

The New Exodus

Intro: Well good morning and welcome to church. We're honored that you've decided to spend Easter Sunday with us and we're so glad that you're here. If you're new here, my name is Seth and I'm one of the pastors here at The Well. I was recently talking to some friends about how I grew up in the church and in the 90s and the early 2000s there was this trend among youth groups where you'd burn all of your CDs that weren't Christian music. And if you're too young, a CD is like this disk that you would have to put in a stereo, or if you were lucky you had a portable disc-man so that you could listen to your music on the go as long as you didn't actually move because if you did then the music would skip. So, I wasn't a part of a youth group that burned our CDs, but I did go to a church camp where it was encouraged so I went home and got rid of all of my music that wasn't Christian. The funny thing is that now that I'm in my 30s I've found that the best thing about streaming platforms is that I've gotten all of that music back. Yeah, go figure, now that I'm a pastor I'm getting all this scary music back. But it made me realize something. No wonder I am who I am. I'm listening to this music and realizing that my life was always pointed in this direction. My mix of worship and punk rock. And now I'm a pastor and have gotten to where I am by being deeply dissatisfied and defiant toward the status quo. I believe the church can be something better. I believe the church SHOULD be something better.

I. The Exodus Launch

- A. Have you ever known someone where you can see that their entire life was all leading up to a particular moment? I've noticed this a lot at funerals, you look back over the course of someone's life and you see that their whole life was leading up to something.
- B. It's probably why I've always said that I can't wait to get old, because old people can embody the punk rock spirit like nobody else. You can complain about everything and people just accept it because you're old. It's the dream. So I guess now you guys know where my life is taking me.
 1. But the point is that sometimes there's a life that, hindsight, you look back and you realize that it was always pointing in this direction.
 2. That is especially the case with Jesus. This is Easter, so you guys know that I'm going to be talking about the resurrection. But, in Luke's account, the resurrection doesn't happen until the 24th chapter. But before we can get there we have to go to Luke chapter 9 because that's where we get the idea of where everything was always going.
- C. **Luke 9:28-31** - About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem.
 1. Okay, so many of you know, but some of you don't, and that's okay. But we've been going through a series through the book of Exodus and today is actually the conclusion of that series.

2. The story of Exodus is where Moses leads the people out of Egyptian slavery, through the wilderness, and eventually into the Promised land. Moses led the people through building the tabernacle which was like a little pocket of new creation right in the midst of the people.
 - a) And then all the way back in Luke 9 here's... MOSES. He's literally there alongside Jesus. And, oh my goodness church, there's so much good stuff here.
 - b) The first thing we're told is that this happens eight days later. The eighth day. Do you know what we normally call that? We call that the first day of the week. Keep that in mind because the first day is going to matter later.

3. And then the best part. Jesus is glorified, he's in this state where he looks human, but also more than human. And he's somehow talking with these two guys from the Old Testament who died long ago. And I think the natural question to ask is, "What in the world were they talking about?" I'm so glad you asked. We're told very briefly in verse 31.
 - a) **Luke 9:31** - They spoke about his departure [ἔξοδος], which he was about to bring to fulfillment at Jerusalem.
 - b) It was there from the start. Jesus was always bringing a new exodus. **Moses led the people out of Egypt, through the wilderness, and into the Promised Land. Jesus leads us out of sin, through death, and into New Creation.**
 - (1) Last week was Luke 19 when Jesus arrived at Jerusalem. Every moment between this moment and Luke 19 was Jesus bringing his new exodus.
 - (2) This is one of those moments when we can look back and realize, "Oh my goodness, Jesus' whole life was always leading up to this moment."

II. Out of Sin

- A. So, through the death and resurrection of Jesus he brings this new exodus and it starts with leading us out of sin. Luke 24 teaches that Jesus was crucified and then three days later he got tired of being dead and he came back to life. Luke then records this moment that none of the other accounts record.
 - B. **Luke 24:13-21** - Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them; but they were kept from recognizing him. He asked them, "What are you discussing together as you walk along?" They stood still, their faces downcast. One of them, named Cleopas, asked him, "Are you the only one visiting Jerusalem who does not know the things that have happened there in these days?" "What things?" he asked. "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; but we had hoped that he was the one who was going to redeem Israel.
1. This story is so good, and kind of hilarious too. Picture the scene, there are these two guys on the road and Jesus just kind of shows up and starts walking next to

- them. He's like, "Whatcha guys talkin about?" Then they say, TO JESUS, "Are you the only one who hasn't heard about what happened to Jesus?!"
2. Then they go on to tell him all about the story of Jesus. Clearly they don't recognize him because they're telling the resurrected Jesus all about Jesus who sadly died. Honestly, it's hilarious.
 - a) But they say something really important. The Scripture notes that they're sad, sad enough that their bodies are showing it, and they're said because Jesus was the one they hoped would redeem Israel.
 - b) Here's the deal church. This Easter, and every Easter, should function to remind us that we look at these guys and we wonder how they could have been walking next to Jesus without realizing they were some of the first people in the whole world to see the resurrected Jesus, but we're just as blind to the reality of Jesus.
 - (1) And here's why: we constantly forget what redemption even is. We want following Jesus to be easy, we want him to save us from all the bad things in life. These two guys hoped that Jesus would be the one to purchase Israel back, to redeem Israel, and save them from the Romans. But then he died.
 - (2) We forget that Jesus is far less interested in saving you from the hardships of life and far more concerned about saving you from sin.
 3. Sin is the idea of missing the mark. Like if you were to pull back on the string of a bow, take aim at your target, launch the arrow and watch as it wizzes by missing the entirety of the target. We miss the mark of God's law, we miss the mark of being truly human, we miss the mark of loving others.
 - a) We are just as blind as the men on the road to Emmaus and it's because we're asking God to save us from all the wrong things.
 - b) A while back Katie went on a grocery run and stocked up on all the things that we had run out of. She also picked up lunch for us while she was out. So when se got back home we took our lunch to the bedroom to eat in quiet because when you have four little kids it's always loud.
 - (1) After eating my lunch I went out to the kitchen to find that, rather than eating her lunch, Norah found the new jar of Nutella. She was sitting under the table with it and, I kid you not, covered head to toe in Nutella. Then this child has the audacity to look at me and tell me that she needs help washing her hands.
 - (2) My child, washing your hands is not going to solve anything for you. I think you actually have no idea what you've done to yourself.
 - c) When we think of God's redemption we're like little kids sitting under the table covered in Nutella. We're blind to it. We've missed it. We're asking for God to save us, but we don't even know what we need saving from.
 - (1) We know that we hurt, we know that things aren't right, so we come to God asking him to save us from the hurt and we set ourselves up for disappointment because he had actually come to save us from sin.

- (2) Easter serves to remind us that we need to be delivered from the right thing. We need an exodus out of sin and that's precisely the road that Jesus has been wanting of run all along.

III. Through Death

- A. It's a struggle though because the road out of sin goes through death. Like, have you ever found yourself wondering why Jesus had to die? I grew up in church so I wondered all the time why Jesus had to die. Like couldn't God have just snapped his fingers and saved us all? I really struggled with this for a long time.
- B. **Luke 24:25-27** - He said to them, "How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.
 1. Jesus then starts to explain all of this to them. And just as a note, when Jesus calls them foolish and slow to believe he's not calling them stupid. He's calling them obtuse. Like, the idea is someone who is lacking alertness. Someone who's slow to notice.
 2. Then he goes on to talk about how the Messiah, the Christ, had to suffer these things to fulfill the prophets. The funny thing is that we're just as slow actually. Because when we think of Jesus fulfilling the prophets we're thinking that there were very specific future predictions and Jesus lived out those predictions.
 - a) What is specifically being noted here is that the prophets consistently painted a picture of a particular people who suffered for the sake of God's mission.
 - b) The prophets were often beaten, mocked, imprisoned, isolated, because they were compelled to bring a message to a people who didn't want to hear that message.
 - (1) Jesus fulfilled the prophets not because he did a thing that was predicted to happen in the future. Jesus fulfilled the prophets because he lived to fulfill the role of the prophets. He was and is the ultimate suffering servant. And he suffered to the fullest extent so that the message of God might become tangible reality.
 - (2) Jesus refused to bypass death, he instead, reaches through it. He grasps us from the other side and pulls us through. See, when we think of redemption the only way that we really use that word is to talk about redeeming coupons. The resurrection was far more than just a coupon code so that Jesus could get us at a discounted price.
 - (a) Sometimes we treat it that way, sometimes we take for granted that Jesus did this, but our inability to see it for what it is does not dictate what redemption truly is.
 - (b) Redemption is a big deal. Redemption is the thrust of the Bible. And redemption travels through death. Take a look at this image to try and help us understand. ***Sin/Death/Heaven image***

3. When we wonder why Jesus had to die it's because we don't have a grasp on just how much space there is between us and God. When we sinned we created this vast gap between us and God. Between us and God is death. For him to come to us, for us to come to him, includes death. It's the only way through.
 - a) So God himself, in human form, stepped out of heaven, and went through death, so that he could reach into sin, grasp us by the wrists, and pull us back through death and into heaven with him.
 - b) Honestly, it's no wonder we're slow to see it. In what other way do we pass through death? All those who have passed through death are unreachable and this is why, at times, when someone dies we say, "They're gone". It's scary, it's painful, it's something we avoid even thinking about.
4. So are we blind, are we slow of heart, as we become the people traveling the road with Jesus? Are we the one's who can't see nor understand him? Often, it's not that we're ignorant. It's not that we haven't been taught that Jesus can save and make all things new.
 - a) It's that we don't actually trust that God's arm is long enough to reach all the way to us, and if it is, it's not strong enough to pull us back. It's not safe enough to keep us alive.
 - b) **The wilderness road between the cross and resurrection isn't abandonment, it's the path of redemption.** Death shifts from the thing that separated us from God, to the thing that stripped us of all our sin and brokenness so that we could experience a new way to be human in the presence of God. But then what is it to be in the presence of God?

IV. Into New Creation

- A. In Genesis 1 God creates and it was the first day. He creates again and it was the second day. The third, fourth, fifth, and sixth day. Then on the seventh day he rests and we're never told that the seventh day ended. Instead, creation collapsed into de-creation, into sin. Until...
- B. **Luke 24:1-6** - On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here; he has risen!"
 1. On the first day... Jesus started this whole exodus journey on the eighth day. Why call it the eighth day? Because, hear me clearly on this church, because Jesus was launching New Creation.
 2. As Christ died he became the first seed planted in the garden of new creation. That seed died, and brand new life sprouted from it, and that life came bursting fourth out of it's grave into a world that would forever be changed because of that moment.

- a) When Jesus was walking down the road with this couple they got to where they were staying and Jesus acted like he was going further, but it was near evening so they offered Jesus to stay with them and he obliged. This is what Luke says about the stay:
 - b) **Luke 24:30-32** - When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight. They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?”
 - (1) They invited Jesus over, and yet he becomes the host as he breaks bread and offers it to them. In an instant they realize, “Oh my God, it’s been God here with us all along! Jesus is alive!”
 - (2) And then just like that Jesus vanishes. And I think that’s just because Jesus has a flare for the dramatic. **But N.T. Wright (LE) captures this moment beautifully.**
- C. **“Think of the first meal in the Bible. The moment is heavy with significance. ‘The woman took some of the fruit, and ate it; she gave it to her husband, and he ate it; then the eyes of them both were opened, and they knew that they were naked’ (Genesis 3:6–7). The tale was told, over and over, as the beginning of the woes that had come upon the human race. Death itself was traced to that moment of rebellion. The whole creation was subjected to decay, futility and sorrow. Now Luke, echoing that story, describes the first meal of the new creation. ‘He took the bread, blessed it, broke it, and gave it to them; then the eyes of them both were opened, and they recognized him’ (verse 31). The couple at Emmaus—probably Cleopas and Mary, husband and wife—discover that the long curse has been broken. Death itself has been defeated. God’s new creation, brimming with life and joy and new possibility, has burst in upon the world of decay and sorrow.”**
- 1. Imagine being able to say that you were the people to eat the first new creation meal with Jesus.
 - 2. Everything about the Easter story is a dramatic reversal of what went wrong in the new creation. The story that we wrote. The story that you and I wrote, was the exodus out of God’s presence, through death, and into the never-ending spiral of sin.
 - a) Jesus stepped into the story that we have written and reversed it entirely; grasping us in our sin, he marched us back through death, and declares that we now sit with him in new creation.
 - b) The first creation began with darkness, the resurrection of Jesus begins with the dawn of light. The first woman brought death to the man, the women at the tomb carry the message of resurrection to the men. The first meal marked a moment of death, the meal of Jesus here marks a moment of resurrection.
- D. The story of Easter is resurrection. The place where Christ is taking us is resurrection. We don’t look forward to a time where we get to escape this world, we look forward to a time where all things are made right. Easter, is new embodied life in God’s new world. He’s not pulled us out of creation, he’s reclaimed it. And church... that means we’re

home. If Jesus can rise from the dead, then we can live in this current world as brand new, transformed people. But it is only through the power of death and resurrection of Jesus himself. It is through the redemption he offers you. He has stepped out of heaven and crossed through death to grasp you. Will you let him? Will you trust him to pull you through death and safely to the other side? Jesus has launched new creation. And he's not launched it by making the Earth new, but by making people new. Would you trust Jesus to make you one of those new creation people today?

Takeaways:

1. Allow Jesus to define himself
2. Accept Jesus' resurrection life
3. Live new creation life now