

## O.T. Shadows of Christ: Moses – Pt. 2

### INTRODUCTION:

1. Today I want to continue our study of O.T. shadows of Christ in connection with Moses being a shadow of Christ. We know Moses is a shadow (Acts 3:19-23 – “Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,<sup>20</sup> and that He may send **Jesus Christ**, who was preached to you before,<sup>21</sup> whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.<sup>22</sup> For **Moses truly said** to the fathers, The Lord your God will **raise up for you a Prophet like me** from your brethren. Him you shall hear in all things, whatever He says to you.<sup>23</sup> And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.”).
2. In our last lesson looked at many aspects of Moses’ life and how they compared to Jesus. We saw...
  - A. Similarities of their births and early lives
  - B. Similarities of their position given by God
  - C. Similarities of the burdens they bore
3. Yet, we saw that in all ways Christ was superior to Moses. And that truth will continue to be evident today as we consider two even more evident connections which are that both were
  - A. Redeemers of those in bondage
  - B. Lawgivers to God’s people
4. And again, it is my hope that by considering these connections we will better appreciate the inner workings of God’s plan to bring about our redemption.

### BODY:

#### **I. Moses and Jesus—Redeemers:**

- A. Moses was sent to *redeem* a people who had forgotten their God and become enslaved (Ex. 3:7-8,10 – “And the Lord said: “I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows.<sup>8</sup> So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites...<sup>10</sup> Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.”).
1. Moses was sent to Egypt with miraculous signs and wonders as credentials so the people would believe (Ex. 4:1-5 – “Then Moses answered and said, “But suppose they will not believe me or listen to my voice; suppose they say, ‘The Lord has not appeared to you.’ ”<sup>2</sup> So the Lord said to him, “What is that in your hand?” He said, “A rod.”<sup>3</sup> And He said, “Cast it on the ground.” So he cast it on the ground, and it became a serpent; and Moses fled from it.<sup>4</sup> Then the Lord said to Moses, “Reach out your hand and take it by the tail” (and he reached out his hand and caught it, and it became a rod in his hand),<sup>5</sup> “that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”). He was also given the power over leprosy and Nile to blood.
2. Yet, when Pharaoh refused to let the people go and made their burdens far greater, the people complained at Moses causing him to question God’s plan (Ex. 5:22-23 – “So Moses returned to the Lord and said, “Lord, why have You brought trouble on this people? Why is it You have sent me?<sup>23</sup> For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all.”).
- a. God had to assure Moses that it was working as God planned (Ex. 6:1 – “Then the Lord said to Moses, “Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land.”).
- b. And, as the passage goes on to show, God assures Moses that He is Israel’s God and will keep His covenant, that Egypt will be judged by God’s power, and that the people will get the land. Moses just needed to trust God and do His job (cite Ex. 6:2-9).

3. God's power, despite Israel's lack of faith, provided deliverance, though most were lost in the wilderness
  - a. Deliverance (Jer. 32:20-22 – "You have set signs and wonders in the land of Egypt, to this day, and in Israel and among other men; and You have made Yourself a name, as it is this day. <sup>21</sup> You have brought Your people Israel out of the land of Egypt with signs and wonders, with a strong hand and an outstretched arm, and with great terror; <sup>22</sup> You have given them this land, of which You swore to their fathers to give them—"a land flowing with milk and honey.").
  - b. Lost in the wilderness for unbelief (Heb. 3:16-19 – "For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? <sup>17</sup> Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? <sup>18</sup> And to whom did He swear that they would not enter His rest, but to those who did not obey? <sup>19</sup> So we see that they could not enter in because of unbelief.").
- B. Jesus was sent to redeem a people, even a world, lost in the bondage of sin and death:
  1. This singular purpose to redeem, or save, those who were lost was...
    - a. Declared in the angel's words to Joseph (Matt. 1:20-21 – "But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. <sup>21</sup> And she will bring forth a Son, and **you shall call His name Jesus, for He will save His people from their sins.**"
    - b. It was echoed in Jesus' words to Zacchaeus (Lk. 19:10 – "for the Son of Man has come to seek and to save that which was lost.").
    - c. We are reminded of it by Paul (1 Tim. 1:15 – "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.").
  2. Like Moses, Christ was proven to be the redeemer by signs and wonders
    - a. Remember that John called Jesus "the Lamb of God who takes away the sins of the world! (Jn. 1:29).
    - b. That same John, when imprisoned, sent messengers to Jesus about this and Jesus presented his signs as proof (Mt. 11:2-6 – "And when John had heard **in prison** about the works of Christ, he sent two of his disciples <sup>3</sup> and said to Him, "Are You the Coming One, or do we look for another?" <sup>4</sup> Jesus answered and said to them, "Go and tell John the things which you hear and see: <sup>5</sup> The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them. <sup>6</sup> And blessed is he who is not offended because of Me.").
  3. As was also true with Moses, Israel rejected Jesus as their redeemer.
    - a. They rejected Him despite the miracles (John 12:37-38 – "But although He had done so many signs before them, they did not believe in Him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?"
    - b. Unlike Moses, Jesus *knew* Israel would reject Him and how it was part of God's plan (Mt. 16:21-23 – "From that time Jesus began to show to His disciples that He must go to Jerusalem, and **suffer many things** from the elders and chief priests and scribes, and be **killed**, and be **raised the third day.** <sup>22</sup> Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!" <sup>23</sup> But He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.").
  4. God provided redemption through Jesus, but again most of Israel was *lost* in unbelief.
    - a. Jesus bemoaned their rejection (Matt. 23:37-38 – "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! <sup>38</sup> See! **Your house is left to you desolate**"
    - b. This "house" was likely the Temple indicating God's departure from it—rejection of it!

- i. In the next chapter Jesus prophesied Jerusalem's destruction by the Romans.
- ii. The city, its temple, and the Jews as a nation were destroyed by this destruction in 70 A.D., opening the door for the gospel to be taken to the Gentile world.
- c. So, as was prophesied by Isaiah, "Though the number of the children of Israel be as the sand of the sea, the remnant will be saved" (Rom. 9:27; 11:5 was fulfilled).

## II. Moses and Jesus: Lawgivers

- A. Moses, upon delivering Israel from Egypt was called upon by God to give the Law.
  1. God called Moses to the Mountain to reveal His Law (Ex. 24:12 – "Then the Lord said to Moses, "Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them."").
  2. Moses received glory from God:
    - a. His face shown before the people (Ex. 24:29 – "Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony were in Moses' hand when he came down from the mountain), that Moses did not know that the skin of his face shone while he talked with Him.").
    - b. But that glory faded (2 Cor. 3:7, 13 – "But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away...<sup>13</sup> ...Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.").
  3. God gave this law to Moses "face to face," or "one to one," with intimacy, making him one of the greatest prophets.
    - a. Num. 12:6-9 – "Then He said, "Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream.<sup>7</sup> Not so with My servant Moses; He is faithful in all My house.<sup>8</sup> **I speak with him face to face, even plainly**, and not in dark sayings; And he **sees the form of the Lord**. Why then were you not afraid to speak against My servant Moses?".
    - b. Deut. 34:10-12 – "But since then there has not arisen in Israel a prophet like Moses, whom the Lord knew face to face,<sup>11</sup> in all the signs and wonders which the Lord sent him to do in the land of Egypt, before Pharaoh, before all his servants, and in all his land,<sup>12</sup> and by all that mighty power and all the great terror which Moses performed in the sight of all Israel."
  4. Yet, Moses was *unable* to see the very face of God (Ex. 33:21-23 – "You cannot see My face; for no man shall see Me, and live."<sup>21</sup> And the Lord said, "Here is a place by Me, and you shall stand on the rock.<sup>22</sup> So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.<sup>23</sup> Then I will take away My hand, and you shall see My back; but My face shall not be seen.").
- B. Jesus was God's **lawgiver**, but in infinitely greater fashion.
  1. Though God spoke through both...Jesus is God's **eternally glorious Son** (Heb. 1:1-4 – "God, who at various times and in various ways spoke in time past to the fathers by the prophets,<sup>2</sup> has in these last days spoken to us by His Son, whom He has appointed **heir of all things, through whom also He made the worlds;**<sup>3</sup> who being the **brightness of His glory** and the express image of His person, and **upholding all things by the word of His power**, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,<sup>4</sup> having **become so much better than the angels, as He has by inheritance obtained a more excellent name than they.**"').
    - a. Moses gave the Law as a *servant* in God's house, while Jesus is the **Son** over the house (Heb. 3:5-6).
    - b. Moses' glory faded, as did the Law he gave, while Jesus possesses the very glory of the eternal Father!
  2. Though both received their words from the Father, Jesus is God, abides with God, and sees God's face.

- a. Words from the Father (Jn. 14:24 – “He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.”).
- b. Jesus resides with God (Jn. 1:1-2 – “In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God.”; Heb. 1:3).
3. Though both revealed God’s will, Jesus brought grace and truth (Jn. 1:17 – “For **the law** was given through **Moses**, but **grace and truth** came through **Jesus Christ**.”).
  - a. Moses’ Law *focused* on legal decree and precedent, but was devoid of grace and truth.
    - i. The Law represented God complete truth to Israel as a nation.
    - ii. It showed God’s wonderful nature of holiness and grace in His longsuffering to Israel.
  - b. The N.T. is not to be viewed as *system of law*, but a relationship by grace through Christ.
    - i. It has *legal qualities* and must be obeyed, with penalties for disobedience (1 Cor. 9:21; Rom. 6:12-16).
    - ii. Yet, its emphasis is on *grace* and the *fullness of truth revealed in Jesus* to bring us into fellowship and a relationship with God.
    - iii. It is the “the law of the Spirit of life in Christ Jesus” given to make us “free from the law of sin and death” (Rom. 8:2).
4. Though both were lawgivers, Jesus is **the way**, **the truth**, and **the life** for all who seek God (Jn. 14:3-6 – “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. <sup>4</sup> And where I go you know, and the way you know.” <sup>5</sup> Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?” <sup>6</sup> Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.”).
  - a. Jesus’ life and death are the **way** to God, making it possible by His perfect life, sacrifice, and His resurrection to bring sinful man back to the holy God.
  - b. He is the **truth** because His life *embodied* the truth about the Father.
  - c. He is the **life** because He offers to all the reality of eternal life.
    - i. Jn. 5:26 – “For as the Father has life in Himself, so He has granted the Son to have life in Himself”
    - ii. Jn. 11:25 – “I am the resurrection and the life. He who believes in Me, though he may die, he shall live.”
  - d. No-one else can bring people to God because no-one else has seen God, or made him known, or speaks and embodies the truth about God as does He, or shares the very life of God, or has dealt with the problem of human sin as has He.
  - e. You simply can’t know or come to God and life without coming through Jesus his Son.

#### CONCLUSION:

1. Though Moses and Jesus were similar in that both were redeemers and lawgivers, Jesus is infinitely superior in these roles in every way!
2. The Hebrew writer puts things in perspective places before us the reality we all must face saying, “For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, <sup>3</sup> how shall we escape if we neglect so great a salvation, which at the first began to be **spoken by the Lord**, and was confirmed to us by those who heard Him, <sup>4</sup> God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?” (Heb. 2:2-4).
3. How will you escape if you do not come to Jesus in F-R-C-B-LF as His servant?