensifies because the Deliverer has arrived.

### ★ 3. God Remembers His Covenant - Exodus 6:

At the end of chapter 5, Moses asks why God sent him. The Lord answers by revealing what He will do. Exodus 6 is filled with God's promises: **"I will bring you out," "I will free you," "I will redeem you," and "I will take**

<sup>8</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Col 2:15.

**you as my own people”** (verses 6-7).

Israel's hope rests not in the strength of their faith but in the **faithfulness of their God**.

God remembers His covenant with Abraham, Isaac, and Jacob. This does not mean He had forgotten and suddenly recalled it. In biblical language, when God **“remembers,”** He acts faithfully according to His promise.

Notice the heart of redemption.

- God does not merely say, **“I will improve your working conditions.”**
- He says, **“I will bring you out.”**

Biblical salvation is not God helping us decorate our prison cell. It is God setting captives free and bringing them into relationship with Himself.

The New Testament shows that God's promise to Abraham reaches its fulfillment through Jesus Christ. Galatians 3 explains that those who belong to Christ are Abraham's seed and heirs according to

promise. At the cross, Jesus paid the price of our redemption. We are not purchased with silver or gold, but with His precious blood



(NIV)

**(1 Peter 1:18-19)**

**<sup>18</sup> For you**

***know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors,<sup>19</sup> but with the precious blood of Christ, a lamb without blemish or defect.<sup>9</sup>***

## ★ **4. The Lord Confronts False Gods** **Exodus 7-10:**

Beginning in chapter 7, the plagues fall upon Egypt. These judgments expose Pharaoh's helplessness and the emptiness of Egypt's gods. Each plague also gives Pharaoh space to humble himself, but he repeatedly hardens his heart. God later confirms Pharaoh in the direction he has stubbornly chosen. This is a

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<sup>9</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), 1 Pe 1:18–19.

sober warning: repeated resistance to truth is dangerous.

First, the Nile turns to blood. The river Egypt trusted for life becomes an instrument of death. Egypt's magicians imitate part of the sign, but they cannot reverse the judgment or restore the river. That is the difference between counterfeit power and God's saving power. The Nile's blood announces judgment; the blood of Jesus provides forgiveness. At Cana, Jesus turns water into wine, revealing His glory and bringing joy. We should not call these equal signs, but the difference is beautiful: judgment exposes sin, while Christ's poured-out blood establishes the new covenant and brings redemption...



(NIV)

***(Matthew 26:28) This is my blood of the covenant, which is poured out for many for the forgiveness of sins.<sup>10</sup>***

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<sup>10</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Mt 26:28.

- Frogs fill the land. What Egypt worshipped becomes unbearable.
- Then gnats rise from the dust, and even the magicians confess, **“This is the finger of God”**



(NIV)

***(Exodus 8:19) <sup>19</sup> the magicians said to Pharaoh, “This is the finger of God.” But Pharaoh’s heart was hard and he would not listen, just as the LORD had said. <sup>11</sup>.***

- Flies swarm through Egyptian homes, but God makes a distinction between Egypt and the land where His people live. The Lord knows those who belong to Him.
- The livestock disease strikes Egypt’s economic strength, yet Israel’s animals are spared.
- Boils then afflict people and animals, and the magicians cannot even stand before Moses.

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<sup>11</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Ex 8:19.

Human skill, religious ceremony, health, and wealth all fail before the holy God. These signs remind us that no idol can save. Yet Jesus, the Good Shepherd, lays down His life for the sheep   (NIV) ***(John 10:11) “I am the good shepherd. The good shepherd lays down his life for the sheep.”<sup>12</sup>***, and by His wounds we receive the deepest healing-reconciliation with God....

  (NIV) ***(1 Peter 2:24) “He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.”<sup>13</sup>***.

- Hail crashes upon the land. Even then, mercy is present within judgment: Egyptians who fear the Lord’s word can bring their servants and livestock to shelter. Some listen and are spared.

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<sup>12</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Jn 10:11.

<sup>13</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), 1 Pe 2:24.

God's warnings are not empty threats;  
they are gracious calls to take refuge.

Locusts consume what remains. Egypt  
learns that human pride cannot hold  
back divine judgment. Joel later uses  
locust devastation as a picture of  
national judgment and promises that  
God can restore the years the locusts

have eaten   (NIV) ***(Joel 2:25)<sup>25</sup> "I will  
repay you for the years the locusts  
have eaten—***

***the great locust and the young locust,  
the other locusts and the locust  
swarm—***

***my great army that I sent among you.<sup>14</sup>***

Jesus is the One who restores what sin has  
ruined. He does not merely forgive our past;  
He gives us a new identity and begins  
making all things new.

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<sup>14</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Joe 2:25.

- Then darkness covers Egypt for three days....a darkness that can be felt....while the Israelites have light. Egypt's sun god cannot answer. Centuries later, darkness covers the land while Jesus hangs upon the cross   (NIV) ***(Luke 23:44-45)*** <sup>44</sup> ***It was now about noon, and darkness came over the whole land until three in the afternoon, <sup>45</sup> for the sun stopped shining. And the curtain of the temple was torn in two.<sup>15</sup>*** The sinless Son enters the darkness of judgment for us. At Calvary, Jesus bears what we deserve so that those who trust Him may walk in the light of life.

  All nine plagues preach one message: **the Lord alone is God**. Creation obeys Him. False gods collapse before Him. Evil cannot outlast Him. Christ demonstrates the same sovereign authority. He commands wind and

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<sup>15</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Lk 23:44–45.

waves, casts out demons, heals disease, gives sight to the blind, and raises the dead. Moses announces God's acts; Jesus acts with divine authority.

★ **5. The Final Judgment Is Announced**  
**- Exodus 11:**

Chapter 11 announces the death of Egypt's firstborn. This is a difficult and solemn passage. We must not soften the seriousness of judgment, and we should not treat human suffering lightly. Pharaoh's regime had enslaved a nation and ordered Hebrew sons to be killed. After repeated warnings and signs, judgment comes upon a society that has persistently defied God.

The death of the firstborn is **not** a simple picture in which the Egyptian sons directly symbolize Jesus. Rather, it brings the conflict to its terrible climax and prepares for the Passover. In chapter 12, every household faces death, and the only refuge is the blood

of a substitute lamb. There the line to Christ becomes instantly recognizable. The New Testament declares, **“Christ, our Passover lamb, has been sacrificed”**



(NIV)

***(1 Corinthians 5:7) <sup>7</sup> Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.<sup>16</sup>***

Jesus is called the firstborn over all creation



(NIV)

***(Colossians 1:15) The Son is the image of the invisible God, the firstborn over all creation.<sup>17</sup>***

, speaking of His supremacy and inheritance....not that He was created. He is the **eternal Son**, unique and beloved. Unlike the powerless victims in Egypt, Jesus willingly lays down His life. The Judge Himself provides the sacrifice. The Son

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<sup>16</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), 1 Co 5:7.

<sup>17</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Col 1:15.

of God enters our judgment so that we may go free.

Exodus 11 leaves the listener at the edge of a decision.

- Judgment is approaching.
- God has provided a word of warning,
- and soon He will provide the blood of the lamb.

The question is not whether someone is Egyptian or Israelite, moral or immoral, religious or nonreligious. The question becomes: 👉 Have you taken **refuge** in **God's provision**?

### ★ **The Greater Exodus:**

The first Exodus brought Israel out of Egypt. Jesus accomplishes a greater Exodus: He brings sinners out of slavery to sin, through judgment, into life with God.

- Moses was a servant in God's house;
- Christ is the Son over God's house



(NIV)

***(Hebrews 3:5-6) "Moses was faithful as a servant in all God's house,"<sup>a</sup> bearing witness to what would be spoken by God in the future.<sup>6</sup> But Christ is faithful as the Son over God's house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory.<sup>18</sup>***

- Moses confronted an earthly king;
- Jesus defeated sin, death, and the devil.
- Moses led people toward a promised land;
- Jesus prepares an eternal home and brings His people into the Father's presence.

Perhaps you recognize Pharaoh's voice in your own life:

- "You cannot leave.

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<sup>18</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Heb 3:5–6.

- You belong to me.
- Nothing will ever change.”
- ✓ Addiction may say it.
- ✓ Shame may say it.
- ✓ Bitterness, fear, or secret sin may say it.

But Jesus is greater than every master that has held you. He does not negotiate a weekend release from bondage. He breaks “sin’s claim” and calls you to follow Him.

The plagues also warn us against **hardening our hearts**.

Pharaoh repeatedly saw God’s power, briefly admitted wrong, asked for relief, and then returned to rebellion.

Conviction is not the same as repentance. Wanting consequences to stop is not the same as surrendering to God.

Hebrews says, **“Today, if you hear his voice, do not harden your hearts”**



(NIV)

***(Hebrews 3:15) As has just been said:***

***“Today, if you hear his voice,  
do not harden your hearts  
as you did in the rebellion.”<sup>19</sup>***

### **An Invitation to Be Born Again:**

Maybe you have attended church, known Bible stories, or tried to become a better person, but you have never personally trusted Jesus Christ.

The message of Exodus is that captives cannot rescue themselves. You need a Deliverer.

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<sup>19</sup> [\*The New International Version\*](#) (Grand Rapids, MI: Zondervan, 2011), Heb 3:15.

The Bible teaches that all have sinned and fall short of God's glory...



(NIV)

**(Romans 3:23) for all have sinned and fall short of the glory of God,<sup>20</sup>.**

- Sin brings death and separation from God, but God loves you.
- Jesus Christ, the sinless Son of God, died on the cross in your place.
- He was buried, and on the third day He rose again.
- He conquered the grave and offers forgiveness and eternal life as a gift.

Jesus said that no one can see the kingdom of God unless they are **born again (John 3:3)**.



Being born again is not turning over a new leaf or becoming more religious.



It is receiving new life from God.

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<sup>20</sup> [The New International Version](#) (Grand Rapids, MI: Zondervan, 2011), Ro 3:23.

👉 Turn from your sin and place your trust in Jesus. Call upon Him as Lord. His promise is sure: **“Everyone who calls on the name of the Lord will be saved” (Romans 10:13).**

If you are ready, you can speak to Him from your heart right now. A prayer does not save by its wording; Jesus saves the person who genuinely trusts Him.



Let us pray:

**“Lord Jesus, I know that I am a sinner and cannot save myself.... I believe You died for my sins and rose from the dead.... I turn from my sin and place my trust in You.... Forgive me, make me new, and be the Lord of my life.... Thank You for receiving me.... Amen.”**

If you have trusted Christ today,

- tell another believer,
- begin reading the Bible,
- and become part of a faithful Bible-teaching church.

The One who brings you out of bondage will also lead you forward.

### **Conclusion:**

Exodus 4-11 is more than a contest between Moses and Pharaoh. It reveals the holy God who hears the cries of captives, remembers His covenant, exposes false gods, judges evil, and provides a deliverer.

Every chapter moves us toward the Passover lamb, and the Passover moves us toward the **cross**.

- Moses was faithful, but Jesus is greater.
- Pharaoh was powerful, but the Lord was sovereign.

- Egypt's chains were strong, but God's redeeming hand was stronger.
  - And whatever bondage confronts us today, the gospel still announces freedom: **if the Son sets you free, you will be free indeed (John 8:36).**
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- So do not harden your heart.
  - Do not settle for life in Egypt when God calls you to freedom.
  - Trust the greater Deliverer.
  - Follow Jesus Christ. The Lord who said, **"Let my people go,"** is still bringing people out of darkness and into His wonderful light.

### **Closing Prayer:**

**Father God, thank You for revealing Your power, holiness, mercy, and faithfulness in Your Word. Thank You for sending**

**Jesus, our greater Deliverer and our  
Passover Lamb.**

**For those who feel trapped, give them faith  
to believe that Christ is able to set them  
free.**

**For those who have grown hard, soften  
their hearts today.**

**For those who have trusted Jesus, help  
them walk in the freedom You have given  
and serve You with gratitude.**

**Lord, Guard us from idols, teach us to  
obey Your voice, and keep our eyes fixed  
on Jesus. We ask all of this in His mighty  
and gracious name. Amen.**



Matthew 28:19-20