

“The Exodus and The Cross”– Exodus 1:1

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[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com.]

Welcome. Take the Bible you brought or the Bible that brought you and meet me in Exodus 1.

For the past few months we have been studying the first few chapters of the book called Revelation, which is found at the very end of your Bible. I know many of you are itching to continue that study into chapter 4 and beyond and I hope to do that in the future (Lord willing). That said, we are going to pause for now. Larger books of the Bible take a long time to preach and so it's nice to break them down into smaller sections and introduce new series from time to time as a change of pace. There are several advantages to this approach, not least of which it allows us to preach both Testaments, Old and New, more regularly. If you've been with us for a while, you know I'm not one of those preachers who avoids the Old Testament. The Old Testament is every bit as inspired as the New. Together they form one dramatic story that points to Jesus and the Gospel that shapes our lives.

Pushing pause on one series to jump into another also helps us to get exposed more rapidly to the various kinds of literature we find in Scripture, without getting bogged down in any one. So today we shift from the prophetic, apocalyptic, and epistolary genres we find in Revelation to the more common familiar narrative genre that dominates Exodus, found on the opposite end of Scripture. Preaching through narrative allows for a quicker pace. Thus we will get through much of Exodus in the time it might take us to study, let's say, a few chapters in one of Paul's letters. Of course, Exodus is a large book. I don't plan on us getting through it in one series. But in this series the plan is to get us through the first eighteen chapters, which describe the actual Exodus event.

Take a look at the opening verses. I'll begin reading in verse 1...

“These are the names of the sons of Israel who came to Egypt with Jacob, each with his household: ² Reuben, Simeon, Levi, and Judah, ³ Issachar, Zebulun, and Benjamin, ⁴ Dan and Naphtali, Gad and Asher. ⁵ All the descendants of Jacob were seventy persons; Joseph was already in Egypt. ⁶ Then Joseph died, and all his brothers and all that generation. ⁷ But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.” (Exodus 1:1-7)

When you hear those verses you may be left with the distinct feeling that you're missing something, like when you walk in on a conversation that's already begun. In this case, you may be asking questions like: Who are Jacob and all these sons and why should I care? Why does it matter that Joseph was already in Egypt? Where was he before? Why do I care that he died? Is that important to the story? And so on. If those questions are cycling through your mind, then you have good instincts. The book begins in a way that suggests it's not the beginning. Indeed, that's by design. The author wants us to realize that this is not the beginning of the story. The story in that sense points back to a previous story. That story is described in the book of Genesis. So next time we are going to consider the way the Exodus story points us backwards to Genesis. That's where we will pick up next Sunday.

Before you pack up your bags and try to beat the Methodists and Presbyterians to Chuy's, let me add that we are not done today. Though we won't explore just yet how Exodus points us backwards, we will spend time today considering *some* of the ways Exodus points us forward (emphasis on the word “some”). What

that means is our first two sermons in this series will serve as an introduction to the book. You heard that right. On the heels of me telling you how quick narrative flows, I say that it's going to take us a couple weeks to really get rolling in the story. But trust me, I think the time we spend this week and next will help lay the foundation for our study and help us maximize what we get out of the book as we go along.

Today then we will be all over the place, exploring ways the book of Exodus leaves its mark in the Old and New Testaments. I don't usually like to jump around a lot. I prefer to stick in one text and then pick up wherever we leave off the next week. But today we will bounce around so that when we settle in on the text of Exodus we will have our footing. So this week and next pertain to context. Today we will look forward, exploring the place of Exodus in the context of the entire canon of Scripture, in other words where Exodus brings us. Next week we will look backwards, exploring the context that brings us to the Exodus story.

Now then, as I said, Exodus is not just the title of a book. It's an event. It's an event that's far more significant than you might imagine. It's an event that has far more implications for your life and salvation than you may have realized to date. It's an event that has changed the course of human history and is considered an essential pillar of both the Christian and Jewish faith, neither of which can be understood properly apart from the Exodus. That event is none other than the "exit" or "departure"¹ of God's people from their bondage in Egypt. And it's an exciting story. Really exciting! Action packed, pretty much right out of the gate!

- A king attempts to systematically destroy a certain segment of the population.
- A princess goes to the river to bathe and finds an abandoned baby who wins her heart.
- A bush is discovered being engulfed in flames yet never consumed and from it comes a voice that will change history.
- An unarmed murderer turned shepherd walks out of his wilderness exile to do battle with the most powerful man on earth.
- The people of Egypt lift up their sheets to find frogs all over their beds.
- The lone cry of one bereaved mother echoes down the streets until it is joined by another, and then another, until a loud and haunting dirge can be heard across the land.
- A whole nation walks through a sea as walls of water are held miraculously up to their left and right.
- In the midst of thunder, lightning, a thick cloud, and an earthquake, the voice of God booms across the plain.
- In the wilderness a man argues with God about the future of His people and God relents in sending destruction.
- The glory of God so fills a tent that all must evacuate before their lives are ended.

These are just a few examples. There are many more. This is truly an exciting book with no shortage of dramatic moments, which explains Hollywood's affinity for the story (or at least butchering the story, no offense to the late Charlton Heston). And, furthermore, the story has inspired countless liberation movements in history, from the 15th century Protestant Reformers fighting for freedom from the Roman papacy to the 17th century Pilgrim Fathers escaping persecution in "new England" to the 19th century anti-slavery campaigns to the civil rights movements of the 20th century. "Let my people go" has reverberated throughout the centuries.² Of course, "Let my people go" is only half the statement. There is always a purpose clause attached to the command that points to God's desire for worship.³ Most contemporary liberation movements curiously leave that purpose statement out. I wonder why? Maybe it doesn't align nice and neat with their personal agendas. People like just enough Bible to seemingly legitimize their cause, but not enough to outright expose their pursuits as selfish or ungodly. Everyone wants freedom. But the freedom that Exodus puts forth cannot be divorced from covenant (though many have tried). But that's an entirely different sermon...

The book also brings to the fore a number of important topics in our day, including:

- The sanctity of human life and taking care of the unborn.
- Racism
- Genocide
- God's tendency to use ordinary and weak people to accomplish His purposes.
- The nature of true community and worship.
- Our propensity toward idolatry.⁴

And so on. So this is a very relevant book for our time and context.

The importance of the book is seen in how often it is alluded to in the rest of the Old Testament.⁵ It's contents shaped the religious practices and worldview of the people of Israel. Deuteronomy is often referred to as "the theological center of the Old Testament",⁶ but that entire book is basically restating and expanding the contents of Exodus 20 to 24. Indeed, when an Israelite child asked his or her parents why there were so many religious practices and regulations to be followed, they are instructed in Deuteronomy to answer, "*We were Pharaoh's slaves in Egypt. And the LORD brought us out of Egypt with a mighty hand...*" (Deut. 6:20-25). Their whole identity and practice is shaped by this event.

It shouldn't surprise us how much of their worship liturgy and songs celebrated the Exodus event. For the sake of time, I'll give you just one example. Part of Psalm 136 says,

"To him who struck down the firstborn of Egypt, for his steadfast love endures forever;¹¹ and brought Israel out from among them, for his steadfast love endures forever;¹² with a strong hand and an outstretched arm, for his steadfast love endures forever;¹³ to him who divided the Red Sea in two, for his steadfast love endures forever;¹⁴ and made Israel pass through the midst of it, for his steadfast love endures forever;¹⁵ but overthrew Pharaoh and his host in the Red Sea, for his steadfast love endures forever;¹⁶ to him who led his people through the wilderness, for his steadfast love endures forever..." (Psalm 136:10-16)

You get the idea... If those were the lyrics of a contemporary worship song (and they are), some would say, "I can't stand modern worship music! It's just too repetitive." Well, as it turns out, it's not all that modern and maybe it's not repetitive enough! The biblical word for what's happening is "meditation." And the Psalmist knew how important it was for the people of God to meditate on the history of God's faithfulness. That's why so many of the Psalms tap into the Exodus event. They soak Israel's worship in the Exodus.⁷

The prophets were no different. For example, when Amos indicted Israel, he says,

"Hear this word that the LORD has spoken against you, O people of Israel, against the whole family that I brought up out of the land of Egypt:² 'You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.'" (Amos 3:1-2).⁸

Several of the prophets describe a future "New Exodus," which the writers of the New Testament anchor in Christ.⁹ The Exodus event provides the framework for understanding The Cross. I often tell you that the Exodus is to the Old Testament what the Cross is to the New Testament. When we think of redemption we think of the Cross. When the Old Testament believer considered redemption they were considering the Exodus. We'll have a lot to say about that as we go along in this series, don't you worry.

Even the title of our sermon series is drawn from one of these prophets. The series is titled, "Out of Egypt I Called My Son." These are words ripped verbatim from Hosea 11:1 and they refer to God's rescue of Israel (i.e., His son) from Egypt. But the reason I chose that as a title is because that verse is a clear example of

how the Exodus story connects to Jesus. Matthew 2:15 quotes this verse and shows that Israel's trip to and from Egypt was meant to point to the future trip Jesus took to and from Egypt. Matthew says Jesus "*fulfilled*" the prophet's words. And this helps grasp a very important principle in Biblical interpretation. The Bible is a single story that ultimately points to Jesus Christ. He is the center of the story. The star of the show. The center of the Gospel, which is the scarlet thread that holds all Scripture together. Everything we find in the Bible was meant to point to Jesus. It helps us understand who Christ is, what He's done for His people, why we need the work of Christ, and the implications His work has on our daily lives and futures.

I know we stress this a lot around here, but it's so critical it bears repeating. These historical events are not recorded merely for our entertainment. No. God was at work in history and has preserved the account in order to point to the Lord Jesus. We are a Gospel-centered church. Not every church is, but every church should be because Jesus was overtly Gospel-centered in His approach to Scriptures. He taught His followers that all Scripture, including Exodus, pointed to Him. For example, on the road to Emmaus after His resurrection, He sat down with two of His followers and Luke tells us,

"beginning with Moses and all the Prophets, He interpreted for them the things concerning Himself in all the Scriptures" (Luke 24:27; HCSB).

By "*Moses*," Luke meant the first five books of the Old Testament, which Moses presumably wrote (including Exodus). "*The Prophets*" bring up the rear of the Greek translation of Scripture that was commonly used in that day (i.e., LXX). So, in other words, Jesus did a Bible study with the followers that stretched from beginning to end of their Scriptures in order to impress upon them the reality that their Scriptures, from beginning to end, are pointing to Him! Later Luke describes another encounter Jesus had with a different group, which makes the same point. He writes,

"Then he [i.e., Jesus] said to them, 'These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.'⁴⁵ Then he opened their minds to understand the Scriptures,⁴⁶ and said to them, 'Thus it is written, that the Christ should suffer and on the third day rise from the dead,⁴⁷ and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.⁴⁸ You are witnesses of these things.⁴⁹ And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.'" (Luke 24:44-49)

Once again we see Jesus communicating that the entire Old Testament was pointing to Him and His work. It prepares us for the arrival of the Messiah, the crucifixion and resurrection of our Lord, the repentance and forgiveness that results, the mission of the church to make that Gospel known in the nations, and Christ's provisions to get the job done. Jesus says these things were written about in the Law, the Prophets, and the Psalms. That's your Old Testament. It points to Him! Luke says that Jesus "*opened their minds to understand the Scriptures*" precisely by impressing upon them that the Scriptures point to Him!¹⁰ After all, He said elsewhere that He did not come to abolish the Scriptures, but to fulfill them (Matt. 5:17). The writers of the New Testament understood this. That's why you have so many examples of them tracing the trajectory of the Old Testament to Christ. That's also why neglecting the Old Testament hinders your ability to understand the New.

This is so important! Why? Well, for example, if we read the Pentateuch (the first five books of the Old Testament) and think that the story is meant to merely highlight Moses as the main hero, we are not done studying the text (even if we think we are). If the Exodus story foreshadows the work of Christ, then we should wonder if Moses (the hero at first glance) in some ways foreshadowed Christ and His work too. As it turns out, he does! At the end of the Pentateuch there is a promise that God would send another like Moses.

“The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen.” (Deuteronomy 18:15)

The original application of this would be found in the line of prophets God would raise up from Israel to guide and correct them in a way that allowed them to hear the voice of God (cf. 18:16-18). That’s how Israel understood that passage for centuries (and rightly so). However, some prophecies have multiple fulfillments. During the intertestamental period (i.e., the time between the Old and New Testament writings, which lasted roughly 400 years) there was no prophet that arose to speak to the Israelites. This led to speculation that maybe the prophecy in Deuteronomy 18 had an additional fulfillment that had so far gone unrealized. By the first century (when Jesus came to earth) this text was considered by many Jewish groups to be a Messianic prophecy, in other words, one that that coming Messiah/Christ would fulfill. So people were looking for “the Prophet.”

Even John the Baptist was asked, “*Are you the Prophet?*” and he replied, “*No*” (John 1:21). Surely John was a prophet! Even Jesus called him a prophet (e.g., Matt. 11:9). But he wasn’t *the Prophet*. That distinction belonged to Jesus. At times during Jesus’ ministry people recognized this in response to His miracles and teachings. For example, John 7:40 and 41 says, “*When they heard these words, some of the people said, ‘This really is the Prophet.’ Others said, ‘This is the Christ...’*” So we see people connecting the dots from Jesus to “the Prophet” foreshadowed by Moses and the coming “Christ” (cf. 6:14). The book of Acts demonstrates that Luke, Peter, and Stephen all understood Deuteronomy 18:15 as fulfilled in Christ (Acts 3:22, 23; 7:37). Case in point, in his Pentecost sermon Peter declares,

“Repent therefore, and turn back, that your sins may be blotted out,²⁰ that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus,²¹ whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.²² Moses said, ‘The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you.’²³ And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.’²⁴ And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days.” (Acts 3:19-24)

At the Mount of Transfiguration, God the Father echoes the second half of Deuteronomy 18:15 (the part calling us to listen to the One God sends). “*This is my beloved Son, with whom I am well pleased; listen to him*” (Matt. 17:5). Even Jesus may have been showing that Deuteronomy 18:15 was ultimately pointing to Him when He said, “*For if you believed Moses, you would believe me; for he wrote of me*” (John 5:46).¹¹ Therefore, the New Testament confirms that this prophet “*like*” Moses is Jesus. Moses knew he wasn’t the star of the show. He was to be eclipsed by another. “*Jesus surpassed Moses in being the perfect embodiment of everything good about a prophet that Moses represented.*”¹²

The writer of Hebrews shows that Moses is worthy of honor because of his role in redemption history and the fact that his service was “*faithful in all God’s house*” (Heb. 3:2). But then He says,

“Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself.⁴ (For every house is built by someone, but the builder of all things is God.)⁵ Now Moses was faithful in all God’s house as a servant, to testify to the things that were to be spoken later,⁶ but Christ is faithful over God’s house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope.” (Hebrews 3:3-6)

Moses would serve in the house. Jesus owns the house. All that to say, Moses is an amazing figure in history and Exodus will introduce him. But the most amazing thing about him is the way his life prepared

us for Christ. Moses is but a shadow that the glory of Christ would cast. As we study Exodus we will get to see many ways the Moses prefigured Christ and His work. Christ is, in a very real sense, a new Moses. But He is far greater than Moses. As Anthony Selvaggio writes, “Moses at his best could only participate and foreshadow redemption, but Jesus actually accomplished it for his people.” Moses may be the most prominent figure in the book of Exodus, but the book “will utterly fail in its purposes if the life of Moses and the experiences of ancient Israel do not lead you to see the One who is like unto Moses!”¹³

In this series we will see that aspects of Moses point to Jesus. Certain things about Israel point to Jesus. The unfolding of God’s redemption then helps us understand God’s redemption through Christ. As one writer put it, “the exodus sets God’s story on a trajectory that comes to a climax with the life, death and resurrection of Jesus.”¹⁴ So when we say that we are Gospel-centered in our approach to Bible study, we’re not being innovative. We are following the example of Jesus and the Apostles who interpreted the Scriptures through the lens of the Gospel, which has Christ at the center. Thus as we transition again into the Old Testament for a new sermon series, it is worthwhile for us to remind ourselves that we are not done interpreting any passage until we connect it to the Gospel. We are not done until a given text stirs our affection for Jesus.

So when we read Exodus, we have to read with an eye forward. Let me illustrate. Yes, Exodus is a story of liberation, but it’s a liberation that God wants to point us to an even greater liberation—liberation from sin. Pharaoh was a cruel taskmaster. But sin makes Pharaoh look tissue paper soft. Our bondage to sin destroys us and we cannot break the chains. But One has come and driven a nail through them so decisively that sin and death’s hold on us can be shattered. That One is Jesus, the Great Liberator.

In Exodus that liberation came at a key moment, the night of the Passover. The Israelites were every bit as threatened by death as the Egyptians were. They too were guilty sinners. They too deserved death as judgment for their sins. But they were saved from death because a lamb was slaughtered in their place and its blood applied to their house. In this way, writes Tim Chester, “Redemption through sacrifice is then built into the rhythms of Israel’s life.”¹⁵ That little lamb, precious and pure, was a shadow of Christ. When Jesus steps onto the public scene in the New Testament, John the Baptist introduces Him—“*Behold, the Lamb of God, who takes away the sin of the world!*” (John 1:29; cf. 1:35-36). He did that by laying His life down in the place of sinners, shedding His own blood so that it could be applied to those who trust in Him. And His blood washes away their sin, thereby averting the ultimate death that was heading their way. We die physically, yes. But we will live eternally because the Lamb of God has come. Our final enemy—death—is destroyed by Christ (1 Cor. 15:26). Amen, someone!

Of course, the Exodus doesn’t end with being freed from bondage in Egypt. The people weren’t freed for freedom’s sake. They were freed that they might enjoy the presence of God. We find in these pages God giving His personal name, a name which Jesus will pick up for Himself in the opening books in the New Testament (e.g., John 8:58). Moses mediated to the people a law covenant that helped the people to enjoy God’s presence, but only after God had freely saved the people apart from any Law-keeping. Jesus Christ mediates to His people a new and greater covenant, a covenant of grace.

Exodus also contains instructions for the construction of the tabernacle that God presence might dwell among His people (Exod. 26). The New Testament describes Jesus as coming to earth and “tabernacling” among us so we could behold the glory of God in the person of Christ (John 1:14). Jesus was God with us in a way that the tabernacle provided but a glimpse.

Exodus reminds us that God frees people not only to enjoy His presence, but also to turn them into worshipers. Here again Chester is insightful,

“The word used to describe Israel’s ‘slavery’ is the same word which is used to describe her ‘worship’. The movement in the book of Exodus is not so much from slavery to freedom as from slavery to slavery. But serving God is completely different from serving Pharaoh. Indeed. God’s service is true freedom.”¹⁶

In this way, I believe the Exodus story is a missional story. One of the “GCs” that we emphasize around here is the Great Commission. It’s important for us to realize that the mission of the church did not begin with the Great Commission. It’s anchored in the Old Testament mission of God. One of my favorite theologians who writes on missions is a man by the name of Christopher Wright. He sometimes says, “Exodus-shaper redemption demands Exodus-shaped mission.”¹⁷ I love that line. His point is that the Exodus gives a model for understanding both our redemption *and* our mission better. John Piper famously wrote,

“Missions is not the ultimate goal of the Church. Worship is. Missions exists because worship doesn’t. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever. Worship, therefore, is the fuel and goal of missions...Missions begins and ends in worship.”¹⁸

About half of the book of Exodus is focused on the worship of the Redeeming God. They were set free to worship. Consider this. When we read of God revealing His name to Moses, God is simultaneously revealing His name to the whole world. God tells Pharaoh that He is freeing Israel from his clutches “*so that my name might be proclaimed in all the earth*” (Exod. 9:16). Later God’s people are called to bear His name in a worthy fashion (20:7). They were to be a kingdom of priests and a holy nation, mirroring God’s character to the world (19:4-6).¹⁹ In Christ, we are similarly commissioned to carry the good news of the Redemption Christ offers to every nation. We too were redeemed to worship and invite others to do the same. And as we reflect on our redemption it leads to worship. Mission begins and ends in worship. Worship is the fuel and the goal.

So I hope you are beginning to see why I love the Exodus story. I love it because it stirs me to love Jesus more. It deepens my appreciation for the liberation He has provided me by grace, through faith. It helps me to see Him as the Lamb of God who redeemed through sacrifice. It fuels my worship of Christ. It helps me understand my service to Christ. And it moves me to engage in missions in this world. In short, it points to Christ! That’s what’s so exciting about the story. It’s not just history. It’s a window into redemption that Christ offers you. It’s not just Israel’s story. It can become our story. But it only becomes our story when it points us to Christ and inspires us to worship Him.²⁰

So as always I commend Christ to you this morning. He is worthy of your worship. He was the slaughtered Lamb of God who can remove your sins, if you will turn to Him in faith. He died so that you might live. He lives so that you could have a relationship with God. You’ll never obtain that through your own effort. It’s Christ’s work alone that can purchase your freedom. So stop trying to be good enough. Stop trying to save yourself. Realize you’re not good enough and you are a failed savior. Choose instead to look up to Christ for help. He will reach down with His nail-scarred hands and save you. And if Christ has set you free, you are free indeed. So worship. Each and all, worship! Live your life in the light of who He is and what He has done.

I want to keep going, but we’ll have to stop there today. Invite a friend next week. It’s going to be a good one, I promise.

Let’s pray...

¹ The name “Exodus” comes from the Greek translation of the book, called the Septuagint or LXX.

² James K. Bruckner, *Exodus* (UBCS; Grand Rapids: Baker Books, 2008), 10-11; Tim Chester, *Exodus for You* (Denmark: The Good Book Company, 2016), 7. The list of examples previously itemized—with a few additions, omission, and revisions—was also adapted from this latter source. James Bruckner also offers a word of caution related to the propensity of liberation movements to wield Exodus language in their cause: “The upshot of all of this is that modern applications of the liberation themes in Exodus require an honest appraisal of one’s social group as oppressor and/or oppressed. Many evangelical Christians may thus end up in the unflattering position of identifying with the silent Egyptian populace. Honesty does not allow many of us the hermeneutical luxury of identifying ourselves as oppressed slaves. Moreover, most of us are Gentiles, like the Egyptians. Critical scholars often assert that the exodus from slavery should not be used as a paradigm at all, since it was a one-time event initiated by God to liberate Israel and create it as a people. Whatever the scholarly realities, socially oppressed people with faith in the Lord continue to derive hope from reading and re-reading Exodus. The witness of the text remains a living voice for freedom in covenant with God.” Bruckner, 12.

³ See Exodus 5:1; 7:16; 8:1, 20; 9:1, 13; 10:3.

⁴ Tony Merida mentions these examples and others. Merida, *Christ-Centered Exposition: Exalting Jesus in Exodus* (Nashville: B&H Publishing Group, 2014), 6.

⁵ Duane A. Garrett goes as far as to say, “Exodus is in some respects more foundational than Genesis for Old Testament theology... By comparison, the patriarchs receive comparatively little attention, even in the Torah, outside of the book of Genesis... It is remarkable that the story of the fall (Gen. 3), a text that is critically important in Christian theology, gets almost no attention in the prophets. One might argue that even though Genesis is very important for the theology of the whole Bible, it is not nearly so much a theological fountainhead for the message of the Old Testament as Exodus is. Furthermore, it is not unfair and not disrespectful to say that Deuteronomy, a book that many regard as the theological center of the Old Testament, is essentially a restatement and expansion of the Book of the Covenant found in Exod. 20-24. Exodus is the true heart of the Old Testament.” Garrett, *A Commentary on Exodus* (KEL; Grand Rapids: Kregel Academic, 2014), 137-138.

⁶ *Ibid.*, 138.

⁷ For additional examples, see Psalm 22:4-5; 44:1-8; 66:5-7; 80:8-14; 83:9-11; 95:6-11; 135:8; et al.

⁸ He closes the indictment with Exodus references as well. See Amos 9:7.

⁹ This is a topic that I wanted to explore more in depth, but simply did not have enough time. Nevertheless, it will keep coming up in our series, so we will have ample opportunities. To whet the appetite, the following is a clip from the *Dictionary of Biblical Prophecy and End Times*, which captures some of the highlights we will consider in the coming weeks: “[T]he Old Testament prophets speak about the coming messianic age and all of the new and better features of that coming new relationship with God, they frequently describe it in terms of the exodus. That is, they poetically and figuratively describe the coming deliverance in terms of a new exodus. Several of the prophets speak vividly of a time when God will gather his people out of oppressive situations and bring them once again into the Promised Land. Yet in all aspects the new exodus is always bigger and better than the old one. The people whom God gathers are not just slaves from Egypt, but now include the lame, the blind, and other weak people (Isa. 40:11; 42:16; Jer. 31:8; Mic. 4:6-7). They will come not just from Egypt, but from the north and south, from the east and west (Isa. 43:5-6). Not only will this Exodus include Israel, but the nations too will be included, including Egypt herself (Isa. 11:10-16; 19:19-25). As God dried up the Red Sea and stopped up the Jordan River to let his people pass through in the old exodus, so he will dry up waters and rivers to allow his people to cross in the imagery of the new exodus (Isa. 11:15; 19:5; 43:2). Isaiah especially uses exodus imagery and exodus-related figures of speech to describe the new and better deliverance that was coming with the Messiah. Many New Testament writers connect Jesus and his work with the new exodus prophecies of the Old Testament. The book of Mark, in particular, often portrays the events in Jesus’ life as parallel (but better and bigger) to the events regarding Moses and the original exodus. Other New Testament Gospels use new exodus imagery as well, albeit to a lesser extent. Sometimes Jesus is compared to Moses and sometimes to the nation Israel. In each case, Jesus is clearly identified as similar but more obedient and more powerful. For example, as Israel was tempted in the wilderness for forty years, Jesus is tempted in the wilderness for forty days. Jesus, however, does not fail. Likewise, as God provided manna for the Israelites during the exodus, so Jesus himself feeds five thousand people in the New Testament. Ironically, like Moses, Jesus demonstrates powerful signs, but like the hard-hearted pharaoh of the Exodus, most of the Israelites who hear Jesus reject his new exodus revelation.” J. Daniel Hays, J. Scott Duvall, and C. Marvin Pate, “New Exodus” in *Dictionary of Biblical Prophecy and End Times* (Grand Rapids: Zondervan, 2007), 305-306.

¹⁰ As Peter Enns writes, “A Christian should interpret the Old Testament from the point of view of Christ as the final word in the story of redemption.” Enns, *Exodus* (NIVAC; Grand Rapids: Zondervan, 2000), 19.

¹¹ Ajith Fernando, *Deuteronomy: Loving Obedience to a Loving God* (PW; Wheaton: Crossway, 2012), 466-467.

¹² *Ibid.*, 467.

¹³ Anthony T. Selvaggio, *From Bondage to Liberty: The Gospel According to Moses* (Phillipsburg, NJ: P&R Publishing, 2014), xx.

¹⁴ Chester, 9.

¹⁵ *Ibid.*, 8. Much of the shape and content of this section was influenced by this source.

¹⁶ *Ibid.*

¹⁷ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Narrative* (Downers Grove: InterVarsity Press, 2006), 275.

¹⁸ John Piper, *Let the Nations Be Glad! The Supremacy of God in Missions* (Grand Rapids: Baker, 2003 [1993]), 17.

¹⁹ Chester 8-9.

²⁰ *Ibid.*, 9.