

The Exodus Map – A Parable of the Christian Life

Special Topical Lesson for Woburn HC

I. Why This Lesson, and What it is About

- a. Many years ago, when in my late '20's, soon after I got serious about studying the Bible and following Jesus, I took a very good class on the Old Testament that was taught in the church I was attending. It was a survey class, that tried to give an overview of the entire Old Testament.
 - i. One of the lessons in that class that made the greatest impact on me was a lesson explaining the significance of the Exodus from Egypt (connecting the account in **Exodus, Numbers and Deuteronomy** with Paul's explanation to Christians in **1 Corinthians 10**).
 - ii. It was a very exciting lesson to me, and opened up my eyes to two things:
 1. The importance of the Old Testament to Christians today.
 2. The importance of spiritual perseverance, to make it to the end.
 - iii. Inspired by that class, I decided at the time to devote my Christian life to studying (and hopefully some day teaching) the Old Testament, so that perhaps I could share with others the things that were now so important to me.
 1. Also, I noticed that almost all of the teachers and preachers focused on the New Testament. I saw the greater need there, something I could contribute and help the church in.
 2. Plus, the Old Testament is about $\frac{3}{4}$ of the Bible. I could leave other teachers and preachers to focus on the $\frac{1}{4}$ that is in the New Testament, and I would focus on teaching *the remaining* $\frac{3}{4}$!
 3. I wanted to do something spiritually significant with my life; this struck me as a great need in the church that was worth dedicating my life to.
- b. Many years later, I shared this lesson (about the Exodus story being a foreshadowing of the Christian life) with my good friend Chris Rardin, who currently lives in the Chicago area. He was stunned by it; and has been promoting it to others.

- i. He even hired a graphic artist to make a high-quality figure of the map of the Exodus from Egypt to the Promised Land. And has had the headings translated into at least one other language, so that he can teach this to others in the Middle East.
 - 1. Chris started calling this lesson: *The Exodus Map*.
 - ii. Chris has been politely but persistently encouraging me to write down all the parallels and Scripture references in the story, to help with his teaching of this.
 - iii. As I was pulling that together, I thought it would be good to share this with the church here, too. Even though I have touched on it several times here (including in our **1 Corinthians** series, when we studied **1 Corinthians 10:1-13**), I realized that I have never developed the *full* story, along with the implications for us. So here goes!
- c. The title of this lesson is: *The Exodus Map – A Parable of the Christian Life*.
- i. You may be thinking, “Yes, but **Exodus** is a book in the *Old Testament*, while parables are stories taught by Jesus in the *New Testament*. That title *sounds a little mixed up!*”
 - ii. First, **Exodus** is the name of a book, but the word simply means “the way out”. So, the Exodus journey *begins* in the **Book of Exodus** but does not end until the Israelites are led into Canaan, the Promised Land, by Joshua at the start of the **Book of Joshua**.
 - 1. Once, while I was in a hospital in Athens, Greece as a patient, I looked out the window of my room down to the hospital parking lot below. I saw painted on the pavement the word “*Exodus*” with an arrow pointing the way out to the street. That taught me the ordinary meaning of the term; clearly it means: *the exit, or the way out*.
 - iii. **Question:** Where does the word “*parable*” first appear in your Bible?
 - 1. Many, after doing a word search in their concordances, would point to **Matthew 13**:
 - a. “Then He spoke many things to them *in parables*, saying: ‘Behold, a sower went out to sow.’” (**Matthew 13:3**, NKJV)
 - 2. However, when Jesus was asked there why He taught in parables, He said it was in fulfillment of two Old Testament prophecies:

- a. “Therefore, I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.” (**Matthew 13:13**, NKJV)
 - i. Here Jesus was pointing to **Isaiah 6:9-10**.
- b. “All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, that it might be fulfilled which was spoken by the prophet, saying: ‘*I will open My mouth in parables; I will utter things kept secret from the foundation of the world.*’” (**Matthew 13:34-35**, NKJV)
 - i. Here Jesus is quoting from **Psalm 78:2** (in the LXX this is numbered **Psalm 77:2**)
 1. “Parables” were mentioned in the Old Testament, long before the time of Jesus, as we can see in this example.
 2. Another example is in the introduction to Proverbs in the LXX, where it says that one of the benefits of wisdom is that it will help us to understand “a parable and a hidden (*or dark*) saying”. (**Proverbs 1:6**, LXX, OSB)
- c. Let us read the passage that Jesus is referring to, from **Psalm 78:1-2**.
 - i. **Question:** What does it say in *the rest of* this psalm?
 1. If you read the whole psalm (I encourage you to do so), you will see that it moves on to retelling the history of the nation of Israel.
 2. However, the *overwhelming focus* in retelling that story here is *the Exodus journey* (the details are recounted).
 3. The second greatest emphasis, at the end of this psalm, is on King David.
- d. **Question:** Is the promise in **verse 2** disconnected from rest of the psalm? Or *could it be* that when Asaph says “I will tell of things in parables... hidden from the

beginning” that we need to pay careful attention to what follows?

- d. On secrets hidden in the Scriptures.
 - i. Celsus, a Greek philosopher who lived in second century, wrote very critically against the early Christians. Years later (c. 248 AD) Origen, a prominent Christian teacher from Alexandria, Egypt wrote a work entitled *Against Celsus*, to refute those charges.
 - 1. One of the charges Celsus had made was that the Scriptures of the Jews and Christians were inferior works: he claimed they were devoid of deeper spiritual secrets or mysteries. According to Celsus, the Old Testament contained nothing more than superficial stories. Origen rebutted that charge.
- e. Origen pointed to one familiar passage to support his counter-assertion here: “Open my eyes, that I may see wondrous things from Your law.” (**Psalm 119:18**, NKJV)
 - i. Origen’s point was that in fact, there are *hidden truth* contained in the Hebrew Scriptures.
 - ii. We must ask for divine assistance and dig deeper in order to uncover the figurative meanings hidden within the text!
- f. Origen also provided three examples to illustrate this, (to show that that the Hebrew Scriptures do indeed contain deep spiritual truths hidden in allegorical form).
 - i. “If Celsus had read the Scriptures in an impartial spirit, he would not have said that ‘our writings are incapable of admitting an allegorical meaning.’ For from the prophetic Scriptures, in which historical events are recorded (not from the historical), it is possible to be convinced that the historical portions also were written with an allegorical purpose, and were most skillfully adapted not only to the multitude of the simpler believers, *but also to the few who are able or willing to investigate matters in an intelligent spirit.*”...
 - ii. “And we shall adduce a few instances out of very many to show that Celsus brings an empty charge against the Scriptures, when he says ‘that they are incapable of admitting an allegorical meaning.’ Paul, the apostle of Jesus, says: ‘It is written in the law, You shalt not muzzle the mouth of the ox that treads out the grain. Does God take care for oxen? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he that reaps in hope of partaking.’” [*Here Origen is citing 1 Corinthians 9:9-10, which quotes from Deuteronomy 25:4. -CP*]

- iii. “And in another passage the same Paul says: ‘For it is written: For this cause shall a man leave his father and mother and shall be joined to his wife, and the two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church.’” (*Here Origen is referring to Ephesians 5:31-32, which points back to Genesis 2:24. -CP*)
- iv. “And again, in another place: ‘We know that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea.’ Then, explaining the history relating to the manna, and that referring to the miraculous issue of the water from the rock, he continues as follows: ‘And they did all eat the same spiritual food, and did all drink the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.’ Asaph, moreover, who, in showing the histories in **Exodus** and **Numbers** to be full of difficulties and parables, begins in the following manner, as recorded in the book of **Psalms**, where he is about to make mention of these things: ‘Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in parables; I will utter dark sayings of old, which we have heard and known, and our fathers have told us.’ (Here Origen is pointing to **1 Corinthians 10:1-13** which points back to the **Exodus** and **Numbers** stories as highlighted by Asaph in **Psalms 78:2-3**.)
 - 1. (Source: Origen, *Against Celsus*; found in Ante-Nicene Fathers vol. 4, p. 520.)
- g. The Holy Spirit has indeed hidden great truths and mysteries in the stories of the Old Testament, for our benefit. May the Lord open our eyes as we strive to dig these things out, and to learn the important lessons that God has for us.

II. The General Outline of the Map

- a. The journey of the Israelites from Egypt through the Wilderness to the Promised Land is a parable in itself, essentially a “map” providing a scale model of our own spiritual journey.
 - i. This parable, which some of us call “The Exodus Map”, is alluded to in several places in the New Testament, as we will see.
- b. Read **1 Corinthians 9:24-10:13**.
 - i. The main point that Paul is making via this illustration from the Hebrew Scriptures:
 - 1. We need to *persevere during this time of testing*, so we don’t become like those who fell in the desert. They never made it to the Promised Land!

2. We must strive to avoid the sins that led to the destruction of the Israelites.
 3. Don't get complacent and think you "have it made" spiritually, even if you have been baptized, are part of the church, and are eating and drinking spiritually from Christ. *They were all doing the same*, yet they did not make it. Paul says this was intended as an example for us!
- ii. *How Paul makes his point:*
1. The **Exodus** story (including events from the book of **Numbers**) provides an allegorical map of the Christian life.
 2. While each element in the story is historical (yes, those things did happen) each main point also has allegorical significance.
 3. The Exodus story was written *for the benefit of the Christians*, to teach us lessons that can save our spiritual lives.
 4. Each element in the story corresponds to something in our spiritual journey. From Paul's explanation, we can readily see:
 - a. Crossing the Red Sea (with a wall of water on each side) corresponds to baptism.
 - b. The Rock that they drank water from in the Wilderness represents Christ.
 - c. Israelites travelling through the Wilderness correspond to the church today, God's people in the world.
 - d. Pillar of cloud (by day) and fire (by night) that led them through the Wilderness represents the Holy Spirit. Their being "baptized in the cloud and the sea" corresponds to what Jesus said regarding being born again "of the water and the Spirit" in **John 3:3-5**.
 5. The point Paul is making: don't fall into the four sins that they fell into, on their journey:
 - a. Idolatry
 - b. Sexual immorality
 - c. Testing the Lord
 - d. Complaining/ murmuring

6. This passage provides a sobering warning for all of us: only 2 adult men out of 600,000 who were “baptized” made it to the Promised Land! Yet Paul encourages us that every individual is capable of making it. God is faithful (He always keeps His promises); and He promises that He will not allow us to be tempted beyond what we can bear. There will always be a way of escape for us; but we must look for it!

c. Read **Jude verses 1-5**

- i. “But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.” (**Jude 5**, NKJV)
 1. Jude is looking at the same “map” as Paul, and making a very similar point.
 2. Note what Jude says here: “the Lord having saved the people *out of the land of Egypt...*”
- ii. **Questions:** Jude says that the Lord “saved” them. If God truly saved them, how then could they end up being destroyed? Were they really saved? (**Answer:** Yes.) But were they also *destroyed in the end*? (**Answer:** Yes!)
 1. How then can Christians possibly teach “Once saved/always saved”? (This is also called “unconditional eternal security.”)
 2. When pointed to examples in Scripture or modern life where people came to faith but later fell away into sin, those who maintain “once saved/always saved” often assert that the person who backslid or fell away “*was never really saved* in the first place”. However, we see from **Jude v. 5** that someone can be “saved” by the Lord yet later be rejected and destroyed. That is what happened in the Exodus from Egypt, and the same can happen to us Christians now, *if we stray*. This is the very point that Jude is making here!
- iii. **Question:** What does Egypt represent in the story? It says that the people “were saved *out of the land of Egypt*” (**Jude v. 5**).
 1. Egypt represents the world, the old sinful life, where a person is spiritually before being baptized into Christ.
 2. It was a land of slavery and bondage, under the rule of a cruel king who refused to let his subjects go free.

- iv. **Question:** Who do you think would Pharaoh represent? Let's consider that.
1. He was *a murderer from the beginning*. At the beginning of Exodus, Pharaoh ordered that all the Jewish infant boys killed. (**Exodus 1:22**)
 - a. Jesus said that Satan was "a murder from the beginning". (**John 8:44**)
 2. He was *a liar* and a deceiver. Pharaoh asked Moses to stop plagues and promised to let the people go; but lied and reneged on his promises. (For an example, see **Exodus 8:24-31**.)
 - a. Jesus called Satan "a liar and the father of lies". (**John 8:44**)
 3. He ruled over the kingdom of darkness. Consider Egypt during the ninth plague (**Exodus 10:21-23**), and as the armies of Egypt were pursuing the Jews on their way out of Egypt (**Exodus 14:19-20**).
 - a. Jesus describes Satan as the ruler over another kingdom.
 - b. "If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?" (**Matthew 12:26**, NKJV)
 4. Consider what it says in the gospels about the battle between spiritual light and darkness (**Matthew 4:16**, **Luke 1:79**, **Luke 22:53**, **John 1:5**, **John 3:19**, **John 8:12**, **John 12:35-46**).
 5. Consider also how Paul describes our conversion: going from Satan's kingdom of darkness over to God's kingdom of light.
 - a. "I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me." (**Acts 26:17-18**, NKJV)
 - b. "He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love," (**Colossians 1:13**, NKJV)

- v. His forces were destroyed in the water. (**Exodus 14:23-31, Exodus 15:1-21, Psalm 78:53**)
 - 1. Consider how sin and Satan's forces are defeated through Christian baptism, which brings death to evil forces as well. (**Mark 16:15-16, Acts 2:38-39, Acts 22:16, Romans 6:1-6**)
- vi. The parallels seem clear to me: Pharaoh represent Satan in this parable or allegory.
- vii. Cyprian, a bishop from Carthage in North Africa (d. 258 AD) wrote about the significance of Pharaoh's armies being destroyed in the water:
 - 1. "the obstinate wickedness of the devil prevails even up to the saving water, but that in baptism it loses all the poison of his wickedness. An instance of this we see in the king Pharaoh, who, having struggled long, and delayed in his perfidy, could resist and prevail until he came to the water; but when he had come there, he was both conquered and destroyed. And that that sea was a sacrament of baptism, the blessed Apostle Paul declares, saying, 'Brethren, I would not have you ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea;' and he added, saying, 'Now all these things were our examples.' ...
 - 2. "When, however, they [*referring to the devil and the wicked spirits with him – CP*] come to the water of salvation and to the sanctification of baptism, we ought to know and to trust that there the devil is beaten down, and the man, dedicated to God, is set free by the divine mercy. For as scorpions and serpents, which prevail on the dry ground, when cast into water, cannot prevail nor retain their venom; so also the wicked spirits, which are called scorpions and serpents, and yet are trodden under foot by us, by the power given by the Lord, cannot remain any longer in the body of a man in whom, baptized and sanctified, the Holy Spirit is beginning to dwell."
 - a. (Source: Cyprian, The Epistles of Cyprian, in Ante-Nicene Fathers vol. 5, p. 402.)
- d. A third place in the New Testament that refers to this "Exodus Map", as an allegory foreshadowing the Christian life (in addition to **1 Corinthians 10:1-13** and **Jude v. 5**) is found in **Hebrews chapters 3-4**.
 - i. "Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it

is called 'Today,' lest any of you be hardened through the deceitfulness of sin. For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end." (**Hebrews 3:12-14**, NKJV)

1. This is the focus of most of the book of Hebrews: showing that we must persevere in the faith. We are pointed to the example of the Jews in the Wilderness
- ii. "For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who did not obey? So, we see that they could not enter in because of unbelief. Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it." (**Hebrews 3:16-4:2**, NKJV)
- iii. The great warning and admonition for us:
 1. "*Let us therefore be diligent* to enter that rest, lest anyone fall according to the same example of disobedience." (**Hebrews 4:11**, NKJV)

III. The Map: Stations Along the Route

- a. As a boy growing up in the Roman Catholic church, I recall during the Passover/ Easter season (typically on Good Friday), a spiritual exercise called "the Stations of the Cross." It involved meditating on a chronological series of events that took place in connection with the Passion and Death of Jesus. One can also think of the stations that mark milestones on any journey, for example by railway. Either way, I came up with my own "stations" that mark our own spiritual journey along the route defined by the Exodus from Egypt. This is my own organization of the route; feel free to review the Scriptures and come up with a better one!
 - i. Let us consider the milestones along this journey. In each case we will looking first at how it appears in the account of the exodus from Egypt *under Moses*.
 - ii. Then we will look at the exact parallel that is fulfilled 1400 years later, in the New Testament *through Jesus*, regarding our own "exodus" from bondage to sin and death.
- b. **Station No. 1:** In slavery, under rule of an oppressive king who is murderer and liar, who refuses to let his subjects go free.

- i. The Exodus story begins with the Jews enslaved in the land of Egypt under an oppressive ruler, crying out to God for deliverance. (**Exodus 1:1-14**)
- ii. Our own story of deliverance also begins with us being enslaved to sin, in a foreign kingdom under the cruel oppressor Satan who will not let us go.
 1. Jesus begins his ministry by reading in a synagogue from **Isaiah 61:1** where it says, "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed..." (**Luke 4:18**, NKJV)
 2. "Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore, if the Son makes you free, you shall be free indeed." (**John 8:34-36**, NKJV)
 3. "While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage." (**2 Peter 2:19**, NKJV)
 4. Consider also **Matthew 12:26** and **Colossians 1:13** as previously discussed in this lesson, which discuss Satan's kingdom.
- c. **Station No. 2:** God chooses one man, from birth, to deliver His people
 - i. The birth of Moses, the one man who would deliver God's people. An evil king, Pharaoh, gives an edict to kill all the Jewish boy infants in the area. However, the future deliverer survives by the wise action of his parents combined with divine intervention. (**Exodus 1:15-2:10**)
 - ii. Jesus is born, the one who would save God's people from their sins. An evil king issues an edict to kill all the male infants in the Bethlehem area. However, his parents are warned beforehand by an angel, and flee by night to save His life. (**Matthew 1:18-2:18**)
- d. **Station No. 3:** Miraculous signs and wonders: starting with changing the water, and ending in darkness
 - i. Moses performs a series of miraculous signs to show God's power.
 1. The first public sign (the first plague) is turning water to blood, even in the stone water jars. (**Exodus 7:14-25**).

2. The ninth plague, which is the last one before the Passover Lamb is slain, is *three days of darkness* upon the land. (**Exodus 10:21-23**)
 3. The connection between wine and blood is seen at the Last Supper, where Jesus takes the “fruit of the vine” and said, “this cup is the new covenant in My blood, which is shed for you.” (**Luke 22:17-20**)
- ii. Jesus performed many miraculous signs and wonders demonstrating God’s power working through Him.
1. His first public miracle was turning water to wine, in the stone jars, at the wedding feast in Cana (**John 2:1-11**)
 2. The last public miracle observed right before Jesus died on the cross was *three hours of darkness* over all the land, from the sixth hour until the ninth hour; approximately from noon until 3 pm. (**Matthew 27:45, Mark 15:33 and Luke 23:44-45**)
- e. **Station No. 4:** The Passover lamb is slain; those protected by blood of the Lamb are spared from destruction.
- i. Moses institutes the sacrifice of the Passover Lamb. (**Exodus 12**)
1. One male lamb without blemish selected for each family. (**Exodus 12:5**)
 2. That lamb was to be killed at twilight at the time of the Passover. (**Exodus 12:6**)
 3. The blood of the lamb would save people from death by the destroyer (**Exodus 12:7, 12:12-13**)
 4. They must eat the flesh of the lamb and mark the occasion with a meal celebrated regularly within the community, through future generations. (**Exodus 12:8-14**)
 5. They were commanded to not break any of the bones of the Passover lamb. (**Exodus 12:46**)
- ii. Jesus became the true Passover Lamb.
1. “...For indeed Christ, our Passover, was sacrificed for us.” (**1 Corinthians 5:7, NKJV**)
 2. He was the lamb without defect; we are redeemed by His blood.

- a. "...knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:18-19, NKJV)
"Who committed no sin, nor was deceit found in His mouth..." (1 Peter 2:22, NKJV)
3. When he was sacrificed, none of his bones were broken (unlike the fate of the two men who were crucified on either side of Him).
 - a. "Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, 'Not one of His bones shall be broken.'" (John 19:31-36, NKJV)
4. Jesus was slain at or about the time of the Passover. (John 18:28, 19:14)
5. A special meal was observed by the community and would be commemorated regularly for generations to come. Those who participated in it were called to eat the flesh of the Lamb.
 - a. At the Last Supper: "And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, 'Take, eat; this is My body.'" (Matthew 26:26, NKJV)
 - b. "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.' The Jews therefore quarreled among themselves, saying, 'How can this Man give us His flesh to eat?' Then Jesus said to them, 'Most assuredly, I say to you, unless you eat the flesh of the

Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.” (**John 6:51-54**, NKJV)

- c. “For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me.’ In the same manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.” (**1 Corinthians 11:23-26**, NKJV)
- f. **Station No. 5:** After the Passover Lamb is slain, all in the community must get rid of the yeast, or they will be cast out.
 - i. Moses institutes the Feast of the Unleavened Bread, immediately after the Passover.
 - 1. After the Passover Lamb is slain and the special meal eaten, all leaven (yeast) must be removed from their homes for the next seven days. (**Exodus 12:15-18**)
 - 2. Anyone who eats anything with leaven in it during that time will be cut off from the congregation of Israel. (**Exodus 12:19-20**)
 - ii. Yeast (leaven) represents sin that will tend to spread and take over, like yeast in a mass of dough. Therefore, casting out all the yeast means we Christians must repent of all our sins and follow the example of Jesus, now that our Passover Lamb has been slain.
 - 1. Paul, addressing the sin of sexual immorality in the church, warns the Corinthians: “Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Therefore, purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore, let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” (**1 Corinthians 5:6-8**, NKJV)

2. Warning of bad influences in the church, Paul reminds the Galatian Christians: "A little leaven leavens the whole lump." (**Galatians 5:9**, NKJV)
 3. Jesus also used the term *yeast* or *leaven* figuratively, to refer to sin. "...He began to say to His disciples first of all, 'Beware of the leaven of the Pharisees, which is hypocrisy.'" (**Luke 12:1**, NKJV)
- g. **Station No. 6:** After the Passover lamb is slain, the pillar of cloud and fire leads the people to the water. Then it continues to lead them through the Wilderness.
- i. The nation of Israel was guided by the pillar of cloud (by day) and fire (by night) on their journey out of Egypt to the Promised Land.
 1. That cloud appeared after the Passover Lamb was slain, and first led the people to the water (to the edge of the Red Sea).
 - a. "...God did not lead them by way of the land of the Philistines, although that was near...God led the people around by way of the desert to the Red Sea...God led them, by day in a pillar of cloud to show them the way, and by night by a pillar of fire. Thus, the pillar of cloud by day and the pillar of fire by night did not depart from before all the people." (**Exodus 13:17-22**, LXX, OSB)
 2. That divine cloud protected them from Pharaoh's armies as they passed through the water.
 - a. "Now the Angel of God who went before the camp of Israel moved and went behind them, and the pillar of cloud also went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel..." (**Exodus 14:19-20**, LXX, OSB)
 - b. In the morning, the Lord looks down through the pillar of cloud and fire and troubles the Egyptian army, making it difficult for them to pursue Israel. (**Exodus 14:23-25**)
 3. After the Israelites safely crossed the Red Sea, the pillar of cloud and fire led them throughout their Wilderness journey all the way to the Promised Land. (**Numbers 9:15-23**)
 - ii. The pillar of cloud and fire corresponds to the Holy Spirit, who led the Christians to the water in the beginning and guides us on our own journey to heaven.

1. Paul says, “Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea...” (1 Corinthians 10:1-2, NKJV)
 - a. Paul here points to the Israelites crossing through the water of the Red Sea (with a wall of water on either side) with Christian baptism.
 - b. In a passage that early Christians widely understood as referring to water baptism, Jesus said, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.” (John 3:5, NKJV)
 - c. Water + Spirit = Sea + Cloud. Therefore, the cloud in the Exodus account is foreshadowing the Holy Spirit.
 - d. Consider also what Paul says in connecting baptism/water and the Holy Spirit: “...He saved us, through the washing of regeneration and renewing of the Holy Spirit...” (Titus 3:5, NKJV).
2. The Holy Spirit was promised by Jesus, to lead us after He was no longer able to do so in the flesh.
 - a. “...I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you.” (John 14:16-18, NKJV)
3. The Holy Spirit came upon the apostles at Pentecost, after Jesus had been crucified and raised. The Spirit was a sign from God that led people into the way to be saved.
 - a. “And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, ‘which,’ He said, ‘you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.’ Therefore, when they had come together, they asked Him, saying, ‘Lord, will You at this time restore the kingdom to Israel?’ And He said to them, ‘It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you:

and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” (Acts 1:4–8, NKJV)

- b. “When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.” (Acts 2:1–4, NKJV)
 - c. The response to seeing the signs of the Holy Spirit coming down, and hearing Peter’s address to the crowd: “Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, ‘Men and brethren, what shall we do?’ Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.’ And with many other words he testified and exhorted them, saying, ‘Be saved from this perverse generation.’ Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.” (Acts 2:37–41, NKJV)
4. The Holy Spirit leads us through this life, in our own spiritual Wilderness.
- a. Jesus showed us the way by example. He was led by the Spirit through the Wilderness, after He was baptized.
 - i. “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.” (Matthew 4:1, NKJV)
 - b. Paul calls us to be led by the Spirit.
 - i. “For as many as are led by the Spirit of God, these are sons of God.” (Romans 8:14, NKJV)
 - ii. “But if you are led by the Spirit, you are not under the law. ...But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness,

faithfulness, gentleness, self-control. Against such there is no law.” (from **Galatians 5:18, 22-23**, NKJV)

- h. **Station No. 7:** Crossing the sea; baptism. People are delivered from the land of slavery, and the army of the wicked king is destroyed.
 - i. The nation of Israel has only one way out of Egypt, the land of slavery: through the water.
 - 1. They pass through the water, with a wall of water on each side of them, to be delivered from the land of slavery. (**Exodus 14:1-22**)
 - 2. The forces of Pharaoh, the wicked king over the kingdom they are escaping, pursue them but are drowned in the water. (**Exodus 14:23-15:21**)
 - ii. Paul says this corresponds to Christian baptism (**1 Corinthians 10:1-2**).
 - 1. Baptism is the only way out of spiritual slavery for us. (**Mark 16:15-16, Acts 2:28**)
 - 2. In baptism, the forces of sin and evil are destroyed in our own lives. (**Acts 22:16, Romans 6:1-6**)
 - 3. Baptism brings a new life to Christians, after we come out of the water. (**John 3:3-5, Colossians 2:12-13** and **Titus 3:5**)
- i. **Station No. 8:** After passing through the water, the people are in the Wilderness; they are not yet in the Promised Land. The Lord provides special food and drink to sustain His people on their journey.
 - i. After crossing the Red Sea, the nation of Israel is in the Wilderness.
 - 1. The Wilderness is a desert; the people need water and food. (**Exodus 15:22-23, 16:1-3**)
 - 2. God provides special food and drink for the Israelites: water to drink, quail, and the daily manna. (**Exodus 16:4-17:7**)
 - ii. The food and drink provided to the Jews foreshadows how God spiritually feeds Christians on our journey, between baptism and heaven. (**1 Corinthians 10:3-4**)
 - 1. Jesus pointed to Himself as being our spiritual food: “Then Jesus said to them, ‘Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no

life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven—not as your fathers ate the manna and are dead. He who eats this bread will live forever.” (John 6:53–58, NKJV)

2. There are many passages that refer to Christ prophetically as a *rock*. (1 Peter 2:1-8 cites Isaiah 28:16, Psalm 118:22 and Isaiah 8:14; consider also Daniel 2:34-45). In 1 Corinthians 10:4, Paul says of the special rock in the Wilderness that the Israelites drank from, “...and that Rock was Christ”. This is the rock that provided life-giving water to those in the desert. Consider what Jesus said regarding providing “living water”:
 - a. Jesus told the Samaritan woman at the well, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.” (John 4:10, NKJV)
 - b. Later Jesus said more about this living water that He would provide: “He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.’ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.” (John 7:38–39, NKJV)
3. God also showed in the story of the manna that we must feed on the spiritual food He provides us, the Word of God.
 - a. “So He dealt harshly with you and weakened you with hunger, and fed you with manna, which your fathers did not know, that He might make you know that man shall not live by bread alone, but by every word proceeding from the mouth of God man shall live.” (Deuteronomy 8:3, LXX, OSB)
 - b. “Now when the tempter came to Him, he said, ‘If You are the Son of God, command that these stones become bread.’ But He answered and said, ‘It is written, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God.”’” (Matthew 4:3–4, NKJV)

- j. **Station No. 9:** The time of testing for the assembly of God's people in the Wilderness.
- i. While their leader departs for a time to be with God, those left behind question his return and get involved in sin. Some will look longingly about their time in the old land of slavery, of the pleasures their flesh enjoyed there, and want to return. Many in the assembly fall into sin, resulting in their deaths. Because of sin, many within the group *never make it to the Promised Land*. However, those who remain faithful to the commands of God *do* make it.
 1. The sins that brought death include:
 - a. Idolatry
 - b. Sexual immorality
 - c. Testing the Lord
 - d. Complaining (about the food provided by God, their leaders, hardships of life in the Wilderness, the plan to take the Promised Land, etc.)
 2. Paul gives this reminder as a stern warning for us Christians to not be complacent. If we fall into those sins, we will not make it, either. This warning was written down for us!
 - ii. The nation of Israel in the Wilderness represents the church and the Christian life.
 1. Peter describes our time here as Christians:
 - a. "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul," (**1 Peter 2:9-11**, NKJV)
 2. Here Peter is using the same language Moses used to describe the Israelites in the Wilderness, at Mt. Sinai. There God tells the Israelites:
 - a. "And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel." (**Exodus 19:6**, NKJV)

- i. In the LXX Greek it says *royal priesthood*, the same phrase Peter uses in **1 Peter 2:9**. Also consider **Exodus 23:22** in the LXX.
3. The gathering of Jews in the Wilderness is even called (in the Greek of the LXX) the "*ekklesia*." That word, commonly used throughout the New Testament, is generally translated "*church*."
 - a. This is the same word used when Jesus said,
 - i. "...and on this rock I will build My church (*Greek = ekklesia*), and the gates of Hades shall not prevail against it." (**Matthew 16:18**, NKJV)
 - b. This is the same word Stephen uses when he speaks about Moses and the Israelites at Mt. Sinai:
 - i. "This is he (*Moses*) who was in the congregation (*Greek = ekklesia*) in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us..." (**Acts 7:38**, NKJV)
 - c. In the quote from **Acts 7**, Stephen is using the same word found in the LXX (the Greek version of the Old Testament generally quoted by the New Testament writers) to describe the assembly of Israelites in the Wilderness, at Mt. Sinai:
 - i. "And the Lord gave me the two tablets of stone written by the finger of God, and on them he wrote all the words that the Lord spoke to you at the mountain, the day of assembly (*Greek = ekklesia*)." (**Deuteronomy 9:10**, LXX, Lexham English Septuagint)
4. We Christians are going through a time of testing in this life, to see if our faith is genuine. Like Joshua and Caleb, those of us who pass that refining test are promised to see the reward.
 - a. "Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him." (**James 1:12**, ESV)
 - b. "...you have been grieved by various trials, that the genuineness of your faith, being much more precious

than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ," (**1 Peter 1:6-7**, NKJV)

- c. Jesus said, "And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved." (**Matthew 24:12-13**, NKJV)
5. While the leader was away (with God), many of the people started to wonder if he would come back, became impatient waiting for the return, and got involved in serious sin.
 - a. The Israelites did this when Moses was up on Mt. Sinai, and got into serious trouble, (**Exodus 32**)
 - b. We Christians are warned not to grow impatient if the return of Christ is delayed. (Jesus addresses this in **Matthew 24:42-51**, and Peter in **2 Peter 3:1-4**)
 6. God's people are warned not to look back longingly on the land of slavery we left. Never go back there!
 - a. Many Jews grew weary of the journey, looked longingly back on the pleasures they enjoyed back in Egypt, and wanted to return there. (**Numbers 11:4-6** and **Numbers 14:3-4**)
 - i. God told them never to go back to Egypt; not even to get horses for their army. (**Deuteronomy 17:16**)
 - b. Christians are warned not to grow weary and turn back to the old former life of sin, as well.
 - i. "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. But it has happened to them according to the true proverb: 'A dog returns to his own vomit,' and, 'a sow, having washed, to her wallowing in the mire.'" (**2 Peter 2:20-22**, NKJV)

- ii. “For yet a little while, And He who is coming will come and will not tarry. Now the just shall live by faith; But if anyone draws back, My soul has no pleasure in him. But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.” (**Hebrews 10:37-39**, NKJV)
- 7. Christians are called to learn a lesson of the Israelites in the Wilderness: we must have a faith that perseveres to the end of our spiritual journey (**Hebrews 4**).
 - a. “For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, while it is said: “Today, if you will hear His voice, Do not harden your hearts as in the rebellion.” (**Hebrews 3:14-15**, NKJV)
 - i. Here, note that the Hebrews writer is quoting from **Psalm 95:7-8**, which recalls the time of rebellion in the Wilderness to teach us a lesson. This is also quoted in **Hebrews 3:7-8** and **Hebrews 4:7**.
 - b. “Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.” (**Hebrews 12:1-3**, NKJV)
- k. **Station No. 10:** A righteous few cross into the Promised Land and attain the goal of their journey.
 - i. The Israelite nation, led by the pillar and cloud, finally cross into the Promised Land, the goal of their journey of faith. Of the original adults who left Egypt, only two (Joshua and Caleb) make it all the way to the Promised Land. (**Numbers 14:28-30** and **Joshua 3**)
 - ii. The goal of our faith is not to be found in this life: that goal is our salvation.

1. Jesus told his apostles, “In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.” (**John 14:2-3**, NKJV)
2. “Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of your souls.” (**1 Peter 1:3-9**, NKJV)
3. “If in this life only we have hope in Christ, we are of all men the most pitiable.” (**1 Corinthians 15:19**, NKJV)

IV. The Exodus Map: Proof of the Gospel to an Unbelieving World

- a. The story of the Exodus journey occurred about 1400 years before Jesus was born. It is recorded in the writings of Moses, in the Hebrew scriptures. Yet hidden within it we find the entire story of the Christian spiritual journey, including great detail.
- b. There is no way that the Christians could have altered this story. It is embedded in the Jewish Scriptures. As everyone knows, the Jews are generally hostile to the claims of Jesus and his followers.
- c. First, consider the exact order of the elements in the Exodus journey (and think about what each corresponds to in the Christian life:
 - i. Beginning of the story: God’s people in slavery (**Exodus 1**)
 - ii. Savior who will deliver them is born; wicked king feels threatened, wants him killed as a baby; he escapes while other baby boys die (**Exodus 2:1-10**)
 - iii. Future savior must flee the land of his birth, to escape a king who wants to kill him. Later the Lord instructs that it is safe for him to

return, since the king who wanted to kill him has died. (**Exodus 2:11-4:20**)

- iv. Future savior has the ability to work wonders and perform miracles. First of many public miracles he performs is changing the nature water, even in the stone jars. (Moses changes the water to blood; Jesus changes it to wine) (**Exodus 7**)
- v. Last miraculous sign before the Passover Lamb is slain: darkness upon the land for three periods of time (In the case of Moses and the 9th Plague for 3 days; in the case of Jesus on the cross for 3 hours) (**Exodus 10**)
- vi. The Passover Lamb is slain at the time of the great feast: a male lamb without blemish, slaughtered at twilight, none of its bones to be broken, and blood of the lamb will protect God's people, delivering them from death (**Exodus 11-12**)
- vii. After the Passover Lamb is sacrificed, people must get rid of all the yeast (representing sin; so this corresponds to repenting from sin and putting it out of our lives, as Paul points out in 1 Corinthians 5) Anyone who does not get rid of the yeast will be cast out of the community (**Exodus 13:1-10**)
- viii. After the Passover Lamb has been slain, the people can be liberated from their slavery. The pillar of cloud and fire leads them to the water, which they must pass through in order to escape the old land of slavery. God's people are delivered through the water, while that water destroys the forces of the evil king who had enslaved them. (**Exodus 13:17-15:21**)
- ix. After passing through the water, God's people are not yet in the Promised Land. They are referred to as the "ekklesia", or "the church". God calls them to be a kingly priesthood and holy nation. They are sustained by spiritual food and water. They undergo a time of testing. Some look back longingly at pleasures of the flesh they enjoyed back in the old land of slavery, but God warns them never to go back there. Many fall to sin (sexual immorality, idolatry, complaining, testing the Lord) and die before making it into the Promised Land. (**Exodus 16-40, all of Numbers and Deuteronomy**)
- x. Finally, those who remained righteous during the time of testing are led into the Promised Land by *Jesus*. (**Joshua 3-4**)
 1. Important reminder: The name given to Hoshea the son of Nun was *Joshua* (Hebrew) = *Jesus* (same name in Greek, as seen throughout the LXX). He is also called that in the New Testament; see the Greek in **Hebrews 4:8**.

- d. *Each of the ten items above* is an amazing prophecy all by itself. However, when you put this all together something truly spectacular emerges. All ten are in the exact chronological order in which they will appear 1400 years later, fulfilled by Jesus in the New Testament. Consider the *exact same ten items*, in the same order as they appeared in the Exodus journey, except now how they were fulfilled in Jesus and the new covenant:
- i. Before Jesus came, all men were slaves to sin, taken captive in Satan's kingdom.
 - ii. Jesus, the Savior, is born; Herod tries to kill him as an infant, but He escapes.
 - iii. To escape being killed by Herod, an evil angry king, Jesus must flee to a foreign land (Egypt). God authorizes His return only after that king dies.
 - iv. Jesus performs his first public miracle of many, turning water to wine at the wedding in Cana.
 - v. The last miraculous sign before Jesus is killed, is three hours of darkness over all the land.
 - vi. Jesus, our Passover Lamb is slain. He was without sin, chosen by God, slain at twilight (at the end of the three hours of darkness) at the time of the Feast of Passover. None of his bones were broken, and we are saved by His blood that was shed for us.
 - vii. Now that the Passover Lamb is slain, we are all called to repent; those who do not put the sin out of their lives are to be cast out of the church.
 - viii. Those who have repented are baptized. This brings new life, death to sin, and freedom from Satan's slavery.
 - ix. Those who have been baptized make up the church. God provides spiritual food and drink for us, guides us with his Holy Spirit, and sees us through a refining time of testing, where we are still being tempted. We must never back to the old life of spiritual slavery (to sin)!
 - x. Jesus leads the righteous ones in his church who have overcome and made it through the trials and temptations to our reward: eternal life with Him; heaven, the place He has prepared for us.
- e. As we have seen, each individual element of the story of the Exodus journey foreshadows in accurate detail things that would be fulfilled through Christ many centuries later. However, let me point out one more thing that escaped my attention until recently. The 10 Stations we discussed in the journey, all

appear in this story in the EXACTLY CORRECT CHRONOLOGICAL ORDER as the events they foreshadow would occur in their fulfillment, many centuries years later. I can see only two possibilities:

- i. EITHER this was planned by the hand of God and recorded by the Holy Spirit as prophecy before the fact, OR...
- ii. This is simply the produce of random coincidence.
- iii. **Question:** *What are the odds* of ten items arranging themselves in exact chronological order, by chance? (In other words: random, not designed or planned)
 1. **Answer:** (Ask a friend strong in math if you doubt me). The odds are one in 10! In mathematics this is called “one in *ten factorial*”, or as a fraction: 1 over (10 x 9 x 8 x 7 x 6 x 5 x 4 x 3 x 2 x 1). You can do the math. *How likely is that?*
 - a. And remember that some of these events (for example the Passover Lamb) are very complex prophecies having multiple elements in themselves. The more you examine this logically, the clearer it will become that the likelihood of this happening by random coincidence is *astronomically remote*.
 - b. I have made my living as an engineer. I am offended by weak arguments, circular reasoning or emotional manipulation that some people try to use to defend their faith (regardless of whether Christian or other). However, I find that prophecies like this provide powerful, persuasive evidence that can convince objective, open-minded truth-seekers.
- f. Also, keep in mind that we are only looking at one set of prophecies here, contained in the Law of Moses and the Exodus journey. There are even more prophecies in the rest of the Old Testament, as Jesus explained to the apostles after his resurrection:
 - i. “Then He said to them, ‘These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.’ And He opened their understanding, that they might comprehend the Scriptures.” (**Luke 24:44–45**, NKJV)
 - ii. There are so many more prophecies about Jesus throughout the rest of the Old Testament!

- iii. For more on the subject of prophecies, I have done a series “Prove It” that is posted online in YouTube format, with the supporting notes and Scriptures references also posted in pdf format.
- iv. You are welcome to explore more on prophecies as evidence for faith in Jesus, in many lessons posted on our house church teaching website: walking-by-faith.org

V. The Exodus Map: An Antidote for False Teaching in the Church Today

- a. The Exodus Map presents the entire story of the Christian life in a simple story that occurred 1400 years before Jesus. It spanned 120 years, the life of Moses. Yet hidden within this parable we find a clear refutation of so many of the distortions, imbalances and false teaching that plague the Christian world today. Many popular ‘Christian’ teachings today would have been considered heresy in the early Church. The Exodus Map will help us get a clear and accurate picture. Here are some practical take-aways that I found in the story:
 - i. The importance of the role of Satan.
 - 1. In many Christian circles, it is not popular to talk about Satan. Many Christians act like Satan does not even exist; as if there are only two parties in this story (us and God). However, the reality is that we are in a spiritual war zone. We have a powerful enemy, ruler of another kingdom who does not want to let his subjects go. Why is it that Satan is discussed all over the New Testament, but almost never mentioned in churches today?
 - 2. How important is Satan in understanding the mission of Jesus?
 - a. “...For this purpose the Son of God was manifested, that He might destroy the works of the devil.” (1 John 3:8, NKJV)
 - ii. The importance of repentance and baptism in becoming a Christian. (in contrast with popular approaches unknown in the early church, such as “saying the sinner’s prayer”).
 - iii. Easy believe-ism (all you need to do is believe to be saved)
 - 1. Repentance, baptism, and persevering in faith to the end of the kingdom journey are essential, as well.
 - iv. Once saved/ always saved (unconditional eternal security)
 - 1. The Exodus map demolishes this popular Protestant teaching; this is the *very reason* that the Exodus Map parallel was

brought up by Paul, Jude and the writer of Hebrews, to show why it is dangerous for Christians to become spiritually complacent. (See **1 Corinthians 10:1-13**, **Jude v. 5** and **Hebrews 3-4**)

2. Jude even makes the point many were all “saved” by the Lord in the Exodus story, yet those who did not live by faith were destroyed in the end. The implications for us should be clear!
- v. Importance of the Holy Spirit leading us.
1. The Holy Spirit is critical. He will lead us to the water, help us through the water, and then will lead us the rest of the way through this life, all the way to the Promised Land. Just as Jesus said in **John 14-16**.
- vi. Importance of the Lord’s Supper
1. This is our spiritual food and drink. God has provided it to sustain us throughout our journey. (Not just an observance once or twice a year.)
- vii. Importance of being devoted to the Word of God daily
1. In Deuteronomy 8:3, also quoted by Jesus, we are told the reason for the lesson of the manna, which the people gathered in the morning:
 2. “So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD.” (**Deuteronomy 8:3**, NKJV)
 3. We must be devoted to feeding daily on the Word of the Lord, and meditating on it just as it says in **Psalm 1**.
- viii. The modern “prosperity gospel”, so popular in the US, Africa and many other parts of the world, tries to tell us that if we become Christians, our lives will be blessed with all kinds of material prosperity. That is a phony, counterfeit gospel. After baptism (representing the church in this world) God’s people were in a snake- and scorpion-infested desert, not a vacation paradise!
1. Consider what Jesus promised, and what his apostles experienced: rejection, persecution, torture, and death.

2. Jesus warned, "And you will be *hated by all* for My name's sake. But he who endures to the end will be saved." (**Matthew 10:22**, NKJV)
 3. The writer of Hebrews reminds the Christians, "for you... joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven." (**Hebrews 10:34**, NKJV)
 4. Peter says we are to live as "sojourners and pilgrims" in this world (**1 Peter 2:11**).
 5. Keep in mind that the "prosperity gospel" comes in many forms, not just the blatant version that focuses on getting rich. The Christian life is all about doing what it takes to make it to the home Jesus has prepared for us, and taking along as many others as possible. It is NOT about setting up a nice, comfortable Christian lifestyle for ourselves and our families in this world!
- ix. We see this story the importance for discipline in the church. That is the point Paul is making in **1 Corinthians 5**. We must have the courage to expel from the church those in serious sin, who do not "clear the yeast" of sin out of their lives.
- x. At the same time, realize that the church will not be perfect (in this world). There will be some among us who do not make it to heaven. It takes more than just being baptized, participating in the Lord's supper regularly and remaining a member of the church to be assured of our salvation. That is what Paul is saying in **1 Corinthians 10**.
1. Don't be shocked when we see sin and problems in the church today, even among leaders. Aaron the high priest led the way in idolatry at Mount Sinai!
- xi. While previous comments may tend to apply to Protestants, here is one for my friends among the Roman Catholics and Orthodox:
1. We see from the Exodus journey story that the mother of the savior played a critical role part at the beginning of the story, around the time when the future savior was born.
 2. However, *she is not the one the Israelites turned to* when the community got into trouble 80+ years later, in the desert! If the Exodus Map provides a clear and accurate picture of what we need to understand on the kingdom journey, what are the implications here?

- b. The Exodus Map provides a simple, unforgettable picture. It helps us know where we are on the journey; it can help us understand more clearly the right way to go. Never forget this map; meditate on it often. Re-read **Exodus, Leviticus, Numbers** and **Deuteronomy** and see all the things in those books that were written down *for our benefit!*
 - i. “For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.” (**Romans 15:4**, NKJV)

VI. Epilogue: Seeing Jesus in The Exodus Map

- a. Where is Jesus represented in this story of the Exodus Map? Everywhere! Aspects of Christ are revealed in several characters, throughout the story. From beginning to end, we learn about Jesus. He is the star of this story, and even makes several “guest appearances” throughout the journey. Here are five examples of where Jesus appears in the story.
 - i. Moses himself foreshadows Jesus in so many ways.
 1. **Deuteronomy 18:15-19** God told Moses that in the future He would send another prophet “like you”. (In other words, He would be *like Moses*). Peter explains in **Acts 3:22-23** and explains that this prophecy applies to Jesus.
 2. In what ways was Jesus like Moses? How did the life of Moses foreshadow that of Jesus? A few of the ways include:
 - a. Jesus brought in new laws, like Moses (all the other prophets simply called the people back to following the Law of Moses). Consider Sermon on the Mount (**Matthew 5-7**). Jeremiah had said that there would be a new covenant coming, with new laws (**Jeremiah 31:31-33**; in Bibles based on the LXX this is numbered **Jeremiah 38:31-33**)
 - b. The miracles Moses did bear a striking resemblance to those performed by Jesus
 - i. Moses’ first public miracle (water to *blood*, the 1st Plague, in **Exodus 7:14-25**) compared to Jesus’ first public miracle (water to *wine* in **John 2**). In both instances, it happened even in the stone jars!
 - ii. Both healed leprosy (Moses in **Numbers 12:10-15** and Jesus in **Matthew 8:1-3**).

- iii. Both had unusual way of crossing water and bringing others with them. Moses parted the Red Sea with a wall of water on each side and walked through on dry land with the people (**Exodus 14**); Jesus walked on water and brought Peter along (**Matthew 14:25-29**).
- iv. Both fed thousands miraculously, with bread from God (Moses in **Exodus 16**, and an example of Jesus in **Matthew 14:15-21**).
- c. In both cases, their stories begin with their infancy, when an evil king who feels threatened issues an order to kill all the male infants in their region; however they both manage to escape that fate.
- d. Both were rejected by their own people at the outset, who did not want them to be ruler and judge over them. (Consider what Stephen says in **Acts 7:26-27**, and what Jesus says in one of His parables, in **Luke 16:14**.)
- e. Both met God on a mountain, and both had radiant faces after the encounter (Moses in **Exodus 34:29-35** and Jesus in **Matthew 17:1-2**).
- f. Both were chosen by God to lead a vast multitude of people out of slavery, taking them through the water.
- g. Both were called the most humble men on the face of the earth (Moses described in **Numbers 12:3**, and Jesus in **Philippians 2:6-8**).
- h. Both instituted the Passover Lamb sacrifice (Moses in **Exodus 12**, and consider what Paul says about Jesus being *our* Passover Lamb, in **1 Corinthians 5:5-8**)
- i. Both served as the mediator between God and men; Moses in **Exodus 20:18-19** and Jesus in **1 Timothy 2:5**.
- j. Both selected 12 men and sent them out on an important exploratory mission, with specific instructions. The names of all 12 are given. (Moses in **Numbers 13**, and Jesus in **Matthew 10**)
- k. Both were good shepherds. Both had compassion for that God's people, and were concerned that they not be left "like sheep having no shepherd" (Moses in **Numbers 27:16-17**, and Jesus in **Matthew 9:36**)

- i. (These examples are just a start. If you look carefully, you will find even more equally striking examples of ways Jesus was “like Moses”! For further study: Eusebius, c. 260-340 AD, bishop in Caesarea, discussed this fascinating connection in some detail in his *Proof of the Gospel*, Book 3.)

- ii. Passover Lamb

1. The Passover Lamb foreshadowed Jesus and His sacrifice in several ways (the Scripture references are provided earlier in this lesson):
 - a. He was a chosen male, without defect.
 - b. He would be sacrificed at the time of the Passover feast.
 - c. None of his bones were to be broken.
 - d. The only way to be saved from death and destruction was by protection that came through the blood of this slain lamb.

- iii. Rock in the Wilderness from which the people drink

1. Paul wrote, “and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.” (**1 Corinthians 10:4**, NKJV)
2. Consider what Jesus said about being our source of “living water”.
 - a. To the Samaritan woman at the well: “Jesus answered and said to her, ‘If you knew the gift of God, and who it is who says to you, “Give Me a drink,” you would have asked Him, and He would have given you living water.’” (**John 4:10**, NKJV)
 - b. Later in the same gospel it says, “On the last day, that great day of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.’ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.” (**John 7:37–39**, NKJV)

3. In Paul's retelling of the Exodus journey in **1 Corinthians 10**, regarding "the rock", he is referring to the rock in the Wilderness that Moses struck, from which life-sustaining water flowed (**Exodus 17:1-7**).
 - a. Note that this rock appears a second time in the Exodus story (**Numbers 20:1-13**). There, Moses is told this time only to speak to the rock; however, he struck it again. For this reason, Moses was told he would not *bring the people into* the Promised Land.
 - b. Why was striking this rock a second time such a major transgression in the sight of God? Consider what Paul said about the rock. If that rock was Christ, striking it with the wooden rod a second time might be like crucifying Christ a second time. If someone truly falls away from God to the point where they cannot be brought back to repentance, this is likened to "*crucifying again* (for the second time) the Son of God", in **Hebrews 6:4-6**.
 - c. A question often comes up: Since Moses was not allowed to enter the Promised Land, does that mean he will not enter heaven? Actually, God only said he would not *lead the people into* the Promised Land. Furthermore, Moses *did* manage to enter it many years later, when he appeared on the Mount of Transfiguration with Jesus (**Matthew 17:1-4**). For that and other reasons, I certainly believe that Moses will be in heaven at the end!

iv. Bronze serpent lifted up

1. People who sinned in the Wilderness were attacked by deadly poisonous serpents. The only antidote to prevent death was provided by God in instructions to Moses. Moses was told to put a bronze serpent on a pole and raise it up. All who looked to the bronze serpent, who had been bitten by the snakes, would live (**Numbers 21:4-9**).
2. Jesus explained that He was like the bronze serpent in this story (**John 3:14-17**).
 - a. Jesus must be lifted up (on the pole, or cross), as the bronze serpent was.
 - b. All who looked to him on the cross could be saved from the deadly effects of the serpent's bite (Satan and sin).

- c. His mission, his purpose for coming, was to *save people's lives*.

v. Joshua, the successor to Moses

1. The man we know as 'Joshua' was originally known as 'Hoshea, the son of Nun'. His name was changed to 'Joshua' (**Numbers 13:8 and 13:16**)
 - a. In the Septuagint (LXX), the Bible version generally quoted by the New Testament writers (and even by Jesus Himself), the name (in Greek) is "*Jesus*"; exactly the same as 'Jesus the Son of God'.
 - b. *Jesus* (Greek) and *Joshua* (Hebrew) are the exact same name, expressed in two different languages.
 - i. For many years in teaching others the Old Testament I did not realize that. It was only when I noticed early Christian writers referring to Joshua as '*Jesus, the son of Nun*' that I checked this out and discovered what they were referring to.
 - c. Even if you don't have an LXX, you can see this for yourself in a Greek interlinear New Testament, where both the Old Testament 'Jesus' and the New Testament 'Jesus' are discussed in **Hebrews 4:8-14**.
2. Consider the significance of this: Moses could not lead God's people into the Promised Land. He could only take them to the border; *it had to be 'Jesus' who would finish the job!*
 - a. Here the Holy Spirit is even providing the name of the future Savior, 1400 years in advance! To me, that explains the importance why Mary and Joseph had to give Him the name *Jesus* (**Matthew 1:21 and Luke 1:31**).
3. Another possible parallel: while see examples of Moses sinning (striking the rock, reluctance to circumcise his son, etc.), I don't recall any example of Joshua/ Jesus sinning in the Old Testament. In fact, unlike almost all of the Old Testament heroes (Noah, Abraham, Isaac, Jacob, Aaron, David, etc.) Joshua is one of the very few in whom we find no obvious fault or sin.
 - b. People often tell me that they want to just read the New Testament (and not the Old Testament) because they want to focus on Jesus. However, I want to

read the Old Testament as well, so that I can focus on Jesus. Consider all the aspects of Jesus' life, ministry and death that are contained in just this one story (the Exodus journey). *Let us all study the Old Testament deeply, so that we can learn all about Jesus!*