

III. The Bible in Biblical Perspective
Traveling Route 66
The Journey to Christ, the Promised One
“Exodus — The Book of Deliverance”
Selected texts from Exodus
By: Dr. Harry Reeder
February 6, 2011 – Evening Sermon

Look with me in Exodus 1:1-14 which says *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. 8 Now there arose a new king over Egypt, who did not know Joseph. 9 And he said to his people, “Behold, the people of Israel are too many and too mighty for us. 10 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.” 11 Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. 12 But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. 13 So they ruthlessly made the people of Israel work as slaves 14 and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.*

We are on our journey. We are on this Route 66 in the first 39 books to Christ. We have covered the book of Genesis which is an interesting passage of Scripture that is extremely important. We find this book of origins and it has ten books. All ten books that make up the book of Genesis begin with these phrases “These are the generations of...” Have you noticed how the book of Exodus starts out? It basically starts out by saying “These are the generations of Jacob.” That was the title of the tenth book back in Genesis. So what is the book of Exodus doing? It is picking up on the tenth book which was the book of the generations of Jacob which ended up with the generations of Jacob going down to Joseph whom they had sold into slavery.

Do you know what were going to find out in Exodus, Leviticus, Numbers and Deuteronomy? We are going to find out that the very thing that happened to Joseph when he was sold into slavery in Egypt, the very thing is going to happen to the other sons of Jacob and they are going to be put there. Do you remember what Joseph said about himself being put into slavery? Let’s look at Genesis 50 which is where we ended up in the last study of this. This is a marvelous passage where the brothers are fearful as to what is going to happen. Genesis 50:19-20 says *19 But Joseph said to them, “Do not fear, for am I in the place of God? 20 As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.”* In other words, Joseph is saying “You sold me into slavery where you meant it for evil but God meant it for good.”

Now, all of the sons of Jacob and their offspring for 430 years are going to be put into slavery in Egypt. What Egypt will do to oppress and do evil, God is going to mean it for good that will ultimately be found in Jesus Christ. Joseph now is multiplied in the nation of Israel and the sovereignty of God that occurred in Joseph's life is now going to be repeated. We're going to trace how God does that in the last four books of the Pentateuch - Exodus, Leviticus, Numbers and Deuteronomy. That's the trace we're going to go through.

Let me remind you that in the book of Genesis you had those ten books that make up the book of Genesis and it covers creation, the fall and redemption. In redemption the covenant of grace is given in which it is given in a series of covenants that stretch throughout the Bible. So you have the covenant of works with Adam. When Adam falls into sin all of his seed fall into sin because he sinned. In Adam we all die. God then promises a new Adam. He promises to the woman saying "I will give you a seed" and there is the virgin birth and the promise of a Redeemer who will defeat Satan. He is the new Adam and that new Adam will win the victory over sin. He will defeat Satan and that new Adam of course is Jesus Christ. Now you have the promise of the covenant of grace with a new Adam, a covenant of redemption, and this Adam will save all of His people. Now this covenant of grace will begin to progressively unfold in the Scriptures through a series of covenants.

So you will have the renewed covenant of Adam in Genesis 3. Then you'll have a covenant with Noah in Genesis 8. Then you'll have a covenant with Abraham in Genesis 15. Now we'll take the next step in this study with the covenant with Moses in Exodus 34. Then we will go to the covenant with David later. Then we'll have all of its fulfillment in the New Covenant with Jesus Christ which is the ultimate statement of God's covenant of grace. This time with a Mediator that doesn't need a Savior with a Mediator who can save His people from their sins. So we're building to that. We have already seen the covenant Adam, Noah, Abraham and now all of Abraham's seed through which that Redeemer is going to come is in slavery in Egypt. Now what will God do with that?

First of all we know that this doesn't take God by surprise because we saw in the last study that God put Abraham to sleep and Abraham had this terrible, restless, fitful time and he said to God "Why is that?" God said, "It is because your seed will develop into a nation and that nation will be taken into slavery for 430 years." That's where we are right now in the book of Exodus. Exodus 1 is 350 years and that's what we just read at the beginning. That was pretty quick wasn't it? Exodus 2 is going to be 80 years. Exodus 3 through Exodus 40 is going to be only one year. We're going to slow down here. So Exodus 1 will cover 350 years from the time that Jacob's family goes into slavery until God begins to move. God will move through the bringing forth of a child by the name of Moses who will lead the people out when he is 80 years old. Then we'll go to the 80 years of Exodus 2 and the from the Exodus all the way to Mount Sinai and what transpires in the Tabernacle and the Law will be approximately one year. Here's where we will slow down.

So let's start with who wrote Exodus? The same person who wrote Exodus is the same person who wrote Genesis and that is the Holy Spirit. The Holy Spirit used a human author by the name of Moses. It is very clear in the texts, the Pentateuch that Moses had secretaries that worked with him and under him, the way Peter had John Mark

and the way Paul used Luke etc. But as Jesus said the human author is Moses and everyone else is working under Moses. The human author is of course being inspired by the Divine Author, the Holy Spirit.

When was this written? The book of Exodus was written some time after the Exodus. The title of the book seems to be that these are the generations of Jacob and that is the Hebrew title. Where do we get Exodus? Not long before Jesus came 70 rabbis translated the Hebrew Bible into Greek in which we call that the Septuagint. When they translated it they entitled the books differently in terms of what they represented. So they used a Greek word and then later a Latin word that meant 'to exit.' So that's how you get the title Exodus from the Septuagint. The original manuscript is basically 'These are the generations of Jacob.' The book of Exodus is about what happened to Jacob after they went into slavery, the 430 years of slavery, the 80 years and then the year after that and what takes place there. So it was written some time after the Exodus around 1500 to 1600 BC.

Where was the book written? It is written somewhere in the wilderness. We don't know where but somewhere in the wilderness.

The next question is what is written in Exodus? I have seven things that you find in Exodus. The first thing is the bondage of Israel in Exodus and in you find that in Exodus 1 and Exodus 2. Then you have the provision and calling of a deliverer in Exodus 3. Let's look at Exodus 2 first. Exodus 2:1-10 says *1 Now a man from the house of Levi went and took as his wife a Levite woman. 2 The woman conceived and bore a son, and when she saw that he was a fine child, she hid him three months. 3 When she could hide him no longer, she took for him a basket made of bulrushes and daubed it with bitumen and pitch. She put the child in it and placed it among the reeds by the river bank. 4 And his sister stood at a distance to know what would be done to him. 5 Now the daughter of Pharaoh came down to bathe at the river, while her young women walked beside the river. She saw the basket among the reeds and sent her servant woman, and she took it. 6 When she opened it, she saw the child, and behold, the baby was crying. She took pity on him and said, "This is one of the Hebrews' children." 7 Then his sister said to Pharaoh's daughter, "Shall I go and call you a nurse from the Hebrew women to nurse the child for you?" 8 And Pharaoh's daughter said to her, "Go." So the girl went and called the child's mother. 9 And Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him. 10 When the child grew up, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water."*

Here is what has happened. The people of Israel are multiplying. The more they are oppressed and the more they are enslaved the more they are growing. I believe it is Satan that is working among Pharaoh and among his people to bring a destruction to kill the first born and to kill the children that are there. So he is attempting to kill the male children of the Hebrews to hold the population down and secure the fact for himself that nothing will happen to him and his people. It's really interesting that I am preaching on the fright and unrest of the people in Egypt and does this sound familiar? Someone asked me if I was keeping up on the news on what was happening in Egypt today and I have in which it has been pretty interesting to me. I have been praying a lot for my brothers and sisters in Egypt because of the reports that I have been given of what's going on there and

I want to encourage you to pray for them and many places in the Middle East where believers are being persecuted in way that are just unspeakable. So it is there too but here's Egypt and Abraham went down there. Joseph went down there. Jacob and his family went down there and then the whole nation of Israel went down there. Then Jesus went down there and then they all came out. So I have always thought about that place in various ways.

So there are the Israelites in Egypt under bondage. Their male children are being killed. Of the tribe of Levi there is a child that is born and this child is loved by his mother. The mother of this child tries to find a way to save this child so the child is hidden in the water in some reeds and pitch that were put together, almost like an ark. Here we have Moses very much reflecting the story from Noah. Moses is being put into the 'ark' and being preserved and God has a very special plan. That plan is Pharaoh's daughter, the daughter of the man that has commanded all these male children to be killed. Here is the one that if this one wants the Hebrew male to live then the Hebrew male will live. She sees the child, falls in love with the child and the girl says "Would you like for me to get a Hebrew nurse?" Lo and behold that the nurse paid to take care of the child is Moses' mother. Isn't this just wonderfully lucky? No, it is God's amazing sovereign hand of providence working through the choices and activities of people yet God is sovereignly superintending everything for His purpose.

Why does God see to it that this child is going to be preserved? Exodus 2:11-12 says **11** *One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. 12 He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand.* Moses is a murderer at worst, guilty of manslaughter at best. It's amazing how God uses sinners to accomplish His purposes. Moses tries to deliver one Hebrew in the flesh. God is going to give him the ability to deliver them all by the power of the Spirit.

Now let's look at Exodus 3:1-12 which says **1** *Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God.* (Here is a Christophany, a pre-incarnate appearance of Christ which is about to take place.) **2** *And **the angel of the LORD** appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed.* **3** *And Moses said, "I will turn aside to see this great sight, why the bush is not burned."* **4** *When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am."* **5** *Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground."* **6** *And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."* And Moses hid his face, for he was afraid to look at God. **7** *Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, 8 and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. 9 And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. 10 Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt."* **11** *But Moses said to God, "Who am I that I should go*

to Pharaoh and bring the children of Israel out of Egypt?” 12 He said, “But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve (worship) God on this mountain (Mount Horeb – the mountain of God).”

So what do we have in the book of Exodus? Number one we have the bondage of Israel in Exodus 1 and 2. Secondly we have the promise and calling of a deliverer whose name is Moses in Exodus 3. Thirdly, after that we have the deliverance of God’s people and the defeat of God’s enemies which takes place in Exodus 4 through 12. Then we have the journey up to Mount Sinai with the opportunity and privilege to worship God in Exodus 13 through 18. Then we have the giving of the Law of God in Exodus 19 through 24. After that we have the design and construction of the Tabernacle which are interesting passages to study are found in Exodus 25 through 39. By the way, it takes about two and a half hours to read the book of Exodus and I highly commend it to you this week. Finally, this covenant with Moses has been established, the Law has been given, the Tabernacle has been given, the priesthood has been put into place, the offerings have been described and now the Shekinah glory of the Lord from the pillar of fire and cloud descends to the Tabernacle in the Tent of Meeting and God is with His people in the midst of them which takes place in Exodus 40, the last chapter.

What all takes place here? Well, that is what is being written. Now what are the issues being surfaced here for us in this? The first issue is that this is the very next step of the covenant of grace because now we are coming to the established mosaic covenant. We have had the covenant with Adam, the covenant with Noah, the covenant with Abraham and now for 430 years this nation, this seed of Abraham, has now been in bondage, under persecution and in oppression. We come now to the next step and that is the mosaic covenant that will contain the Tabernacle, the Law, the priesthood, the offerings and all the regulations of worship. These four books are designed to get us from Egypt to the Promised Land over a period of 40 years. That’s the process.

We will see how they come up to the Promised Land and because of unbelief they are going to be disciplined for 40 years in the wilderness. This description of what God is doing to His people and with His people for 40 years, having delivered them out of Egypt that will be covered over a period of time and what God wants us to learn through Exodus, Leviticus, Numbers and Deuteronomy. Of those 40 years only one year is covered in Exodus and the rest of it will be covered in Leviticus, Numbers and Deuteronomy. One might say “Where is Leviticus?” That seems to be the place where reading through the Bible dies every year. We will look at Leviticus in the next study on this. Then after all those offerings in Leviticus then there is Numbers. Number is a place that’s pretty challenging but we’ll get there too. Then Deuteronomy will bring us to the Promised Land.

The third thing I want you to see is the deliverance of God’s people requires the supernatural intervention of God’s grace with power. I may have already mentioned that and then there is the deliverance of God’s people and the defeat of His enemies is accomplished by the Divine provision of a deliverer. In other words, for God’s people to get delivered from their oppression God has to intervene out of grace because they didn’t deserve it and with power which we call the plagues. We call those the miracles. We call those the signs and wonders that accompanied Moses with his staff. God by His grace delivered His people with supernatural intervention and power was displayed. God

used an instrument and that is He provided a deliverer in supernatural blessing. He had secured Moses who survived the holocaust against the children of Israel and was actually raised right within Pharaoh's court. He was also educated there and then was called. Even at the age of 40 he is going to lead the people out and for 40 years he is going to lead them forward in the wilderness. We'll watch how God is going to work in the life of this octogenarian. It is absolutely amazing. The hand of God is upon him as God establishes a deliverer.

Then I want you to see the deliverance of God's people is the design to deliver them from something to something. He will deliver them from their bondage to Himself. We keep thinking they are being delivered to the Promised Land. No, that is where they will reside. The Promised Land is the down payment. This world belongs to my Father, not just that strip of land. The whole point was not the land. The whole point was to be with God. God is even going to teach them that in the book of Exodus. Let's look at Exodus 33. The people are faltering and as they are faltering God begins to deal with them in Exodus 33.

Exodus 33:1-6 says **1** *The LORD said to Moses, "Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your offspring I will give it.'* **2** *I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites.* **3** *Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people."* **4** *When the people heard this disastrous word, they mourned, and no one put on his ornaments.* **5** *For the LORD had said to Moses, "Say to the people of Israel, 'You are a stiff-necked people; if for a single moment I should go up among you, I would consume you. So now take off your ornaments, that I may know what to do with you.'"* **6** *Therefore the people of Israel stripped themselves of their ornaments, from Mount Horeb onward.*

So they have come out and God is delivering them. God's hand is upon them. He has given them manna from heaven. He has given them water from a rock. He has done mighty and glorious things. He has kept them and delivered them through the Red Sea. He has delivered them from the hand of Pharaoh and He has delivered them from Pharaoh's army by destroying that army in the Red Sea. He has not only delivered His people but He has defeated His enemies. In the midst of all of this they kept playing the harlot. They kept longing for the flesh pots of Egypt. They kept grumbling and disputing so God says this to Moses; "Moses take these people up for I'm going to give them the land. I'm going to drive out all their enemies. In fact, I'll give them an angel and a land flowing with milk and honey. There is one thing I'm not going to give them and that's Me. You take them up."

This is kind of interesting because this might be what some of us would settle for heaven, isn't it? They will have economic prosperity. You're best life now. There will be victory over your enemies. In fact, you can even be religious for I'll give you an angel. You'll have a reputation. I'll give you all this stuff – economic prosperity, military victories, reputation, and even religion but you don't have Me. Now what would they do with that offer? Praise the Lord that when they heard it they repented. Now let's look at the next passage.

Exodus 33:7-11 says *7 Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting, which was outside the camp. 8 Whenever Moses went out to the tent, all the people would rise up, and each would stand at his tent door, and watch Moses until he had gone into the tent. 9 When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the LORD would speak with Moses. 10 And when all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, each at his tent door. 11 Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.*

Stop and think about this. Doesn't this kind of sound like church today? Here is God in a box. God is in the tent of meeting. By the way, we have a professional who will go talk to God for us. Now, we'll be very respectful. When he goes to meet God we'll stand at the entrance of our tent but we won't go to God's tent but we will stand at our tent and we will worship. We will let the professional go talk to God and come back and give us a message. The tent of meeting was outside the camp and where was it supposed to be? It was supposed to be in the middle of the camp but we have God in a box in the suburbs. We have a professional and we have a wonderfully affluent church because we also have an associate pastor. Whenever Moses can't handle the job he'll stay there. He'll make sure we have 24 hour services through our professional clerics. So Moses you can be God's friend and talk to Him for us and then you can come bring us the messages. So here is this wonderful moment with God in a box and it's all perfectly arranged.

Yet God says, "I'm not going with you." So what does Moses say? Exodus 33:12-23 says *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 have also found favor in my sight.' 13 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. Consider too that this nation is your people." 14 And he said, "My presence will go with you, and I will give you rest." 15 And he said to him, "If your presence will not go with me, do not bring us up from here. 16 For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?" 17 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." 18 Moses said, "Please show me your glory." 19 And he said, "I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. 20 But," he said, "you cannot see my face, for man shall not see me and live." 21 And the LORD said, "Behold, there is a place by me where you shall stand on the rock, 22 and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. 23 Then I will take away my hand, and you shall see my back, but my face shall not be seen."*

So Moses prays with the Lord here. This is a whole lot different than our prayer life isn't it? God says "I'll tell you what Moses, I'm not going with you all but I'll give

you an angel, I'll give you victory and a land flowing with milk and honey but I'm not going with you." Then this is what Moses said to God, "God, You can't do that." He doesn't say that because he is being arrogant. It's because Moses says "You can't do that because You promised." He is bringing God's Word back to Him. Moses says "These are Your people. God it isn't military victories, economic prosperity or the possession of a land that makes us distinct. It's You with us. That is what sets us apart. It is You with us and not just nearby in a tent outside the camp but in the midst of Your people. That's how the nations will know." See it's not just the land for the land is a place that He will give them. It's a down payment of the whole world and ultimately a new heavens and a new earth but they are delivered from bondage to be with Him. By the way, isn't that what Jesus does, One greater than Moses? He delivers us from the bondage of our sin that we might have Him and we might have Him for forever.

The last thing is that God will always be faithful to His promises and will fulfill His prophetic Word on time. Isn't it amazing that God gives us the book of Exodus, He describes 350 years of bondage, then He starts Moses into the process and we go for 80 years through this process to deliver them to the land of promise? 350 plus 80 equals 430 which was back in Genesis 15 and 17. God is always on time. He fulfills His Word, His prophecies and now He is bringing him up because God is not only doing this to set His people free to bring them to Himself but He has also sent them down there so that the sin of the Amorites in the land would come to fulfillment. Now He is going to use His people as an instrument of Divine justice and judgment upon them. God is multi-tasking. God is always fulfilling His Word, His promises and God is never late, never early, but always on time. It may not be your time or my time but always at the right time Christ died for the ungodly.

We will conclude with this. I've got some issues I want you to see that are identified for us. The next step of the covenant of grace with the mosaic covenant has been given to us. Secondly, you have the deliverance of God's people with supernatural power and intervention. Thirdly, you have the deliverance of God's people and the defeat of God's enemies. You have the provision of a deliverer. You have the deliverance of God's people designed to deliver them to Himself. God is actually on time. Now we will end up with where we see Jesus.

Where do we see Jesus here? As you read this book you have kind of have it wrapped up now in its setting, its pieces and all the things that are there so how does this bring us to Christ when you are going through the book of Exodus? I want to enumerate a couple of things for you. The first thing is the journey to Christ first of all begins by giving you a type of Christ. The type of Christ is Moses and here is the first prophet and after him will come the greater and final Prophet which is Jesus Christ. Moses is a type of Christ as prophet, priest and king. As a prophet he is the first recorder of the Word. As a priest he is of the tribe of Levi and as king he is the leader of the people to shepherd them to the Promised Land. So Moses throughout the book of Hebrews, I Corinthians and many passages of Scriptures he is given as the type of Christ of whom Christ is the fulfillment.

Secondly, you have the burning bush. Who spoke from the burning bush? It is the angel of the Lord. Who is that? That is Jesus Christ. That is a pre-incarnate appearance of Christ and therefore because Christ was present the bush was on fire yet it was not consumed. It never burned up. Guess what happens when Jesus gets in your

life? He won't baptize you with fire and I hope you learned that from our study this morning but He will put you on fire for Him and you won't burn up. As you work for Him you will rest in Him.

Number three, He will be the Passover Lamb. Here is the Lamb that will be slain for the first born and now God's first born will come, the first born of all of His first born and in Christ we are redeemed. He is the Lamb that takes away the sin of the world. He is the Passover Lamb.

Number four, we have the bread of heaven, the manna. Jesus says "I am the Bread that comes down from heaven" just as the manna fed the people in the wilderness. God sends His Son who is the Bread of Life who gives us His Word which is the Bread and Staff of life. Man shall not live by bread alone but by every word that proceeds out of the mouth of God. So Christ, the Bread, has given us the Bread of life.

Then fifthly, Jesus is the rock. He is the rock in the wilderness from which the water would flow and He is the cleft of the rock in which the glory of God is shielded so that through the incarnate Christ we see God. We can only see the back side because if you saw Him in His fullness you would perish, even the angels are equipped with wings to cover their eyes. They can't look at Him. So we as sinners saved by grace can't see Him fully but we can see Him through Jesus and isn't it wonderful that Jesus will bear His glorified body for all eternity so we might see Him. So we are hidden in the cleft of the rock and that is Christ the Lord of glory.

Then there are the sacrificial offerings. They will point to Christ and His atoning work. Then there is the Tabernacle. That's important, why? It is because the Tabernacle is the place of the Shekinah glory of God. Where is the Tabernacle? Let's look at John 1:14 which says "*And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*" Dwelt is literally a noun made into a verb. Let me give you the noun and make it into a verb. "The Word became flesh and tabernacled among us." That Tabernacle is pointing to Jesus Christ in which the glory of the Lord is seen. In Hebrews 1 Jesus is the 'radiance' of His glory. He is the perfect representation of the Father and then we have the glory of the Lord that comes down upon the Tabernacle. So Christ is the glory of the Lord and Christ pours forth glory upon you as you become a tabernacle or a temple of the Holy Spirit who dwells within you.

Finally we get the dilemmas of dilemmas resolved in Christ and it's given to us in the book of Exodus. How can God be gracious to a sinful people when God is holy? Let's look in Exodus 34 and this is where we'll conclude. I want to show you two passages here. Exodus 34:27-28 says **27** *And the Lord said to Moses, "Write these words, for in accordance with these words I have made a covenant with you and with Israel."* **28** *So he was there with the Lord forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments.* So the mosaic covenant has for us the Law that sends us to Christ because we cannot fulfill it. It shows us were a sinner, we need a Savior and we can't save ourselves. That's the blessing given to us in the mosaic covenant as well as all of these pictures pointing us to Christ

Here is the dilemma that is resolved. Let's go back to Exodus 34:6. This is at Mount Sinai and can you imagine the Lord saying this? Exodus 34:6-7 says **6** *The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious,*

slow to anger, and abounding in steadfast love and faithfulness, 7 keeping steadfast love for thousands, forgiving iniquity and transgression and sin, (Is that not good news? God is gracious, merciful, He saves and forgives all of the sins of all of His people. All of that is wonderful but there is not a period there. Here comes the dilemma.) but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation." There's the dilemma. God is gracious. He saves sinners. God is holy and just. He will by no means leave the guilty unpunished.

How many of you are sinners? How many of you are guilty? Is God holy? So you are under what? You are under God's judgment. How in the world can God be holy and just and by no means clear the guilty and save us? God found a way and the way for this plan was the Man, His Son, who was sent into this world. He who knew no sin became sin on our behalf. Forget the bulls, the goats, the doves and the pigeons for they are just pointing there. Here is the Lamb of God that takes away the sin of the world. God solves the dilemma.

One time I was at a banquet where we were raising money for someone and this young fellow got up to give a testimony and it was a wonderful testimony but the vain of being a preacher is I'm always theologically looking at something. This young man said "God loves sinners but God has a problem and the problem is how can He save us when we're sinners. So God loves us and wants us to be saved but we're sinners so God has a problem." I went up to him afterwards and said to him, "Man, I love you but I want you to know something. God loves sinners and He saves sinners and I'm a sinner but that's not God's problem. That's my problem. God doesn't have a problem but I'll tell you what God does have. He has the solution. That is His Son, our Savior, Jesus Christ."

So if you don't know Him please come to Him. That's how much God has loved you. God has found a way to satisfy His holiness and His justice and be gracious and save you. That was His Son Jesus, the Lamb of God that takes away the sin of the world – the Tabernacle, God has come down in the flesh, glory upon glory. We are on the way to that Savior. We have just made stop two. Let's go to stop three in the next study and we'll see how we're supposed to worship Him. Let's pray.

Prayer:

Father, thank You for the time that we could be together. Thank You for the privilege to be with these Your people this Lord's Day evening. Father, I pray and ask that if there is anyone reading this that hasn't come to that Savior and put their trust in Him that today they would and that Christ would be the Lord of glory in their life and they would embrace Him and love Him because He has first loved us. Father, thank You for all the types and shadows and the things that are pointing to this Savior in the book of Exodus, 1500 years before He ever comes. There He is displayed with prophecy, with precept, with type, with symbol, with the acts of deliverance for while I thank You for providing Moses, I thank You for providing the Savior, One greater than Moses that we might be delivered from the bondage of sin to be with You forever, I pray in Jesus' Name, Amen.