

Luke 9:31 The Glory of Christ in Redemption

The glory of Christ is displayed in accomplishing a complete Exodus for God's children, freeing believers from the Devil's oppression and restoring us to worship our glorious Father.

1) The history of an incomplete Exodus under Moses

- a) Pharaoh enslaves and oppresses Israel
- b) God sends Moses to demand Israel's freedom to worship/serve the LORD
- c) When Pharaoh refuses God afflicts Egypt with 10 plagues
 - i) Israel is protected from the Destroyer of the 10th plague under the blood of a lamb for each household
 - ii) Pharaoh relents after the death of every firstborn son in Egypt
- d) God parts the waters of the Red Sea (Yam Suph), bringing Israel safely through on dry ground and drowning Pharaoh's army in the collapsing waters when they pursue Israel (Baptism into Moses).
- e) God leads Israel through the wilderness to the Promised Land.
- f) Israel fails to worship the LORD by turning away from Him to worship idols.
- g) Modern Christianity has shown an unbiblical satisfaction with such an incomplete Exodus:
 - i) The Social Gospel—moral improvement of society
 - ii) The Political Liberation Gospel—egalitarian utopia
 - iii) The Prosperity Gospel—upward social/economic mobility is God's plan of salvation
 - iv) The Soft-Prosperity Gospel—Jesus is a means to a better life now (better job, better status, better marriage, better children, etc.)

2) The hope for a complete Exodus under the Messiah

- a) Old Testament Prophets
 - i) The Prophecy of a Prophet Like Moses (Deut. 18:15)
 - ii) The "Moses Paradigm" for Elijah and Elisha in 1 & 2 Kings
 - iii) Hosea 2:15 says of Israel's restoration from exile "And there she shall answer as in the days of her youth, as at the time when she came out of the land of Egypt."
 - iv) Jeremiah 16:14-15 says likewise on the return from exile: "Therefore, behold, the days are coming, declares the LORD when it shall no longer be said, 'As the LORD lives who brought up the people of Israel out of the land of Egypt,' but 'As the LORD lives who brought up the people of Israel out of the north country and out of all the countries where He had driven them.' For I will bring them back to their own land that I gave to their fathers."
 - v) In numerous places Isaiah compares the Exodus from Egypt to the hope of deliverance from exile and restoration to God (Isaiah 41:18-20; 43:14-21; 48:20-21; 51:9-11). He also bases this hope on the "Servant of the Lord"—the Messiah.
- b) Rabbinic Judaism retained this parallelism between the redemption out of Egypt and the messianic redemption: "as the first redeemer (Moses), so the last redeemer (Messiah)" (*Midrash Rabba* on Eccl. 1:9).
- c) Josephus, the first century Jewish historian records that numerous would-be messiahs claimed to be the prophet like Moses from Deut. 18:15—playing on the hope of a New Exodus.
- d) At Qumran the Teacher of Righteousness was styled as a Second Moses, leading the true Israel in the wilderness until they should be restored to the Promised Land as the Lord's elect.
- e) Augustine spoke truly when he confessed to God: "You have made us for Yourself, O Lord, and our heart is restless until it finds rest in You."
- f) That new, complete Exodus which the prophets announced and the Jewish people longed for—indeed, that every human soul requires—is accomplished in the Lord Jesus Christ.

3) The glory of complete Exodus under Jesus Christ

- a) "His *exodus* in Jerusalem":
 - i) Satan enslaves us under the oppression of our wretchedness and sins (Luke 4:18, 31-36, 40-41; 6:18; 8:2, 26-39; 9:1, 37-43; 10:17-18; Acts 10:38)
 - ii) His death as our Passover Lamb saves us from our well-deserved judgment, destroying the Devil's authority over us (Luke 22:15-16; 1 Cor. 5:7; Heb. 2:14-15; 1 John 3:8; 1 Peter 1:18-19).—His baptism (Luke 12:50)
 - iii) His resurrection from the grave restores us to new life with God and to the worship of God (Luke 24:26-27 compared with 24:44-49; 24:52-53).
- b) Freedom from the Devil's oppression (Luke 11:20-23; Acts 10:38)—The Apostle John's application of this redemption from the power of the Devil (1 John 3:4-10)
- c) Restoration to worship our glorious Father
 - i) Our glorious Father—In Christ we receive the liberty and dignity of sons. We become "beloved sons" (v. 35; Gal. 4:4-7; Rom. 8:14-17).
 - ii) Worship—the chief end of man (1 Pet. 2:9)

Doxology: As we contemplate the glory of Christ our Redeemer we join the praise of the saints in heaven: "**Worthy are You to take the scroll and to open its seals, for You were slain, and by Your blood You ransomed people for God from every tribe and language and people and nation, and You have made them a kingdom and priests to our God, and they shall reign on the earth.**"—Revelation 5:9-10