

On The Way to Jesus pt 3
The Exodus

If you missed the first two weeks, then let me remind you of what we're doing in this series. We are looking at the Big Story of Jesus that is woven throughout all of the bible.

Today is Palm Sunday and in our series ON THE WAY TO Jesus, we've come to Exodus.
In the Historical Redemption Reading Plan – TOPICS 5

Does that seem strange?
It shouldn't.

The Triumphal Entry of Jesus in Jerusalem was the first major step toward His Exodus
Mt. of Transfiguration

The sub-structure of the Triumphal Entry of Palm Sunday is the Exodus of Israel.

Luke 9:30-31

30 And behold, two men were talking with Him; and they were Moses and Elijah, 31 who, appearing in glory, were speaking of His (exodus) departure which He was about to accomplish at Jerusalem.

The Exodus of the OT and the Exodus of Jesus are both about DELIVERANCE.
They both involve death and being covered by the blood of a Lamb.
They are both connected with a meal that is a reminder of God's great salvation.

Historical context (insights from Bill O'Reilly – Killing Jesus)

There were Big Crowds in Jerusalem

Jesus and disciples come into town with a crowd. Word about him had spread far and wide.

The people expected him to be there, and entering on a donkey raised the ante. Jesus was all in. Zech 9:9

Luke 9:51 When the days drew near for him to be taken up, he set his face to go to Jerusalem.

Jesus knew what was waiting for Him. He warned his disciples several times that he would be handed over, beaten, killed,and would rise again. BUT THEY DIDN'T UNDERSTAND

COTTON PATCH – Harry Chapin puts it this way... 

“What does Atlanta mean to me?

What does Atlanta seem to be?

The fears I feel are never gone; the things I know are coming,
are not so nice to look upon so closely.

That's what Atlanta means to me.”

After the Triumphal Entry, tension starts building in Jerusalem.

Rome doesn't want a rebellion.

The Jewish leaders don't want a religion rival. They have been testing him, hoping he would say or do something that they could use to accuse him. They wanted to turn public opinion against him.

They wanted him dead, but they couldn't kill him because it would provoke the crowd, and they didn't want to get their hands dirty. They had a righteous reputation to protect.

They wanted to find a reason to get the crowd to turn against Jesus.


They were shocked at the response of the people when Jesus came into Jerusalem and 'warned' him that the crowd was getting too excited.

The religious leaders don't dare act because the people are supporting Jesus. Matt 21

14 And *the* blind and *the* lame came to Him in the temple, and He healed them. 15 But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were

shouting in the temple, “Hosanna to the Son of David,” they became indignant and said to Him, “Do You hear what these *children* are saying?” And Jesus *said to them, “Yes; have you never read, **2 From the mouth of infants and nursing babes You have established strength**

**Jesus didn't say this part, but it is the rest of the verse from Ps 8)
(Because of Your adversaries,
To make the enemy and the revengeful cease. Psalm 8:2**

The Pharisees would know it well and would know that Jesus was implying that they were the enemies of God.  They saw him as a threat to their place and position under Rome.

“He’s a dangerous dangerous Man, gotta stop while we can.

The rabble in the streets are falling at his feet.

Gotta keep him quiet, don’t want to start another riot.

Who can we trust, What will become of Us?”

It seemed that Jesus was going to make things easy for his enemies when he went into the temple and caused a disturbance – turning over tables and releasing animals used for the sacrifices. His words and actions were those of one who claimed authority over the people and the temple.

We can study the text of Palm Sunday, i.e. the Triumphal Entry separately from the account of Exodus and the Passover, but to truly understand both, we need to consider them together.

It’s not a matter of simply noting some parallels in the two stories. As Dennis Johnson notes in HIM WE PROCLAIM...

New Testament writers are not simply saying, “I see a similarity between the Exodus and Christian salvation, don’t you?” They are saying, “*God planned and carried out the exodus not only to effect rescue for ancient Israel but also to portray for his people in real history the significance of the comprehensive liberation that his Messiah would later achieve.*”

They are saying, “**What happened to Abraham, to Moses, to David, to Jonah and the prophets happened as it did because God had designed it to be a limited but true reflection (Hebrews calls it a ‘shadow’) of the future experience and redemptive work of Jesus Christ.**” (p. 96-97)

God, who is sovereign over the affairs of men and nations, is vested in the events in history for they have real significance before God because God has determined to effect redemption in REAL history, in real space and time. Thus we see Israel’s exodus from Egypt, Jesus’ blood, a wooden cross, an empty tomb: these are not examples of allegorical fiction, or a secret code behind which the text’s “real” meaning hides. These are historical events that show how God is engaged in the Redemptive story of Christ. p. 103

Dennis Johnson puts it this way...The historical ancient event is a “pattern” (*typos*) that points to the coming redemptive event and to the Redeemer who will accomplish it. P 107

As we come to the Historical-Redemptive them of Exodus, we see the connection with Palm Sunday. The theology of deliverance and redemption are demonstrated in the exodus of Israel from Egypt. One of the words for “redeem” (Heb., *ga’al*), showed that God was indeed a “kinsman redeemer” (6:6; 15:13). To further illustrate this truth, the Passover meal pointed to the Paschal lamb that was to be slain in connection with the nation’s redemption. The apostle Paul would later point out that Jesus was that Paschal Lamb who was slain for our redemption (1Co 5:7),

For Christ our Passover also has been sacrificed. 8 Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

In a similar way, **John the Baptist also pointed to Jesus as the “Lamb of God” who would take away the sins**

of the world (Jn 1:29). Kaiser p. 77

Later in 1 Cor, Paul connects the OT EXODUS with baptism and the spiritual food of feeding on Christ. The NT interpretation of the OT event connects the ministry of Jesus with a real historical event in the life of Israel.

1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

Just as God provided water and manna for the people in the wilderness, so too we see the NT counterparts in the wine and bread of the Lord's Supper. They signify the grace and power of the Spirit of Christ to nourish us spiritually in our walk with God. Paul is merely borrowing from Jesus in John 6 where He gives the "I am the bread of life" discourse.

Jn 6 What work do You perform? 31 Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.' " 32 Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. 33 For the bread of God is that which comes down out of heaven, and gives life to the world....35 Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.

For Jesus to be this bread, He knew that He would have to be broken and His blood would be shed for the remission of sin.

This Jn 6 discourse was hard for many to understand or believe, and many left him. (v66).

67 So Jesus said to the twelve, "You do not want to go away also, do you?" 68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. 69 We have believed and have come to know that You are the Holy One of God." 70 Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?" 71 Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.

This Jn 6 passage gives one of the first hints of what was to come as we hear Jesus allude to Judas who betrays him.

There are numerous attempts to understand why Judas did what he did, but we must not overlook this verse in Jn 6 and the verses later that simply say that "Satan put it into Judas' heart to betray Jesus.

Jn 13:1 Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. 2 During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him,...
v. 26 So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. 27 After the morsel, Satan then entered into him. Therefore, Jesus said to him, "What you do, do quickly."

At this traditional meal, which focused on the meaning of the food - the unleavened bread and the lamb - Jesus draws their attention to the bread and wine - His body and blood. He is the lamb, and he is about to accomplish His Exodus. Those covered by His blood will be rescued.

Again, I want to lean on Dennis Johnson...p. 188

The Passover lamb's blood declared that the exodus was not simply the political liberation of an oppressed people from a wicked and tyrannical empire: Israel's sons were as liable to death at the hands of God's angel of wrath as were the sons of Egypt!

Without a substitute's blood smeared on the doorframe of Israelite houses, their firstborn were under the

divine death sentence, no less than those of their oppressors. The ram supplied by God as substitute points the way to the symbolic depth of the sacrificial rituals. Later Scripture corrects Israel's failure to recognize the depth to which the slain animals and prophets pointed to a Servant who would justify many by bearing their sin and guilt as a silent lamb (Ps. 40:6-8; 50:7-15; 51:16-17), (Isa. 53).

The Passover event's original meaning points to the full and final fulfillment in Christ as he accomplishes His Exodus.

The Exodus was the great act of deliverance that Israel continued to look back on, especially at the celebration of Passover.

Christ, our Passover was sacrificed in our place for our deliverance. We deserve death as much as anyone. The good news is that we have a real savior for real sinners.

This means that we don't preach a salvation by self-effort or spiritual growth by "try harder to do better." Both OT AND NT connect obedience to faith.

OT spiritual practice is rooted in the saving grace of God as demonstrated in the Exodus and Passover and an understanding of the nature and character of God. The one who walks wisely with God is the one who reveres or fears Him knowing that He is a God of forgiveness and is slow to anger and is full of compassion.

Ps 130:3 If You, LORD, should mark iniquities,

O Lord, who could stand?

4 But there is forgiveness with You,

That You may be feared.

NT piety is rooted in the nature and character of God that is more fully revealed in Christ. The fountainhead of our spiritual growth is knowing the grace that instructs or disciplines us to live godly lives.

Titus 2: 11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,

A piety that roots change in the demands of the law is legalism or moralism. We say that we don't like legalism or moralism, but in reality WE'RE ALL SELECTIVE LEGALISTS. We need to learn to recognize moralism in our own hearts and lives.

A moralistic approach to the spiritual life is one that fails to ground our behavior in the gospel or show how the ethical demands are integral to a grateful response to the saving work of God in Christ. (Johnson p. 186)

Our approach to understanding our deliverance by God's grace will show up in how we pray for ourselves and others. The moralist or PHARISEE prays this way, "Oh God I thank you that I'm not like ..." Lk 18

A prayer grounded in the gospel and a grateful response to God's saving work in Christ might sound like this...VOV - "Deliverance"

DELIVERANCE'

Help me to repair to the cross,
be crucified to the world by it,
and in it find deepest humiliation,
motives to patience and self-denial,
grace for active benevolence,
faith to grasp eternal life,
hope to lift up my head,
love to bind me for ever
to him who died and rose for me.

May his shed blood make me
more thankful for thy mercies,
more humble under thy correction,
more zealous in thy service,
more watchful against temptation,
more contented in my circumstances,
more useful to others.

On Palm Sunday Jesus came to Jerusalem to accomplish His Exodus to bring us Deliverance.

The Exodus of the OT was a faint shadow of the greater Exodus accomplished by Christ. The “how much more” theo-logic of the NT kicks in as we consider Jesus’ life, death, and resurrection this week.

How much more have we been delivered from a cruel tyrant – the ruler of this age- and his bondage through fear of death.

Heb 2:14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, 15 and might free those who through fear of death were subject to slavery all their lives.

Through His death and resurrection Jesus put death to death so that those united to Him by faith are free from the power and penalty of sin, which is death.

Andrew Peterson...

He took one breath
And put death to death
Where is your sting, O grave?
How grave is your defeat
I know, I know His heart beats

With so great a deliverance that is even more profound than that of Israel out of Egypt, we have all the more reason to respond with grace driven obedience as we walk in faith through the power of Christ. .

Think about that. Amen

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