

The Exodus ~ Redeeming God's People

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- [0 : 0 0] Good morning. Still morning, right? It's morning earlier, though. Well, I mean, starting last week, right?
- Because I'm still waiting to take mine. I'm taking mine later. I'm saving it or not. Take out your Bibles with me and turn to the second book of the Bible called Exodus.
- Or in Hebrew, these are the names. They weren't very creative when they just used the first words of the book to call it the title of the book.
- So Genesis is called in the beginning. Yes. It's God's Word. Just don't change it, right? Just use it. All right.
- Turn to Exodus 19. I'm going to dive in and read from the middle. This is the turning point. This is the fulfillment.
- [1 : 0 8] The first few verses of chapter 19 in Exodus. And then the 17 verses in chapter 20.
- So we're going to talk about covenant and law. This is the heart of the Exodus promise.
- So if you're able, please stand as I read from Exodus chapter 19 verses 1 to 6. And then we'll go down to chapter 20, 1 to 17. Exodus 19.
- Exodus 19. Exodus 19. On the third new moon, after the people of Israel had gone out of the land of Egypt, on that day, they came into the wilderness of Sinai.
- They set out from Rephidim and came into the wilderness of Sinai. They encamped in the wilderness. There, Israel encamped before the mountain.
- [2 : 0 7] While Moses went up to God. The Lord called out to him out of the mountain saying, Thus you shall say to the house of Jacob and tell the people of Israel, You yourselves have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to myself.
- Now recognize there. Brought you out to myself. Brought you out, not for you, for me. Brought you to myself.
- Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all the peoples.
- For all the earth is mine. And you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.
- Chapter 20, verse 1. And God spoke all these words, saying, I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery.
- [3 : 3 1] You, you shall have no other gods before me. You shall not make for yourself a carved image or any likeness of anything that is in heaven above or that is in the earth beneath or that is in the water under the earth.
- You shall not bow down to them or serve them. For I, the Lord your God, am a jealous God. visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me.

But showing steadfast love to thousands of those who love me and keep my commandments. You shall not take the name of the Lord your God in vain.

For the Lord will not hold him guiltless who takes his name in vain. Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work.

But the seventh day is a Sabbath, a resting, stopping day to the Lord your God. on it you shall not do any work, you or your son or your daughter or your male servant or your female servant or your livestock or the sojourner who is within your gates.

[5 : 01] For in six days the Lord made heaven and earth, the sea and all that is in them and rested, Sabbath, on the seventh day.

Therefore the Lord blessed the Sabbath and made it holy. Honor your father and your mother that your days may be long in the land and that the Lord your God is giving you.

You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house. You shall not covet your neighbor's wife. or his male servant or his female servant or his ox or his donkey or anything that is your neighbor's.

So it reads. Let us pray. Father, show us Exodus. help us as the people who stood by the sand on the shore of the Dead Sea with a full sea on one side and a raging army on the other.

[6 : 20] Help us to see your salvation that only you do. This we pray in Christ's name. Amen. Please be seated. Exodus is a story that's been told many times and by many different people.

Hollywood's got into the act. They've made some stories about the Exodus, haven't they? Cecil B. DeMille, right? The Ten Commandments.

There you go. They got it right, didn't they? Charlton was cool, wasn't he?

Yeah. And then DreamWorks came out with the Prince of Egypt. There you go. They had to get it right, didn't they?

Sort of? Well, as magnificent as those movies are visually and dramatically, they miss the point, which isn't surprising.

[7 : 34] They make the story about a human liberation from slavery and tyranny. It's about a hero named Moses who finally figures out his destiny.

Really? Did they read the book? Because Exodus is not at all about man recognizing his destiny and becoming heroic in our own story.

It's about God displaying his mighty power, rescuing his people in spite of who they are.

It's about his glory. We are looking at the Old Testament, the unfolding drama, which in a nutshell is all about man's total ruin through sin.

God's complete remedy in Christ. That's the whole story. That's the story of Exodus, Genesis.

[8 : 53] It's the story of the Old Testament. It's the story that's finally fulfilled and completed in the New Testament. The gospel starts in Genesis and the gospel gets clearer in Exodus.

So, we have an unfolding drama. Genesis is Act 1. Exodus is Act 2 to use the drama phraseology. So, I want you to look first of all back at your table of contents.

Do you have one of those? The very beginning of your Bible. It's after, you know, all the permission thing and the date your Bible was published. Table of contents.

Do you see there in the table of contents a list of the Old Testament? So, first five books, Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

First five books are law. That's what's called the law, the Torah. The next 12 books are history from Joshua through Esther.

[10:10] That's all history. The next five books again from Psalms, Proverbs, Ecclesiastes, Song of Song, those are, excuse me, also Job, are poetry or wisdom books.

Prophets. And then the final 17 books are what is called, what would you guess, from Isaiah to Malachi, Malachi? Prophets. Prophets.

Okay, that's how our Bible is organized. First five books, law, next 12 books, history, the next five, wisdom, and the last 17 prophets.

Okay, so that's how that is. Now the Hebrew Bible is organized differently, but I won't show you how. Because then you've got to use all these words and spit all over the pulpit. The Old Testament actually is called the Tanakh.

So that's a T, what we would call a T and then an N and a K. So the T would be Torah and then the Tanakh, the Nephilim,!

[11:18] Nephilim, Nephilim? Huh? Nephilim. Thank you. Nephilim are the prophets and then the Keturim, I think, are the writings.

So, yeah, it's just, that's free. So, it's not worth anything, but okay. So what's the story of the Old Testament?

So chart, so do I have a chart? Cool. Look at that. So this is the unfolding drama of redemptive history in eight acts.

It started last week in Genesis, starting with the promise to the patriarchs. Okay? We have three patriarchs, Abraham, Isaac, and Jacob. God makes the same promise to them.

Three things in that promise. I will make you a great nation. And then I will bless all the families of the earth through your one descendant or seed.

[12:24] And then third, land. I will give you all this land. So he says that to Abraham, to Isaac, and to Jacob. All right? I will give, make you a great nation, bless all the families of the earth through one descendant and give you land.

Okay? Those are the promises. What's going to happen? So we come to the second event or act is Exodus, right? And that's what we're looking at today. We will see Moses as the deliverer.

There are promises. We will see then in the weeks unfolding, the third era or act is rebellion. So in Exodus, we come all the way to the promised land, right?

We're about to enter the promised land. That knocks off, we're going to knock off two of the three great promises of God. I'll make you a great nation. That happens in Exodus. Then I will give you the land.

That's going to happen in Exodus, right? They get all the way to land. Then we go on to the story in Numbers and what happens? They send the 12 spies in and what comes back?

[13:30] Two say, yes! Ten say, no! There's giants in them hills. So rebellion, 40 years in the wilderness.

Then finally, after that, we get into the rest, which is in Joshua. The promise is fulfilled, right? He gives them the land. They have the land. Build on to era of faith, which is David.

They finally have a king. This is, and the fifth area of faith, the United Kingdom under David is the glory time of Israel. I mean, they got everything. They're a great nation.

They have the land. They're poised and ready to bless all the families of the earth, aren't they? I mean, David's the man. It is the glory and the time of shame of Israel.

He's the best and the worst. He's a man of faith and he's a man of faithlessness. Hands it off to his son who makes it even more glorious and also more ruinous.

[14 : 33] Because after Solomon, it goes down. We have apostasy and then we have wrath where God sends them out of the land. So it seems like the promises go backwards, by the way. We get to David and we think, it's all here.

We got the great nation. We got the land. Now we're going to bless all the families of the earth. Along comes the end of David's life and Solomon who apostatizes all of a sudden.

Now we are a great nation. Now we're a divided nation. So we're losing that one. And then it gets so bad that God sends us out of the land. Now we lost the land. We had the, we're losing everything.

So you finally get to the end of the Old Testament and to Ezra and Nehemiah time where the 70 years of exile are up in Babylon and God brings them back. But just little bits.

Is he going to rebuild the great nation again? They're back in the land. Is he going to give them that land again? Because not everybody's back.

[15 : 35] The 10 northern tribes are who knows? So what's going to happen? Wait and see.

You have to wait for eight weeks to find out. Okay, so let's look at Exodus then. Okay, there's your chart. There's your picture. If you need another copy of that we'll get it to you if you want to, and then just keep it so we can kind of, or you can, if you want to take notes.

So act two, Exodus. You can take that off. Thank you. Jeremiah. Jeremiah. So God makes his promises, right?

At the end of Genesis we have 12 tribes. 70 people. Great nation. And at the end of Genesis they leave the land.

This isn't going the right way, is it? Oh, God's promising to make you a great nation. Well, I've got 12 tribes and 70 people and now they're out of the land because the land's got a famine.

[16 : 45] What kind of promised land is that? Well, it had famines all through Genesis, didn't it? Abraham gets there. There's a famine. Then Isaac takes over. There's another famine. Come to Joseph and there's a seven-year famine.

What's with this promised land? Right? Now they're out of the land. So God fulfills His promises in strange ways, doesn't He? And He's not about doing it on our time.

There's supposed to be a watch here. Or an hourglass. Okay. So how's God going to fulfill it? Well, only as God can.

He will fulfill His promise in spite of God's sinful people. So act two, we come to Exodus. How the story progresses. Exodus reveals God's redeeming presence as it prefigures Christ in three segments or pictures.

I call this an act. So it's multiple scenes. So I'm going to call the scenes broken into segments. I don't know if that works dramatically or not, but I'm trying to keep the language.

[17 : 55] What I want you to see, so as I said in the opening, Exodus isn't about a man and a heroic act and freeing people. That is part of the story, but that's not the point of the story.

The point of the story is about God. And that what happens only happens because God is present. Because God has come down. They only deal with Pharaoh because God says, I will deal with Pharaoh.

I'm going to make him look so bad. In fact, I'm going to drag it out. I'm going to keep hardening his heart so I can kind of screw him down a little further.

And the plagues of Egypt are a war. They are a spiritual war. They are not just happenstance things that happened somehow naturally, as some Old Testament scholars want to try to do.

Exodus makes very clear that God is attacking the gods of Egypt. He is humiliating the gods of Egypt. Egypt. They will imitate some of his plagues, but there gets to a point where it's like, that's why he drags it out.

[19 : 08] Like, nope, can't do that one. Nope, can't do that. That's the finger of God. Nope, can't do that one. God, God, God, God, God. He makes it so abundantly clear at the end that Egypt wants them out.

Okay, that's the point. It's about God. So three segments. Here's how Exodus unfolds. Three segments. First 18 chapters are about God delivering Israel from bondage.

Right? It's the Exodus. It's the redemption. He delivers Israel from the slavery, from bondage, by an act of redemption, by the blood of a lamb.

Okay? See, does that point to Jesus? Blood of a lamb? Then the second part, verses, chapters 19 to 24, in the heart of the book of Exodus, is the law.

God establishes a covenant relationship by law. He's not just laying down laws. He's establishing a covenant. And it's a covenant relationship.

[20 : 15] It's about, you shall be my, I will be your God and you shall be my people. And this is what my people look like. This is what they do and what they don't do.

This is what makes them holy. This is what makes them distinct from everybody else. This is a covenant relationship. It is a if, then.

Recognize the Sinai law is a, is a conditional covenant. If you obey, I will bless you.

If you disobey, I will kill you. Subtly. Basically. Break my covenant, I will consume you. And we will see that in Exodus.

And then the third segment, which is fascinating, also prefigures Christ, is the tabernacle. So from chapter 30, from 25 to the end, is the laying out of how God will dwell in the midst of his people.

[21 : 15] So God's already come down to deliver them out. God comes down to give them a covenant relationship. Now God is saying, this is how I will dwell in the midst of you.

Make me a tent. That's odd, right? Make me a tent. Why a tent? Because I'm going to dwell in the midst of you, but you can't come near.

And you can't see me. There are boundaries. I'm in the midst, but also separate. Right?

That's the picture. And the New Testament tells us in John 1 that Jesus, right, that the Word became flesh and what? Dwelt among us and the Word is tabernacled.

He became the tabernacle. He dwelt in the midst of sinners. But He wasn't separated. He touched them.

[22 : 17] Right? So, Jesus fulfills each part of this. He becomes the Lamb that is the redemption. He establishes a new covenant.

God started in the first old covenant with a covenant of law. Jesus will bring a new covenant of grace. a new covenant that actually works.

Because the old covenant depends on who? Me. Keeping all the laws perfectly. How did I do? What did Israel do?

They didn't even make 40 days. Right? And then, as we see through the rest of the Old Testament, yeah, they couldn't do it. Couldn't do it. Couldn't do it. Can't do it. Nope.

Sorry. Sorry. Out. Okay? So, that leads us to Jesus. Okay. So, let's go through this. Foreshadowing number one.

[23 : 12] God delivers Israel from bondage by redemption. Just as Jesus will do. God delivers Israel from bondage. Jesus will deliver us from the bondage of sin by His act of redemption.

He becomes the Lamb who is slain. His blood, as He says, this is the blood of the new covenant. Right? So, how does the story unfold?

The scene opens in chapter one with ruthless slavery. Now, notice there's a bit of a chiasm or key-ism, however you want to say that. Remember what a chiasm is?

I say chiasm. You say key-ism. I don't care. Remember, it's inside of an X, right? The story unfolds and then it repeats itself in reverse. Right? And so, we see themes repeated.

So, it begins with slavery and it ends in chapter 12 with a redemption from slavery. Right? In the middle, we have the deliverer comes to His people in chapter two, but He's rejected.

[24 : 10] He comes to deliver His people. Remember, He slays that man. And they say to Him the next day, who made you judge and deliver? Moses flees.

Failure, you know. Tried to be there, though. Had the right idea, wrong way. Right? Forty years go by, right? So, He's rejected and then when He comes back into the land, see, God uses this rejected one to be the actual one who stands before Pharaoh and delivers the people through these plagues.

He's the spokesman of God. He becomes, in essence, an unwilling hero. Because in the middle of that whole picture, we see in chapters three to six, when God appears to Him in chapter three in the burning bush and begins to call Him, you're going to go, you're going to be my man and Moses is what?

I don't think so. Yeah, no. Tried that, done that, ain't no good at it. So for three chapters, God says, you're going to be the man. Moses, nope. God says, no, you're going to be the man.

No, I'm not. Can't do this, can't do that, can't do what, what, what. God checks them out, right? Got the answer for that one? Yeah, we'll send Aaron. Aaron will do the talking for you little stutterer guy. Right?

[25 : 26] And on and on and on. I don't know what to say. I'll tell you what to say. Et cetera, et cetera. They'll never believe me. Don't worry, they'll believe you. So we have a recruitment of a deficient deliverer.

Okay, Moses is not here. He starts out as a murderer. Right? He never makes it to the promised land. Can you believe that? All his faith, he was an extremely faithful man, extremely humble man.

He had a little anger issue. Right? A little bit of impatience with people. Of course, he didn't have the greatest people.

Grumbling again. And he loses his ticket to the promised land. It's just a moment of anger. Wow.

So, again, we see, as we saw all through Genesis, we see the people God uses are very flawed.

[26 : 33] In some cases, extremely flawed. Look at Jacob. And then Judah becomes the... We would never write the story like that.

Right? I mean, Prince of Egypt isn't written like that. So, because we want a guy we can, you know, worship.

God wants a God we can worship. So, let me just point out a few parts of this story. So, chapter one, look at chapter one of Exodus.

Here sets the scene and it picks right up from the end of Exodus. It starts in Exodus one. These are the names of the sons of Israel who came to Egypt with Jacob, each with his household.

Now he's going to name the twelve sons. Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Benjamin, Dan, Naphtali, Gad, and Asher. All the descendants of Jacob were seventy persons.

[27 : 36] Joseph was already in Egypt. Then Joseph died and all his brothers and all that generation. Time passes. Lots of time passes.

Verse seven. But the people of Israel were fruitful and increased a little bit. Is that what it says? Greatly. They were, they multiplied and grew exceedingly strong so that the land was filled with them.

So we go from seventy to the land is filled with them. In Exodus 12, when they make the Exodus, they actually number, the men, the number of men were six hundred thousand men, not counting women and children.

So, what does that add up to? Two, three million, how many kids? I don't know. And then it tells us there's a mixed multitude so there's slaves from other nations that go with them too. They're later called the rabble.

That could have been Israelites too. I don't know. Not like Israel was pure oil. Okay, so then what? So verse eight, so now there's arose a new king of Egypt who didn't know Joseph.

[28 : 51] This is 400 years later. And said to his people, behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them lest they multiply and if war breaks out they join our enemies and fight against us and escape from the land.

Therefore, they set taskmasters over them to afflict them with heavy burdens. They built for, they, meaning the Israelites, built for Pharaoh store cities, Pithom and Rahamses.

But the more they were oppressed, the more they multiplied. Good grief. And the more they spread abroad. And the Egyptians were in dread of the people of Israel.

Is that the picture you got from the movies? They were in dread. So they ruthlessly made the people of Israel work as slaves.

And they made their lives bitter with hard service and mortar and brick and all kinds of work in the field. And all their work, they ruthlessly made them work as slaves.

[29 : 53] So, God fulfills his promise in one way, right? They multiply. Your descendants should be like the sand of the sea and the stars of the heaven.

They're just going to fill the earth. Well, that's happening. But the fulfillment of the promise begins to create another problem. Now they're a threat. And Egypt's going to deal with the threat by force.

Okay? Okay? Great. So then we have the rejection of the deliverer. Chapter 2, Moses is born, right? And remember that Pharaoh, just like Herod, is trying to wipe out the infants, right?

Trying to wipe out the firstborns. Or the male children, that kind of thing. And so, Moses' life is in threat, right? So his mother wraps him and puts him in a, what did it call it?

An ark. Put him in an ark. It's actually the same word for ark from Genesis 6. Put him in an ark to be saved in the water. Right?

[30 : 58] And, gee, what a coincidence. Who picks out, right? Right? Daughter of Pharaoh, right? He becomes a prince of Egypt, sort of, sort of, sort of. Not really.

Because there's lots of princes and he's way down on the list. So, that wonderful story. So, 40 years go by. So, come to verse 8, verse 11.

One day, when Moses had grown up, okay, he went out to his people and looked on their burdens and he saw an Egyptian beating a Hebrew, one of his people.

He looked this way and that and seeing no one, what? He struck down the Egyptian, hit him in the sand. Hmm.

When he went out the next day, behold, two Hebrews were struggling together and he said to the man in the wrong, why do you strike your companion? He answered, who made you prince and judge over us?

[31 : 57] Do you mean to kill me as you killed the Egyptian? Then, Moses was terrified and thought, surely this is known. When Pharaoh heard of it, he sought to kill Moses, but Moses fled from Pharaoh and stayed in the land of Midian and he sat down by a well for the next 40 years.

Moses' life is divided into three segments of 40. 40 years in Egypt, being trained as a prince, tries to make a rescue delivery of Israel fetal, feeble, attempt, fetal?

Feeble, baby? Okay. And then 40 years in the wilderness, right? Or Midian, being a shepherd and retiring, he's done, good, right?

Because now he's 80 and that's when God appears to him and says, no, I need you another 40 years and I got a fun job for you. Right? So, so come to chapter 6.

This is the promise then. At the end of the discussion with Moses in chapters 3 to 6, he's recruiting this deficient deliverer. He tells him in chapter 6, 1 to 8, here's what he's going to do.

[33 : 14] Exodus 6, 1, but the Lord said to Moses, now you shall see what I will do to Pharaoh for with a strong hand he will send them out and with a strong hand he will drive them out of this, his land.

God spoke to Moses and said to him, I am the Lord. I appeared to Abraham, to Isaac, and to Jacob as God Almighty but by my name Yahweh 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. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves and I have remembered my covenant.

I haven't forgotten. Say therefore to the people of Israel, I am Yahweh and 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 on Egypt.

[34 : 26] I will judge Egypt. They will pay the price for your freedom. I will take you to be my people. See, this is what it's about. I will take you to be my people and I will be your God and you shall know that I am Yahweh, your Elohim, who has brought you out from under the burdens of the Egyptians and I will bring you into the land.

I haven't forgotten. I will bring you into the land. I swore to give to Abraham, to Isaac, to Jacob. Remember Genesis? And I will give it to you for a possession because I am Yahweh.

New name. God revealed himself to Abraham, Isaac, and Jacob as El Shaddai. God reveals himself to Moses now as Yahweh, the personal name of God.

The name that means I am. I am who I am. Who shall I tell them sent me? I am. I am who I am.

And what does Jesus repeatedly say? I am the bread, I am the bread, right? I am, I am, I am. Okay.

[35 : 55] Getting personal. Then we come to the redemption in Exodus 12, right? So we go through the plagues. God is attacking the gods of Egypt and 18 times from chapter 7 through 12 he says about these plagues, I am doing this that they, the Egyptians, may know that I am Yahweh.

18 times I am doing this that they may know that I am Yahweh. Why am I destroying their land? Why am I destroying their gods?

Because I am Yahweh. There is nobody like Yahweh. No God can face us.

No God is anything. I mean it's so chapter 12 so the last plague so the tenth plague right?

The tenth plague is to kill the firstborn all throughout Egypt. The firstborn from the king firstborn of the king to the firstborn of the lowest slave.

[37 : 13] The firstborn of everyone. What? This is attacking the final god of Egypt, the god known as Pharaoh who considered himself God.

I will take your life. I'll take your son's life to show he's not God and you're not God. I'll get to you later but I'm going to take your son now.

Wait for the river or the sea. I'll take yeah I don't know how they recovered from all this but so 1221 so Moses called all the elders of Israel said to them go and select lambs for yourselves according to clans kill the Passover lamb take a bunch of hyssop and dip it in the blood that is in the basin and touch the lintel to the two doorposts with the blood that is in the basin.

None of you shall go out of the door in this house until morning for the Lord will pass through to strike the Egyptians and when he sees the blood on the lintel on the doorpost the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you so the blood shall save you the blood of the lamb shall keep you from death okay you shall observe this right as a statute for you and your sons forever go down to verse 29 at midnight the Lord struck down all the firstborn in the land of Egypt from the firstborn of Pharaoh who sat on the throne to the firstborn of the captive who was in the dungeon and all the firstborn of the livestock and Pharaoh rose up in the night and he and all his servants and all the Egyptians and there was a great cry in Egypt for there was not a house where someone was not dead then he summoned Moses and Aaron by night and said up go out from among your people both you and the people of Israel and go serve

Yahweh as you have said take your flocks and your herds as you have said and be gone oh bless me too it's kind of weird because I'm hurt so have some mercy and bless interesting then the Egyptians were urgent with the people to send them out of the land of haste for they said we shall all be dead so the people took their dough before it was leavened their kneading bowls being bound up in their cloaks on their shoulders the people of Israel had also done as Moses told them for they said for they had asked the Egyptians for silver and gold jewelry and for clothing and the Lord had given the people favor in the sight of the Egyptians so that they let them have what they asked thus they plundered the Egyptians and that's crazy isn't it on their way out I'm humiliating you but I'm also taking all your money give me your money plundered not like I thought they would plunder but just okay plundered isn't that interesting another ransom price right and the people of Israel journeyed from Ramses to Sukkoth and about 600,000 men on foot besides women and children a mixed multitude also went up with them and very much livestock both flocks and herds and they baked unleavened cakes of the dough that they had brought out of Egypt for it was not leavened because they were thrust out of Egypt and could not wait nor had they prepared any provisions for themselves the time that the people of Israel lived in Egypt was 430 years at the end of 430 years on that very day all the hosts of the Lord went out from the land of Egypt

[41 : 06] God's very precise about his timing to us it seems delayed but when he acts it's precise to the day no plan B always plan A perfectly planned so they go out and they take a route it's interesting because the main route from Egypt to the promised land would be by the sea that's the trade route that's the easy way it's the fast way God doesn't take them that way he takes them by the south by the way of the wilderness where they end up between literally a rock and a hard place they end up at the sea the dead sea not the shallow part of it right the sea and then Pharaoh changes his mind again no surprise right brings his host and they're between

Pharaoh's army and the dead sea what are they gonna do hey Moses how you getting to the next side of this one hey Moses we should have stayed in Egypt hey Moses good job and Moses gone Lord I could use some help right now and the Lord says what are you doing lift up your hand part the river or part the sea and get him out there oh did it never oh the old part the river oh the part the sea thing okay yeah forgot about that one right as if that was in the playbook and then he's emboldened and says stand and watch the salvation of the Lord holds up his hand and what happens you've seen the movie right have you been to Hollywood studios and you go through the ride you know ooh just like and they walk through on dry land so why does God do it that way because it shows it's all him because it's absolutely impossible for man to save himself

Israel would never have gotten out of Egypt just because somebody figured out their destiny and rallied the troops seriously God God God God God God so that's part one part two God establishes from chapter 19 through 24 God establishes covenant relationship by his law we're not going to spend a lot of time on this we've already read part of it so in chapter 19 we see the preparation he tells them if indeed you will obey and keep my covenant you shall be right you shall be my treasured possession you shall be a kingdom of priests and you shall be a holy nation so now he is fulfilling the first promise I will make Abraham I will make of you a great nation so they shall be if they keep the commandments and the covenant they will be a holy nation not just a nation not just a great nation but a holy nation a distinct nation and to know what the covenant is the covenant specifically is those ten words in chapter 20 that's the covenant the covenant is not all of Exodus the covenant is not even Exodus from 19 through 24 it is just those ten words because at the end in chapter 34 he tells them you put those ten words that are written on those two tablets and you put them into the ark that's the covenant the covenant is in the ark under the mercy seat right so that's the covenant and the covenant is chapter 20 as we said

God starts with I am the Lord your God who brought you out of the land of Egypt out of the house of slavery it starts with not with a law it starts with grace the law in Sinai starts with this is what I did this is how I redeemed you this is how I bore you out this is how I saved you this is how I delivered you you are saved now this is how saved people live okay but unlike how we saved people live their covenant was a was a conditional if you obey if you keep you will be and if you don't he saves that part for later by the way if you don't you're done if you break the covenant you're done done so when David sinned was there an offering he could give so when all the offerings are described in

Leviticus we're not going to get to that but when they're described what are they for what are the sin offerings for unintentional sins read it carefully unintentional sins only so I didn't mean to do that I wasn't intending to do that touched a dead body I didn't mean to do that right intentional sins like breaking any one of the ten you're done so David broke how many we figured out at least five or six or probably all of them in spirit he's a dead man and he knew it Psalm 51 if there was a sacrifice I could give I'd give it I'm just appealing to mercy I'm appealing I got nothing right that's our state if we think the ten commandments are about how we should live today we got a different perspective that's not the perspective

[47 : 24] Jesus gives nothing wrong with those the law is holy righteous and good can you keep it no so then he gives the so chapter 20 gives the terms of the relationship right this is how you shall be the purpose that is the purpose I have saved you is so that you can serve me I have saved you for myself not so now that you're liberated you can go do whatever you want you're saved to serve me you're saved to be a distinct and holy people you shall be a light to the nations right just like Jesus does with us you are saved for a purpose you're saved to serve him we're not saved for ourselves we're saved for him we come into this house every week it's because we come into his house on his day with his people because it's all about him not us what a privilege we have to serve him what a privilege we have to know his people to have those kind of distinctions so when you think about those ten words those ten commands each of them are defining a distinctness of holiness the first three are about

God right no other God no images and watch it with my name my name is very holy do not treat it commonly right then Sabbath then honor your parents and then the knots don't murder don't steal don't commit adultery right don't lie and don't covet now of all those ten any of those ten laws still upheld today by our legal system any do do they do they care about other gods do our courts care or our police or our society does it care about images or swearing in God's name about a Sabbath is that important no how about so then we get to honoring parents that's important to some people isn't it but if you dishonor your parents do you do you get a ticket or go to jail or anything no so murder you said murder you could get unless you have a really good lawyer you can okay and then and then what's the next one adultery anybody go to jail for adultery no you could lose your marriage but no our courts don't care and then we have what else stealing so yeah you can pay a price for stealing what else we got lying well depends on how you lie right depends on how you lie so if it's slander bear false witness perjury right good so it depends but little lies you know politicians do it all the time

I'm sorry did I say something wrong I thought I'm just stating the obvious I don't recall I don't recall that so anyway even the ten commandments today are abnormal it would make you distinct today to do the ten commandments do you do them by the way you live by them try they're all nine of the ten are repeated in the new testament as something to continue to do to practice guess which one's not repeated it's talked about but not repeated as a command no that's different we're talking about the ten commandments sabbath sabbath is different because sabbath had nothing to do with morality in the first place the other ones are moral issues are they not sabbath has nothing to do with that sabbath only has something to do with being like god do this day off because god did it be distinct like god be like god and all the commandments are about being like god one god right invisible right name that is holy a son who honors his father right all of them are and god's not a murderer he's just and he'll kill you if you deserve it got it and then the final part of this section actually comes in at the very end so moises is up on the up on the mountain for 40 days 40 nights right so while he's up there he's getting all of this law from chapter 20 the ten commands and then the next section after chapter 20 is the case law right right the applications of all those ten laws in terms of practical issues so the case laws and then from chapter 25 on it's about the tabernacle so here he gets the instructions for the tabernacle from chapter 25 through 31 chapter 32 is when

Moses comes down the mountain and finds what a party and worshipping another god they've already made another god right they haven't even lasted 40 okay so Moses is up on the mount right the very end after he's talked about everything else he's talked about the laws he's talked about the case laws he's talked about how you built the tabernacle at the very end chapter 31 let's read that because this is what is most usually missed because God's going to put a cap and seal on this puppy yeah this is the final thing chapter 31 verse 12 the Lord spoke to Moses you are to speak to the people of Israel and say above all you shall keep my Sabbath above all what's that imply more important than the rest above all you shall keep my

Sabbath why is that so important because this is a sign between me and you throughout your generations that you may know that I the Lord what sanctify you I'm the one who sets you apart I'm the one who sanctifies you that's what the Sabbath reminds you one day a week you shall rest and stop and remember I don't sanctify me God sanctifies me you shall keep the Sabbath because it is holy for you everyone who profanes it shall be put to death that's how serious it is whoever does any work on it that soul shall be cut off from among his people six days you shall work work shall be done but the seventh day is a Sabbath of solemn rest in Hebrew that's a repetition it is a stopping or a resting of rest Sabbath means rest Sabbath means cease stop holy to the

[54 : 55] Lord whoever does any work on the Sabbath they shall be put to death what if they upheld that one today I mean business was what fold we couldn't you know therefore the people of Israel shall keep the Sabbath observing the Sabbath throughout all their generations as a covenant forever this is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth and on the seventh day he Sabbath he rested and was refreshed the portrait of the covenant the sign of the covenant the picture of the covenant is Sabbath fascinating so God made other covenant promises he made a covenant promise with Noah after the flood what was the sign that God would not send another flood rainbow that's the sign that's the picture that's the reminder of keeping my promise every time it rains

I'm not flooding right the sign to Abraham Abraham made a covenant with Abraham right I will do this promise to you here's your part take your son when he's eight years old and do what circumcise cut some flesh off of that boy that's the picture of that covenant cutting away of flesh now he comes to the big covenant at Sinai the one where he makes them a nation the one where he says here's the relationship terms you shall you shall you shall by the way most of them are not not not not right mostly a boundary my people don't go beyond this line so what's the picture of the law what's the sign of that covenant rest work

Sabbath rest rest and that odd that's strange that's the picture every seventh day I want you to rest and remember what this whole thing is about it's not about laws and limits and borders it's about I'm sanctifying you that's the point and every time I ask what's the sign of the Sinai covenant what do you think people say I'm not saying you would say this because I'm sure you get it right what would what would what would people suggest to think that would be the sign of the covenant the tablets what else the burning bush the ark of the covenant right the tabernacle you think of all the but the picture

God picks is this one command that he added which is so strange if you hadn't read Genesis and the beginning of the story fascinating to me just fascinating to me so there's a third segment and we'll go through this quite quickly okay the third picture we see God pictured in redemption by the blood of the land that points to Jesus we see God making a covenant relationship with Israel the terms of their relationship covenant Jesus will bring a new covenant Jesus will establish the terms of our relationship by a new covenant that replaces the old covenant yes replaces the old covenant does not mean the old covenant was bad it meant the old covenant could not be kept so fourth third foreshadowing

God dwells amid sinners by means of a tent which Jesus of course did he tabernacled tabernacled knackered tented among us and we saw his glory John says so notice this section starts with instructions chapters 25 to 31 and then they fulfill those instructions in chapters 35 to 40 right so he gives the instructions he talks about make me a tent I will be in your midst yet separate so in other words you know here I am but stay away right stay out stay alive right that's really the sign of God's dwelling among them get away you don't belong or you'll die love you but you know okay but he's holy that's what we miss he's so holy right and so they implement it right in chapter 35 to 40 we see this wonderful fulfillment of that all the people whose heart moved them they people contributed all that they needed the people contributed the work

[60 : 19] God raised up some special gifted people right they construct the tabernacle etc etc so under instructions just a quick highlight notice the furniture in the holy place right what's in the holy place so when you come into the holy place right in the tabernacle on your I think it's on the right on the right will be a table of showbread right the 12 loaves in front of you in front of the veil the curtain would be the altar of incense with the prayer symbolizing the prayers that go up continually and on this side I might have the sides reversed but on the other side is what the lamp stand the seven branched lamp stand the light and then if for the one person once a year who gets to go into the holy holy holy right there is what piece of furniture there the ark of the covenant with the chair beam right and we always pictured that you go in and the ark would sit this way with the chair beam going this way you go to Jerusalem and if you're allowed into that mosque you can look at the holy of holies and see no it didn't sit this way it sat that way you can still see that you can see the only level place this way as if anybody could see it no they did it this way why the archaeologists are struggling the poles they couldn't remove the poles they can't get the poles drat did it again anyway so interesting so we have the ark of the covenant does that relate to Jesus is he an ark did he bring a covenant was blood was there blood in the mercy seat and the blood and the presence of God yeah so outside you have the table of bread what did Jesus say about bread I am the bread what about the lamp sign I am the light what about prayer you have anything to say to us about how we pray ask in my name before you didn't do that now ask in my name because my name gets you in your name won't get you anywhere my name gets you in and then there's the curtain right

I mean just about every piece here pictures Jesus the curtain Hebrews tells us that Jesus he's the curtain we enter the holy place through the curtain which is his flesh and and on the cross right he the moment he died what happened in the temple curtain is split from top to bottom right it's rendered it's because his flesh was pierced and that provided now the entry into the holy place wonderful picture incredible picture so when we pray every time we pray we don't say in Jesus name because that's the tagline at the end we say in Jesus I like to say it at the beginning because that's my that's my intro to God I come in Jesus name I come because Jesus made me his so I can talk to you that's my way to him I come in his name it means a lot more than that but that's how he talked about in the upper room to use it when you ask ask in my name come in my name so on and on so we have the instructions the implementation look what happened in the middle of the story right so the instructions go from chapter 25 to 31

Moses gets all the instructions so let's go to chapter 33 how we doing we got a couple more hours I am sorry if this is going long I'm almost done it's just such a big story chapter 33 1 so this is after the people make the calf right after Moses comes down and deals with the people and God says take two tablets and meet me in the morning no sorry 33 1 so after effects of the people's sin the Lord said to Moses 33 1 depart go up from here you and the people whom you that's interesting have brought up out of the land of Egypt to the land which I swore to Abraham Isaac and Jacob saying to your offspring I will give it I will send an angel before you I will drive out the Canaanites the Amorites

Hittites Perizzites Perizzites Yeah Cellulites You know all those lights Termites Go up to a land flowing with milk and honey I will but I will not go up among you lest I consume you on the way for you are a stiff necked people Change of plans Can't go with you And when the people heard this disastrous word they mourned Good for them No one put on his ornaments For the Lord had said to Moses say to the people of Israel you are a stiff necked people which I think is probably a kind way of the Hebrew If for a single moment I should go up among you I would consume!

[66 : 09] you So take off your ornaments that I may know what to do with you Oh gosh that's got to be like what's he going to do what's he going to do right so then Moses intercedes and Moses prays go to 33 12 Moses said to the Lord see you say to me bring up this people but you have not let me know whom you will send with me yet you have said I know you by name and you also have found favor in my sight now therefore if I have found favor in your sight please show me now your ways that I may know you in order to find favor in your sight I want to know people remember God had said no they're yours now Moses said nope God they're yours you said they're yours consider too that this nation is your people and he said my presence will go with you and

I will give you rest and as if Moses is deaf he said to him if your presence will not go with me do not bring us up from here for how shall it be known I and the Lord said to Moses this very thing that you have spoken I will do for you have found favor in my sight and I know you by name and Moses said okay I'm going to press all the way okay please show me your glory please show me your glory and he said

I will make all my goodness pass before you and will proclaim! you my name Yahweh and I will be gracious to whom I will be gracious and I will show mercy on whom I will show mercy but he said you cannot see my face for man shall not see me and live!

and the Lord said behold there is a place by me where you shall stand on the rock and while my glory passes by I will put you in the cliff of the rock and I will cover you with my hand until I pass by then I will take my hand away and you shall see my back but my face!

shall not be seen! like the first and I will write on the tablets the words that were on the first tablets which you broke by the way be ready in the morning and come up in the morning to Mount Sinai present yourself there to me on the top of the mountain no one shall come up with you and let no one be seen throughout all the mountain!

[69 : 40] And he rose early in the morning went up to Mount Sinai as the Lord commanded him and he took in his hand two tablets of stone the Lord descended in the cloud and stood with him there and proclaimed the name of Yahweh and Yahweh passed before him and proclaimed Yahweh Yahweh a God merciful and gracious slow to anger and abounding in steadfast love and faithfulness keeping steadfast love for thousands forgiving iniquity and transgression and sin all three kinds the twisted kind the rebellious kind and the oops kind but but who will by no means clear the guilty visiting the iniquity of the fathers on the children the children's children to the third and fourth generation so God reveals himself to Moses and it's not just about seeing something it's about hearing something it's about hearing who he is who is he oh he is mercy grace faithful compassionate loving even forgiving even forgiving the worst kind of sin but did he have to say that how does a holy god forgive sinful people how can he be all of that

I love all the first part don't you gracious and forgiving and loving and faithful and it's the other side that scares us but not clearing the guilty but he just said he forgives that's the tension of the gospel how will God do that how will God do that how can he be both holy and forgiving because someone has to pay the price well we've already heard in exodus about redemption by the blood we've heard about substitutionary sacrifice we've heard right how can his mercy meet holiness exodus is about man's total ruin and sin

I mean they're finally out and free right now they're meeting with God and where's Moses anyway what happened to that guy I think he left us I think we got to start and make our own God don't you can you wait 40 days would you have waited 40 days can we wait for 40 days what if the 40 days became 40 years because there's 40 year waits in exodus too then there's the 430 year wait how about that one can you do that no because I don't live that long but what if that's how he waits to fulfill what you're praying for what if the God keeps his promise not on our timetable so at the bottom of your outline we see the difference that this book makes right promises made he made a promise in chapter 6 to

Moses I will redeem you with acts of judgment makes a promise to Israel that if you obey me if you keep my covenant you will be to me a precious treasure a kingdom of priests and a holy nation he reminds them of the promise in chapter 33 that he swore that land to Abraham Isaac and Jacob and he's going to keep that promise notice all the applications for the Christian and these aren't all of them there's a ton right Romans talks about the purpose of the law or the law the law was to reveal sin the law was not to save us the law is to bring us to Christ right chapter 8 of Romans he talks about the requirement of the law has been filled we are now justified we are now there's now therefore no condemnation for those who are in Christ because Christ has fulfilled the law for us 1 Corinthians 5 talks about Christ is our Passover!

Lamb! I think Galatians 3 talks about how Christ has redeemed us from the curse of the law the consequences of the law Ephesians 2 talks about how we have reconciliation both the people of God Israel and the people of God not Israel he's made into one new body right and we are the temple of God Hebrews 8 talks about a new covenant that replaces the old Hebrews 10 talks about!

[75 : 17] how we draw near to Christ through Christ's blood and flesh which is the curtain 1 Peter 2 talks about we are we are not we will be if we keep it the law that we are a royal priesthood and we are a holy nation because he made it so promises that have already started to be fulfilled in Exodus right I will multiply your seed like the and he did from 70 to however many million and in Genesis 46 he told Jacob he said your descendants are going to Egypt but I will go down with you and I will bring you back fulfilled so what happens next will they enter the promised land that's next will they do it suspense

I wonder will they make it God's for them they've seen all the miracles they've got to make it don't they I mean they're good people aren't they they got good hearts don't they all right so not as much text next time but a little bit more drama maybe that's close father we thank you for your word thank you for this incredible book story we see the beginnings in Genesis now we see the bringing out of the color of everything the drama of it in Exodus help us not to look at the Old Testament as kind of old stories far removed from us but help us to see this whole drama as how we are saved how we relate to you and how you relate to us we thank you Lord for the greater redemption in

Christ we thank you for the new covenant we thank you that Christ tabernacles with us this we thank you in Jesus name amen amen