

The Exodus

Chapter 2

To begin the journey, we find ourselves at the same point that the Israelites did - in bondage. You may wonder what that has to do with you. You may live in a free country and come and go as you wish, but you are (were) in bondage. In Scripture, Egypt is a type and shadow (prophetic foreshadowing) of the world as well as our spiritual condition before coming to God. Through disobedience, the Israelites found themselves serving a harsh taskmaster, Egypt. The analogy for all of mankind is that through our disobedience (the original sin of Adam and Eve as well as our own personal sin) we serve the harsh taskmaster of sin and self. But God heard the cry of the Hebrew children and chose to send them a deliverer. Just as He hears our cry when we come to Him from the world. For the Hebrew children, God chose Moses as their deliverer. He was a type and shadow of the deliverer that God would eventually send to free all of mankind - Jesus Christ, the promised Messiah. But before we can know how to be free, we need to identify this God that says He will bring us freedom. Which god is He? Can we trust Him? Is He safe to follow? What will He expect from us? What is His nature?

Before the Exodus, God spoke to Moses through a miraculously burning bush. He told him that He was the God of his fathers, Abraham, Isaac, and Jacob. He first clarified which god He was (**Exodus 3:13-15**). Then, when Moses asked God His name, God replied, "I AM WHO I AM." This is the proper name for God that is so sacred to the Jewish people that they, out of respect, will not speak it aloud or write it. While the Temple still stood in Jerusalem, the High Priest was allowed to speak it only one day of the year, Yom Kippur, the Day of Atonement. That name, YHWH, is the tetragrammaton which is the Hebrew name of God transliterated in four letters and is articulated as Yahweh, meaning "He who is" or "He who brings being into being" or simply, "Being". We add in the vowels (absent in Hebrew) and pronounce the name Yahweh (*Yah' way*). God has other names in the Scriptures; but generally speaking, they are usually a reference to an attribute or aspect of God's nature, such as El Shaddai (God Almighty). No other gods in history have ever taken this name and this was the distinct name by which the Israelites have always known God. This separates Him from all other gods. The Jewish people refer to God as HaShem, which simply means "The Name" in reference to the sacred name "YHWH".

God said (**Exodus 6:3**) that even though their forefathers (Abraham, Isaac and Jacob) knew Him, He did not reveal Himself to them by this name. However, Yahweh is used 162 times in Scripture before this passage. He may possibly have meant that they did not know Him by this revelation of its meaning or perhaps fulfillment. There are many other very interesting and possibly prophetic hints as to the meaning and origin of the tetragrammaton, but time here does not permit a deeper study. However, I encourage you to do your own research into the possibilities, including even the location and language of the people group where this revelation was given to Moses. One of the Nomad lands of the Midianites was called Yehwa. The Arabic (the language of those people groups) root of this word means impassioned, love, desire or passionate. It would later be at this very place, the Mountain of the Lord or the Mountain of Yahweh, also known as Mt. Horeb or Mt. Sinai, that the Lord would give Moses the ten commandments and the law. The first of which God commanded to have no other gods before Him and that His name was "jealous". This is a holy jealousy like one would have for one's spouse. This passionate and jealous God would not take second place or share His people with any other god. This Arabic root name may give further insight into one of the laws where the Lord said, "For you must not worship any other god, because

YHWH, whose name is jealous, is a jealous God”, **Exodus 34:14**. Although monotheism is the *belief* in one God, monolatry demands an exclusive relationship of love with this one God. It is difficult to believe that these two words, Yahweh and Yewah, could be a coincidence. It is much more likely a prophetic analogy. The land of Midian, where Moses found his wife and his God and where in the language of that people (proto-Arabic) there was a land and a mountain named after an impassioned, jealous God (Yewah), that the Lord could have been simultaneously revealing Himself to two peoples by the same name in two different languages! There are many names in the Hebrew and Greek that refer to the Lord or some part of His character, but most are a derivative of this main concept. Even Moses’ mother’s name – Yokheved (or Jochebed, meaning YHWH is glory) is the first person in the Bible to have a name that contains a shortened version (Yah) of the tetragrammaton YHWH. How beautiful is this clue to the role of the Lord in this supernatural salvation of the deliverer of the Hebrew children! Even before Moses was conceived, the Lord selected his mother, by name, to bring forth the deliverer. Whenever something appears for the first time in scripture, it bares special significance and importance.

Who is God?

Whether you were raised in the church or have not yet even come to believe in the God of the Bible, chances are you have asked yourself, “How can I be sure that my belief, my faith, my religion is true? Can I know for sure who God is?” In our culture today there is a smorgasbord of gods to choose from. So how does one choose which religion to believe? The one with easiest path to follow? The one my mind can understand? The one that provides the most exciting spiritual experience? The most historically and scientifically proven one? Our hope is that as you study the True, all of the counterfeits will reveal themselves. In our society it is unpopular and even considered narrow minded to believe that your way is the only way or that you have the one true religion. That lie is based on a philosophy that presumes that there is no absolute truth. If there is absolute truth, then the discovery and belief of such is not narrow minded or arrogant, but actually wise. Why should one apologize for agreeing with truth if it is indeed the truth? The pursuit of God does not so much reveal our level of intellect or open mindedness but the condition of our heart. For when truth is brought to light, it is not intelligence that dictates whether it will be believed, but the condition and choice of the heart. **However, our choice to follow or decline has no power to change the truth, only whether or not we will believe it, which does have the power to change us.**

The Doctrine of the Trinity

Deuteronomy 6:4, "Hear O Israel, the Lord is our God, the Lord is one!"

Many doctrinal critics of the Trinitarian theology correctly argue that the word "Trinity" is not found in Scripture. They also correctly point out that this theology, by name, was not widespread in the Church until the Nicene Creed, hundreds of years after the time of Jesus in the fourth century. But the belief in the concept was widespread and was in fact considered to be the only orthodox accepted belief and all others heretical. It is true that the word Trinity was not used, but the concept of the Trinity originates with God before the beginning of time. Simply because something was not known by a certain name does not mean that the concept did not exist. One of the main purposes for the Council of Nicaea in 325 AD was to confront false theologies concerning the person of Jesus Christ. Several heresies of the day were literally setting the Church up for destruction because the teachings so contradicted the early apostolic teachings. The Council of Nicaea clarified the word, "Trinity" for the purpose of establishing a unified doctrine in the Church. The Council did not *invent* Trinitarian theology, but merely clarified it and assigned a common terminology. If there is (as some argue) no such thing as "The Trinity", how can we explain the obvious patterns and references throughout scripture to this mysterious three in one, including the most foundational patterns of the lampstand of God and the Feasts of the Lord?

Creation holds one of the greatest keys to understanding the mystery of the Triune God. He said that He made man in His image (**Genesis 1:26**). When we understand that we have a body, soul and spirit yet are one person, the trinity of God becomes clearer. To some it may seem that this point of theology is not important. However, many other principles are built upon this one foundational truth. If this foundational stone is removed, the house is in danger of crumbling.

One of the enemy's favorite deceptions is to get people to fall far to the left or right of any important Biblical teaching and so deceive many to the truth while still being able to twist Scripture for his purposes. Such is the case of doctrines regarding Jesus Christ. His life and existence is historically irrefutable. Many religions accept Him as a prophet or teacher, but not God. Others reject His uniqueness in the Godhead and so reject the concept of the Trinity. It is essential to understand the core root of the differences in these philosophies in order to fully comprehend the importance of the non-negotiable concept of a Triune God. Making no divisions within the Godhead causes confusion as many Scriptures would seem to contradict one another. But making the divisions too distinct will create the misconception of polytheism. An example of this is the emphasis that each aspect of God is a separate definable "person". Without extensive study as to what the early church fathers meant by "person" (which the average lay Christian doesn't have access to or understand), this definition can become very confusing and contradictory to scripture. While God is most definitely triune, *every* definition of the trinity is not always accurate. We will explain this further in the following chapters. Understanding the deity of Jesus Christ is the foundation for understanding the Trinity. The deity of Jesus Christ is absolutely, positively essential to the core belief of Christianity. Any belief system that rejects the deity of Jesus Christ is *not* true Christianity and falls under the "other gospel" definition given by the apostle Paul in **Galatians 1:8** and is accursed.

"I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God." That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on a level with the man who says he is a poached egg - or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon, or you can fall at his feet and call him Lord and God. But let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to."

C.S. Lewis, Mere Christianity

Supporting Scriptures for the doctrine of The Trinity and/or the deity of Jesus Christ

Look up the following Scriptures and briefly write the main point:

1. **Colossians 1:15, 2:9**
2. **Isaiah 9:6**
3. **Philippians 2:6-7**
4. **Revelation 1:8**
5. **Revelation 13:8**
6. **Revelation 22:13**
7. **Titus 2:13**
8. **1 Timothy 3:16**
9. **Jude 1:4**
10. **James 2:19**
11. **Ephesians 1:17, 20-23**

12. Hebrews 9:24

13. 1 John 5: 6-12

14. 1 John 5:20

15. John 1:1-2

16. John 1:14

17. John 5:19-23

18. John 10:30-33

19. John 14:6-13

20. John 20:26-29

21. Matthew 16:13-20

22. Matthew 28:19-20

23. Luke 6:5

24. 2 Corinthians 13:14

25. Matthew 1:23

26. Hebrews 1:8