

# THE DELIVERANCE OUT

Bondage is broken by a covenant-keeping God who raises a deliverer, judges a tyrant, and leads His household into the wilderness to remake them into a people.

## MACRO POSITION

The first national-scale Restoration stage in Scripture. Genesis ended with seventy souls in Egypt under Joseph's favor; Exodus 1 opens four hundred years later with those souls multiplied into a nation in chains. God answers the covenant He cut with Abraham (Gen 15:13–14) by raising Moses, breaking Egypt, and walking His people through water into wilderness. This Panorama covers the deliverance arc: from bondage out, but not yet to Sinai.

## COLOR-CODED OUTLINE BAR

Read left to right as the section unfolds

<b>Ex 1</b> Bondage Begins	<b>Ex 2</b> Moses Born / Flees	<b>Ex 3-4</b> Burning Bush Call	<b>Ex 5-6</b> First Confrontation	<b>Ex 7-11</b> The Ten Plagues	<b>Ex 12</b> Passover & Exodus	<b>Ex 13-14</b> Red Sea Crossing	<b>Ex 15</b> Song of the Sea Manna / Water / Amale	<b>Ex 16-17</b> Water / Amale	<b>Ex 18</b> Jethro & Elders
EMBER	OLIVE	GOLD	IRON	EMBER	CRIMSON	CLOUD	WHITE	STONE	SLATE

## STRUCTURAL FLOW

How the section moves

- 1 Bondage and Hebrew midwives — the seed-line under threat (1:1–22)
- 2 Moses born, sheltered, fled to Midian — forty-year hiddenness (2:1–25)
- 3 Burning Bush — divine name revealed, mission given (3:1 – 4:31)
- 4 Confrontations with Pharaoh; ten plagues escalate (5:1 – 11:10)
- 5 Passover instituted; firstborn judgment; departure (12:1 – 13:22)
- 6 Red Sea crossing; wilderness provision; arrival at Sinai's foot (14:1 – 18:27)

## THEMATIC SHIFTS

Where the text changes mode

- Household to Nation**  
Genesis 46 listed seventy souls; Exodus 1 names them a people large enough to threaten Egypt.
- Silence to Speech**  
Four hundred years of apparent divine silence break when God speaks His covenant name to Moses (3:14).
- Plague to Passover**  
Judgment falls on Egypt; the same night, blood on the doorpost saves Israel. Wrath and mercy meet in one act.
- Sea Behind to Wilderness Ahead**  
Deliverance is not the destination; it is the doorway into formation.

## LITERARY DIVISIONS

UNIT	GENRE	MARKER
1:1–22	Bondage prologue	"Now there arose a new king"
2:1 – 4:31	Call narrative	Burning bush, "I AM"
5:1 – 11:10	Plague cycle	Ten escalating signs
12:1 – 13:16	Passover legislation	"This day shall be unto you"
13:17 – 15:21	Sea narrative + song	"The LORD is a man of war"
15:22 – 18:27	Wilderness opening	Murmurings & manna

## CFADD MINISTRY LAYER

Doctrine · Family · Kingdom · Culture · Prayer · Rebuilder

### DOCTRINE IN THE TEXT

God hears, sees, remembers, and acts (2:23–25); deliverance flows from covenant memory, not from human worth.

### FAMILY PRINCIPLE

Passover is observed by households (12:3); the family table becomes the first sanctuary of remembrance.

### KINGDOM PRINCIPLE

A counterfeit kingdom that enslaves God's people will face escalating signs until it lets them go.

### CULTURAL APPLICATION

Every system built on the broken backs of God's people is on borrowed time.

### PRAYER DECLARATION

"Lord, You who heard my groaning, deliver my household out of every Egypt that refuses to release us."

### REBUILDER'S CHARGE

Mark the doorposts of your household before you march out of the bondage.

## CHRISTWARD TRAJECTORY

The Passover Lamb whose blood turns away the destroyer is the foundational shadow of Christ our Passover (1 Cor 5:7). The Red Sea crossing prefigures baptism (1 Cor 10:1–2); the manna in the wilderness prefigures the Bread of Life (John 6:31–35); the rock that gave water prefigures Christ Himself (1 Cor 10:4). Every miracle in Exodus 1–18 opens a category that the gospel later fulfills.

## LEGEND

- Covenant
- Kingdom / Dominion
- Christ / Redemption
- Family / Household
- Place / Land
- Time / Generation
- Consequence
- Conflict / Warfare
- Prayer / Worship
- Providence

A delivered people becomes a covenant people, given law, pattern, and a portable dwelling — so that the God who walked in Eden may dwell in the camp.

## MACRO POSITION

The Restoration architecture of Exodus. Deliverance is not the end of the story; covenant is. At Sinai God formalizes a national covenant, gives the Decalogue and case law, and details a Tabernacle so His presence can travel with His people. This Panorama is the longest single block of legal-architectural material in Genesis through Deuteronomy and is the bridge from the Abrahamic covenant to Israel's life as a worshipping nation.

## COLOR-CODED OUTLINE BAR

Read left to right as the section unfolds

<b>Ex 19</b> Sinai Arrival	<b>Ex 20</b> Decalogue	<b>Ex 21-23</b> Covenant Code	<b>Ex 24</b> Ratified	<b>Ex 25-27</b> Tabernacle Pattern	<b>Ex 28-29</b> Priesthood	<b>Ex 30-31</b> Altar · Sabbath	<b>Ex 32</b> Golden Calf	<b>Ex 33-34</b> Renewal	<b>Ex 35-39</b> Tabernacle Built	<b>Ex 40</b> Glory Fills Tent
NAVY	GOLD	GOLD	CRIMSON	WHITE	WHITE	GOLD	EMBER	CRIMSON	OLIVE	CLOUD

## STRUCTURAL FLOW

How the section moves

- 1 Arrival at Sinai; covenant proposal accepted (19:1–25)
- 2 The Decalogue spoken from the mountain (20:1–21)
- 3 Book of the Covenant — case law expanded (20:22 – 23:33)
- 4 Covenant ratified by blood and meal (24:1–18)
- 5 Tabernacle pattern, priesthood, ordinances revealed (25:1 – 31:18)
- 6 Golden calf breach; Moses' intercession; covenant renewed (32:1 – 34:35)
- 7 Tabernacle built to specification; glory fills it (35:1 – 40:38)

## THEMATIC SHIFTS

Where the text changes mode

- **Mountain to Mediator**  
God speaks first to the people; the people ask Moses to mediate (20:18–21). The shape of priesthood is born.
- **Spoken Word to Written Tablets**  
What was spoken at Sinai is fixed in stone for the covenant household to keep.
- **Pattern Given to Pattern Built**  
The same words appear twice: once as instruction (25–31), once as obedience (35–40).
- **Camp Below to Cloud Above**  
The book closes not at the mountain but at the Tabernacle, with the cloud of glory leading the people forward.

## LITERARY DIVISIONS

UNIT	GENRE	MARKER
19:1 – 20:21	Theophany / Decalogue	Thunder, smoke, trumpet
20:22 – 23:33	Case-law code	"If... then..." formulas
24:1–18	Covenant ratification	Blood sprinkled, meal eaten
25:1 – 31:18	Tabernacle pattern speech	"And the LORD spake unto Moses"
32:1 – 34:35	Apostasy & renewal	Calf, broken tablets, new tablets
35:1 – 40:38	Construction narrative	"As the LORD commanded Moses"

## CFADD MINISTRY LAYER

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### DOCTRINE IN THE TEXT

God's law is the gift that follows His deliverance, not the price that earns it (20:2 precedes 20:3).

### FAMILY PRINCIPLE

The fifth commandment ties household honor to national longevity (20:12); the family is the load-bearing wall of the covenant nation.

### KINGDOM PRINCIPLE

A kingdom is not legitimate by power; it is legitimate by Presence (33:15–16).

### CULTURAL APPLICATION

Where blueprint is given but not built, the camp becomes vulnerable to the calf.

### PRAYER DECLARATION

"Lord, if Your presence go not with us, send us not up; let Your glory be the proof of our every move."

### REBUILDER'S CHARGE

Build to the pattern, not to the preference; the cloud only fills what was made to specification.

## CHRISTWARD TRAJECTORY

The blood that ratified the covenant at Sinai (24:8) is the blood Christ identifies at the Last Supper as "the blood of the new testament" (Matt 26:28). Moses the mediator foreshadows the greater Mediator (1 Tim 2:5; Heb 3:1–6). The Tabernacle is the architectural shadow of the incarnate Son who dwelt — tabernacled — among us (John 1:14), and of the new-covenant temple of His body and His church. Exodus ends with cloud-glory filling a tent; the gospel ends with the Spirit-glory filling a people.

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