

CHAPTER 12

EQUIPPING:

THE EXODUS, THE LAW, THE TABERNACLE

(THE BOOK OF EXODUS)

HIS NAME IS LIFE

His Name is Master, Savior, Lion of Judah
Blessed Prince of Peace,

Shepherd, Fortress, Rock of Salvation,
Lamb of God is He.

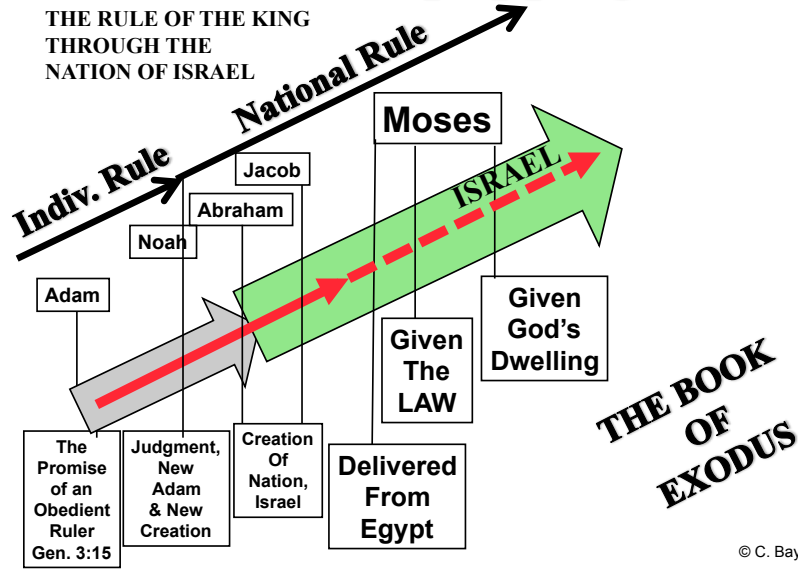
Son of David, King of the Ages,
Eternal Life

Holy King of Glory,
His Name is Life¹

¹ *His Name is Life* by Carman Licciardello, music by William J. Gaither & Carman Licciardello. Sum-o-da Music (administered by Dayspring Music {division of Word, Inc}) & Gaither Music.

SETTING: Equipping

THE RULE OF THE KING
THROUGH THE
NATION OF ISRAEL



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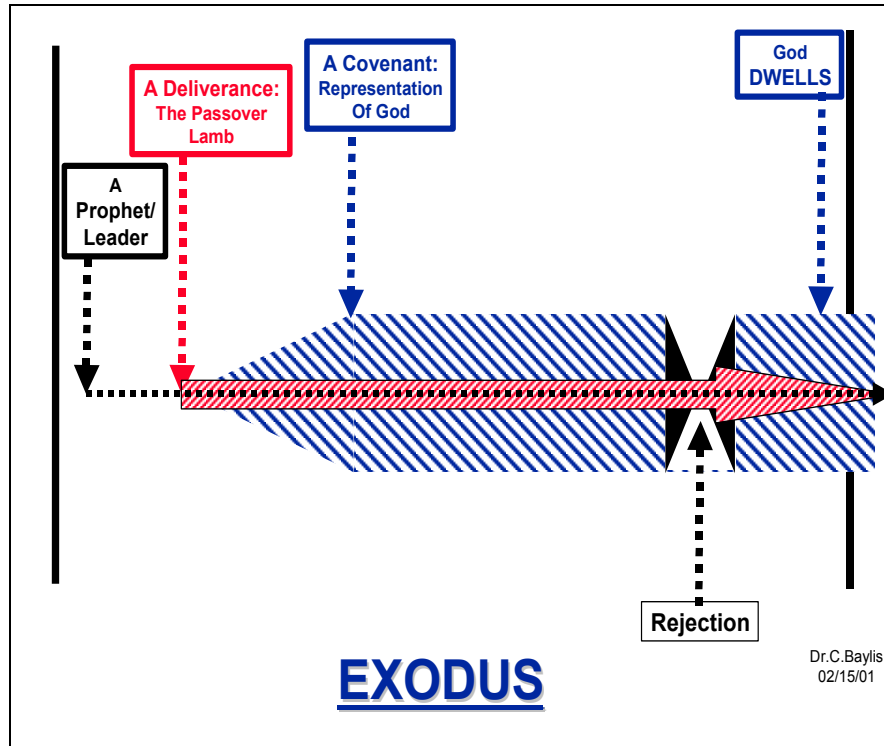
EXODUS: EQUIPPING THE NATION
with
DELIVERANCE, COVENANT & DWELLING

The Book of Exodus: Literary Movement

The book is about a prophet that God brings forth to lead His people from Satan's Gentile dominion through the forgiveness of sins (Passover Lamb) and equip them uniquely with His Presence (Dwelling in the Tabernacle) and the Holiness standard required to represent Him (The Law). The literary movement is as follows.

- Setting: Israel in Egypt being blessed
- Conflict: Satan moves through Pharaoh to execute the Seed and to enslave the nation by executing the male babies and oppressing the nation.
- Philosophy: From Genesis 3:15, God will provide a **Deliverer**, Moses, and a **sacrifice** (the Passover Lamb) that will deliver them from the Gentile power to establish the Abrahamic Covenant. Note that the Ruler and the Sacrifice are in two different modes now. The Ruler will not be the Sacrifice (nor the Priest) until Jesus appears. It will be predicted, however, in many places such as Zechariah 6 (Joshua the High Priest crowned, Isaiah 53: the Servant Ruler sacrifices Himself, Psalm 110: The Melchizedekian Priest-King, the Davidic Ruler).
- Rising Action: God brings forth His Deliverer, Moses, who delivers them through the Passover Lamb, equips them to Represent Him and dwells with them as their ultimate Source of deliverance.
- Internal Conflict: Though the Gentiles have been defeated, Satan attacks Israel itself as they reject the dwelling of God with them in the episode of the Golden calf. God judges Israel and then delays rather than destroying them as He did with Pharaoh (and Cain), promising ultimately to separate the wicked from the righteous (looking for that judgment in the Seed of the Woman of Genesis 3:15, the "strike on the head" of Satan and his followers).
- Validation: Ultimate victory still waits, but the deliverance through the Red Sea is their indication that they will ultimately be delivered from the Gentiles, since only Egypt was conquered, not all the Gentile nations.
- Denouement: They now are under God's care and may live without fear of Gentile dominion as they move toward the ultimate deliverance as God demonstrates His presence by dwelling with them in the Tabernacle.

The Story of the Book of Exodus



Setting: Israel in Egypt (Exodus 1)

One can picture the interesting setting as the reader enters Exodus 1. While the nation is multiplying and prospering in Egypt, yet the reader is well aware they are not home. They are under the dominion of a strange ruler in a strange land. As settings are wont to do, the specter of evil begins to rise. The Pharaoh, who did not know Joseph (and thus did not realize all the benefits of the Jewish God), now begins to fear the people of Israel since they are prospering in numbers (due to God's blessing, of course).

¹⁰ "Come, let us deal wisely² with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and depart from the land." (Exodus 1:10)

Of course the word, "wise," jumps off the page as the reader recalls Genesis 3:1 and the "wisdom" of the serpent that broke the reverie of the setting there. Now Satan is

² This is a different word than the one used in Genesis 3:1 for the "wise" serpent. That, however, is not the ultimate proof of allusion, but context. The contexts are the same, and the words are synonymous. This word is used for Joseph (Genesis 41) as well as for Pharaoh's "wise" men.

also driving this “wisdom” of the Pharaoh since Pharaoh does not have access to true wisdom of God. Only Israel has that revelation.

Israel is in Egypt and continues in protection for a few short verses that simply declare their multiplication as a fulfillment of God’s blessing of Genesis 1:28 (“be fruitful and multiply”) and the Abrahamic Covenant (“I will make you a great nation”) of Genesis 12:1-3. Thus the Abrahamic Covenant is not where it should be and so the reader expects God to make a change to rectify it.

Note, of course, that this Pharaoh’s fear demonstrates the enmity between the Seed of the Woman and the Seed of the Serpent of Genesis 3:15. The woman, now Israel, is bearing children and The Seed. Yet Satan, operating through Egypt and their Pharaoh is going to try to defeat Israel’s power by killing all the boy babies. This is Satan’s hope of eliminating the Seed and turning the nation’s army to a group without men.

Conflict: The Pharaoh opposes Israel and places them under judgment (Exodus 2)

The Pharaoh, who does not know Joseph, arises and fears that Israel will overthrow them because they are getting more numerous. He thus instigates several programs. The first one is to oppress them physically by making them work harder and control them.

The second one, and the most important to the Pharaoh, was to eliminate the men from their midst. This would be accomplished by killing all the boy babies. This would accomplish several things. First of all without men the nation would be eventually eliminated since conception would be impossible. Secondly, no wars could be fought against Egypt since there would be no males for the army. Thirdly it would keep any Deliverer from arising (i.e., the Seed).

Interestingly Pharaoh is defeated in his efforts as the Hebrew midwives are faithful to God (blessing Israel and the Seed) and refuse³ to stop the births. But the oppression of Israel goes on.

³ There is an interesting quandary that interpreters have with the fact that the midwives (apparently) lied about the Hebrew women (although the text does not say that what they said was false). Thus the question comes as to whether it is acceptable at times to lie. What the text is saying is what it has said from Genesis 1 on. “The Father loves the Son (John 3:35-36).” If one blesses the Seed then they are blessed apart from their actual deeds. The examples of this are Abraham lying to Pharaoh in Genesis 12, or Tamar deceiving Judah in Genesis 38. Probably the parallel to this event is Rahab’s lie in Joshua 2 to avoid the detection of the spies. The point of the text is Jesus, here in The Seed,” whom the Father loves.

Response to the Conflict: The Equipping of Israel

God is going to equip His people to be His representative. In the Book of Exodus He will give them several things.

- A Deliverer, Moses, according to Genesis 3:15 who will represent God in ruling over them.
- A Sacrifice for deliverance which would be the Passover Lamb symbolizing the ultimate Passover Lamb which would be the Ruler.
- A Deliverance from Gentile powers so that they will know that God can always deliver them in ruling over the Gentiles according to the Abrahamic Covenant.
- The Law: So they would know how to represent this holy God.
- God dwelling with the people: So the Israel and the nations would know that it was YHWH who provided all for them as He identified uniquely with them.

A Deliverer

Since this is part of a larger story, the philosophy of God does not need reintroduced. He is operating on Genesis 3:15 (the rule of His Christ and the sacrifice) and Genesis 12:1-3, the Rule of Israel over the Gentile nations through the Rule of the Seed. This now will be implemented in overcoming Egypt's dominion sourced from the Antagonist, Satan.

Multiplication and the Midwives' Rebellion (Exodus 2)

The response to the first oppression of the people is that God enables great multiplication to take place. Thus Pharaoh is frustrated. The more he attacks the people of God, the more they prosper. (Implied message: Quit fighting the true God and His nation, and join Him).

The response of God to the second attack of Pharaoh, the elimination of the boy babies, is through the Hebrew midwives. They respond to the fact that God considers the birth of babies (Genesis 1:28, "be fruitful and multiply" as well as the emphasis on reproduction in Genesis 1, especially that of the Image of God) to be, not only a blessing, but to be "good" (i.e., in total accordance with God's character desires). Thus, the midwives follow what is "good" and not what is evil as seen through God's "eyes" not through their own human reasoning. They obey the command of YHWH instead of the command of Satan through the Pharaoh.

Not infrequently, I hear people say that church groups who tour Israel are told not to evangelize because the Israeli government frowns it upon and it could endanger their future visits. This Biblically is absolutely an errant instruction. Paul was threatened with prison, death, beatings, etc., but still proclaimed proudly the Word

of God and of His Son Jesus Christ. All the Gentile governments frowned upon his message. Thus the midwives understand clearly that to stand up for YHWH means that they will threaten their very continued existence. They, thus risk their lives, to preserve the babies due to their honoring YHWH's desire. Note that YHWH was the One who enabled them to be fruitful and multiply. They would be opposing that desire of YHWH. Whether they lied or not is not the issue. The issue is that they honored "The Seed" and so like Tamar, Rahab, Ruth, these helpless women stood up for YHWH.

God Supernaturally Raises Up a Deliverer, Moses

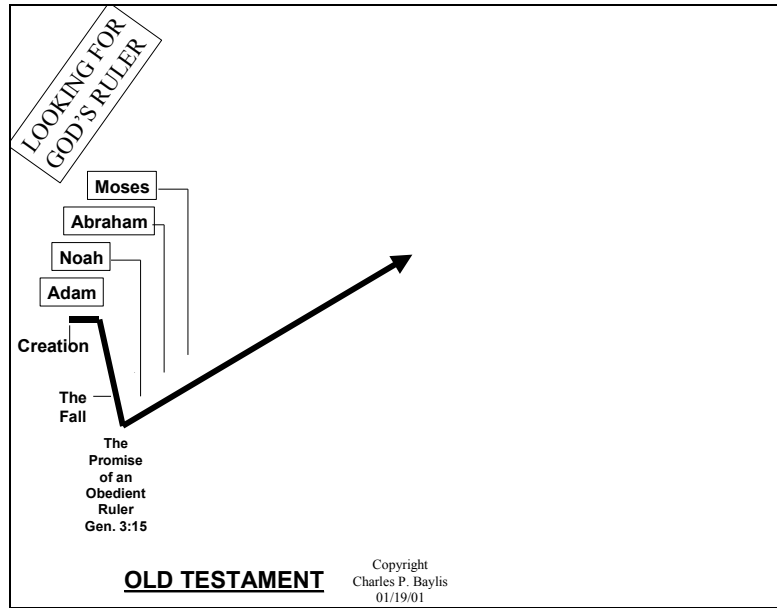
As God had promised in Genesis 3:15, He would bring a Deliverer to His people, the people of the Abrahamic Covenant of Genesis 12:1-3. Thus, in the midst of their oppression, the scene (point of view) changes to a young Hebrew woman and her baby. While the reader is not introduced to the significance of this movement of the scene, it soon becomes clear that this move is to show this is not a regular baby, but God's choice for the Deliverer. Thus, her efforts to hide the baby are sovereignly rewarded by God.

One can feel the camera as it moves from the national overview and the midwives' honorable deed to a closer focus on a young mother who has just delivered her baby. This mother observes that he is "good"⁴ (not "beautiful"⁵ as the translations), meaning that she recognizes that he is a gift representing the very character of God, and in the tradition of the midwives seeks to hide him from the Pharaoh's edict.

The irony is strong. Pharaoh has decided to kill all the boy babies. But Pharaoh ends up pitying this baby through his daughter, hires the mother (note that the mother is going to be paid to nurse the baby that was to be killed), and then educates him as one of his own household. The point is that Pharaoh will not only do God's bidding and raise God's deliverer, but will be putty in God's hands, doing His bidding and looking ridiculous in the process. (See Psalm 2:4). In other words, the reader of this section will forever laugh at the humiliation of this powerful Pharaoh in the hands of this sovereign God.

⁴ Recall that "good" was God's character as determined by Him in Genesis 1.

⁵ Note the references to this in Exodus 2 in the New Testament. Stephen's speech in Acts 7:20 reflects this as Moses is referenced as being "pleasing in the sight of God." Of course, "in the sight of" indicated God's evaluation and thus it indicates Moses as a baby was "good," or in agreement with God's character desires. Interestingly enough Hebrews 11:23 has the same word as Acts 7:20, but translates it as "beautiful" (NASB), when it should be "good" or "pleasing" with respect to God. Thus these New Testament references confirm Moses' mother's understanding of the revelation of God as the determiner of her actions and desires.



Conflict: The Rejection of the Deliverer by Israel

No sooner had Moses been enabled, than he is rejected by the people of his own nation. He had killed an Egyptian for oppressing an Israelite (recall the Abrahamic Covenant). But the next day the Israelites rejected him as their judge (recall the rejection of Joseph as their ruler), and the execution of the Egyptian became known. Pharaoh then tries to eliminate Israel's deliverer. So he must flee to preserve his life so that he might ultimately return and deliver Israel. Moses flees Pharaoh to escape death and goes to the Land of Midian, the future site of the giving of the Law.

God Equips the Deliverer

Exodus 3—4 is the focus of the Book of Exodus. It is here that God outlines His philosophy that expands Genesis 3:15 and 12:1-3 into the situation in Egypt. Here God is going to equip His deliverer for the unique position that he will have, that of God's Anointed representative. He would represent God to his people, Israel, and to the nation of Egypt as well as other Gentile nations (Abrahamic Covenant).

The Burning Bush: God is the Source and Strength of Moses and the Deliverance. Clearly the appearance here in the burning bush is supernatural. Moses himself has run out of any abilities and desire to be a deliverer of his people. Now having come to that point, YHWH will appear, give him instructions and be His provider. The bush is not consumed because YHWH does not use up those that facilitate His message since He is the provider of strength.

“I AM” is the Name by whom You will Conquer Egypt and Deliver Israel: In continuing to show that the God of Israel is uniquely the One who will receive the credit and blessing of His people, God reveals the specific Name by which He will conquer, “I AM.”

Signs to the People so they will Believe in Moses as God’s Unique Representative. Moses’ fear is that the nation will not believe that he has come to deliver them. If Moses was a false prophet, and did not have God’s power to deliver them, then they would die at the hand of Pharaoh as rebellious traitors. So Moses asks God what he should do to prove that he is from God. God replies that he should do signs and then they will believe that Moses is the one sent from God that has the power to deliver them. He thus does the signs and they do believe him.

Signs to Moses so he will know He is God’s Representative. In Exodus 4, Moses performs two signs with a snake and with his leprous arm. Both of these are to indicate to Moses that he is the anointed one for God and that he can deliver Israel through the power of God. The snake is a reference back to Genesis 3 and the control of the serpent and ultimately Satan. The leprous arm is the control of Moses’ welfare as God gives him leprosy and then removes it.

The Belief in, and Subsequent Rejection of, the Deliverer (Exodus 5)

Moses appears to the Israelites and Aaron provides the signs. They respond by believing in Moses as the deliverer and to worship since they are now going to be delivered from Egypt.

²⁸ Moses told Aaron all the words of the LORD with which He had sent him, and all the signs that He had commanded him *to do*. ²⁹ Then Moses and Aaron went and assembled all the elders of the sons of Israel; ³⁰ and Aaron spoke all the words which the LORD had spoken to Moses. He then performed the signs in the sight of the people. ³¹ So the people believed; and when they heard that the LORD was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped. (Exodus 4:28-31)

Moses appears to Pharaoh and requests an exodus. Pharaoh’s response is to increase the oppression of the Israelites. Then the Israelites turn on Moses. Note clearly that their reaction is not that they deny that YHWH is their God, but they deny that Moses is sent as His Deliverer. Their accusation is that Moses has elevated himself so as to receive glory in some sense and give Pharaoh an excuse to oppress them and destroy them.

²⁰ When they left Pharaoh's presence, they met Moses and Aaron as they were

waiting for them. ²¹ They said to them, "May the LORD look upon you and judge you, for you have made us odious in Pharaoh's sight and in the sight of his servants, to put a sword in their hand to kill us." (Exodus 5:20-21)

The Response of God: Israel Delivered from Egypt by Moses through the Passover Lamb

Now that God has equipped His deliverer, He moves to deliver Israel from Egypt based on the Abrahamic Covenant and God's specific prophecy in Genesis 13 and 15. He will first equip them by showing them He can deliver them from the greatest nation on the face of the earth. The Passover Lamb will be the means by which He delivers them. Thus, they will be equipped to realize that they must always approach God with His sacrifice, through which He will deliver them.

The Plagues: God's Judgment on the Gentile Nation

God is going to execute judgment on Egypt for their treatment of His nation (see Genesis 12:1-3), through His deliverer, by supernaturally demonstrated power. This will show that He alone is the God of creation and that His servant, Moses, is His representative, and that this nation, Israel, is His people . . . as He had spoken.

The Hardening of Pharaoh: Pharaoh's heart was hardened. While it is true that in the finite realm, Pharaoh is responsible for rejecting, the statement that God hardened Pharaoh's heart is not to be dismissed or softened. The point is that God is orchestrating everything. He needs an antagonist to oppose Him so that His mighty works can be displayed. He is Sovereign. Thus He is the One who brings Pharaoh against God's people ultimately, thus showing God is in control of Pharaoh, not Pharaoh in control of God and events. If Pharaoh is ultimately in control of his own movements, then Israel has something to fear. If God is in control, then his most powerful and hateful moments are in the control of God and Israel has nothing to fear.

Thus the hardening of Pharaoh's heart is for the purpose of raising up the most hateful, most powerful, most vengeful antagonist possible. So when God defeats this man without any help from Israel, He will be seen as the ultimate God and no excuses are possible.

The Plagues: Each of the plagues takes out any help that Egypt can claim from its gods. Pharaoh is helpless to correct any of the plagues or to amend them in any way. He will realize at times, and then change, that he cannot fight this God who is all-powerful.

The magicians who duplicate the first three plagues of Moses are interesting and one must see the theological point here. I often illustrate this by supposing that Pharaoh is trying to enjoy his cup of English tea in the afternoon as he seeks to find some respite from the massive plague of blood that has overwhelmed his rivers, lakes and streams, even to the water in the stone water pots. The magicians step up as he is about to dunk his tea bag into the last pure water in all of Egypt. They pronounce proudly that they can duplicate Moses' miracle of changing water to blood and immediately change this last cup of water to blood. Pharaoh, of course, stands there dumbfounded and asks the simple question as to why he needs men like this. In other words, all the magicians could do was to duplicate Moses' miracle and bring more judgment on Egypt so that they were ultimately performing on YHWH's behalf. Had they had any power they should have reversed the miracle to show they could oppose this God, but they could only add to it. YHWH again was shown to control even the magicians.

The Plague of the Death of the Eldest Son: It is very important to note that God executes the eldest son of Egypt due to the fact that He refers to Israel as His son. It is also important to note that the preservation of the eldest son in Israel was only through the blood of the Passover Lamb.

The Passover Lamb: Genesis 3:15 in a Lamb to Pay for the Sins of the Nation

The Passover Lamb was the continuation of Genesis 3:15, the sacrifice of the ultimate New Adam for the nation and the world. Without this sacrifice there was no deliverance. While the nation was clearly sinners, yet anyone who put the blood on the doorpost had all of his family saved from the plague if they were gathered into his home.

Note well here that the effect of the Passover Lamb was not simply to avoid the judgment of God on the eldest son, but ultimately was the provision by which they would be delivered through the Red Sea and Pharaoh's army would be destroyed.

The Passover Lamb was to be celebrated in perpetuity so that the Nation would always look for their ultimate sacrifice, the New Adam, the King, the Christ.

Yet just as God provided the coats of skins as an illustration of Gen. 3:15, so also now God provides the revelation of the Passover Lamb. It would be this Lamb that would deliver them from bondage in Egypt. Yet little lambs cannot physically deliver, and thus the reader is immediately aware that God is delivering through this symbol. This is not the final ultimate deliverance from oppression of Satan. It is yet to come in a man, the Seed of the Woman.

Validation of God's Deliverance from Their Gentile Oppressor: The Red Sea

This Red Sea deliverance was a picture that God could deliver them from anyone no matter how powerful.

Note also, the irony of God's dealings with Egypt continue. Recall that Pharaoh had tried to destroy God's sons by drowning them in the Nile. Now God laughs at Pharaoh (Psalm 2:4) as he drowns Pharaoh's army in the Red Sea.

The history of those who sought to beat God or to find a way around Him never prosper. In fact there are three things that will happen to them (refer to Psalm 2, et.al.)

- They will lose
- They will lose badly. God will humiliate them badly in a lopsided victory.
- Finally, after they lose, and lose badly, God will mock them for even attempting to think they could play against Him (Psalm 2:4)

God Equips Israel with the Law so they may Represent God fully

The nature of the Law will be discussed in a separate chapter more fully so at this point only a survey will be given.

The Law was "How" to Represent YHWH

The Mosaic Covenant was the revelation of God by which He will tell Israel HOW He was to be represented.

Heart of God: The Revelation revealed God's Love to the Nation and the Nation was to represent that Love to others within Israel and then similar sacrificial love to the nations outside Israel.

Man's Heart: The Revelation revealed their sin. Their sin would be anything that represented their own interests instead of God's that were detailed in the Covenant.

God's Love toward Man in his failure to represent God: The Revelation included God's love for them in the sacrifices. It was there that they would find forgiveness for their shortcomings in representing God as human beings descended from Adam.

God Dwells With His People in the Tabernacle: God's Relationship to Israel

God begins the instruction for Israel to build the Tabernacle so that He can dwell with His people as the Ruler of the Theocracy through the Prophet/Leader Moses. However, it was through the Old Covenant (Mosaic, The Law) that the holiness of God would be respected. Should the holiness prescribed for unclean, sinful man, be violated, God's Presence would necessarily depart.

The Tabernacle and the Dwelling of God will cover several areas

The instruction to build the Tabernacle

The instructions to build the tabernacle by God are extensive and detailed. This God will direct each part of the representation of His holiness and the approach to Him as He dwells with the people.

The failure of Israel as they reject the Dwelling of God with them in the Tabernacle.

Yet while God is giving the plans for Him to dwell with them, Israel rejects Him and Moses. The golden calf is a physical representation of YHWH, something that had been prohibited in Exodus 20.

The faithfulness of God as He dwells with them despite their failure

God judges the people and then promises Moses that He will proceed with the people to go to the land. The people covenant with YHWH. Ultimately the book ends with God dwelling with the people in the tabernacle.

THE ULTIMATE FULFILLMENT OF NATION ISRAEL IN ITS REPRESENTATION OF GOD

Genesis:

The nation Israel will reject its Deliverer (like the 11 brothers did to Joseph) and rely in its own self-effort to obtain the promise of God (like Abraham, Jacob, Judah). Ultimately the nation will only come to represent God when it gives up on itself and trusts God's chosen Deliverer (as the 11 brothers did Joseph) in the sacrifice of the only begotten son of the Father (like Abraham sacrificed Isaac).

A Greater Prophet than Moses and a Greater Passover Lamb who will Deliver them from the Gentile Rule and God's ultimate dwelling with them.

A nation Israel will have a Prophet (like Moses) whom they will reject as leader (like they did Moses). They will be delivered through an ultimate substitutional sacrifice (like the Passover Lamb). They will have God ultimately dwelling with them in the obedient Seed, but will reject Him just as they rejected God and preferred the golden calf.

New Testament References to Jesus as the Greater Moses

Moses provided the Law which did not provide a full provision for forgiveness. This was provided under Jesus.

17 For the Law was given through Moses; grace and truth were realized through Jesus Christ.

John 1:17

Moses provided judgment on Egypt (water to blood) while Jesus provided the Kingdom (water to wine).

19 Then the LORD said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their reservoirs of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in *vessels of wood* and in *vessels of stone*.'"

Exodus 7:19

6 Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each. 7 Jesus *said to them, "Fill the waterpots with water." And they filled them up to the brim. 8 And He *said to them, "Draw *some* out now, and take it to the headwaiter." And they took it *to him*. 9 And when the headwaiter tasted the water which had become wine,

John 2:6-9

Moses went up to the mountain to get the Law, revealed the first Passover and was the mediator of the provision of manna by God. Jesus in a Moses' imagery provides bread to the hungry multitudes. The crowds identify the comparison identifying Him as the Prophet predicted in Deut. 18:15,18. Later in John 6 Jesus will point out that while Moses provided bread for temporary life, He provides eternal life.

3 And Jesus went up ***on the mountain***, and there He sat with His disciples. 4 Now ***the Passover***, the feast of the Jews, was at hand. . . . 8 One of His disciples, Andrew, Simon Peter's brother, *said to Him, 9 "There is a lad here who has five barley loaves and two fish, but what are these for so many people?" . . . 11 Jesus therefore took the loaves; and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted. 12 And when they were filled, He *said to His disciples, "Gather up the leftover fragments that

nothing may be lost." 13 And so they gathered them up, **and filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten.** 14 When therefore the people saw the sign which He had performed, they said, ***"This is of a truth the Prophet who is to come into the world."***

John 6:3-14

Moses provided water in the wilderness to keep the people alive during their times of testing. Jesus fulfills the fullness of that as He provides the Spirit to sustain the Nation as Moses provided water (cf. Isa. 44:1-4). The response of the people is in accordance with that comparison as they identify Jesus as the Prophet predicted in Deut. 18:15,18.

37 Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink. 38 "He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.'" 39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified. 40 *Some* of the multitude therefore, when they heard these words, were saying, "This certainly is the Prophet."

John 7:37-40

A Real Substitutionary Sacrifice Greater than the Passover Lamb to deliver Israel.

In a parallel to Genesis 3 where both the promise and the illustration of the coats of skins took place, God now delivers the nation through an innocent, suffering animal who would substitute for them, yet bring judgment on the Egyptians who did not partake of its provision.

Yet lambs do not deliver from sin, nor provide any real, efficacious, substitutionary sacrifice. The sacrifice was a picture of Genesis 3:15, the innocent for the guilty. And thus, it receives its validity from the promise of God and the revelation of the sacrifice.

35 Again the next day John was standing with two of his disciples, 36 and he looked upon Jesus as He walked, and *said, "Behold, the Lamb of God!"

John 1:35

33 but coming to Jesus, when they saw that He was already dead, they did not break His legs; . . . 36 For these things came to pass, that the Scripture might be fulfilled, "NOT A BONE OF HIM SHALL BE BROKEN."

John 19:33-36

An Obedient Representative who will Deliver through His own Death as substitutionary

Based on the prophecy of Genesis 3:15, Moses is in the nature of the anticipation of the Obedient Deliverer. However, he is examined only in the light of the man who will receive the revelation and obey it as well as instruct his nation. He will not fulfill the ultimate promise of the Deliverer as he is not able to sacrifice his own life for the sake of the people.

30 And it came about on the next day that Moses said to the people, " You yourselves have committed a great sin; and now I am going up to the LORD, perhaps I can make atonement for your sin. " 31 Then Moses returned to the LORD, and said, "Alas, this people has committed a great sin, and they have made a god of gold for themselves. 32 "But now, if Thou wilt, forgive their sin-- and if not, please blot me out from Thy book which Thou hast written!" 33 And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. 34 "But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin." 35 Then the LORD smote the people, because of what they did with the calf which Aaron had made.

Exodus 32:35

A Real Indwelling of God

As the Glory of God resided in the Tabernacle and the Temple, so also it looked forward to a day when the ultimate Representative of God would reside with Man.

14 And the Word became flesh and tabernacled among us. And we beheld His Glory, the Glory as of the Only Begotten Son of God.

John 1:14

3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them,

Revelation 21:3

EXCURSUS

The New Exodus

The original Exodus equipped Israel so that they would have confidence in God (faith) when they were oppressed by a Gentile power. They would look for a New Moses who would deliver them. Jesus will arrive in the final Gentile kingdom (Rome) and reveal that He is the New Moses and teach them to follow Him by faith.

Israel, was under Egyptian Rule, now under Herod's Roman rule (Matthew 2:1)

As Israel was under the oppression of the Egyptian government in the Pharaoh's rule, now the New Testament opens with Israel under the rule of Daniel's fourth Gentile kingdom, Rome. The rule of the tetrarch, Herod, was established under the Caesar to manage the area of Judea.

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, magi from the east arrived in Jerusalem, saying, (Matthew 2:1)

Herod, the new Pharaoh, Tries to Kill the Boy Babies (Matthew 2:16-18)

Just like in the Exodus, in Matthew, Herod, representing Rome, hears that there is a King of the Jews who is being born. Since Herod is the King of the Jews, he attempts to stop the overthrow of his kingdom by eliminating the prospective King.

¹⁶ Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi. (Matthew 2:16-18)

Like Moses' mother, Mary bears Jesus as the Deliverer of Israel (Matthew 1:21-23) (Immanuel "God with us" is the indicator of the Deliverer of Israel)

²¹ "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins." ²² Now all this took place to fulfill what was spoken by the Lord through the prophet: ²³ "BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US." (Matthew 1:21-23)

Just like Moses fled from Pharaoh, Joseph flees from Herod with Mary and the Deliverer (Matthew 2:13-14):

Just like the Exodus, in Matthew, Herod, representing Rome, hears that there is a King of the Jews who is being born. Since Herod is the King of the Jews, he attempts to stop the overthrow of his kingdom by eliminating the prospective King.

¹³ Now when they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, "Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him." ¹⁴ So Joseph got up and took the Child and His mother while it was still night, and left for Egypt. (Matthew 2:13-14)

As God instructed Moses to return to deliver Israel, so God instructs Joseph to return to deliver Israel (Matthew 2:19-21)

Jesus as the Greater Moses is preserved from Herod in Egypt like Moses was from Pharaoh in Midian. The purpose of the preservation was so that they both could return to the Gentile dominion and deliver the Nation Israel. Hosea 11:1 recalled the first exodus and promised a second led by a New Moses. Thus Matthew points out that Jesus, as the New Moses, was preserved again for that function.

God again notifies Joseph that Herod, like Pharaoh, is dead, and that Jesus can return to Israel to deliver them from Rome.

¹⁹ But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, and said, ²⁰ "Get up, take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are dead." ²¹ So Joseph got up, took the Child and His mother, and came into the land of Israel. (Matthew 2:19-21)

¹⁵ He remained there until the death of Herod. *This was* to fulfill what had been spoken by the Lord through the prophet: "OUT OF EGYPT I CALLED MY SON." (Matthew 2:15)

Like Moses, Jesus Provides Signs so they Will Believe He can Deliver Them

Jesus appears and offers Himself as the Greater Moses to Israel and proves Himself to them by giving them signs. The Book of John is the "Book of Signs" to prove that Jesus is this New Moses, the Christ of Psalm 2, the Son of God from Psalm 2:7 who will conquer the nations (John 20:31).

²³ Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. ²⁴ But Jesus, on His part, was not entrusting Himself to them, for He knew all men, ²⁵ and because He did not need anyone to testify concerning man, for He Himself knew what was in man.

(John 2:23-25)

Like God Told Moses that “I AM” Has Sent You, Jesus tells them that He is “I AM” Who Has Come to Deliver them (8:56-59).

In the Book of John, Jesus through signs convinces them that He is the Greater Moses who has come to deliver Him. In John 8, the Pharisees attack Him, but Jesus replies that He is not just another man sent by “I AM” as Moses was, but this time “I AM” has come Himself.

⁵⁶ "Your father Abraham rejoiced to see My day, and he saw *it* and was glad." ⁵⁷ So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" ⁵⁸ Jesus said to them, "Truly, truly, I say to you, before Abraham was born, **I AM**." ⁵⁹ Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple. (John 8:56-59)

Like Israel Rejected Moses as Coming from God, so Also Israel Rejects Jesus as Coming From God (John 11:45-53)

In the Book of John (Book of Signs), the people begin to believe that Jesus is this Greater Moses who will lead them out from under Rome, especially when He shows them that He can resurrect them into the Kingdom should Rome kill them for following Him (demonstrated by raising Lazarus).

Thus, Caiaphas responds that Jesus is not who He claims and if they continue to follow Him then, like the Pharaoh, Rome will rise up and come and suppress them. So they decide to reject Jesus by giving Him over to Rome.

⁴⁵ Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. ⁴⁶ But some of them went to the Pharisees and told them the things which Jesus had done. ⁴⁷ Therefore the chief priests and the Pharisees convened a council, and were saying, "What are we doing? For this man is performing many signs. ⁴⁸ "If we let Him *go on* like this, all men will believe in Him, and the Romans will come and take away both our place and our nation." ⁴⁹ But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, ⁵⁰ nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish." ⁵¹ Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, ⁵² and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad. ⁵³ So from that day on they planned together to kill Him. (John 11:45-53)

God gives Moses the Plague of the Passover Lamb to Deliver Israel

The final plague in Egypt is the execution of the eldest son. Yet Israel escapes the same judgment because they have a Passover Lamb substitute for their eldest son. Thus Israel escapes the judgment through the blood of the Passover Lamb.

In the New Testament, John the Baptist announces Jesus as the Passover Lamb in the fullness of the promise, that is, a human sacrifice from Genesis 3:15.

“Behold the Lamb of God, that takes away the sin of the world.”