### Message Notes It's time to go.

**Introduction –** What was that?

### The Gospel According to Moses: a study of Exodus

A quick recap

SCENE #1 – Moses and Jethro Exodus 4:18

SCENE #2 – The LORD and Moses and his family Exodus 4:19-20

SCENE #3 - The LORD and Moses and Pharaoh Exodus 4:21-23

"But I will harden his heart" Exodus 14:3-4, Rom. 9:14-21

"Israel is my firstborn son"

SCENE #4 - The LORD and Moses and Zipporah Exodus 4:24-26

SCENE #5 - The LORD and Aaron and Moses Exodus 4:27-28

SCENE #6 - Moses and Aaron and the elders Exodus 4:29-31

What was that?

Connecting Exodus story to the gospel story

#### **Scripture Passages**

(taken from the New International Version)

#### Exodus 4:18-31

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down and worshiped.

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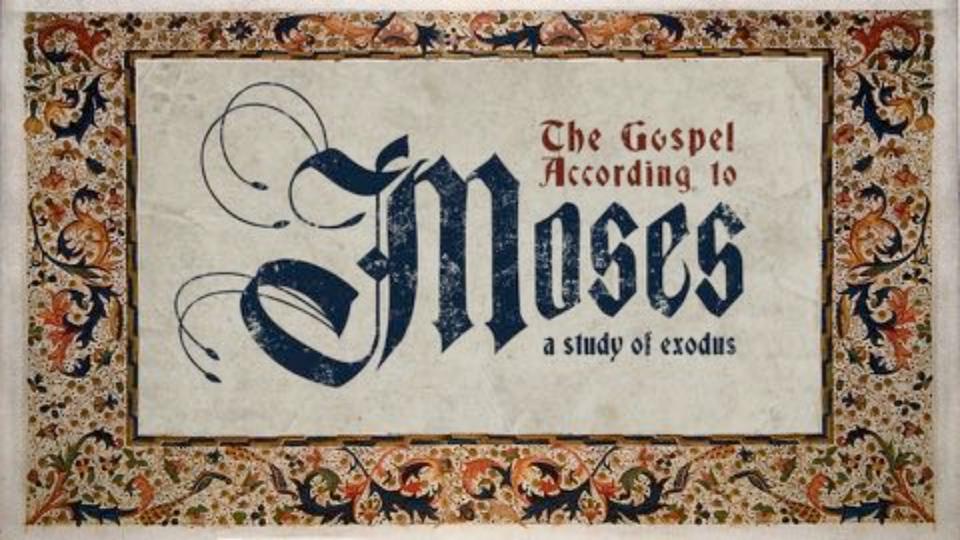
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### What was that?



13 But Moses said, "Pardon your servant, Lord. Please send someone else."

14 Then the Lord's anger burned against Moses and he said, "What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and he will be glad to see you. 15 You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do. 16 He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him. 17 But take this staff in your hand so you can perform the signs with it.

For his part, Moses is finally ready to undertake his mission. He has been shown that he can trust the word of God. He would agree with the Baluba (people) from the Democratic Republic of Congo, who say that 'God does not discuss things with humans. What he says is right!'



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The difference between

narration time and narrative time

# SCENE #1 – Moses and Jethro Exodus 4:18

18 Then Moses went back to Jethro his father-in-law and said to him, "Let me return to my own people in Egypt to see if any of them are still alive."

Jethro said, "Go, and I wish you well."

# SCENE #2 – The LORD and Moses and his family Exodus 4:19-20

19 Now the Lord had said to Moses in Midian, "Go back to Egypt, for all those who wanted to kill you are dead." 20 So Moses took his wife and sons, put them on a donkey and started back to Egypt. And he took the staff of God in his hand.

It was common practice in the ancient world, as it is in the modern, for a new government to cancel criminal penalties imposed by a previous government, thus granting general amnesty to prisoners and those sought by the law. Thus for God to say to Moses "all the men who wanted to kill you are dead" would likely represent news that the pharaoh in power when Moses killed an Egyptian (2:15) was now himself dead, along with any others, such as immediate survivors of the deceased who might have had both the legal standing and the desire to press the case.

# SCENE #3 - The LORD and Moses and Pharaoh Exodus 4:21-23

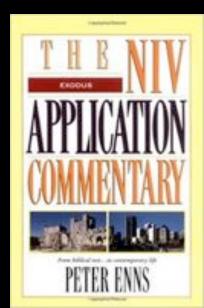
21 The Lord said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will harden his heart so that he will not let the people go. 22 Then say to Pharaoh, 'This is what the Lord says: Israel is my firstborn son, 23 and I told you, "Let my son go, so he may worship me." But you refused to let him go; so I will kill your firstborn son.'"

Back then, God first revealed what he intended to do; then he did it; then he interpreted, explained and taught his people on the foundation of both his faithfulness to his promise and his actual saving fulfillment of it. Only the God who is actually in control of events from beginning to end could claim such comprehensive mastery of history and its meaning. The story is God's story because it is the story he is writing. The author controls the story.

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# There is little one can do to make this verse say something different.



### "I will harden his heart" Exodus 14:3-4

4 And I will harden Pharaoh's heart, and he will pursue them. But I will gain glory for myself through Pharaoh and all his army, and the Egyptians will know that I am the Lord." So the Israelites did this.

### "I will harden his heart" Romans 9:14-21

14 Is God unjust? Not at all! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 It does not, therefore, depend on human desire or effort, but on God's mercy. 17 For Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." 18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

### "I will harden his heart" Romans 9:14-21

19 One of you will say to me: "Then why does God still blame us? For who is able to resist his will?" 20 But who are you, a human being, to talk back to God? "Shall what is formed say to the one who formed it, 'Why did you make me like this?' " 21 Does not the potter have the right to make out of the same lump of clay some pottery for special purposes and some for common use?



When we say "I can't believe in a God who would \_\_\_\_", we're saying we don't really want a God beyond our comprehension.

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God instructed Moses to explain the sonship of Israel to Pharaoh. God wanted to free his son to worship him. In fact, the firstborn is a theme that runs throughout the Scripture, from Adam to Abraham to David to Jesus to all the saints (Ps. 89:26-27; Jer. 31:9; Rom. 8:29; Col. 1:15, 18; Heb. 1:6, 12:23; Rev. 1:5). Of course, this appeal insulted Pharaoh. He believed that he alone was the "sons of the gods."

# SCENE #4 - The LORD and Moses and Zipporah Exodus 4:24-26

24 At a lodging place on the way, the Lord met Moses and was about to kill him. 25 But Zipporah took a flint knife, cut off her son's foreskin and touched Moses' feet with it. "Surely you are a bridegroom of blood to me," she said. 26 So the Lord let him alone. (At that time she said "bridegroom of blood," referring to circumcision.)

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24 At a lodging place on the way, the Lord met Moses him and was about to kill him. 25 But Zipporah took a flint knife, cut off her son's foreskin and touched (or threw it at) Moses' his feet (or genitals). "Surely because you are a bridegroom of blood (or blood relative) to me," she said. 26 So the Lord let him alone. (At that time she said "bridegroom of blood" (or blood relative), referring to circumcision.)

### Genesis 17:10-14

10 This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. 11 You are to undergo circumcision, and it will be the sign of the covenant between me and you. 12 For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner — those who are not your offspring. 13 Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant. 14 Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."

Why is there blood? Why is there the parting of flesh? Why is this happening? And yet what she does when she takes the foreskin with the blood on it and it touches him, apparently, it delivers his life. Are you following what just happened here?

God seeks to put Moses to death. Zipporah intercedes on his behalf with the blood of someone else. And God spares Moses' life. This is a picture of atonement.



You don't think that on another night in the not too distant future, as Moses is commanding the nation of Israel to place blood on the doorposts, because death hovers nearby, that he doesn't think back to this moment when the blood of another delivered him from certain death? God is putting in place a picture of what redemption will look like.



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27 The Lord said to Aaron, "Go into the wilderness to meet Moses." So he met Moses at the mountain of God and kissed him. 28 Then Moses told Aaron everything the Lord had sent him to say, and also about all the signs he had commanded him to perform.

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Verse 31 describes the Israelites' conversion to faith in Yahweh, evidenced by the posture of bowing before God (not Moses) as the people's sign that they believed in and accepted the demands of his words and promises for them. They likely had no knowledge of his name prior to this (any more than Moses had had before his encounter at Sinai) and no previous idea that he was their national God who had chosen them as his people (which is what "was concerned about them and had seen their misery" implies)... Moses tells the reader in v. 31 that the Israelites trusted in Yahweh for their salvation. This trust was soon to be sorely tested.

### What was that?

### Connecting the Exodus story to the Gospel story

The blood of Christ

God's firstborn

God's authority

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#### Romans 3:25-26

25 God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—26 he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

The firstborn son in the ancient world was the one specially favored with inheritance, the one who would represent the father in many ways as he came into maturity and the father gave him more and more responsibility. Moreover, in ancient Israelite society the firstborn son, as the firstfruits of a marriage, was devoted to God - he belonged specially to God and could not even be taken and raised by his parents without the payment of a special redemption or "buy back" fee that symbolized the family's recognition that the son was by rights Yahweh's and not theirs.

#### Colossians 1:18

18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

For his part, Moses is finally ready to undertake his mission. He has been shown that he can trust the word of God. He would agree with the Baluba (people) from the Democratic Republic of Congo, who say that 'God does not discuss things with humans. What he says is right!'



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