

## The Exodus Paradigm

### Introduction:

1. Most of us are familiar with the story of Moses and the Exodus.
2. We remember how the descendants of Abraham, Isaac and Jacob went down to the land of Egypt to buy food from Joseph. There were only 70 people in all.
3. But while they were in Egypt they multiplied and multiplied until the Egyptians became afraid that they might join with their enemies and depart from Egypt. So, the Egyptians subjugated the Israelites. They made slaves out of them. Attempted to destroy the young boys. They oppressed Israel with hard and difficult work and beat them when they did not comply.
4. Talk about racism and Anti-Semitism, these people knew it first hand. The Egyptians were building their economy on the backs of the Hebrew slaves.
5. And God said, "Enough! I have seen the affliction of My people. I am aware of their sufferings. So I have come down to deliver them!" (Ex. 3:7-8).
6. God spoke to Moses from a burning bush and told him to go down and tell Pharaoh, "Let My people go."
7. Did you know that in this God was creating a paradigm, a pattern, a model, a typical example or archetype, a template by which He would reveal His sovereign power to deliver his people throughout the future annals of history? Yes, there have been many Exodus's.
8. It is our objective in this study to identify some of them, and ultimately to see ourselves in the story, enslaved, oppressed and beaten, but then delivered by the mighty hand of God.

### Discussion:

I. When we first read the Exodus story we may see only a description of historical events, but actually God is orchestrating a whole series of events tied together as types and shadows revealing the working out of His will in human history.

A. Some of these types and shadows involve people. There is a correspondence between Moses and Jesus for example.

1. Pharaoh tried to kill the baby **Moses**; Herod tried to kill the baby **Jesus**.
2. **Moses** and his parents were strangers in Egypt; **Jesus** and his parents were strangers in Egypt.
3. God called on **Moses** to lead **Israel, his first-born son** (Ex. 4:22) out of Egypt; God called on **Joseph** to lead **God's first-born son** out of Egypt (Matt. 2:15).
4. **Moses** led the children of Israel through the Red Sea and into the wilderness for 40 years where the people were tempted and sinned (Ex. 16-34); **Jesus** was baptized in the Jordan, then went into the wilderness where he was tempted for 40 days, but He stood firm on the word of God (Matt. 3:13-4:11). Cf. Deut. 8:3.
5. **Moses** went up on Mount Sinai and received the Ten Commandments, the book of

the covenant (Ex. 24:7); **Jesus** went up on the mountain and taught His disciples regarding the kingdom of heaven in what we know as the Sermon on the Mount (Matt. 5-6-7).

6. Isn't it interesting how Matthew collects these events together out of all the other events that must have occurred in the life of Jesus?
7. Moses led Israel out of slavery in Egypt; Jesus leads His people out of slavery to sin.

Moses led Israel through the wilderness to the promised land; Jesus leads His people through the wilderness of the world to the new heaven and new earth.

B. There are many corresponding events.

1. Just as Israel offered the Passover lamb and were saved from death, so too, Jesus is our Passover lamb (1 Cor. 5:7) whose blood saves us from death (Rom. 5:9).
2. Like Israel was baptized into Moses so we are baptized into Christ (1 Cor. 10:2; Gal. 3:27). They ate spiritual food in the wilderness and drank a spiritual drink from the spiritual rock. And Paul says that rock was Christ (1 Cor. 10:3-4).
3. Israel built a temple and the church is a temple (1 Cor. 3:16; 1 Pet. 2:4-5).
4. The book of Revelation presents God's final outpouring of the wrath of judgment in an exodus pattern. There are bowls of wrath poured out corresponding to the plagues on Egypt. Israel experienced suffering, tribulation and death in Egypt. The churches in Revelation experience suffering, tribulation and death in the world, but they are delivered into the new heaven and new earth.

C. There are corresponding "institutions." The Book of Hebrews gives us many examples.

1. A new and better prophet, Jesus.
2. A new and better priest, Jesus.
3. A new and better sacrifice, Jesus.
4. A new and better covenant.
5. A new and better city/country.
6. We have not come to Sinai, but to Zion.
7. "By faith Moses left Egypt, considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward."

D. It is evident in these references that God's deliverance of Israel from Egypt is a pattern of His delivering His people in other instances.

II. There are other less explicit references that seem to be reminiscent of the Exodus paradigm.

A. In Psa. 18 David reflects on his deliverance.

1. The notation at the head of the Psalm says that it was written when the Lord delivered David from the hand of his enemies and from the hand of Saul.
2. Cf. Psa. 18:4-6 and Ex. 3:7.
3. Cf. Psa. 18:7-14 and Ex. 19:16-20.

4. God made a covenant with Israel at Sinai and God made a covenant with David (2 Sam. 7; Psa. 89:3-4).
  5. Cf. Psa. 18:15-19 and Ex. 15:8.
- B. In Psa. 34 David reflects on his deliverance.
1. Note the notation at the head of this Psalm. "A Psalm of David when he feigned madness before Abimelech who drove him away and he departed." Cf. 1 Sam. 21.
  2. He cried to the Lord for help (4-6).
  3. The angel of the Lord encamps around those (note shift from "I," v. 4 to "those" here) who fear Him (7). Cf. Ex. 14:19-20.
  4. "The Lord keeps all his bones, not one of them is broken." This is a reference to God's deliverance of the righteous. The reference reminds one that the bones of The Passover lamb were not to be broken (Ex. 12:46).
  5. God delivered Israel from Egypt. In the Passover deliverance the lamb's bones were not broken. God delivered through the lamb. John 19:36 says, Jesus' bones were not broken. Jesus is the antitype corresponding to the Passover lamb, reminiscent of the deliverance from Egypt.
- C. Time will not allow us to trace the paradigm in the prophets. Ex. Jeremiah, there God speaks of a new covenant with His people, not like the covenant made with their fathers in Egypt (31:32). Ezekiel, Hosea, Amos.
- D. Paul (2 Cor. 6:14ff) uses the exodus paradigm to call the Corinthians to separation from the world quoting Ex. 29:15). He also quotes Isa. 52:11. Did he see Isaiah as using the exodus paradigm to call people out of Babylonian captivity? Do you see in Paul's preaching about bondage to sin and the freedom that he preaches a reflection of the exodus paradigm? Do you see in his preaching about the true "Israel of God" (Gal. 6:16) reflections of the exodus paradigm?
- E. As you study the Book of Revelation do you see the exodus paradigm repeated? The people of God are oppressed but ultimately delivered by the God who sends His deliverer who takes His people into the promised land?

### III. What does it mean for me?

- A. The exodus event discloses a God who delivers His people.
  1. He delivered Israel from Egypt.
  2. He delivered David from His enemies.
  3. He delivered Jesus.
  4. He delivers me.
- B. The revelation of the paradigm gives evidence of the authority of God's plan revealed for thousands of years. It confirms the Bible as authoritative revelation and helps us understand the meaning of and connection between events.
- C. The paradigm provides us with a framework to understand the work of Christ.
  1. He comes as our Moses to lead us out of bondage to sin.

2. He is our Passover.

3. Not a bone broken.

D. Baptism draws on the exodus pattern.

1. As God delivered Israel through the Red Sea, separating them from their captors, so baptism becomes a transition point between death and life for us.

2. Baptism becomes the transition point between bondage in sin and freedom as heirs of God.

E. The Lord's supper draws on the exodus pattern.

1. Christ, the Word of God is now the bread of life, similar to the manna of the wilderness.

2. His blood is the blood of the Passover lamb slain for our forgiveness.

Conclusion:

1. Do you see yourself in the story?

2. Do you see God calling you out of Egypt?

3. Do you see His deliverance through the Lamb?

4. Will you join in the deliverance?