New Exodus in the New Testament

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Preacher: Joseph Lee

[0:00] My name is Joe Lee. I've actually been to St. John's as well as Artizo two years ago when I was doing study at Region College for MCS in New Testament.

Back then, I also, Learner's Exchange was part of the training program, so I've been to Learner's Exchange a couple of times. Before my time. Right. And in San Jose, the last couple of years, I was just working at a tech company and finishing up my MCS because I had one elective course left. And so I finished that, and I was working as not an engineer, but IT person at a company. And now we are back in San Jose. I mean, not San Jose, Vancouver, as I pursue a degree at Region College again.
Which has been really good and rewarding for us. Thank you for filling in that, and we will now turn it over to you and let you talk about the real topic for this morning.
Sure. Morning. Thank you for having me again, and it's such a privilege to really be able to share this topic with you and be back at St. John's in Vancouver.
[1:16] It's great to be back. So before we get into the topic, may we pray. Heavenly Father, thank you for this time.

Thank you for the opportunity that I have and that we have to really just learn from your Word, from your Scriptures. As we get into this topic of New Exodus in New Testament and how it frames the Gospel story or salvation history in the Scripture, I ask that you will help us to learn and be really grateful for what you are accomplishing through your Son, Jesus Christ, and your church on this earth.
Thank you for this opportunity, and I'm such a, not an expert or anything like that, but I just share what I've learned, what I'm learning, and what I have in my heart and passionate about this morning with brothers and sisters in Christ.
So I ask that you will bless this time as we share this time together. In Christ's name we pray. Amen. Amen. New Exodus in New Testament.
One of the, we, this topic has been really interesting to me because of the studies that I've done at Region College for New Testament, and especially how the New Testament authors are using the Old Testament in their writing.
[2:42] So that's the topic that I'm going to try to lay out this morning. But I have to apologize for the slides because of the vast amount of text that we are going to look at.

A lot of texts are going to be on the screen, and they're somewhat smaller, which I don't like to do, especially when I make the slides. I like slides with pictures and videos and moving things and somewhat riveting stuff.
But this morning, unfortunately, there will be a lot of texts that we will have to cover, or I'll have to cover. So there will be a lot of texts on the screen, and I'm going to apologize for that in advance.
Some of the things how we understand gospel is that the language of the gospel or the framework, how we frame the gospel is fairly common to us as the good news or the kingdom of God, or as Paul's, in his letter, he puts the gospel of the Christ crucified.
Or the gospel is our proclamation, something that we proclaim to the world. But one of the framework that I've been looking at and how the New Testament authors have been using their scripture, which was the Old Testament, is that the motif and theme that they're using in how God brings salvation to his people is this idea of a new exodus.
[4:16] So this morning, we're going to look at some of the texts from the Genesis, as well as Exodus, and then some of the texts from prophets, Isaiah, Ezekiel, and Malachi, just for those this morning.

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And then we're going to also look at the gospels and Paul's letter to Romans and Hebrews to see how the themes and motif of the Genesis and Exodus are laid out as God's salvific and redemptive work in the texts of the Old Testament, as well as the New Testament, and specifically how the New Testament authors use the Old Testament.
Exodus is Israel's founding moment, right? I mean, that's just given. We all know that.
Genesis is how the world came to be, how God created us, and so on. And then the Exodus is the founding moment of God's people.
And some of the important themes and motifs are revelation, that God's name is revealed to Moses at burning bush, and identity. This is the first time Israel, God's people, is called God's firstborn son.
[5:37] And as God commands Moses to go back to Egypt and bring his people out, that that's the identity, Israel's identity, that God, Yahweh, God, tells Moses, that tell Pharaoh that this is my people, my firstborn son, Israel.

And then he wants Pharaoh to let them go. And then the other themes, the other, there are many other themes and motifs, but two other themes that we're going to focus on is new creation.
And then we'll see that in the, how it's laid out in Israel's Red Sea, or in Exodus. And then temple building. So it's the restoration of God's presence among his people.
So new creation at the Red Sea. Before we get to the Exodus, we have to look at Genesis chapter 1. And Genesis chapter 1, because we're going to talk about the creation and new creation theme in Exodus.
And if you look at Genesis chapter 1, verse 1 and 2, I'm not going to read all of them for the time's sake, but you can notice some of the things like the spirit's role in the creation, that the spirit of God was hovering over the face of waters.
[6:55] And just, I mean, you don't have to know all the Hebrew words, and you don't have to memorize them or anything, but just know that those words are, I point it there for a reason.

And then verse 6-7, And God said, Let there be an expanse in the midst of waters, and let it separate the waters from waters. And God made the expanse, and separated the waters that were under the expanse from the waters that were above the expanse.
So there's a separation of waters. And then verses 9 and 10, As waters gather in one place, there's a dry land. The dry land appears, so that the plants, animals, and people may have life on the dry land.
So those are some of the things that I like to focus on from Genesis. And look at Exodus, especially at the crossing of the Red Sea.
If you look at Exodus 14, verses 21-23, it is interesting that how Moses stretches out his hands over the sea, and then the God does the mighty deed.
[8:08] He draws the sea back by the strong east wind, and the same Hebrew word, is there for wind as well as the Spirit.

So wind comes over the water all night, and then made the sea dry land. And that word, dry land, there, actually is not the same Hebrew word as in Genesis chapter 1.
But if you go down, as the waters divided, and the people of Israel went into the midst of the sea, on the dry ground, or dry land again, and that is actually the same word as in Genesis chapter 1.
So the waters being the wall for the people of Israel, and then dry land appears, so wind comes up to the water, water separated, dry land comes up, and people walk on the water to have what?
To have life. And verses 28-29 also shows that it repeats some of those themes. The waters return and cover the chariots over the horsemen, and all of the hosts Pharaoh, and have followed them into the sea.
[9:16] Not one of them remains. So Yahweh wins the battle. But the people of Israel walked on dry ground, the waters, dry ground through the sea, the waters being walled to them, on their right hand, and on their left.

So this idea of, at the Exodus, one of the themes that God is, continue to do in Israel's redemption, is that He is creating them to be, or recreating them to be God's people.
And if you look at Wisdom of Solomon, which is the literature, probably author, between the, during the intertestamental period, chapter 19, verse 6 and 7, also have this allusion to Exodus.
And it shows that Exodus moment is God's creating, or recreating moment, for the people of Israel.
And Peter Enns, the Old Testament scholar, evangelical scholar, who has expertise in Exodus, says this, in his book, in describing the deliverance of the Israelites at the sea, in 19, 19, verse 6,

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Samuel Solomon says, that the whole creation, was fashioned, all over again, in its nature. Israel's deliverance, was a new creation. The presence of this theme, here is further suggested, in verse 7, of Samuel Solomon. Where Samuel Solomon, describes the crossing of the sea, in ways reminiscent, of the creation in Genesis 1, the cloud overshadowing, over the camp, in verse 7a, calls to mind, the spirit of God, hovering over the waters, in Genesis 1, 2.
[11:15] And more clearly, the emergence, of dry land, in verse 7b, calls to mind, the appearance, of dry land, in Genesis, Genesis chapter 1, verse 9.

And this is in the, Exodus report, I think it was his, dissertation, that was published, later on. So we can see that, at Exodus moment, one of the theme, one of the important theme is, one of the important themes is, is God's new creation.
And the other theme, that I want to, motif and a theme, that I would like to, I'd like us to focus on, is this idea of, temple. Because if God is, recreating, or God is doing, new creation, and another thing, that is happening, at Exodus, especially at Mount Sinai, is Israelites, were instructed, to build, the tabernacle.
And, put, putting, Genesis chapter 1, as well as Exodus, moment, side by side, to see, how God is, recreating, new creation, God is, God's new creation theme, is present, at the moment of Exodus, is also, evidenced by, his, its temple motif.
So, Genesis chapter 1, should be taken as, God's, creating, God's creating universe, in order for, his dwelling, to be, on, its heaven and earth.
[12:45] So, this is almost like, God's creating, a temple, cosmic temple, for his dwelling, and putting Adam, on this earth, as a priest, as a priest, for priesthood, to keep, and serve, his creation, or, serve God, and his creation.

And, we can see that, in the series, of seven acts, that, that's in, Genesis, Genesis chapter 1, as well as, in Exodus, in Genesis chapter 1, in God, creating, heaven and earth, and everything else, in the universe, it says, God said, God said, God said, seven times.
And then, in Exodus, when God instructs, Moses, and Israelites, to build, his tabernacle, God's tabernacle, so that, God will have, dwelling, among his people, it says, though Yahweh said, Yahweh said, Yahweh said, seven times.
And, I think that's significant. And, G.K. Bill, one of the, leading scholar, of, Old Testament, New Testament, use of the Old Testament, also, notes that, in his book, in creation, and God's temple.
Another thing is, the significance, of the seventh day, in chapter 2, of Genesis, when heavens and earth, and creation, is all finished. And, and God, finished his work, and he had done, and he says, he rested, on the seventh day, from all his work, he had done.
[14:17] And then, if you look at, tabernacle, and, conscration of the tabernacle, or sanctification of the tabernacle, took, seven days. And, the feast of tabernacle, oh, that's a long, oh, that's a previous one, sorry.

So, and the feast of tabernacle, was on a, it was a seven day festival, from Deuteronomy 1613, and fell on, the seventh month, of the year, as, as, laid out, in the first, Kings 8-2, for the temple dedication.
So, these, creation, and number seven, seventh day, or seven months, seven days festival, so there's significant, um, correlation, between those two.
And then, look at, Genesis chapter 2, as well as, Exodus, um, um, comparing, how, uh, Genesis 2 is, talking about, creation, and then, um, Exodus, is talking about, the, uh, finishing of the temple, uh, temple, or tabernacle.
Um, you can see the heavens, and, and the earth were finished, and all, the host of them, and Genesis, Exodus 39-32, all the work of tabernacle, and 10th meeting, 10th of meeting, sorry, the typo, 10th of meeting was finished, and as, using, uh, same, same words, same idea, and Genesis chapter 2-2, God finished, and Exodus 40-33, Moses finished, Genesis chapter 2-3, God blessed, Exodus 39, as, as the tabernacle, uh, building is all, all finished, Moses blessed, and then consecrate, or sanctify, or, um, make it holy, um, and all its furnitures.
[16:02] So, you can see that there's, there's somewhat, uh, similar, or, or, some identical idea of, God's creation, and God, uh, and, and tabernacle building.

So, if we can see, God's creation of universe, as God's cosmic temple building, and, and Moses as a microcosmic, uh, temple build, microcosmic, um, um, creation, uh, and in tabernacle building, then you can see that there's a temple motif, temple building motif, in both Genesis, as well as

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Exodus.
So, this is an important theme, and motif, in both creation, first creation, as well as the, uh, second creation, or, or new creation, in Exodus.
Sorry. And then, um, um, Greg, Bill, as well as other, uh, scholars, they, they point out that, the Garden of Eden, should be, um, understood as, the Holy of Holies, in, in, um, in, in God's temple.
So, God's presence, and, is, is at the Garden of, is at the Garden of Eden, and they heard the sound of the Lord God, walking, in the Garden, in the cool of the day, and then, it is also, God's presence, in, in, in the Holy of Holies, is depicted, in the same way, in Leviticus, chapter 26, verse 12, and then, Deuteronomy, chapter 23, verse 14, as well as, 2 Samuel, chapter 7, verses 6 and 7.
[17:38] I didn't put them there, because of the time. And then, um, if you look at, what God commands Adam, in chapter, uh, chapter 2 of Genesis, verse 15, um, it says that, God commands Adam, um, as a, for a priest role, in the Garden of Eden, in the Holy of Holies, of God's, cosmic temple.

So, Lord God took man, and put him in the Garden of Eden, to work, or, it could, also understood as, serve, abad, and then keep, shamar, it, the creation, or in, the Garden.
And, uh, Numbers, chapter 3, verse 7, as, as, as, um, God calls the Levites, as his priests, along, alongside with Aaron, he says, they shall, keep, shamar, guard over him, Aaron, and over the whole congregation, before the tenth of meeting, as they minister, Abad, same word as, serve, at the tabernacle.
So, you can see that, what God has given to Adam, and what God has given to Levites, almost, uh, same, kind of role, priesthood role.
Okay? Make sure. And, the last thing is, last thing that, that points us to, um, points us to reference, referencing Garden of Eden, as the Holy of Holies, is this, the guarding, of the cherubim, or cherubim.
[19:07] And, and if you, if you remember, Genesis story, Genesis chapter 3, 24, um, the, uh, the east of Garden of Eden, God, uh, placed cherubim, and a flaming stone, and turned every way, to guard the way, to the tree of life.

In the same way, um, the, the, in, in the Holy of Holies, there's the Ark of the Covenant, and up, on the top of the, top of, uh, Ark of the, top of the Ark of the Covenant, it is a mercy seat, and God, commands, uh, Moses, to build, two cherubim of gold, and face to face, on, on this mercy seat.
And look at, um, verse 22 of Exodus, Exodus, or, yeah, verse, verse 17 and 22, in Exodus chapter 25, it says, there I will meet with you, and from above the mercy seat, from between the two cherubim, that are on the Ark of the Testimony, I will speak with you, and about all that, I will give you, in commandment, for the people, of Israel.
So, idea of Garden of Eden, as the cosmic temples, uh, Holy of Holies, could be, um, uh, could be, uh, evidenced here, from looking at Genesis, as well as Exodus.
While you have a slide up, can you say something about the, uh, the image on the slide? Oh, um, this is, um, I'm not sure where, I, where I got this, but I, I looked for the image of, Cherubim, and, and, and, and the Garden of Eden, and then this image, um, was searched, so, I think it was, these are the Cherubim, and then, they were being, Adam and Eve were expelled, uh, from, are expelled from, from the Garden of Eden then, so that's the, that's the image, but, uh, I wasn't sure where, where the image was from.
[21:07] Now, um, the New Testament, New Exodus in the Old Testament first, because, um, the New Testament authors, are, are, are citing, or, are alluding to, these, um, Old Testament texts, so, um, so we'll look at that first.

Sorry, these are really small fonts, I have to apologize for that, but, um, it is interesting how, in Isaiah, um, Isaiah, the context of Isaiah is, is God's people, because of their, their idolatry, now they're exiled, right?
And, and, and Isaiah, the prophet is, or prophet is speaking about that. Especially in Isaiah chapter 63, 7 to, uh, chapter 64, verse 12, verse 12, in chapter 63, um, Isaiah talks about this, um, remembering God's people, he's, he's pleading God to remember God's people, and, the days of old, or, or days of old, meaning, the exodus, and he talks about Moses, and, and, and how God led his people from, in, in the, in, in the wilderness, by his spirit, and all that.
And chapter 64, he talks about, that God will redeem, his people once again, remember to redeem, his people once again, um, um, just as he did, in, in Exodus.

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So this theme of new Exodus, is, is throughout Isaiah, and it's in chapter 27, and on, it's in chapter 40, it's in chapter 64, and 66, so it's all over the place, in, in, in Isaiah.
[22:42] So whenever Isaiah speaks about, God's restoration, he doesn't use the word Exodus, or he doesn't use the word, new Exodus, but the theme of Exodus, is, is very prominent, in, the prophet, in the book of Isaiah.

And that is same, with Ezekiel. Especially in, I mean, there are, numerous places in, in, in Isaiah, as well as Ezekiel, that, that we can, we can, um, reference to, but, just to pick out this chapter 11, verses, uh, 14 through 21.
There's this idea of, God will gather you back, uh, and God will give, his people, the land of Israel again, and, and, it's, it's also in Deuteronomy chapter 30, uh, as, uh, Moses talks about, curse and blessing, um, um, in, in, to God's people, Israel.
Um, there's, that Lord, your God will gather you, and then Lord, your God will bring you into the land, your father possessed. So, this idea of restoration is already, in Deuteronomy, and it's just repeated, in Ezekiel, uh, prophecy.
prophecy. And then the last, um, uh, passage that I, I want us to look at is Malachi chapter 3.
[24:06] And in Malachi chapter 3, what's interesting is, it quotes, or you almost like sites, Exodus chapter 23, verse 20. I send my messenger, and then I send an angel, uh, angel from Exodus, it's the same word, same Hebrew word.

Okay? So there's, Exodus, New Exodus. The idea is, is throughout, not just these books, but there are other books, uh, other prophetic books, um, that also has, like Haggai, for example.
We'll have that. Now, heart of the matter, New Testament. We'll look at a couple of passages from, um, Gospels, and then, um, one passage from, uh, Paul's letter, and then one, one, one passage from Hebrews.
But once again, there are, there are numerous places in, in New Testament that, that, that will, that you can find that there's Exodus theme, or, or typology, or motif in, in the New Testament.
How Mark begins his gospel is very interesting, especially in Mark chapter 1, verses 1 through 3, because he says the beginning of the gospel of Jesus Christ, so it's, it's, it's clearly, it's the gospel.
[25:22] But then, he quotes two passages from the Old Testament, one from Exodus, or Malachi chapter 3, verse 1, which quotes Exodus chapter 23, verse 20.

and then the other passage, Isaiah chapter, um, Isaiah chapter 40, verse 3, where, where he says, the voice cries, in the wilderness, prepare the way of the Lord, make straight, in the desert, a highway, for our God.
So, so it's interesting, how, how Mark introduces the gospel, he says, this is the gospel of Jesus Christ, but then he quotes Old Testament, where it is clearly, um, has, uh, illusion, or, or, or motif of, um, new Exodus.
And in this new Exodus, what's interesting is, both Malachi passage, as well as Isaiah passage, it's not about a, um, it's not about, a messianic figure that will come, uh, for new, for new Exodus, but it is about Yahweh himself will appear, at new Exodus, to, uh, bring his people back.
So, and, um, so this is, this voice calling out, preparing the way of the Lord, the way of Yahweh, is definitely, the preparation for, preparation call, for a new, new Exodus.
[26:46] And, um, Regent College's own, uh, Professor Rick Watts, um, says this, in, in, in his book. These verses, talking about, uh, Mark, uh, Isaiah chapter 40, these verses call for the preparation of the way for Yahweh's return to his, his people.

So that all flesh might know his glory, the real presence of the invisible God. So there's a new Exodus motif to be, to begin the gospel of Mark.
And let's look at the baptism of Jesus. Just want to be mindful of the time. It is interesting, the baptism of Jesus is accounted in all four Gospels.
This is one thing, along with the crucifixion and resurrection, it's, it's, it's, the baptism of Jesus is counted in all four Gospels. And especially in Mark chapter one, verses nine through 11.
It says, Jesus came to, to be baptized. And as he was baptized, Mark uses very, very, um, different word from Matthew or Luke about heaven opening.
[27:55] He uses this word that heaven is torn open. It's not just open. Like Matthew and Luke says, just open, heaven open and spirit of God, uh, spirit descended.

But then Mark uses this word, torn open in, uh, in, in his, in his gospel. And, um, once again, Rick Watts would say in his book that if this is a reference to, um, Isaiah, uh, chapter 64, verse one,

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where, um, Isaiah, Isaiah prophet, would say to God, Oh, that you rent, meaning, tore open the heavens or tear the heavens and come down.
So this is, I, this is a reference to the heaven will just torn and then something great, mighty D will happen by God coming down to the mountain. That the mountains might quack at your presence. So this idea, once again, Exodus, the, the Mount Sinai was shaking by God's presence. So new Exodus. And what's interesting is that as the spirits descend on Jesus, if you remember the imagery of what happened at Red Sea, or even Genesis chapter one, the spirit hovering the water, water separates, and then land appears, life, right?
At baptism of Jesus, spirit descends, hovering on, upon Jesus, there's water, right? Hovering on water, and, and Jesus comes up, the spirit comes, and, new Exodus, life.
[29:37] And right after the, um, baptism, um, Jesus was sent to wilderness, right? Just like, I, Israelites, Israel, uh, after Red Sea, and Mount Sinai, seeing God's glory, they were sent to wilderness.

For how long? Forty years. How long was Jesus in the wilderness? Forty days. And then what were, what were happening, um, when Israelites were in, were in, in wilderness, they were tested, tried, God says in Exodus, they were tried, right?
And what was Jesus, what was Jesus doing in the wilderness? He was? Tempted. And, and all the references Jesus makes to overcome those temptations are from Israel's wilderness time. Deremonomy, Numbers, Exodus. This is not, this is not just coincidence. This is, Jesus is bringing new Exodus as God's redemptive work on this earth.
And Jesus picks how many, how many disciples? Twelve disciples. How many tribes are there? And who, and twelve tribes, who's the, who's in the center?
[30:56] Yahweh. And twelve disciples, who's in the center? Jesus. This is not, these are not coincidence. These are not just happen randomly. This is something Jesus already had. He knows his, his mission and his purpose and he's doing this deliberately, I believe.

We're almost done. John chapter one, verse 14. John chapter one, the prologue of the gospel of John is, is, is just wonderful. Great. I mean, there's so much in there.
How it begins just like Genesis, right? In the beginning. And then there's so many references to Exodus and, and we just don't have time to do all that. But one thing that I want to point out is that, and the word became flesh and it says, in the ESV, dwelt among us and that word, skeno, in Greek, it's not just dwell or live or stay or remain, that kind of connotation.
but it is the idea that someone who's pinching a tent or, or building a tent in order to dwell, it's almost that kind of connotation.
And I wonder why John would use that word. And there, and with so, so, so many reference to Genesis from John chapter one as well as Exodus, I think John begins with the theme of new Exodus in the gospel of John.
[32:20] And next, oh, next. And then Romans chapter 11 verses 26, 27.

It is controversial passage, but we're going to take, you know, put all the controversies aside. We're not going to deal with that because it's going to take too much time. But in Romans chapter 11, what's interesting is from 9 through 11, Paul just cites and alludes so many Old Testament passages from Isaiah, Exodus, Psalm, everywhere.
And then as the climax goes up, in chapter 11, 26 verses 26 and 27, he says, and in this way all Israel will be saved as it is written, and he quotes two Isaiah passages as a conflated quotation. The deliverer will come from Zion, he will banish ungodliness from Jacob, and this will be my covenant with them when I take away their sins. And both chapter 59 of Isaiah as well as chapter 27 of Isaiah is about God's bringing, God's fighting against his enemies.
What's interesting is in 59, it says, before this Isaiah passage, Yahweh will put on his armor and his weapon, and then he will fight against Israel's, or the enemy of his people.
[34:01] And same thing with Isaiah chapter 27. In the context of Isaiah chapter 27, Yahweh will fight Leviathan, or the sea monster from the sea, and overcome and bring victory to his people.

So both, Isaiah 59 as well as 27, both of these passages have this God fighting for his people. And Paul, I think, he sees this God fighting and overcoming and being victorious for his people as the cross and resurrection that the deed of Jesus, what Jesus has done.
And I think that's the moment that I think he's referring to. Lastly, I put this in, this is the last one, we're almost done.

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Lastly, I put this one because we just looked at this passage not too long ago. Hebrews chapter 12 verses 26 and 27. And during our church sermon series in church, about church.
And it says, Hebrews chapter 12, 26 and 27, that at that time his voice shook the earth, but now he has promised and the author of Hebrews cites Haggai chapter 2 verse 6, yet once more I will shake not only the earth but also the heavens.
[35:34] And then what's interesting is the author of Hebrews just zoom in on this yet once more word phrase yet once more in his letter in order to emphasize that this is happening something that God is doing once more.

And if you look at the context of Haggai chapter 2, it is also about God's bringing new exodus in restoration of his people.
So far, here's a Hebrew and Haggai.
so far, we've looked at Genesis, Exodus, Isaiah, Ezekiel, and Malachi from the Old Testament, and two passages from Mark, one passage from Romans, and one passage from Hebrews to see how new exodus, idea of new exodus, theme of new exodus, God bringing his people to restoration is prominent in Old Testament as well as in New Testament.
And I can't tell you how many places in the New Testament, Paul as well as gospel writers, they keep making their references to the idea of exodus, new exodus, as God bringing salvation for his people.
[37:07] So what does that mean for us? Just think about how Paul says about we are God's temple, and how prominent it was, temple building in creation, and exodus as God bringing his salvation.

And New Exodus, what is New Exodus is about? And in prophets, it will bring rebuilding of the temple. And if New Exodus, New Creation, is about bringing life to God's people by God, then we, as part of God's people, who are experiencing this New Exodus, who has experienced, as well as are experiencing this New Exodus, we are also given this role of giving life to others, I believe.
And that's what gospel does. Therefore, I think this theme of New Exodus is very important for the New Testament writers, as well as the church in today's world.
And I put some of the resources there. here. If you want to learn a little bit more about the temple, what I talked about temple, and it goes much deeper in the G.K.
Beale's book, monograph, the temple and the church's mission, I highly recommend that.
Commentary on the New Testament, the user of the Old Testament, if you're interested in that topic, it's a humongous book, it's a very big book, but it goes through every single book of the New Testament, and New Testament writers use the Old Testament.
[38:47] And then Peter has, that's more of scholarly work because it was published from his dissertation. Exodus be told is all idea about New Exodus and how it is shown in special wisdom of Solomon.

And then our region college's own Professor Rick Watts, his dissertation, which was published in 1997, Isaiah's New Exodus in Mark, is absolutely good work, especially bringing Gospel of Mark into a new light, and talks about Isaiah's New Exodus in the Gospel of Mark.
So that's it for me today. Thank you for bearing with me. Thank you. Thank you for your time. You were worried about running out of time, but you've actually, that means that you've left us a lot of time to, and that's admirable, to discuss with you and pick your brain and maybe ask questions that have arisen from everything that you've put before us.
So I'll give you a choice. I can facilitate for you or you can, okay. So, Margaret.
when it says, God rested on the Sabbath day, I've always taken that as meaning to give an example to the church, to rest on the Sabbath day, to keep it sacred, to keep it special on the Sabbath day.
[40:35] But in Psalm, I think it's Psalm 121, all the Psalms, it says that he doesn't slumber or sleep because he doesn't need to sleep like the creation. So, you know, it just seems as though he's giving that as an example.

Yeah. Is that, you know? Yeah, but if you, yeah, no, it's not that God is, God is not doing any more work after the creation, but it is idea that the creation came into completion, and then that day that creation is God's temple has been sanctified because it says God made it holy and all its creation. So, it was not a free of work in a way, but also God giving us, yes, pattern of work and rest, but at the same time something that everything that God has brought came to completion.

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Yeah. Yeah. What happened after the expulsion of Adam and Eve was the garden of Eden, because then it became also evil, so it wasn't just his temple or holy like in the Old Testament. Right, and that's what God is doing, he's redeeming his people and building the temple in the Old Testament time so that he may have his dwelling upon this earth, he may have his presence, just like Garden of Eden, and now God's church is his temple so that he's dwelling, is among us.
[42:12] Yeah, yeah, for sure. Yeah. At first it sounded as if you were saying that God had created and then recreated, but he certainly keeps on creating, but there was one creation, I think, initially.

Right, there's one creation for sure, yes, yes, God created universe, heaven and earth and everything on it once, but then because of its corruption, I think God's doing new creation, not in a way that is like ex nihilo creation, but it is new creation in a sense that God is bringing his life back to his creation, heaven and earth as well as the people.
In Isaiah chapter 66, it says heaven is God's throne and earth is his footstool, and this idea of throne, heaven and earth, and totally the idea of God being God's temple, creation being God's temple.
And that also is again repeated or appears again in Revelation as New Jerusalem comes down and this becomes the God's temple again.
And if you look at just in Revelation, if you look at New Jerusalem that's coming down from heaven, it's exactly a cube if you look at the dimension in Revelation.
[44:00] And what do you think that is? It's the Holy of Holies. The Holy of Holies was the cube and the size of the cube. So that's the imagery and theme that keeps repeating in the scripture, I think.

God's building and rebuilding his temple again and again. And even if you look at John's gospel, Jesus is by John, the beloved disciple, Jesus is shown as vast temple as well.
There's a temple Christology in the gospel of John, which is very interesting to me as well. But that's a whole other story. very interesting the way you go to the commonality of language and concept and theme between Genesis and Exodus, even the notion of the cosmic temple and the priesthood of Adam.
Genesis and Genesis. Now, is this structure and this commonality, is this one of the reasons why scholars have concluded that Moses wrote Genesis?
Genesis? I'm not sure if mosaic authorship is based on this, but then it could have been. But what's interesting is a lot of Old Testament scholars, they will say that Genesis is as an introduction to Exodus.
[45:32] So Exodus is the climax, almost like God's founding his people, God's making his people, and Genesis is almost as an introduction to that. So I think that maybe that's one of the reasons why there's repeated themes and phrases or motifs there.

But because of that, if scholars agree that they are authored by Moses, that I'm uncertain at the moment. Adam as priest, because how God commands Adam to serve and keep and serve.
So this idea of keep and serve, and then scholars, they see those same phrases in what the priests are doing in the temple or what God commands priests to do in the temple, and they see that, oh, there's correlation.
So they looked at some of the ancient Near Eastern literature and saw, you know, is there anything there? And also, I can't get into details about that, but some of the ancient Near Eastern literature, they also have their gods building creation as a building, building the temples, almost, and then their gods putting people in order to serve and administer in the temple as priests.
And then that idea maybe, I don't know if Genesis borrowed that idea from those sources, that I can't really say that or assert that, but, I mean, it's interesting, there's some similarities there as well.
[47:26] So putting Genesis in the context of that time, at that time, I think there's interesting correlation there. Yes?

As I'm hearing you draw parallels to God's perfect, beautiful creation falling to sin, eating this new creation repeatedly, I guess it shouldn't surprise us that God uses the same creation, redemption, recreation, redemption.
I'm just throwing that idea. Would there be seven of these? No, I think the climax is Jesus Christ, of course. I mean, climax is Jesus Christ. And I think, because, I mean, I didn't cover that today, but it's interesting how even in Genesis, there's the idea of creation and new creation is accounted or is

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there in even Noah's story, Noah's flood of Noah, or flood story in Noah, there's the idea of creation and new creation there as well, because there's a correlation to the language of Genesis chapter one to three of multiply and increase and all that.
And that's also interesting. Yeah, so there's a wind, also in Noah's story, there's a wind coming, the water dries, and the dry land comes up, and then people can leave.
So there's this theme is also there as well. So yes, it is repeated, but then I think the climax, the cost made or elevated most climax place is Jesus Christ.
[49:05] I think that's what New Testament does. That's why they keep going back to this theme and bringing to Jesus and saying, you know, this is it. And now as eschatological, Jesus returns and consummate everything, that's the final consummation.

So I think this theme is all the way to Revelation, yeah, for sure. Yes, yes.
We're opening this well and temple, yeah, bell, yeah. Yes, no, that's another theme.
Like, another New Testament scholar also mentions that that, in Acts chapter 1, there's also New Exodus theme in that, but that's another, that could be another sermon and lecture.
Yes, for sure. Yes. along the same lines, Old Testament theme used in New Testament, not the New Exodus, but in the book of Luke, well, Jesus used the word, the New Exodus that I will bring during the Transfiguration.
[50:24] So he mentioned that explicitly, explicitly, but also, I was told, I don't, I can't verify this, I'm not, I'll have the description to, but I was also told that the opening to Luke, if you read the Greek side by side with the opening of 1 Samuel in the Septuagint, the two mirrors each other very closely, and almost implies that also Luke runs another discourse, of the new Israel along the new Exodus.

Can you verify that? Because I totally told it, so. Well, I haven't done much study on Luke in parallel with the writing of Samuel, but I think, by the way, because what I did is I studied on the book of Acts and how it's using the Old Testament, but since both are written by Luke, I'm guessing that yes, I mean, there's a fair amount of Old Testament allusion as well as citations that could have new Exodus, new David, or even Matthew, new Moses, you know, that kind of theme going through, and also, especially in synoptic gospels like Matthew, Mark, and Luke, if Matthew and Luke are using Mark as one of their sources, which could be debated, but if that's so, then if Mark has the new Exodus theme throughout prominently in his gospel, then Matthew and
Luke might have also that kind of structure and themes and motif running throughout their gospels as well. So yeah, for sure, yeah. But that will be interesting to see, to compare Luke 1, or Luke's, opening of the Luke and then Samuel in Septuagint and Greek.
Yeah, it will be very interesting. Thank you. Can you talk some more about what this means for us? Yeah. This new Exodus in what it means in the New Testament, and you know, in our lives you said something about that we should see this as bringing life to others.
[52:57] Yeah. Yeah, for sure. I think what's really important in New Exodus is God's, I mean, one of the themes that, I mean, a couple of things that will be evidence that New Exodus is here, especially for Israelites in the first century, will be, just like in Isaiah, the prophet or voice calling out in the desert.

That's John the Baptist, right? Voice calling out in the desert, that's one evidence, and the other evidence is God, Yahweh, dwelling in his temple when temple is rebuilt.
So those two are the evidence for New Exodus is here for Israelites. And for the church today then, is that we, as the church became the temple of God, as the spirit dwells in us, and dwelling of God is here with us.
And I think that's a significance from the New Exodus because New Exodus is that God will dwell in his temple. I mean, that's the sign, that's the evidence that New Exodus is here.
And now we know that New Exodus is here by Jesus Christ because the spirit of God has come down and dwells in his people and his church.
[54:11] And how the church now, the one of the, and the other thing that the implication of New Exodus from the Old Testament prophets is that out of this temple and his people restore, all the nations will be blessed.

That's another thing. So if you look at Isaiah, Isaiah has this imagery where people from other nations will come to Jerusalem and help rebuilding the city, rebuilding the temple.

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And what is that? Then I think that's, now God's people is not excluded, or it's not exclusive to just one ethnic people, but in New Exodus, God's people will include Jewish as well as Gentiles, just like Romans says, as Paul says in Romans.
And I think that's the significance of this New Exodus. This is now Abraham's covenant that God has made that through you I'll bless all or all the nations. That's now being fulfilled in New Exodus by Jesus coming and the church in his spirit blessing everyone in the nations, whether they are Jews or Gentiles or old or young or men or women.
Everyone's included in this New Exodus gospel redemptive work. So I think that's significant for us as well. Thank you. 40, I think it's just a number, just a long number that is attested in the Old Testament.
[55:53] I mean, 40 days of Moses in Sinai, 40 years of wilderness. Noah's flood, 40 days and 40 nights.

Yes, yes, for sure. Yeah, so I think this is just all these 40 days as well as 7 and 40, I think it's significant to the Old Testament.
And I think New Testament is also using all those numbers too, like 40 days in the wilderness for Jesus and all that.
So I think, yeah. But 40 days, I'm not, I'm not, I'm totally sure why 40 was picked in the first place. That I'm not, yeah, I'm not certain.
Isabella's asking if you have any comment on number 40. My, my thought is that it's specified as 40 because that actually is the time that it took.
[57:08] Having said that, I'm allowed, I think, to add 40 certainly can be used as a round number, same as in our modern world world.

I don't think we'd talk about a dozen or a hundred, or I expect we could think of other numbers which we use as round numbers. So why would 40 be a round number for people in the Bible?
I would suppose, because at the beginning there were these significant 40, these significant periods of 40 something.
Yes, 40 days and 40 nights for the rain bringing about Noah's flood. 40 years for Israel wandering in the wilderness.
It happened and it became a significant figure to remind people of the event, and to remind them that it was an important event.
[58:34] And if you are talking about a series of important events into each of which 40 comes as the number of 12 days, years, whatever it is, then just by that usage, the fact that you're talking about these 40-day or 40-year intervals, the 40 becomes a significant figure in everybody's mind.

Significant of what? Significant of a period of time during which God does something decisive that changes the situation as it was before the 40-day or 40-year period began.
and so the thought of decisiveness links up with the thought of the 40-day 40-year periods.
And this, I think, is something that happens constantly in the Bible. Numbers link up and become significant by reason of the realities to which the numbers are attached.
Seven, for instance, becomes a very significant number for God's, how can I say, for God's significant action in some way or other.
[60:20] that starts right at the beginning with the seven days of creation, six plus one. And then there are a number of other places in the Bible where seven is associated with aspects of God's revelation.

And so as we read the Bible and link up passage with passage, passage. So, the number, the key number, as it proves to be, becomes more and more significant to our minds.
And we say in our hearts, I guess, 40. Now, 40 is a significant number in the scripture story. Seven is a significant number in the things that God tells us about himself.
And so forth. I have those are my thoughts. They are the thoughts of a simple man who doesn't work it out from Hebrew or Greek, but simply from the way that the story is told in the Bible.
Joe, can I talk to any sort of saints? Oh, no, absolutely. That's fine. That's great. No, I think, yeah, I think 40 is significant, but why is it significant?
[61:41] But what's testified or what's accounted from the scripture is that it's almost like try time for his people and creation.

40 is try time. So, Israelites were tried during 40 years. Moses was up in the mountain for 40 days, 40 nights, and he, God's people, Israel was, they were tested.

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I mean, not in a way that they were waiting and they were tried, and then there's idolatry, right, the golden calves. And then 40 days and 40 nights of flood, almost like the creation is tried and all that. So, yeah. I'm just going to say, 40 isn't too long, it's long enough. Yes. Right. Sure. So, other than that, I mean, why 40 was chosen? Yeah.
Well, maybe, unless there are other burning questions, I'll bring this to a close, but, tossing the extraneous observation that, although the Bible tells us that, you know, all things going well, a lifespan is three score and ten, the harsh realities is that without modern medical care and whatnot, accidents, diseases, and so forth, the reality was probably close to 40.
[63:17] So, that may be a basis for attachment to 40, the general experience of a human lifespan.

I'll set in for whatever it's worth. But that's really interesting because after 40 years of wilderness for Israelites, the first generation is gone, the poor idolatrous.
And then Moses and Joshua now they are speaking, they are bringing people to crossing the Jordan and Moses is speaking to the second generation of Exodus. so that's interesting.
It's roughly a generation. That's really interesting. Any final, we have another five minutes if we want, but if we don't we can close.
Okay. Thank you. Thank you. Thank you very much. Thank you. Thank you. Thank you.
[64:49] Thank you.

Thank you.
Thank you very much. Yeah, I mean, I was thinking as you were speaking about the temple. Yes. I mean, in the Old Testament, the temple is sort of seen as a culmination, a climax of God.
Yes, yes. Really, it's kind of the low point. It's the point at which God is confined to that little place in heaven's box. I mean, he starts out as walking through his creation. Even in the Exodus, he's following along with Israel to the cloud.
In the temple, he's confined to this little box. And if you want to come to God's presence, you have to go to the temple. And then after, when Jesus comes, he's no longer confined to the temple, or even to Jerusalem.
[66:29] He's throughout all of Israel. And then once the Holy Spirit comes, it just runs out. Right. But what's interesting in the Old Testament, the temple is, it's almost like a microcosmic universe.

Yes. It's depicted as a microcosmic universe, and God is in the center of that. So that's, I mean, he's dwelling like the center of that. And that's really... Well, I mean, in actuality, he's not confined to the temple. Right, it's not. But in people's minds...
Yeah, right, right. And he does say, you know, that's what... The broken surface, I just can watch. Whatever makes you think you're going to find it. Yeah, exactly. And this exists. It's just, yeah, that's what Solomon says, right?
As a temple is being dedicated, how can you live in this, you know, small place? And what David says about, I'm living in this big palace, but you don't have a temple to grow out of.
So that's what David's burning desire was, to build a temple. So that God's belonging to Israel, and to Israel. But then it was given to Solomon. But then there are those two drawings of the Chronicles of Cancer, right?
[67:24] There's one that says, it wasn't my idea to build this temple. Or if God says, it wasn't my idea. That's great. That's great. Yeah, that's great. The biblical theology is all around the temple idea, kingdom idea, kingship, and I mean, priesthood, and all that.

So, I mean, it's not... Well, it is foreign to us, because we are in the 22th century. But then, I mean, that's what we need to learn from this. Yeah. Yeah. Yeah.
So you don't even think we are in the 22th century. Yeah. Right, right. Son of Manila. Yes. How far back? For Abraham.
From Abraham. Such a lady.
Thank you. Thank you.
[69:05] Thank you.

Thank you.
Thank you.
Thank you.

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