

# Why the Book of Exodus Matters

All Scripture is inspired by God, and is profitable (2 Tim. 3:16). “Write, for these words are faithful and true” (Rev. 21:5).

On Sunday, Jan. 18, I will be in New York City. I’ve been invited to participate in a panel discussion with Gretchen Carlson, Eric Metaxas, Father Jonathan Morris and Dennis Prager. We will explore the authenticity of the biblical account of the Exodus for the documentary *Patterns of Evidence: The Exodus*, which will be shown in theaters across the country on Monday, Jan. 19.

✖ Before accepting this invitation, I viewed the film. One of the comments made throughout it by various “experts” is that the authenticity of the Exodus doesn’t really matter. That what matters are some of the principles conveyed in the story. Principles such as God cares for the oppressed. That He wants people to live in freedom.

As I have reflected on this viewpoint, I have two primary objections. The first one is simply this: The Bible says that the Exodus was a literal event that took place in history. And the Bible doesn’t just say it once. It refers to the Exodus over and over and over again. The references in the Old Testament are too numerous to mention here. But the ones in the New Testament that stand out to me are listed in the notes at the end of this post.<sup>1</sup> If the story of the Exodus is discounted, then like the first in a long line of dominoes, other sections of Scripture fall also.

My second objection is that to discredit the story of the Exodus is to dismiss Passover. The 10th and final plague in Egypt that finally forced Pharaoh to let God’s people go was

that all the firstborn males would die. Animals. People. Rich or poor. Small or great. It didn't matter. But God in His mercy provided a means of salvation from His judgment. God's salvation was through the blood of a lamb that, when placed on the doorposts of a home, protected all those inside. All. Egyptian and Israelite alike.<sup>2</sup>

Approximately 1500 years later, John the Baptist pointed to Jesus of Nazareth and declared, "Look, the Lamb of God who takes away the sin of the world."<sup>3</sup> And everyone knew he was referring to the Passover Lamb, who, when His blood, or death, is applied to the "doorposts" of a person's life, would save him or her by causing God's judgment to pass over.<sup>4</sup>

Because all of us have sinned. All of us will come under God's judgment. All of us need to be saved from it. All of us can freely claim the blood of God's Lamb to cover us so that His judgment will pass over us. All.

So the question I care about most is not if the story of Exodus is true. I have no doubt that it is because the Bible says so. The question that I'm interested in is: Are you under the blood of God's Lamb?

*P.S. Patterns and Evidence: The Exodus* makes a very compelling case for the historical and archaeological evidence that confirms the Biblical authenticity of the story. It's worth watching and discussing.

1 The words of Jesus Himself who referred to various elements of the story, including the burning bush, the manna from heaven, and the serpent lifted up in the wilderness. Stephen related the story of the Exodus in his sermon before the Sanhedrin—a sermon that cost him his life. The apostle Paul referenced it in his first letter to Corinth when he wrote of the Israelites who were all "baptized" in the sea. And the writer to the Hebrews specifically states that Moses led God's

people out of Egypt, and that “by faith he kept the Passover.” The writer further commends those who “by faith passed through the Red Sea as on dry land.” At the very end of human history, those who have paid the ultimate price for their identity with Jesus Christ will be gathered around the throne of God, and will sing the victory song of Moses first sung by God’s people immediately following their deliverance from Egypt (Mark 12:26; John 6:32; John 3:14; Acts 7:30-36; 1 Cor. 10:1-4; Heb. 3:16; Heb. 11:23-28; 29; Rev. 15:1-4; Ex. 15:1-21).

2 Exodus 11-12

3 John 1:29

4 1 Peter 1:18-19

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