

Christ in Prophecy
Jesus in the Old Testament 6: God Send a Deliverer (Exodus)
Key Verses: Exodus 3:14-15, 34:5-7

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Opening

Tim Moore: Greetings in the name of Jesus and welcome to Christ in Prophecy! I'm Tim Moore.

Nathan Jones: And I'm Nathan Jones. For the past four weeks, we've been in Genesis, laying a solid foundation of understanding regarding Creation, the Fall, God's Wrath, and the origins of God's Chosen People, Israel. Today we're going to move into the book of Exodus.

Tim Moore: At the end of Genesis, the children of Israel had settled in Egypt following a great famine. Joseph's wisdom had preserved Egypt and his forgiveness and mercy had restored his brothers. But after Joseph's death other Egyptian rulers rose up who did not respect the Hebrews. Over time, they put the offspring of Abraham, Isaac, and Jacob into arduous bondage. After 430 years, God sent a deliverer to rescue His people.

Nathan Jones: And today we'll explore the significance of this formative experience in the history of the Jewish people and see how Moses foreshadowed another even greater deliverer to come.

Part 1- Interview with Dr. Igal German, Moody Bible Institute

Tim Moore: We're very pleased to welcome Dr. Igal German to Christ in Prophecy today. Igal is a Jewish follower of Yeshua who studied at Haifa University, earned his doctorate at the Toronto School of Theology, and now teaches at Moody Bible Institute. Igal, welcome to our program.

Igal German: Thank you so much, Tim. It's wonderful to be here. And it is a great blessing for us to discuss the book of Exodus, and the figure of Moses.

Nathan Jones: Igal, if you would, tell us a little about your background. I mean after all, you are a scholar, an Apologetics expert, and you teach in English, Russian, and Hebrew?

Igal German: Oh, yes. So, I was born in the former Soviet Union, that's why my first language is Russian. Then I immigrated to Israel with my parents, and I became a believer in Yeshua Hamashiach in Israel, and Hebrew is the language that I teach, and that I read in. And it is a wonderful opportunity to share the Gospel with more people when you have this blessing from the Lord. Specifically, with respect to my academic background I've taught both in the US, and in Canada, and also specifically with topics that I really love studying and teaching in biblical studies, those include areas like: Bible prophecy, history of biblical interpretation, Dead Sea Scrolls, and the supernatural realm of the Bible.

Tim Moore: Igal, you shared with me earlier that the Lord rescued you from spiritual darkness and gave you a love for His Word. What calling did He place on your life?

Igal German: My calling, my vocation, both academically and as a believer, they intervene, and I feel a great need for the Church today to study the Jewish roots of the Christian faith, and actually prepare ourselves for the Second Coming of Christ. And being equipped with solid foundation of the Word of the Lord, and to fan our faith, in what has really been a very challenging times, we all feel it and know it. So, here we are. And the ministry of Lamb & Lion Ministries is great too, I believe, in God's hands to equip the body of Christ in the end times that which we live.

Tim Moore: Well, obviously that is our goal as well. Next week we will drill down on the Passover in the course of our study in Exodus, but today we want to focus on Moses. Describe this gifted but very reluctant savior of his people.

Igal German: Thank you. Tim, yes, so indeed the whole story of Moses is a story of miracles. We see Moses as a baby that was born in a very risky time. And the hand of the Lord was right over him, right from the beginning when he was conceived. And his calling is a unique calling to be not just a man of God but be as a mediator between God and the nation of Israel. So, we see that sometimes God can wait for years before He really uses us as tool in His hands. So, that is what we actually see with the story of Moses; his life is not just a life of an ordinary man, I would say that he is a real hero. And both with his limitations, his shortcomings, but he is a man of faith, a man who God really loved, cherished, and used as a vessel of glory, in a time of a great need, and real suffering for the people of Israel.

So, I would say that on the one hand we see Moses as a very gifted man, in the sense that he was a humble person. Yes, he fell, like we all do. But I do see that Moses was that kind of a person who actually depended on God. He knew that he truly, the Lord is his true fortress, and his true Lord. That's basically a great example for us, right? We live in a time when you lose hope, right? You don't know where to go. People give up even their faith. Churches are getting emptied, given the current situation. But here we have Moses, here we have the book of Exodus, the second book of the Bible given by the Holy Spirit to instruct us and to provide us with the spiritual strength and direction we need in our times.

Nathan Jones: Well, very true, Igal. You said that Moses was just a man, and unlike Isaiah who encountered God's throne room in Heaven, and he said, "Here I am, send me," Moses was just the opposite, right? He said, "Here I don't want to go, send anybody else but me!"

Igal German: Exactly. Exactly. So, interestingly in the Hebrew Bible we see different prophetic patterns. So, while this prophetic patterns is that of Moses. So, Moses was reluctant to accept the calling from the Lord to go and lead the people of Israel from Egyptian bondage. So, the book of Exodus is a real historical account, it's not a myth, it's not a legend, it's a true revelation about God working with us weak humans, but yet, through us He is able to accomplish His will in a perfect way.

So, interestingly we see that Moses was not alone in that kind of a category in the Hebrew Bible. We see other people like Gideon, a biblical judge, we see prophets like Jeremiah and Ezekiel who actually would hesitate and say, "No, Lord not me, but someone else. I am not the right person to do this job." But again, we see the merciful hand of the Lord, over them, guiding

them, equipping them, correcting them, and giving them what they need in order to carry this great mission of their life.

And I would say here we have a great lesson for us as believers, we might feel that we are inadequate for ministry. We all have our weaknesses and limitations, sometimes we suffer from some kind of depression, or we do not know where to go, we don't find all the answers. But here we have the Lord, the God of Israel, Yahweh is here with us, just like He was with Moses, with Gideon, with Jeremiah, or Ezekiel. So, let us be encouraged, and be of good cheer.

Tim Moore: That's a beautiful and encouraging sentiment, Igal. It always seemed odd to me that although the Children of Israel cried out to God, groaning about their bondage and suffering, Moses was afraid that they would not embrace his offer of deliverance. And when Pharaoh responded to Moses by demanding increased labor, they turned on him, Moses. But when the going seemed to get tough even during the exodus itself, they were ready to go back into bondage. Was that a form of Stockholm Syndrome, where a victim identifies more with their captor than with their rescuer?

Igal German: Yeah, so just like you said, Tim, I think that we have some kind of a spiritual Stockholm Syndrome playing out in their lives. So, it is not just some kind of an emotional situation. Yes, of course emotions and feelings are involved in this. But I think it was some kind of spiritual bondage, they felt the need to go back to those who were actually their captors. The Bible says clearing in the Book of Exodus that their lives were very, very hard, it was bitter. Right? And that's why actually the Jewish people eat maror, when they celebrate the Passover, because it is bitter. So, their life was really bitter. But we see that somehow they were still attracted to their past, so, it is some kind of a Post Traumatic Spiritual Syndrome.

And people who, for example left abusive churches, or pseudo-Christian cults sometimes they might feel something similar to the people of Israel, and it's a mix of guilt and spiritual oppression, and there are other spiritual factors that actually try to bring that person back to his house of bondage. But let us be encouraged, the Lord Jesus Christ said, "That the truth will set us free." So, we have the truth, Yeshua, Jesus Christ, the king of the Jews, the king of the world, and He offers us Himself to comfort us, and never bring us back from the place from which He delivered us. So, it's not like that's just people who are addicted to drugs, or alcohol, or porn, sometimes it is a spiritual addiction and people struggle with it. So, we have to rely on the Lord. We have the Bible. We have to pray. We have to persist in fasting and prayer, in fellowship with other believers, asking the Lord to deliver us from any kind of spiritual syndrome, like the one that took place in the lives of ancient Israel.

Nathan Jones: Well said. We know Moses got definitely frustrated with all the whining and complaining of the Israelites. But, when God tested Moses, and proposing to wipe out the Jews and start all over again with Moses and his offspring, this selfless deliverer offered himself as a substitute for them, even to the point of death and being willing to be written out of God's book.

Igal German: Yes, I would say it is one of the most dramatic high points in the book of Exodus, we find this in chapter 32 of Exodus. And the whole story that is recorded in this episode is an amazing testimony of Moses' heart towards His people, the people of Israel. So, Moses learned to love the people of Israel just like God. Of course, he was imperfect, he was a man, he was sinful, but he had the love of the Lord was imprinted into his heart for the sake of his people Israel. They were weak. They were fragile. They were sinful. They had that kind of spiritual syndrome taking them back into Egypt. But here we go we have Moses as Israel's

intercessor, standing in the gap on behalf of the people of Israel, and pleading with the Lord, “Lord, don’t do that. Don’t kill them. Don’t destroy them. I’m ready to be that kind of sacrifice on their behalf.” So, in that sense we do see Moses as a great man of faith, as the one who is ready to sacrifice himself in the honor of love for his own countrymen.

And it reminds me of Paul’s words that we find in Romans. I just want to quote a few verses, if you don’t mind from Romans 9, where we find Paul actually saying very similar words about himself and about his commitment to the Lord and the people of Israel. So, we read the following in Romans 9:1-3, and I will be reading from the ESV translation, “I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.”

So, here we have Paul acting just like Moses. We see those two men of faith. And then of course the greatest man, who is God in the flesh, Yahweh in the flesh, the Lord Yeshua Hamashiach, the Lord Jesus Christ is the greatest expression of love towards the Jewish people, and the whole world. Praise His name.

Tim Moore: Ok, Igal, we’ve danced all around the obvious: So, how does Moses foreshadow the Messiah?

Igal German: Oh, we can think of many examples, Tim, of course we have some time limitations for our conversation. But we can think even right from the beginning, from Exodus chapters 1-2 we see that Moses was a baby who was a risk, the king, pharaoh, wanted to kill him. There is similar that we see with Jesus, right? Herod the Great wanted to kill Him. Right? That is one very clear example. We know that both were hidden from an evil king; Herod and Pharaoh.

The next example, we know that Moses became a great prince of Egypt; Jesus is the Prince of Peace, Sar Hashalom, like in the biblical text of Isaiah chapter 9. We know that both Moses and Jesus, Yeshua saved women at the well. We know the story of Moses saving women from their oppressors in Exodus chapter 2, and how Yeshua, Jesus saved the Samaritan woman at the well of Jacob in John chapter 4.

We know that both served as shepherds. We know that Moses became a shepherd before the Lord called him to be a deliver in Exodus chapter 3. Likewise, we know that the Lord Jesus Christ, Yeshua Hamashiach is our great and good shepherd. So, I could go on and on with more examples. But I believe that Moses is a great messianic type of Yeshua from Nazareth.

Nathan Jones: Igal, why don’t we look at Moses from another angle. Where does he fall short? I mean after all demonstrating even in his failings the contrast between the prefigure and the actual Messiah? What do you think?

Igal German: Oh, yeah, definitely. We know that Moses fell short of God’s standards, like we all do. It is very clear that Moses was a sinner. He was born to sinful parents, although he was from the tribe of Levi, or in Hebrew Lévi. We know that Moses killed another man in his early life. Next we know Moses even lost his temper when he disobeyed the Lord in the Book of Numbers chapter 20. So, we have various other examples when Moses fell short.

But what I love about Moses as a great man of God, that despite the fact that he was fallen, the Lord would come to him and actually make him stand up again. He would actually raise a great

man of God. To the extent that the book of Deuteronomy chapter 18 prophesies about a forthcoming deliverer that will be like Moses. So, despite his failings, despite the fact that the Lord did not allow Moses to enter into the Promised Land, and he died on Mount Nebo, or Nēbō in Hebrew in Jordan, not as in Jordan River, and entering the Promised Land. Despite all of that we see Moses as a great man of faith. And even in the New Testament we see two men of God appearing on the Mount of Transfiguration alongside with Yeshua. Who were those two men? Moses and Elijah. Moses representing the Torah, and Elijah representing the prophets. So, here we have those two men of God standing nearby the Lord Jesus Christ in His glorified state. Praise the Lord for this testimony.

Tim Moore: You know one episode actually demonstrates very powerfully that Moses was not the perfect Deliverer to come. When God's Shekinah Glory filled the Tabernacle, Moses was not able to enter the tent of meeting. The Lord's presence was simply too holy.

Igal German: Yes, definitely, we have this recorded in Exodus chapter 40, it is written in there that Moses could not enter the Tent of Meeting, or "Ohel Moed," that's how we find this expression in Hebrew, in chapter 40. And interestingly we don't find a specific reason why the Lord is not allowing Moses to enter this Tent of Meeting in Exodus chapter 40. We don't know for sure why. But I believe that the presence of the Lord, God's Kavod, God's Shekinah, His presence was so heavy, it was so tangible, it was so real, that no man could withstand it. And we do find some other biblical episodes like this in the books of the Hebrew Bible with priests who would enter into the presence of the Lord, but they could not physically stand on their feet. So, something similar happens here.

Nathan Jones: Well, thanks be to God, that have an Intercessor who is with the Father and intercedes for us ongoingly. Well, to shift gears, Igal, some things never change, right? People in general and many Jews in particular reject the Deliverer sent by God to this day. They are content to live in bondage to sin instead of accepting His offer to be released from captivity.

Igal German: Yes, definitely. And it is nothing new. Right? We know that the prophet Jeremiah states in chapter 17, verse 9, about the deceitful heart, of all of us, we are all wicked in God's eyes. We are sinful, right? People who do not know the Lord they live under the bondage of Satan, the prince of the air, Ephesians 2. And it also applies to the Jewish people, in that sense they are no different. But it is wrong to presume that Jews are the scapegoat, or the bad guys. It is not the biblical perspective. We see, that yes, they have fallen short, but God still loves them.

So, the Bible does not give us any reason to hold, or to subscribe to Replacement Theology. And we have to remember something very important that Paul writes in 2 Corinthians, I just want to refer to this text, 2 Corinthians chapter 3, it is a very important passage, it actually answers your question in a very direct way. Second Corinthians 3:14-16, if you don't mind. You can see that Paul speaks of the Jews, about the people of Israel who are not believers in Yeshua yet. He says, "But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed." Hallelujah! Praise be to the Lord! The veil is removed. The Lord removed the veil from my heart, from my eyes. And it happens with so many other Jewish people today, and of course others from the nations. And it is the power of the Holy Spirit working in our world. Praise be to the One true living God of Israel, Father, Son, and Holy Spirit.

And we see that the Church has a very important mandate from the Lord, that sometimes is forgotten. In Romans 11:11, you read the following words of Paul, I'll just mention this verse very quickly. Paul asks the following question, "So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous." So, every Christian, every Bible believer, every born again believer has a mandate from the Lord Himself, he has to provoke Israel to jealousy, not to provoke them to hardness, to anger, not to provoke them to bad feelings, thinking that all Christians are anti-Semites, God forbid. But let us provoke them to jealousy that people will look at those believers from the nations and say, "Yes, they believe in our God, and they want to be just like them."

Tim Moore: Well, we agree absolutely. God does not love any of us because we deserve it, but because of His great love. But we did not yet touch on Moses' encounter with the burning bush. From a Messianic perspective, which person of God was Moses talking to on Mount Horeb? And whose Shekinah Glory descended on Mount Sinai, proclaiming His Name to Moses?

Igal German: Tim, those are excellent deep theological questions, so I will try to answer them in a very short, concise way. According to Exodus, for example in chapter 24, we read that Moses, Aaron, and Nadab, and Abihu, and the seventy elders, they were able to see the God of Israel. So, the text is very clear. Some say that it is the One God, Elohim--, who is Father, Son and Holy Spirit. It is also very likely that we have a Christophany right there, a revelation of the second person of the One God, Yeshua Hamashiach, Jesus Christ before His First Coming. So, it is very likely that Exodus 24, and Exodus 3, and 34 describe or narrate a Christophany, an appearance of God in the second person of Yeshua, before His First Coming, before He, the Word became flesh. So, it is a great topic for another discussion, I would like to unpack it, God willing in the future.

Tim Moore: Igal, we are so grateful for your insights today. Please join us again on Christ in Prophecy sometime soon.

Igal German: Thank you, so much, Tim. I truly enjoyed our conversation. God bless you abundantly, as well as the whole ministry of Lamb & Lion Ministries. God bless you.

Tim Moore: Thank you.

Part 3- How Then Shall We Live? We All Like Sheep Have Gone Astray

Nathan Jones: God is always faithful to His covenant. He heard the groanings of the Children of Israel in bondage in Egypt and raised up a deliverer. Through Moses He displayed His power over the Egyptian gods and compelled Pharaoh to let His people go.

But as we discussed on today's episode, the Hebrew children soon grew discontented with their freedom from bondage. Almost immediately they began to grumble against Moses and against God, insisting that they were better off in Egypt.

It's hard for us to understand such ingratitude and foolishness. And yet, that is a characteristic common to our race. We all like sheep go astray, wandering away from the God who saves us and drifting back towards our former life of sin.

Too often, we read Old Testament accounts and imagine people living in a culture far different from our own, and in a bygone age thousands of years removed from us today. But as the writer of Ecclesiastes wrote, there is nothing new under the sun. Our technology and speed of travel may be more advanced, but the human condition has not changed: we all still sin, and men tend to forget God.

Recognizing our tendency to wander away from our Great Shepherd, Isaiah foreshadowed the great cost He would pay to bring us into His fold: "But the LORD has caused the iniquity of us all to fall on Him."

Jesus said, "My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand."

Don't let the cacophony of the world drown out the voice of the Good Shepherd as He leads you to His Promised Land.

Part 4

Nathan Jones: You know, Tim, I don't think I am going to look at Moses in the same light again. I mean after all once you know what you are looking for His whole life foreshadows the life of the coming deliverer.

Tim Moore: I agree. I had not even considered the attempt to kill all the Jewish baby boys, or Moses' life being preserved in an Egyptian home, or his interaction with women at a well in Midian. There are so many parallels that jump off the page once you begin to look for Jesus Christ throughout Scripture.

Nathan Jones: Well, that's right. We hope that this overview of God's intercessor for the Children of Israel has opened the eyes of your heart to see Jesus. And we hope that reading Exodus once again, looking for Jesus, was an exercise that has already paid dividends for you.

Tim Moore: Nathan already told you in our introduction that Exodus begins 430 years after the children of Israel settled in Egypt. Its narrative follows the Hebrew nation as Moses led it out of bondage to Egypt, through the Red Sea, and into the Wilderness, where they learned to obey and depend on God.

All told, we would place the events of Exodus somewhere about 3,500 years ago, approximately 1447 BC. We'll remain in that timeframe as we move into Leviticus, Numbers, and Deuteronomy in the weeks to come, all covering lessons that transpired during the life of Moses.

Nathan Jones: And Regarding our Key Verse, we are going to pick two again today: Exodus 3:14-15 and 34:5-7. These two passages represent God's revelation of Himself in the form of His own Name, and because 34:5 says that God stood next to Moses, it is quite likely that it was none other than Jesus, the manifestation of the invisible God, that Moses saw and spoke with.

Tim Moore: You know, Nathan, today's episode of "Christ in Prophecy" is very special for another reason.

Nathan Jones: That's right! We're pleased to report that this is the 1000th episode of Christ in Prophecy. God has been pouring out His blessing on and through this show for almost 20 years now!

Tim Moore: Long before Nathan and I were evangelists at Lamb & Lion Ministries, God inspired Dr. David Reagan to launch this weekly program to highlight Christ in Prophecy. That is why even this series on Jesus in the Old Testament is simply re-emphasizing what we've been focused on all along: Jesus Christ throughout God's prophetic Word.

Nathan Jones: Well, Tim, do we have something special that we could offer our viewers? Something that will help them and us celebrate this 1000th episode?

Tim Moore: That's a great idea. Folks, we are looking forward to another celebration involving the number 1,000. Revelation 20 says six different times that Jesus will reign upon the earth for 1,000 years. Creation will be restored like it was in the Garden of Eden. I'm looking forward to that Millennial Reign. So, on that note, if you'll call the number on the screen or visit our website, for a donation of only \$5 we'll send you a copy of my booklet focusing on that Millennial Reign, "Looking Forward to the Reign of Jesus Christ."

Nathan Jones: As we close this episode of Christ in Prophecy, just know that you don't have to wait for the Millennium to allow Jesus to reign over your life. Let Him deliver you and lead you out of bondage to sin. Follow Him and be assured of the Promised Land to come. Until next week, when we drill down on the Passover with its wonderful picture of Jesus' sacrifice for each of us, this is Nathan Jones.

Tim Moore: And Tim Moore saying, "Look up, be watchful, for our Great God and Savior, our Deliverer and Intercessor, is drawing near. Godspeed!"

End of Program