

Exodus

The Passover Lamb



As we exit into Exodus, we do not have a particular Scripture reading because of the nature of this sermon series, so we will just be flipping through Exodus. As soon as we exit, we will see some speed limit signs. In the beginning, the first speed limit sign is wide open. Moses is going to travel as fast as he can because he is going to cover approximately 350 years, depending exactly on where you start with Israel being in Egypt; whether it is when Joseph went to Egypt, or when his whole family got there. Exodus chapter 1 covers approximately 300 years of time. After that, we find that 70 people have now exploded into a lot of people! We no longer have a family, we now have a mighty nation living within a nation. Then, one day there arises a pharaoh who forgets who Joseph is and why the children of Israel are there. God help us, when our government officials forget our history! Then, in the next few chapters, you see Moses slow down the traveling speed, and in chapters 2-4, we are literally going to cover about 80 years. Then, starting around chapters 5 and 6 through the rest of the book, we will go at a snail's speed. When it comes to that period of time, all of those chapters cover a little over a year's time. So we have 300 years in a single chapter, 80 years in a few chapters, and then a whole bunch of chapters dedicated to just a year.

Now, as we begin to travel this morning, we will travel three ways:

1. Geographically
2. Theologically
3. Practically

Geographically

- **Israel in Egypt**

I want to give you a road map of Exodus as we begin, do let's look at Exodus geographically. In the first 15 chapters, we find Israel in Egypt. If you are going to travel somewhere, you have to know where you are starting from. So when we pull into Exodus and look at the nation of Israel, they are in Egypt, and they have been there for a while.

- **Israel Travelling in the Wilderness**

Now the second geographical section of this book is going to begin in the 22nd verse of chapter 15 and go to the end, chapter 18, verse 27. I am going to call this geographical title Israel going through the wilderness. So when we think geographically, we are talking about Israel coming out of Egypt and going through the wilderness.

- **Israel at Mount Sinai**

Our last geographical section of this book, which is by far the largest amount of time or space in the book, is Israel at Mount Sinai. Exodus 19-40 covers the event of when Israel actually gets to Mount Sinai.

Theologically

Secondly, we will look at Exodus theologically. If you look at this geographical map, you might get this idea that I am saying the book of Exodus is about Israel. That is not what I'm saying at all. The book of Exodus, despite what everybody says, is not a book about Israel. It is a

book about God; it's a book about the God of Israel. Despite what some people want to believe, this book is ultimately about the sovereignty of God in the life of Israel. When we think about this book theologically, it breaks down first with God getting Israel out of Egypt, which covers the first 15 chapters. The second theological part of this book is actually God taking them to Mount Sinai, which starts in chapter 15:23. The third part of this book is to get them there, and that is where He takes them through the wilderness. There are three parts, but they are in a different order.

I want to bust a myth. The theological myth about the book of Exodus is that God led Israel out of Egypt so He could get them to the Promised Land. Many of us have heard that all our life, and it's wrong! That is not in the book of Exodus. Yes, in the book of Exodus the ultimate goal is to get Israel out of Egypt into the Promised Land, but Exodus isn't dealing with that. What Exodus is dealing with is getting them where they are supposed to be before they get there. We miss that a lot in the Christian life.

Ultimately, God is taking us to a place where we're going to be just like Jesus Christ, but, can I just say that we have a whole bunch of stops before we ultimately get there! What you have to see about the book of Exodus is God is ultimately getting His people to Mount Sinai, but to get them there, (since they are in Egypt) He's got to get them out of Egypt. Once he gets them out of Egypt headed to Mount Sinai, He chooses the route that will take them through the wilderness.

I still have a hard copy of an Atlas. When we are traveling to a part of the country that we do not know, or have not been before, we put that Atlas in the truck with us. I hardly ever use it because I've got one of these new, phones that doesn't just call people. It does a lot of stuff, and one of the things my phone does is to serve as a GPS. I can actually type in where I'm going and when I get ready to tell it where I'm starting from, it will just say, "Use current location," and I press current location. I mean, if I am in Paducah, there is no need to go back and put in Redbud Road, so I press current location. Every time I do this, the results give me three options on how to get there, at least. I look at that and think, *why in the world would a computer ever believe I would go that way?* Why in the world do they think I would go through that town to get there? That just doesn't make

sense to me. Now my phone will always show the first choice, which is usually the best choice in my mind. There is a blue background lit up on that option. But then a light blue background shows up on another option, and if I touch on that light blue, the second option will go in. Every time I touch the second option, it's a little longer and it's a little farther. Now, I can't understand why anyone would go anywhere and want to go a little farther and take a little longer. And then, when I do that third option, it just gets worse. Who's got 45 extra minutes to travel the same distance?

Now watch this...God has options. In his divine GPS system, He did not take option one; He took option three. He took them the farthest route He could take them, and He made them go through the wilderness.

Why? Because even though they were out of Egypt, He knew they were not yet ready for Canaan. So to get them ready, He designed a path that once He brought them out (of Egypt) to where He was taking them to (Mount Sinai), the path took them through (the wilderness). Did you catch all that? To get them to it, He had to get them out, and once He got them out, He took them through it. Why? Because they weren't ready to stand on the bank of the Promised Land and take it.

You see, it was going to be really easy to get Israel out of Egypt, but what was going to be difficult was getting Egypt out of Israel. Can you imagine being a people that had lived for 430 years in a foreign land? You almost thought you were an Egyptian, but oh no, you were not a pure Egyptian, you were just an Israelite Egyptian. That is what it would have been like culturally.

Man, I'm so thankful to God. You see, the book of Hebrews is going to play off the Old Testament. When the book of Hebrews presents salvation, it never presents salvation from the point of justification only, but of the totality of the Christian life. Let me just say that it is not God's desire just to get you out of sin. It is His desire to get you into who He fully desires you to be. To get you there, He has designed a life that takes you through a lot of things to get you to quit thinking like the world thinks, and to ultimately think like He thinks. I want to tell you when you have a maturity moment, when you have a growth spurt; it is when you suddenly realize you acting like the world. You are reacting like the world and you catch it,

you repent of it, and turn from it. You move away from that and you turn more and more into the image of God's Son, Jesus Christ. That is the theological purpose of the book.

Practically

Let's look at Exodus practically. There are four things I want you to remember from Exodus:

1. The Burning Bush
2. The Red Sea
3. Mount Sinai
4. The Golden Calf

In Genesis, we learned about creation, the fall, the flood, and the tower in Genesis 1 through 11. Then, in Genesis 12 through 50, we learned four people: Abraham, Isaac, Jacob, and Joseph. After knowing Exodus geographically and theologically, we have to look at it practically.

Above are four keys to the practice of the book of Exodus that I want you to see. Why are they important, practically? Because practically, it is at the burning bush that the children of Israel learn the name of their God. It is at the Red Sea that they learn the power and glory of God. It is at Mount Sinai where they come to understand God's law and His purpose for a tabernacle where He will dwell with His people. And then, the golden calf taught them that the God they serve can burn with anger. Why? Because at the core of His being, He is a jealous God. Did you catch that? I said this earlier, but please remember this; the book of Exodus is about the sovereignty of God. We see God is sovereign when Israel was in Egypt. Now, while there are in Egypt, God is wanting to get them out. That is where the book gets its name; the way out, exit, to depart, to leave. But I want you to see that God remembers the covenant God made with Abraham, Isaac, and Jacob. Then He begins to move again in the life of a family to preserve a boy who will be educated in the educational system of Egypt, after kindergarten. He goes to kindergarten at home, and after he is educated at home, he goes off to the Egyptian school system. He is raised as royalty, but in his heart, because of what he was taught as a child, he knows he is not an Egyptian. He is an Israelite, and

one day he intervenes in the life of an Israelite and slays an Egyptian. Did you know you can do that when you are royalty? So the next day, he sees two of his kin fighting and he intervenes, and they just throw it back at him. They said, 'What are you going to do to me, the same thing you did yesterday to the Egyptian?' So Moses flees.

- **The Burning Bush**

Now if I can be totally honest, Moses has made a choice here. His choice is to leave Egypt; flee and run for his life. And then you begin to see (if you haven't already) the sovereignty of God, because God has a plan for this man. God breaks into his life and he encounters a bush that is on fire. But when he looks at the bush on fire in the desert, it is not being consumed, so he moves close to it and God speaks to him from the bush. The first thing God said to him is 'take off your shoes, you are on holy ground.'

Now what would you do if a bush told you that? I don't understand how some of us look the way we look sometimes when we encounter God's Word. I mean, imagine if at my ordination sermon when they get to that point where they ask me how I know I've been called to preach and I said, "Well, I was over at the Land Between the Lakes and I was at Rushing Creek plowing a field for my dad, and I got to the end of the field and I saw this tree on fire. And I thought well, that is kind of dangerous, so I got out to put the fire out from the tree, and all of a sudden, when I got near the tree with a bucket of water to throw on the tree, the tree said to me, 'Take off your boots for you are standing on holy ground'." How many of you think I would have been ordained as a pastor? You would have thought I had been loaded up! Well first of all, I don't know what you would have done, but if a tree had talked to me, I would have been at a dead run!

Out of that bush, God speaks to Moses and began to reveal His plan for his life. Can I just say this to you? I know some of us wrestle with this, but God has the right to do with His children what He wants to do. And then Moses starts with, 'But God I don't know who you are.' God says, 'When you go and stand before My people, just tell them *I am who I am* has sent you.' For the first time, God reveals His personal name to Israel through

Moses. The name is in a verbal form, and in verbal form, it literally means, *I, who has always been, will always be*. Can you imagine meeting someone who has always been and always will be? That is who Moses met; He met God. But then Moses starts this thing, 'Yeah, but God you don't know them. I don't know You, but You don't know them. They won't believe me.' So here is where the staff his father-in-law, Jethro gave to Moses comes in. Moses has to throw it down, and you know what happened, it turned into a snake. I wish we had more time here, but can you imagine, your stick just turned into a snake? I'd be running again, amen! But now I've got to pick it up, not by the head, but by the tail. I pick it up and it turns back into my staff. Then I put my hand in my coat and it comes out leprous. I put it back in and I'm clean! Moses continues down this path of arguing with God. First it's I don't really know you; I don't know your name. And then it's You don't really know those people; they are not going to listen. Then here, Moses seems to be saying, 'But God you really don't know me. I'm not elegant, I'm not this; I'm not that.' God tells him that it's okay and He can deal with that. Do you remember what Moses finally said? I love this, I tried this once, too; 'God, just send somebody else, that is not what I want to do.'

Have you ever been there? Did any of you wind up exactly where Moses and I wound up (not to put myself in the same category as Moses)? It was kind of like, so what? What do you think you have to do with this? This isn't about you, this is about Me. And the Bible said, "The displeasure of God burned again."

Now let me ask this question; Did God ever change His mind and say, Okay, Moses, you are right, I made a mistake, I don't have the right to use you the way that I want to use you? Absolutely not. Why? Because God is sovereign over His people. If you are going to get anything from the book of Exodus, you need to get this really quick. This is not about your choices; it's about God's choices for you. And I promise you, once you come to trust in the sovereignty of God and His choices for you, your choices will be lived out far more obediently.

But then we meet another guy while Israel is in Egypt, and his name is Pharaoh. He was a sinner. Let me just say that God was sovereign over

him too. This makes a lot of people mad. But I can take you being mad at me, I'm just going to tell God on you; is that fair? Hey guys, when it comes to this subject, this church and I are big enough to take it. The reason is because we just tell God; because all we are doing is saying what He is saying.

Now I want you to note this; God is going to send Moses to Pharaoh, and He tells Moses before they ever get there, 'You are going to tell Pharaoh to let My people go, but he isn't going to let them go. The reason he isn't going to let My people go is because I'm going to harden his heart, and the reason I'm going to harden his heart is so that he and all of Egypt will know that I am the Lord, thy God.' God has raised up a man who is sinful. God didn't make him sinful, but raised a man up out of a sinful population, and God said, 'I'm going to harden his heart.' Therefore, when you read this account, the Bible say God was right; He hardened his heart. How do we know God hardened his heart? Because after every plague, the Bible says Pharaoh hardened his heart and he would not let God's people go.

Now some have tried this, but you cannot make it work to have God harden Pharaoh's heart because He knew Pharaoh was going to harden his own heart. No. If Pharaoh was going to harden his own heart, there would be no need for God to harden his heart. As a matter of fact, it makes a weak God if the only reason our God can harden a man's heart is because he has already hardened his own heart. If that were the case, has He really done anything? No.

Now I'm going take you to Romans, chapter 9, because there, Paul is going to use Pharaoh and Moses as an example of the sovereignty of God and how God says, 'I will have mercy on whom I will have mercy, and I will harden who I want to harden.' Then Paul asks the question, 'What are we going to say about that?' Now, before you say that doesn't sound right, or like God, just remember whose presence you are in. Before you complain about the very nature and character of God, I would be really, really careful. I would go before Him, holy, and say, "God, I may not understand this, but if this is what you reveal in Your word, I'm going to believe it." We have got to know that God has the sovereign right to do with sinful people

as He wants to do. The only difference between Pharaoh and Moses was that God was merciful to Moses and He hardened Pharaoh. God could have easily hardened Moses and been merciful to Pharaoh.

Now, you know what happened; Pharaoh would not let God's people go until the tenth plague when God took the life of his first born. The reason the life of his first born was taken was because when Israel instituted the Passover and put the blood on the door posts and the lintels of their houses and everyone who got inside was protected and safe, Pharaoh didn't apply any blood because he didn't believe. I don't know about you, but after nine plagues, I think I'd start to get it a little bit. But he didn't get it and lost his first born.

Then, God had told Moses to tell his people to get ready and go ask their neighbor for their gold, their silver, their livestock, and their clothes, because when tonight is over, they are going to want you out of this place. The God who used Joseph to save Egypt and grow them into a mighty nation of people is the same God who used His people to plunder everything they had. You have to get this, because it speaks so much of what is going on in our life today. Yes, God's goal, ultimately, is to bring us to the place of prosperity; to being just like His Son, Jesus Christ. But to get us there, there are some struggles, there are some valleys, there are some hills, and there are some mountains. God uses where you are at, and who is around you, to ultimately get you where you are going. How would you like to enter one of these kinds of programs that guarantees you and your family will be wealthy in four hundred years, but to be wealthy, you have to be slaves for at least two hundred and seventy seven of those four hundred and thirty years? Your great-great-grandchildren are going to be beaten; they're going to be whipped. Would any of you be signing up for that course? That was God's plan, to take a family and move them to be a mighty, fruitful, and rich nation. Wow, is that cool, or is that cool?

- **The Red Sea**

So Pharaoh finally tells them to get out of there. Then when Moses is gone, God again hardened Pharaoh's heart so that he would pursue the children of Israel to the bank of the Red Sea. He did this so that He could

get glory over Pharaoh. Pharaoh had let them go, but now because of the activity of God, he wants them back. You see, God wants to make sure that nobody misunderstands this story. This is not a story about Moses and the children of Israel, this is a story about God and Pharaoh. That is why when they get to the bank of the sea, Moses is going to tell Israel, 'Stand firm and see the salvation of the Lord which He will work for you today.' I wonder if some of us might recognize what God is doing for us in our salvation in Christ if we would just actually stand still every once in a while, and instead of trying to solve every problem we have in the flesh, we actually waited on God. Do you understand that? Now, before that afternoon was over, they saw the salvation of God; the Red Sea parted and they marched onto dry land. I don't know about you, but we are having a pep rally now, amen, and they broke out in song who is like our God! I mean, God took way too much water and made a highway, and now we are now on the other side; we're tickled to death! Three days later...we don't have enough water. It was so bad in Egypt, we thought we were going to work to death, now a week later, we are going to die of starvation in the wilderness!

It is so easy to criticize Israel, and it ought to be easy to look in our life too. If God did *this* and *this* for you, why can't we believe He will also handle this? His shoulders are big enough for your doubts and your concerns. Did you hear that? Give them to Him.

- **Mount Sinai**

We finally get them Sinai. Now remember, one of our redemption markers last week in Genesis 15:6 was that justification is by faith. But please note this; (Paul will bear this out years later) that the giving of the law at Sinai to constitute Israel as His people, does not annul the Abrahamic Covenant. Did you catch that? Now I want you to remember this; God is bringing Israel to the Mount of Sinai because at Sinai, He is going to give them His law. He is going to teach them how to build a tabernacle, and He is going to live in that tabernacle and dwell among His people as their God. But the covenant He makes with them in Exodus 19 is not an unconditional covenant; it is not like the covenant God made with Abraham in Genesis. God's covenant with Abraham was unconditional in nature; it

was unilateral. Abraham was the recipient of the covenant God made with His Son, Jesus Christ. This covenant now is a covenant between God and Abraham's descendants. It has nothing to do with their salvation. It has nothing to do with their redemption. As a matter of fact, He has already redeemed them out of Egypt and they are going to the Promised Land. They stop at Mount Sinai and God gives them the law.

Now, from a practical stand point, and the Old Testament vantage view point, God gave Israel the law for them to know who He was. The great I Am is holy, and He expects holiness out of His people. So the giving of the law is for them to know how to live as a redeemed people. He did not give the law to bring about their justification. Justification can only take place at the moment of faith when God has revealed Himself in a special way to you.

God breaks into Abraham's life, reveals Himself to him, Abraham says *'amar!* God, and God makes him right. Years later, he's going to teach his descendants how to live as a right people, and that is why God gave Moses the law to give to Israel, and with living a right life, there were blessings. But if you are God's people and you don't live by the law, there is a consequence to your disobedience.

Now I want to show you something in the book of Galatians. Paul teaches that God had a secondary meaning for the law, and it was the primary meaning. It was that the law served as a school master until the Christ would come. Paul teaches that in giving the law to Israel, God wanted Israel to realize that they couldn't do it.

But when Moses read everything God expected of him, you know what they all said together? They said, 'Tell God we will do every one of them!' Did you ever tell someone that you would do something and then you realize a few days later, oh no, I shouldn't have said that? In the beginning God was telling them all those things to do and they are glad to do it, but when they get to the end of the book and God tells them what is going to happen if they don't do it, I have a feeling some of them wanted to back out. The New Testament teaches that the giving of the law to Israel actually should have brought them to the place for them to realize

they fail miserably at living up to the righteous standard of God, and His revelation to them. It ultimately should have brought them to a place to see their need of salvation and a Messiah named Jesus Christ.

This is why sometimes I think our zeal for the law today is a little misguided. I know I'll get in trouble when I say this, but I've just got to say it. We'll do this once more when we get in Leviticus, but guys if you are wanting to put the Ten Commandments on the lawn of your yard, thinking that everybody driving by your yard will stop at the stop sign and obey the speed limit and be better law abiding citizens, you're warped. You are just warped. I got so tickled a few years ago when we were all upset because the Supreme Court said we couldn't put them up on the walls of the schools, and everybody was calling me and I just said this, "Find me a copy on the walls of the church." At the time, we didn't have a one. I don't have a copy of the law on the walls in my house. Now again, do I think it would be good to have them? Absolutely, I think it would be good to have them there, but let's understand why we would want them there. We would want them there so that kid in third period would look up at them and eventually say, "There's no way!" There's no way I can obey all those, and then he would realize he was a sinner. Then when that kid came to the desk, a teacher, or a superintendent, or a guidance counselor would be able to say, "That is awesome; let me tell you about the One who did." And then, they tell that kid about Jesus Christ.

I want you to see that God gave Israel the law, primarily, so that when they got to the Promised Land, they would live as a distinct people. It did not make them better. It did not earn them a right relationship with God, but it made them distinct as His people, and here is what I want to say to us. As we cultivate a relationship with God through His Son Jesus Christ and we follow the law of God written in our hearts, as we take the Word of God and God opens the truth of His Word to us, we should look different.

Someone told me Friday when I was down in western Tennessee, "Brother Ricky, you just better get ready for this. Cattlemen are wicked and they are worse than car dealers." When I left that conversation, I had this in my heart; God when are you going to start raising up the Christian cattlemen, and the Christian farmer, and the Christian car dealer, and the Christian

coach, and the Christian school teacher, and the Christian worker? When are you going to start raising us up and let us truly be distinct as your people ought to be? Yes, the world is corrupt, but what should be happening here? In that corruption, there should be groups of people that when you examine them and their life, the world comes to this common denominator: What makes them different is they are the people of God.

- **The Golden Calf**

So when God was going to reveal the law to Moses, He said, 'I am the Lord, your God, who brought you out of slavery, and I am a jealous God.' Then, when Moses was up on that mountain forty days and forty night, He gave him a blueprint of a tabernacle. But before Moses came down from the mountain, Israel got tired of waiting for Moses. Now, what would some of you do, if your pastor was gone for forty days and forty nights and you had not heard from him? Do you know what Israel did? They told Aaron, 'We need to see the God who brought us out of Egypt.' So Aaron collected their gold. Now, when Moses asked him why he did this, Aaron said, 'They made me! I said give me your gold, and I took their gold, I threw it into the fire, and this calf just jumped out!' Does anybody believing that story? Isn't it amazing what sin will make us do? Do you actually think people are going to believe some of the lies you told to cover up for your sins?

But right before this when Moses was coming down from the mountain, God is angry and He said to Moses, 'Look what your people, whom you brought out of Egypt are doing.' And Moses said, 'God, don't you mean your people, who you had me lead out of Egypt, are doing this?' Do you hear that? It sounds like a Momma and a Daddy. They were always my children when they did something wrong, but every time they did something right, they were my wife's children! Can you see the humor of God saying, 'Moses, look what your people did?'

Some people wonder what this is talking about. Here is what it is talking about; I promise you that you will not be able to, as a sheep in this church, convince me that you are not mine. And when we're in sin, I take full responsibility that yes, you are mine. But then I ultimately say, *are they*

really mine? Therefore, don't you be surprised when you find greener grass in another pasture when I give you a call if I've got your number. You are going to try to tell me about God, and I'm going to say no, you're mine; I think God might have let me in on it too. Do you get what is going on here? We are God's.

Redemptive Markers

Exodus 2:24 says, "And God heard their groaning and God remembered His covenant with Abraham, Isaac and Jacob." This does not mean God forgot; it just means God always remembered, that God always acted in line with His covenant; and the fact that He is getting ready to lead them out is Him keeping His covenant with Abraham, Isaac and Jacob.

Now here are our redemptive markers:

1. In Exodus 6:2, God spoke to Moses and said, "I Am the LORD." Do you see those capital letters? In our Old Testament, it is in there 6,834 times. That is the personal name of God. That is the **I Am who I Am** has sent you. Our King James and English translators did was when it is the personal name of God, it is all capitals: **LORD**. When it is **Adonai**, it is **Lord**. Now watch this; God said, "I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them." So in Exodus, we have God Almighty saying to His people, just call me **Yahweh**. When you called your God Yahweh, you were saying, I am serving the One who has 'always been and always will be.'
2. In Exodus 12:13, "The blood should be a sign for you on the houses where you are and when I see the blood, I will pass over you, and no plague will befall you or destroy you when I strike the land of Egypt."
3. In Exodus 14:13, Moses said, Fear not, stand firm and see the salvation of the LORD, which He will work for you today." This was at the Red Sea.

4. In Exodus 20:1, God said, "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery." These are verses you need to remember because they are revealing God's redemptive plan for humanity in Christ.
5. The last one, Exodus 40:34-35, "Then the cloud covered the tent of meeting and the glory of the LORD filled the tabernacle and Moses was not able to enter tent of meeting because the cloud settled on it and the glory of the LORD filled the tabernacle." When that tabernacle, built to God's specifications, was finished, they didn't have a ribbon cutting ceremony; God just showed up. And when He showed up in the building, Moses had to get out because of the glory cloud that filled the tabernacle!

Jesus in Exodus

Did you see Jesus in Exodus? Let me just point out three places. At the burning bush, when God revealed the personal name of God to Moses, you should have seen Jesus. How could you have seen Jesus there? In John 8:58-59, "Jesus said to them, 'Truly, truly, I say to you, before Abraham was, I am.'" So they picked up stones to throw at him, but Jesus hid himself and went out of the temple." They tried to stone Him because He was using the personal name of God for Himself. He was saying, I am Yahweh, and they tried to stone Him for blasphemy. John's gospel presents seven "I am" sayings of Jesus. "I am" the bread, "I am" the light, "I am" the gate, "I am" the good shepherd, "I am" the way, the truth and the life, "I am" the resurrection and life, and "I am" the vine. Seven being the number of completion. John used the great "I am" sayings of Jesus to show He is God.

Secondly, we see Him as the Passover Lamb. In 1st Corinthians 5:7, Paul said that Christ is our Passover Lamb. In Exodus, we learn about the Passover Lamb. It was selected, it was set apart, it was scrutinized, and then it was slain. God selected Jesus before the foundation of the world. He set Him apart, gave Him a body just like ours, and He had an earthly ministry where for 30 years, not 3 days, we scrutinized every move

He made, and then He had to be slain. But the Passover Lamb's blood will do you no good, it does not distinguish you from anyone else, unless that blood is applied. Has the blood of Christ been applied to you by faith?

And then lastly, He is the tabernacle. In John chapter 2, Jesus is in the temple and He cleanses it. They want to know what authority He has to do that, and He told them to destroy this temple and He would rebuild it in three days. They looked at Him and said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" John went on to write that He wasn't talking about the temple; He was talking about His body as the temple. That is why John 1:14 says that Jesus, the Word, "became flesh and dwelt among us."

The word, "dwelt," is the same root word from the Hebrew word meaning, 'to tabernacle.' John was saying that Jesus, the Word, became flesh and *tabernacled* among us so that we could behold the glory of God. Can you imagine the presence of God filling a building? But can you behold the second person of the triune Godhead being contained in fullness in a body like yours and mine, and then Him dwelling among us?

I'll leave us with this thought. If He dwells with us, why doesn't the face of a dad shine at home so his kids and wife can tell their man has been with God today? Why doesn't a man come home to a wife, whom the radiance of her face says that she has been with Jesus today? Why do some of our friends keep making the same comments about us over and over again? Why can't they see God didn't get you out just to get you out; He's leading you through at this very moment, to get you where He wants you to be, and that is ultimately just like His Son, Jesus Christ.