

The Gospel in Exodus

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[0 : 00] Thank you.

Thank you.

I'm not going to get into it. I'm going to be very reserved and keep myself together here. All right? So who's ready for the final message in Exodus?

Who's ready for Exodus to be finished? Well, good, because it's not going to be. All right. So I told you this was going to be the last week. Just kidding. Next week, I promise, I promise, I promise next week is going to be the last message in the series of Exodus.

There's really two things I want to finish the book. Those of you that are new, we've been for over a year now. Over a year we've been studying the book of Exodus. And so we're coming to the end.

[1 : 42] And next week will be the end. I promise you. In fact, next week is going to be the 40th sermon in Exodus. And so you just have to stop at 40, right?

I mean, it's the perfect Exodus number. And so 40 sermons in the book of Exodus. And so next week we're done. And essentially what I want to do is tonight I want to talk about how do we understand the book of Exodus?

Now that we've worked through it, because last week we finished in Exodus 40, the final chapter. And so now I want to step back and say, how do we understand this book?

And then next week I want to talk about how do we apply this book? So how do we understand the book of Exodus? And then how do we apply it? So tonight is going to be for those nerds, right?

This is going to be much more of a teach tonight than a preach. And I'm just going to kind of unpack the overview of the book of Exodus and what its primary message is.

[2 : 42] Next week will be for those of you that really like application and you're not concerned about all the teaching. You just want to know, what am I supposed to do? Now I would argue that's a false dichotomy.

Good theology should always have good practice. Amen. But so that's the goal. Tonight is how are we to understand this book? What does this book teach us?

And then we will, I promise, we will, I mean I promise as much as I can, we'll end next week at the finale of the book of Exodus. So I want you to turn in your Bible to Exodus chapter 6.

Exodus chapter 6. And we're going to go back and look at this passage in Exodus 6 verse 2 down through verse 8. And so if you are able to stand, would you please do so as we honor the reading of God's word.

Exodus 6 verse 2 says, It says, God spoke to Moses and said to him, I am the Lord. I appeared to Abraham and to Isaac and to Jacob as God Almighty.

[3 : 43] But by my name, the Lord, I did not make myself known to them. I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners.

And moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves. And I have remembered my covenant. Say therefore to the people of Israel, I am the Lord.

I will bring you out from under the burdens of the Egyptians. I will deliver you from slavery to them. I will redeem you with an outstretched arm and with great acts of judgment.

And I will take you to be my people. And I will be your God. And you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians.

And I will bring you into the land that I swore to give Abraham and to Isaac and to Jacob. I will give it to you for a possession. I am the Lord.

[4 : 41] This is God's word. Pray with me. And do pray for me tonight that the Lord gives me strength to teach what he's given me to teach. So, Lord, come and ask for your help. Pray that your spirit would guide us in truth.

Help us after these many, many weeks of studying this great book. Help us understand what it's really all about. Help us see the big picture, the ultimate point of the book of Exodus.

And as always this evening, point us to your son, the Lord Jesus Christ, in whose name I pray. And God's people said, Amen. You can be seated. My grave is like to be my wedding bed.

It may not sound like it, but those words are actually from one of the most famous love stories of all time. Shakespeare's Romeo and Juliet.

And what's interesting about those words is not that Juliet says them, but when Juliet says them. You see, that line, my grave is like to be my wedding bed, is spoken in the very first act, at the very beginning of the story.

[5 : 55] And they are words that you well know eventually come true. Juliet's wedding bed would be her grave. And if that ruins the story for you, it's only 430 years old.

You should have read it by now, okay? But what's going on here is something that's very common in literature, something known as foreshadowing. And you know what foreshadowing is?

It's those subtle events or themes that happen early in a story that's getting you ready for what will happen later in the story.

And it creates this level of suspense for the audience in terms of how things will actually come to pass. And Romeo and Juliet is full of them.

In fact, we learn of the couple's later death in the prologue. Even before the first act, it speaks of this, quote, A pair of star-crossed lovers doth with their death bury their parents' strife.

[7 : 03] Or when Romeo predicts that going to the ball will, quote, have some consequence that will end in an untimely death. Or when Romeo speaks of his and Juliet's family strife, he says, quote, How life would be better ended by their hate than death prolonged wanting Juliet's love.

And all God's people said, Aw, isn't that so precious, right? Now what is Shakespeare doing? What's Shakespeare doing from the very beginning of the play, the very beginning of the story?

He's preparing the audience for what's to come. He's working in themes at the beginning of the story to get you ready for the final act, namely the death of Romeo and Juliet.

Shakespeare's use of foreshadowing in the first act is meant to get you ready for the final act. Now that's not just something common in literature.

Foreshadowing happens all the time in life. You know this. You experience foreshadowing all the time. You may watch a little kid play sports and you see early signs that he or she is going to grow up to be a great athlete.

[8 : 25] You may notice someone's patterns of behavior and later on you're not shocked at all to learn that they're an addict. Maybe you see patterns in a relationship that point you to a future breakup.

You simply notice your car's not running right and you're not surprised when it breaks down on the side of the road. People do this in the economy. They will look for signs that tell them some future growth or some future turnaround.

Listen, we experience foreshadowing all the time. That is the signs that point us of something that's coming later.

Everybody with me? Say yes. That's exactly how you ought to think of the book of Exodus. You see, when the average Christian thinks about the book of Exodus, they tend to think about the Sunday school stories of little baby Moses in a basket or the burning bush experience or the crossing of the Red Sea.

But I'm here to tell you this evening that all of those events are only foreshadowing. They're simply early themes and stories to get you ready for the final act.

[9 : 41] In other words, like Shakespeare, on a much broader scale, God is revealing early, like in the prologue of the redemption story, where it's going.

Two books. We're two books into the Bible here in Exodus, and God is already giving us clues of what the redemption story is going to be about.

In fact, I would submit to you, and in fact, I think I started this series by saying, Exodus is the gospel of the Old Testament, right? And I've said that many times throughout this series.

I would say that the book of Exodus, more than any other Old Testament book, foreshadows the gospel. It's getting you ready for the gospel of Jesus Christ.

And so what I want to do this evening, that's going to be very much teaching, I've kind of already warned you of that, is I just want to show you how to understand this book as a whole is to understand it as preparation for a larger event, preparation for the greater Exodus.

[10 : 50] First thing I want us to think about this evening is how Exodus tells the gospel story. It tells the gospel story. And what I mean by this is that Exodus tells the gospel story in two ways.

Notice here on the screen that Exodus expands the biblical story and it reveals the salvation story. It expands the biblical story, which is all about redemption, and then it reveals the salvation story.

Let me unpack both of these for just a moment. First, the biblical story. Simply put, Exodus picks up where Genesis leaves off. I went to seminary for that really insightful point.

Exodus is picking up the story where Genesis leaves off the story. And it's all about the historical story of God bringing salvation into the world.

And so what happens in Genesis? You remember when God is going to bring salvation, this redemptive story, into the world, He starts with a man named Abraham.

[11 : 56] He starts with Abraham. Of course, he's Abram at the time. And look at Genesis 12, verse 1. Look at what God promises Abram. The Lord said to Abram, Go from your country and your kindred and your father's house to the land that I will show you.

And I will make you a, say it with me, a great nation. I'm going to make you a great nation. I'm going to bless you. I'm going to make your name great. I'll bless those that bless you, curse those who curse you.

And all the families of the earth will be blessed through you. So really the rest of the book of Genesis is about the story of Abraham's family.

It's how it starts with Abraham and this family develops. And I'm leaving out a lot here, obviously, but Abraham's going to have the promised son Isaac.

And from Isaac will come Jacob and Esau. From Jacob will come the 12 sons, which will be the 12 tribes of Israel. Joseph being one of those.

[12 : 59] And you remember that that's where the book of Genesis ends. Joseph finally gets to, or his brothers finally get to Egypt and they are saved for a time of famine.

But the book of Genesis is really just about the development of Abraham's family that's been given this promise from which salvation is coming into the world.

If you're with me, say yes. So you get to the end of Genesis and you're saying, what about this big nation? What about this great nation that you promised Abraham?

And Exodus picks up there in Exodus 1 verse 6. Then Joseph died and all his brothers and all that generation. But the people of Israel were fruitful, increased greatly.

They multiplied and grew exceedingly strong so that the land was filled with them. Do you see? Exodus is just expanding the story of the gospel.

[14 : 01] This historical story of God bringing salvation to the world starts with the family of Abraham and now it expands to the nation of Israel.

Israel. It's the family of Abraham in Genesis and now it's a nation known as Israel in Exodus. And Israel is the nation from whom Messiah will come.

Do you see? Exodus is simply expanding the redemption story. But not only is it expanding the redemption story, it's also telling you the salvation story.

Think about the order of events that take place throughout the book of Exodus. If you go chronologically, this is what you're going to see. It's going to start with years in slavery, 430 years exact.

And then after that, there's going to be in chapter 3 the rise of a mediator. God is going to send someone to Israel. His name is? If you don't get that right, you fail the Exodus quiz.

[15 : 07] Come on, class. Moses, exactly. So there's this rise of a mediator and then there's going to be the plagues and the final plague is going to be a sacrifice for their redemption.

There are going to be acts of judgment and then after that, what's Israel going to do? They're going to pass through the waters and then after they pass through the waters, they're eventually going to make it to Mount Sinai where they're going to enter into a covenant, enter into a relationship with God known as the Mosaic Covenant.

There they're going to be given the law which is going to tell them what sets them apart from all the other nations and then the whole book ends with the presence of God coming down, dwelling in the tabernacle where God's presence is now with His people.

Does everybody see that? Okay, now let's leave this on the screen. Faith family, that is the salvation story. The whole order, the teacher in me is getting really excited here, the whole order of the book of Exodus is the order of salvation.

We're born slaves to sin. We're born under the dominion of spiritual beings just like Israel is under the gods of Egypt.

[16 : 25] And what happens? God sends us a mediator. God sends someone on our behalf. He hears our groaning and He wants to rescue us.

How does He rescue us? But by giving a sacrifice and on Jesus Christ pouring out the ultimate plague, namely the wrath of God that our sin deserves.

And what happens after we put faith in Jesus Christ? We're baptized. We pass through the waters. And we enter into covenant with God.

We now have a relationship with God where we are to follow His commands and live according to what the Bible calls us to live until what? One day, we will be in the presence of God forever.

That's the salvation story and it's Exodus. The whole order of events is declaring to us the salvation story.

[17 : 25] Put it simply, notice it on the screen, the story of Exodus is the salvation story. Does everybody see that? So the whole big point of Exodus is it's expanding the redemption story.

It's taking us from Abraham to the nation of Israel. But it's also telling us the gospel story through every single event along the way.

Now, did you know all that when you started the book of Exodus? If you did, you should have been up here teaching, alright? So, at first, it tells us the story of the gospel. Here's the second point I want to make.

Is that Exodus teaches us the substance of the gospel. The substance of the gospel. Now, what I mean by substance is it teaches us the gospel message. I hate taking a drink in the middle of a sermon, but I have to.

It tells us what the gospel message is. That is, it doesn't just tell us the story. It proclaims the message of what the gospel message is and it does it in two ways.

[18 : 34] First of all, Exodus teaches us that salvation is by grace alone. It's by grace alone. Think about this. How does Israel get out of Egypt?

How does God save them? Does God come to Israel and say, here's the law, I need you to keep the law, and if you keep it, I'll get you out.

If you're a good little nation, if you're an obedient little nation, then I'll rescue you. Or, let me ask it this way, does the law come before, come on, somebody say, preach preacher.

Does the law come before they are redeemed or after they are redeemed? It's after. Why? Because the whole point of that is to say Israel could never get out of their slavery on their own.

That they could never by their own obedience rescue themselves. Notice it on the screen. Israel's salvation from Egypt is not based on their obedience, it's based on God's grace.

[19 : 41] grace. Their whole redemption story is a grace story. It's not one of their works. This is exactly what the Apostle Paul says regarding our salvation.

Ephesians chapter 2 verse 8, for by, say it, grace you have been saved. Now listen, if you're a New Testament person in biblical times, when you see that word saved, you're thinking the story of Exodus.

By grace you've been rescued. By grace you've been saved. Notice the verse here again. And this is not of your own doing, it's a gift of God, and say this with me, not a result of works, so that you can't boast in your salvation.

Israel does not get out of Egypt and say, we did it! Aren't we so powerful? Aren't we so mighty? Aren't we so good? No. All they can say is, God, you are gracious.

God, look what you did. Salvation is by grace alone. And here's why this is so important. I've had people over my years of ministry say to me, you know, pastor, I'll become a Christian once I get my life together.

[20 : 59] Once I straighten my life up and once I get things together, then I'll be a Christian, to which I would say to you, you'll never be a Christian. And do you know why you'll never be a Christian?

Because if you're waiting to be a Christian until you get your life together, well, guess what? You're never going to get your life together. You're a mess. I'm a mess.

There's no way we could possibly get our life together and therefore turn to God. It's never about our works. It's always about His grace.

In fact, after, even after Israel is given the law, what do they do? They turn back to idols. Even once they have God's law, they still break it and they turn to their idolatry.

You see, if Exodus teaches us anything, it's that our salvation is all by grace and could never depend on us. And you do realize that that's why this is different than every other religion in the world.

[22 : 06] Because every other religion in the world is you've got to earn it. You've got to be good enough. You've got to make the gods happy. But only the gospel says it's not about what you do, it's about what He's already done.

It's grace alone. There's another way that Exodus teaches this, that is that salvation is by grace alone. I think this is so important for us to think about. And that is, notice here on the screen, that the law not only comes after salvation, but sacrifices come after the law.

Come on now, can I get another preacher? I love this. Listen, listen, after God gives them the law in Exodus 20, what does He then give them?

Instructions about the tabernacle, which include the sacrifices. So here's the question we ought to raise, if the law was enough, why would we need sacrifices?

And the answer is because you won't be able to keep up the law. You won't be able to live according to the law. You're going to need a sacrifice for your disobedience. Notice it on the screen, Faith Family, the law couldn't save them, and the law couldn't keep them saved.

[23 : 26] It was a sacrifice that got them out of Egypt, and it was sacrifices that kept them in covenant with God. And that is why it is such good news that Jesus offered Himself once and for all.

He's the final sacrifice. And what that means, Faith Family, is this, notice it here, that Jesus got you out and Jesus keeps you in.

You better amen that. Jesus is what saved you, and Jesus is the one that keeps you saved. It is not about works to get you to salvation, and it is not about works that keeps you saved.

That is why I am a big believer that the Bible teaches that once someone is genuinely saved, they will never lose their salvation.

I am absolutely convinced that that is what the Bible teaches. Because to say that you could lose your salvation would make salvation about you.

[24 : 34] But there is a once and for all sacrifice, and it is Jesus that brought you out of your Egypt, and it is Jesus that keeps you in covenant with God.

And I know there's some people out there because they asked the Apostle Paul this, and you'd want to raise your hand in this class, and you'd want to say, then why even have the law? If the law doesn't save, and the law doesn't keep us saved, well why even have the law in the first place?

I'm really glad you asked that question, because that leads to the second way that Exodus gives the gospel message, and it's this, that salvation is a personal relationship with a personal God.

Salvation is a personal relationship with a personal God. if you ask the question, and it would be appropriate to ask it, why the law? Why even give the law if the law doesn't save?

Listen, because it's the law that set Israel apart from the other nations. The law had nothing to do with their salvation, the law had to do with their separation.

[25 : 47] Let me say that again, you might want to even write that down. The law does not have anything to do with their salvation, it has to do with their separation. Their following the law to as much as they can by God's grace is what sets them apart from all the other nations and makes them gods.

Look at what Exodus chapter 6 verse 6 says. Say therefore to the people of Israel, I am the Lord. I will bring you out from under the burdens of the Egyptians, I will deliver you from slavery to them, I will redeem you with an outstretched arm, and with great acts of judgment, I will take you to be, say it, my people, and I will be your God.

That is, you're distinct, you're separate, you're called out, you're my people, and I am your God. God. That language is relational, isn't it?

It's personal. If I say to you, that's my Caleb, that's my Caleb, many of you would know who I'm referring to. He's the guy back there running the slides who happens to be my son.

There's a lot of Caleb's in the world, but there's only one that belongs to me. Bless his heart. Poor guy, you're stuck with that, right? Of all the Caleb's in the world, there's one Caleb that's my Caleb.

[27 : 14] That phrase represents relationship. What God is saying is you are my people, I am your God. We, unlike all the other nations, we are in relationship together.

So notice it on the screen, it's what I said earlier. The law is not about salvation, it's about separation. That is, Israel being called out to be distinct and belonging in a covenant with God.

And that is exactly the kind of relationship that God wants to have with us. Like he was with Moses, a friendship. We spent weeks talking about pursuing God's presence, how salvation is a personal relationship with a personal God.

That too is unlike any other religion. In any other religion, you don't get a personal relationship with God. Only the God of the Bible is inviting you into relationship with him.

He wants you to be his and he wants to be yours. How awesome is that? And that's what Exodus teaches us.

[28 : 36] Exodus gives us the gospel in two ways. It tells the story of the gospel, but it also gives us the substance or the message of the gospel. That this is by grace alone and it's a personal relationship with a personal God.

The third and final point is this, that Exodus points to the Savior of the gospel. Exodus points to the Savior of the gospel. Now, at this stage, we've been through this for so many weeks, it almost seems cliché to say that the Exodus is all about Jesus.

Because I have pointed out over and over and over again how all of this is foreshadowing Jesus Christ. But let me just go back and summarize the main themes in Exodus that point us to Jesus.

And I'm not saying this is an exclusive list, but it's probably the main ones. The first is this, that Jesus is the greater Moses. He's the ultimate mediator between God and man.

The parallels between Moses and Jesus are striking and numerous. First, both of them are Jewish boys hidden at birth, one in a basket, the other in a manger.

[29 : 45] Both are born under the rule of evil dictators that are ordering the death of male children. Both are rejected by their own people only to turn around and be their savior.

Both are mediators that stand between God and his people. Moses comes down from the mountain with the word of God. Jesus comes down from heaven as the word or the logos of God.

And so over and over and over again we see that Moses is foreshadowing in the first act, Jesus in the final act.

Moses is constantly pointing you to a greater mediator. And Exodus is ultimately showing us that as great of a mediator as Moses is, Moses is not enough.

Moses is not a perfect mediator. We see the fact that Moses commits murder. Moses rejects the call of God initially.

[30 : 48] You remember in Exodus 40, Moses can't even enter the tabernacle because the glory of God has come down and filled it. meaning Moses is a great mediator but he's not a blameless one.

He's not a perfect one. Because at the end of the day what does the Apostle Paul say? There is only one mediator between God and man and that's the man Christ Jesus.

Moses is not the final mediator. Jesus is. Another way we see this in Exodus is that Jesus is the true I am. He's the true I am.

In Exodus 3 the burning bush event God reveals to Moses his name. Who do I say sent me? Who do I tell them sent me?

You tell them I am sent you. And what does Jesus say in John 8 verse 56? Jesus said your father Abraham rejoiced that he would see my day.

[31 : 54] He saw it and was glad. So the Jews said to him you're not 50 years old and have you seen Abraham? And Jesus said to them truly truly I say to you I love this verse before Abraham was I am I am that is the true I am that Moses experienced in Exodus 3 and the burning bush is here in the flesh the great I am Jesus is the ultimate mediator he's the true I am thirdly he's the ultimate Passover Lamb Exodus chapter 12 and the Passover event we talk about proclaiming the gospel Exodus 12 and the Passover event is all about the gospel where Israel is to take the blood of the lamb and to put it on the door post so that the angel of death would pass over and that they would be saved in

Jesus and again what's become so familiar to us but what would have been radical to the disciples and those of the time identifies himself with this very event in Luke chapter 22 Jesus taking the Passover meal with the disciples takes those elements and we talk about this every week at communion Jesus takes the Passover elements and says this is my body this is my blood what is Jesus saying I am the Passover the Passover of the book of Exodus was simply preparing you for the work I've come to do I am the Passover lamb Paul says this in 1 Corinthians 5 17 when he speaks of Jesus as the Passover lamb John the Baptist says behold the lamb of God who takes away the sins of the world so

Jesus is the ultimate mediator he's the true I am he's the Passover lamb and next he's the bread of heaven he's the bread of heaven you know the event in Exodus 16 Israel is starving in the wilderness they do not have any food and what does God do God provides manna from heaven Jesus will take that very event of where God gives them bread from heaven and he will talk about how he is the fulfillment of that look at John 6 verse 30 our fathers ate the manna in the wilderness so he refers back to that Exodus event it says as it is written he gave them bread from heaven to eat Jesus then said to them truly truly I say to you it was not Moses who gave you bread from heaven but my father gives you true bread from heaven for the bread of God is he do you know how radical that is the true bread of heaven wasn't bread it's a person a person that has come down from heaven and gives life to the world and they said to him sir give us this bread always and here it is again

Jesus says I am I am the bread of life and whoever comes to me shall not hunger and whoever believes in me shall never thirst the hunger of your life the deepest longing for satisfaction in your life can only be filled by the bread of heaven no earthly bread will ever satisfy your soul only the bread of life and that bread is the person of Jesus Christ do you see how Exodus is just Jesus Jesus second book of the Bible we're foreshadowing where this is going you got a mediator you got a Passover lamb you got bread from heaven what are all these things pointing you to the person of

Jesus Christ still not done Jesus as the living water right after Exodus 16 where they're hungering and they get bread you have the story where they're thirsty and they don't have water in the desert and you remember what happens God gives them water from a rock that's exactly right water comes from the rock Paul takes that very event the apostle Paul and shows how that event is fulfilled in Jesus 1 Corinthians chapter 10 verse 2 all were baptized into Moses in the cloud and in the sea and all ate the same spiritual food and all drank the same spiritual drink for they drank from the spiritual rock that followed them and the rock was Christ do you remember what Jesus offered the woman at the well he offered her living water you see that event where Israel gets water from the rock is pointing you to where you and I get living water and that is from the rock

[37 : 34] Jesus Christ we get bread from him we get water from him that is the ultimate longing of our soul is for the person of Jesus Christ can I give you one more I'm going to anyways Jesus is the true tabernacle and I there's probably more to give but these are clearly the main themes in Exodus that point us to Jesus and by the way it's not just the tabernacle it's everything associated with the tabernacle it's the sacrifices and the priest and even the furniture in the tabernacle we talked about that everything associated with the tabernacle points us to Jesus in chapters 25 through 29 you have the construction of the tabernacle and then in chapter 40 God makes his presence come down and fill the temple and as I've told you this is the exact language that John uses John chapter 1 verse 14 the word became flesh and tabernacled among us that is

God's presence comes to be with God's people fully in the person of Jesus Christ and we see his glory the glory of the only son from the father full of grace and truth Jesus is the tabernacle Jesus is the priesthood Jesus is the sacrifice he is everything you need to be present with God and if you want more homework assignment class read the book of Hebrews because the book of Hebrews will take everything in the Old Testament associated with the tabernacle and the old covenant and say something greater has come and that greater is Jesus Christ is it any wonder in summary is it any wonder that Jesus says this in John 5 46 if you believed Moses you would believe me why because

Moses wrote of me everything Moses was writing in the book of Exodus was getting you ready for the final act of Jesus Christ are you not excited I love this I love this is what the book's about it's telling the salvation story it's proclaiming the salvation message it's pointing you to the Savior where the gospel is found and one more thing I'll just say real quick before we wrap it up is not only do we see all this in the book of Exodus but again I told you this was teaching tonight I want I want your eyes to start coming open to see Exodus notice I said gospels I'm referring to Matthew Mark Luke and John like I want you to start reading the New Testament with the

Exodus backdrop particularly the gospels because the Exodus story is everywhere in the gospels let me give you just a few examples put your seat belt on in Matthew Matthew begins with Jesus coming up out of Egypt the first five chapters of Matthew he replays all the Exodus highlights there's the baptism of Jesus referring to the Red Sea crossing Jesus spends how many days in the wilderness 40 days in the wilderness like Israel spends 40 years in the wilderness Jesus is tempted with bread turn these stones into bread man shall not live by bread alone a direct reference to man in the wilderness then Jesus will go up in the gospel of Matthew up on a mountain and he will deliver a sermon the sermon on the mount and what will Jesus talk about in the sermon on the mount how he is the fulfillment of the law the very law

Israel received on a mountain it's exodus everywhere where the story the story of exodus is the the melody it's the background music of the gospels in the new testament and then you get to mark mark among other things will give us the transfiguration!

[42 : 06] and what happens at the transfiguration Jesus is shining a direct reference to Moses when he comes down from Mount Sinai and what is he doing he's shining he's shining with the glory of God and by the way who is there with Jesus on the transfiguration but Moses it's exodus and then you come to Luke Luke gives more real estate to the birth of Jesus than any other gospel writer he begins with a child hidden from Herod just like as I said earlier Moses is hidden from Pharaoh Luke's final scene in his gospel is Jesus coming to the disciples after his resurrection teaching them how he is the fulfillment of the Old Testament and where does he start the text says beginning with the law of Moses he taught them how all these things pointed to him and then in the gospel of

John I've already given you many references but John begins with the word becoming flesh and tabernacling among us he gives us the living water with the woman at the well and the bread of life in John 6 in other words listen what I want you to do now that we're finishing the book of Exodus is I want you to see how this book is everywhere there it was themes and stories and things in the very first act of the salvation story getting you ready for the final act in Jesus Christ and it's everywhere it's everywhere it's the gospel of the Old Testament so I hope this makes you treasure the experience we've had for over a year in studying the book of Exodus because it gives us the story of the gospel it gives us the substance of the gospel and it points us to the savior of the gospel that's what

Exodus is all about so let me give you two points of application as we close I hope I hope as a result of this teaching tonight you will cherish the word that you will cherish the word stop and think for just a moment about all the things that I've just referenced in just a short amount of time all the different dots that have been connected all the different things that have been fulfilled listen all from one single book of the Bible does that not make you cherish the word look at me faith family some of y'all are asleep and I'm sorry I was excited for you how could you possibly see this book as random information rather than the supernatural word of

God you don't have all the things coming together like I just talked about if it's not all happening by the sovereign hand of God which ought to make us love this book cherish this book read this book study this book for the glory of God and secondly that not only would we cherish the word that we would cherish Christ faith family if we do not cherish Jesus more after studying the book of Exodus you didn't learn anything from Exodus let me say that again if you don't cherish Jesus more after studying the book of Exodus you didn't learn anything from Exodus because Exodus as I have tried to show you over and over throughout the series and once again tonight is all about Jesus he is your mediator he is your sacrifice he is your way to God he is your obedience he is your life and I pray that we would like

Moses on the mountain say Jesus I want to know you more I want to behold your glory more than Bible knowledge I want you to walk away from the book of Exodus saying I love this book but you know what I love more than this book the one this book points to the one this book is all about because he is my everything he's the everything of Exodus and he's the everything for me my grave is like to be my wedding bed it's foreshadowing in the very first act of Romeo and Juliet simply to get you ready for a death that was to come and that faith family is how you must think of the book of

[47 : 35] Exodus because in the very early stages of God's redemptive story God tells his people this the blood shall be a sign for you what's he saying this is foreshadowing something and when I see the blood I will pass over you it's a sign like in Shakespeare of a future death a day when blood would be poured out and all that would apply that by faith would be passed over forever and just when you thought there would be no way out of your spiritual slavery a sea would part and a savior would take you from death to life that's the gospel of exodus and all

God's people said amen amen let's pray let's pray lord thank you so much for the book of exodus thank you for tonight and helping us understand what the book is about next week lord by your grace that you'll show us how to apply the book what some practical things are for us to apply in our life but we have to see the big message the big point and that is the gospel it really is the gospel of the old testament it's the foreshadowing of what's to come and so if we miss Jesus we miss the whole point if we get lost in Sunday school stories and things like that and we don't then we do not understand the book of Exodus and so I pray tonight as we come into a time of communion that we would see as we remember your sacrifice as we think about your death on the cross that we would know that the

Passover of Exodus was all preparation for that final sacrifice when you would take on our judgment you would take the wrath our sin deserved and because of what you did for us on the cross we have been passed over but we have also been brought in into a covenant with God into relationship with God through Jesus Christ not by our works but by your grace and what Jesus did for us so come and meet us here as we have a time of remembrance as we commune with you Lord may we give you praise for being our rescue story it's in Christ's name I pray amen to go to to go!

go to