

## Explain the Messianic Hope. 4: Moses & Israel.

After Abraham there are various lessons to be learned about the Messianic / Gospel Hope. These centre in the character struggles of the patriarchs: Isaac, Jacob, and Joseph. Each of these teach us important truths about Christ and the salvation of the elect. However, we will now jump to Moses, the creation of the nation of Israel in Exodus and God dwelling with men in the Tabernacle.

The children of Jacob/Israel had settled in Egypt on the invitation of Joseph to escape famine. Over 430 years they had been betrayed by the Pharaohs and enslaved to build cities. Then God raised up Moses to be the deliverer of the children of Israel. Moses is the superlative leader of Israel and most closely represents Christ, being a virtual king, a great prophet and acting as a priest in interceding for the erring people. Only Samuel comes close to Moses in typifying Christ in all three of his offices (prophet, priest and king); even David only typified Christ as king and prophet. The Exodus becomes the great symbol of the deliverance of the elect from the bondage to the world (Egypt). The Promised Land represents the glories and blessings of spiritual life in Christ.

However, Moses also was the mediator whereby the Israelites received the Law and entered into a new form of covenant that would lead to Christ. The Law heightened and clarified sin, with the intent that all men should be aware of their great sinfulness and hopelessness apart from God's promise. Those who had faith in God's deliverer (the Messiah) embraced the Law as God's revealed word and received life, but in reality this was always a minority called the 'remnant'. The majority of Israel accepted the external forms of the Law but disobeyed God's word in their heart. Thus those who were saved under the Law, were saved because they received grace to believe in God's promised deliverer, symbolised in the sacrificial offerings, not because they meritoriously obeyed the precepts of the Law.

At the heart of the establishment of Israel as a nation was the Tabernacle, with its associated priestly system and offerings, which enabled the Israelites to worship God and receive forgiveness of sins. The types and symbols established in this worship system are rich and worthy of much study. The book of Leviticus is entirely given over to explaining what was laid down in Exodus regarding this. The key to understanding it is that it is all centred on Christ in his life, ministry and work, with the additional application of symbols regarding the church which is in Christ. Thus the High Priest is a type of Christ as Mediator, representing the people to God, while the jewels on his breast-piece and shoulders represent the elect engraved on his heart (the place of faithfulness and love) and shoulders (the place of strength). The Law thus gives us much more information regarding the Messiah than Abraham received. God now has a nation for his name who can worship him according to his word.

Scripture quotations are from The New King James Version © Thomas Nelson 1982

**Paul Fahy Copyright © 2015**

Understanding Ministries

## Explain the Messianic Hope. 4: Moses & Israel.

After Abraham there are various lessons to be learned about the Messianic / Gospel Hope. These centre in the character struggles of the patriarchs: Isaac, Jacob, and Joseph. Each of these teach us important truths about Christ and the salvation of the elect. However, we will now jump to Moses, the formal creation of the nation of Israel in Exodus and God dwelling with men in the Tabernacle.

The children of Jacob/Israel had settled in Egypt on the invitation of Joseph to escape famine. Over 430 years they had been betrayed by the Pharaohs and enslaved to build cities. Then God raised up Moses to be the deliverer of the children of Israel. Moses is the superlative leader of Israel and most closely represents Christ, being a virtual king, a great prophet and acting as a priest in interceding for the erring people. Only Samuel comes close to Moses in typifying Christ in all three of his offices (prophet, priest and king); even David only typified Christ as king and prophet. The Exodus becomes the great symbol of the deliverance of the elect from the bondage to the world (Egypt). The Promised Land represents the glories and blessings of spiritual life in Christ.

However, Moses also was the mediator whereby the Israelites received the Law and entered into a new form of covenant that would lead to Christ. The Law heightened and clarified sin, with the intent that all men should be aware of their great sinfulness and hopelessness apart from God's promise. Those who had faith in God's deliverer (the Messiah) embraced the Law as God's revealed word and received life, but in reality this was always a minority called the 'remnant'. The majority of Israel accepted the external forms of the Law but disobeyed God's word in their heart. Thus those who were saved under the Law, were saved because they received grace to believe in God's promised deliverer, symbolised in the sacrificial offerings, not because they meritoriously obeyed the precepts of the Law.

At the heart of the establishment of Israel as a nation was the Tabernacle, with its associated priestly system and offerings, which enabled the Israelites to worship God and receive forgiveness of sins. The types and symbols established in this worship system are rich and worthy of much study. The book of Leviticus is entirely given over to explaining what was laid down in Exodus regarding this. The key to understanding it is that it is all centred on Christ in his life, ministry and work, with the additional application of symbols regarding the church which is in Christ. Thus the High Priest is a type of Christ as Mediator, representing the people to God, while the jewels on his breast-piece and shoulders represent the elect engraved on his heart (the place of faithfulness and love) and shoulders (the place of strength). The Law thus gives us much more information regarding the Messiah than Abraham received. God now has a nation for his name who can worship him according to his word.

Scripture quotations are from The New King James Version © Thomas Nelson 1982

**Paul Fahy Copyright © 2015**

Understanding Ministries