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Seeing Jesus
IN THE OLD TESTAMENT

.....
A 10-WEEK BIBLE STUDY

The Lamb of God

*Seeing Jesus in
Exodus, Leviticus, Numbers,
& Deuteronomy*



nancy guthrie

The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers, and Deuteronomy

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Published by Crossway

1300 Crescent Street
Wheaton, Illinois 60187

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First printing 2012

Printed in the United States of America

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Trade paperback ISBN: 978-1-4335-3298-6

PDF ISBN: 978-1-4335-3299-3

Mobipocket ISBN: 978-1-4335-3300-6

ePub ISBN: 978-1-4335-3301-3

Library of Congress Cataloging-in-Publication Data

Guthrie, Nancy.

The Lamb of God : seeing Jesus in Exodus, Leviticus,
Numbers & Deuteronomy / Nancy Guthrie.

p. cm.—(Seeing Jesus in the Old Testament ; 2)

Includes bibliographical references.

ISBN 978-1-4335-3298-6 (tp)

1. Bible. O.T. Pentateuch—Textbooks. 2. Bible. O.T.

Pentateuch—Criticism, interpretation, etc. 3. Jesus

Christ—Biblical teaching. I. Title.

BS1225.55.G87

2012

222'.10071—dc23

2012003065

Crossway is a publishing ministry of Good News Publishers.

VP 21 20 19 18 17 16 15 14 13 12
15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

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Week 1

A Prophet
like Me

Teaching Chapter

He Wrote about Me

I worked at a publishing company for a long time before my name ever appeared in a book. In their acknowledgments, authors often thanked people such as the acquisitions editor who contracted the book and the editors who worked on the manuscript—people they worked with prior to the book's publication. As the publicist, I usually didn't become active in the process until after the book was shipped off to the printer, so my name never seemed to make it into the published books. But, finally, after working there for about six years, an author put my name in his book. Max Lucado, one of the most gracious and authentic authors I've ever worked with, mentioned me in the acknowledgments in the front of his book *The Applause of Heaven*. I had a new claim to fame—proof that I not only knew Max Lucado, but, more importantly, he knew me. (Thanks, Max. I hope you'll like it that now I've put your name in my book.)

When someone people know and respect writes about a person, it makes us more willing to read or listen to what that person has to say. This is why we like to read through the endorsements on the covers of book jackets looking for names we recognize in the list of endorsers. When someone we respect has taken the time to read what a writer has written and offers an endorsement that commends it as worthwhile, we're usually more inclined to read the book.

Imagine if you could say that someone who lived hundreds of years before you, someone who wrote a book that everyone you know

has read and reread and sought to live by, wrote about you. Imagine that you could say that the book he wrote not only mentioned you but was actually all about you—that you were the central character in all of his writings, the person whose identity had been kept hidden from all who had read his book throughout the centuries. That would be an astounding claim.

That's exactly the claim Jesus made. In an interchange with the religious leaders of his day who were questioning his right to assume authority that had always been reserved for God alone, Jesus claimed that the book written by the one author whom his questioners respected more than any other was actually all about him. Jesus said:

You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life. . . . For if you believed Moses, you would believe me; for he wrote of me. (John 5:39–40, 46)

We can almost see them shaking their heads with quizzical looks on their faces, thinking, *What do you mean, that Moses wrote about you? Where exactly did Moses write about you?* These were A+ students of the book of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Most of them could quote long passages from Moses's writings and did so on a daily basis. And here was Jesus telling them that what they had been reading and studying their whole lives was all about him, suggesting that there was a deep fault line, a huge blind spot, in their understanding.

This general lack of understanding about how to read the Old Testament was why, in the forty days between his resurrection and his ascension, Jesus sat down with his disciples—men who had grown up reading the Old Testament Scriptures—and taught them how to truly understand them, how to read them in light of their fulfillment. Luke tells us that, “beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself” (Luke 24:27). Jesus opened his disciples' eyes to see all the ways Moses and all of the other Old Testament writers wrote about him.

And this is what we want him to open our eyes to see. We don't

want to be like the religious people of Jesus's day who regularly went to Bible study yet were so stuck in their long-held assumptions about the Bible, so bogged down by the long to-do list they derived from the Bible, that they completely missed what it was all about—namely *who* it was all about.

If you've done the previous study in this series, *The Promised One: Seeing Jesus in Genesis*, then you could probably list many of the ways Moses wrote about Christ in the first book of the Bible. When Moses wrote in Genesis 3:15 about the offspring of the woman who would crush the head of the Serpent, he was writing about Jesus. In his account of the ark in which Noah and his family found safety in the storm of God's judgment, he was writing about the nature of salvation found by those who hide themselves in Christ. When he wrote about God's call and promise to Abraham that in him "all the families of the earth shall be blessed" (Gen. 12:3), he was writing about the blessing available to people of every tribe and tongue through Abraham's future descendant, Jesus. When Moses took thirteen chapters to tell the story of Joseph, the beloved son of his father who was rejected by his brothers and became the one person all people in the world had to come to for salvation, he was writing in shadow form about the greater Joseph, Jesus.

We will see in this study, as we make our way through the rest of the writings of Moses, that he has much more to tell us about the Christ who would come fifteen hundred years after he wrote about him in his book.

☞ In Moses's account of his own life, as one who was born under the threat of death, left the royal palace to identify with his suffering brothers, and led his people out of slavery, we will see the shadow of Jesus, who left the halls of heaven to be born under Herod's murderous edict and lead his people out of their captivity to sin.

☞ In the unblemished lambs who died that first Passover night so that the firstborn son could live, we will see Jesus, God's firstborn, "the Lamb who was slain" so that we can live (Rev. 5:12).

☞ As we witness Moses leading his people through the waters of the Red Sea unscathed, we will see Jesus, who leads us through the waters of death into everlasting life.

☞ In the pillar of cloud and fire that guided God's people, the manna that fed them, and the rock that gushed with water for them to drink, we will see the light of the world, the bread of life, the living water—Jesus himself.

☞ As we listen to the law given by God on the mountain, we will hear its echo in the words of Jesus, who climbed up a mountain and spoke with authority about what it means to obey God from the heart.

☞ We will go over Moses's record of the design for the tabernacle in which God descended to dwell among his people, details that have no meaning apart from Jesus, who descended to dwell among his people.

☞ We will witness the establishment of the priesthood, those who were to be holy to the Lord and offer sacrifices for sin. In the priest's clothing and ceremonies and sacrifices we'll see that Moses was preparing his people to grasp the Great High Priest, the Holy One of God, who offered himself as a once-for-all sacrifice.

☞ We'll follow Israel's forty years in the wilderness where they repeatedly disobeyed and rebelled, seeing the contrast between them and Jesus, the true Israel, who went out into the wilderness for forty days meeting every temptation with perfect obedience.

We'll begin today by giving attention to something Moses wrote near the end of his last book, Deuteronomy, a prophetic promise and instruction for God's people as they prepared to cross over the Jordan and enter into the Promised Land. Here is what he said:

The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen. . . . And the LORD said to me. . . . "I will put my words in his mouth, and he shall speak to them all that I command him." (Deut. 18:15–18)

This is interesting. Moses was a prophet—not so much in the sense that he foretold the future but in that he spoke for God to the people. God installed Moses as his first official prophet to Israel when the Israelites arrived at Mount Sinai because the Israelites were too terrified to hear God speak directly to them. They asked Moses to go up the mountain in their place and hear what God had to say and then relay

it to them so they wouldn't have to hear God's thunderous voice. So Moses listened to God for the people and spoke to the people for God.

Evidently, the same Spirit who imparted God's word to Moses for the people also imparted understanding to Moses about himself—an understanding that God had woven into the fabric of his life a pattern that would also be seen in the Messiah's life. God sovereignly orchestrated Moses's life in such a way that it would one day become clear that his ministry had been a miniature version of the ministry of the coming prophet. Numerous aspects of Moses's life provided God's people with pictures of the Promised One, the Messiah whom God promised to send. If God's people would remember who Moses was and what he had accomplished and experienced, it would help them to recognize the Messiah when he came. He would be the one they would need to listen to even more intently than they listened to Moses.

So as we begin our study of these four books of the Pentateuch written by Moses, let's take a mini tour of Moses's life in order that we might see more clearly and listen more intently to the greater prophet God raised up from among God's people, who was like Moses.

Deliverer of an Enslaved People

When we read the story of the Israelites in Exodus through Deuteronomy, we cannot miss the fact that Moses was truly a great deliverer. He stood up to the greatest power in the world in his day and demanded that Pharaoh release his two-million-strong slave labor force. Moses delivered his people out of slavery in Egypt and through the Red Sea by the power of God and led them for forty years in the wilderness. But while he delivered them *out* of slavery, he could not deliver them *into* the Promised Land. He could only take them to its border. Moses could not go in. Oh, how this must have been an agony for Moses, who had invested his life and all of his hopes and dreams in delivering God's people into the land God had promised to them.

Moses forfeited that privilege by dishonoring God near the end of the journey in the wilderness. We read about the incident in Numbers 20, an event that took place as the people of Israel stood poised to enter into the Promised Land. They had run out of water and had nothing to

drink. Instead of going to God and asking him to provide, the people began to complain. But they did more than that. As they voiced their complaint about the lack of water, it was as if forty years of frustration rose to the surface so that all kinds of unresolved grievances against Moses and God came tumbling out.

And the people quarreled with Moses and said, “Would that we had perished when our brothers perished before the LORD! Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle? And why have you made us come up out of Egypt to bring us to this evil place? It is no place for grain or figs or vines or pomegranates, and there is no water to drink.” (Num. 20:3–5)

Here they were, just about to enter the Promised Land, saying that they wished they had died with those who had rebelled against God and perished in the desert. They were frustrated because the wilderness had no grain or vines or fig trees or pomegranates—the very fruit the scouts had brought back with them from Canaan (Num. 13:23). In other words, “the people were blaming Moses and Aaron because the wilderness was not like the Promised Land that they had refused to enter!”¹

We might expect that God would have had enough by this point and that he would simply sink these grumbling Israelites into a pit in the desert never to be heard from again. But instead, he gave instructions to Moses and Aaron to provide water for them to drink:

Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So you shall bring water out of the rock for them and give drink to the congregation and their cattle. (Num. 20:8)

Moses and Aaron were to take the staff—the same staff that had summoned Egypt’s plagues and divided the Red Sea. Perhaps when the people saw the staff they would remember God’s past deliverances and provisions and put their trust in him. Moses and Aaron were to speak to the rock. Perhaps the stark contrast between the rock’s responsiveness and their own hard-hearted unresponsiveness would shame them into repentance and faith.² Moses and Aaron followed the first

two steps correctly. They took the staff and assembled the people. But they did not “tell the rock” to yield its water. Instead Moses spoke to the people:

“Hear now, you rebels: shall we bring water for you out of this rock?”
And Moses lifted up his hand and struck the rock with his staff twice.
(Num. 20:10–11)

Moses was supposed to speak to the rock; God had not told him to speak to the people. But Moses rebuked them, setting himself up as their judge, and himself and Aaron as their deliverers, by suggesting that they were the ones who would bring water out of the rock. And what was God’s response?

And the LORD said to Moses and Aaron, “Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them.”
(Num. 20:12)

Whoa, we want to say, that seems incredibly harsh. After all that Moses has been through in the desert, after all of his faithful obedience and the difficulties of leadership, God is going to deny him the privilege of leading his people into the Promised Land? This hits us initially as an overreaction, a great unfairness to Moses. Yet we know God is just. So what is it that we may not be seeing on the surface of things?

Once before, long ago, Moses had set himself up as judge and deliverer of his people, when he saw an Egyptian beating an Israelite. Moses killed the Egyptian without being instructed to do so by the Lord. Now, here he was, years later, once again trying to deliver God’s people in his own way through his own strength. Because the rock represented God himself³—the source of water and refreshment to his people—when Moses struck the rock two times in anger, it was “nothing less than a direct assault on God.”⁴ The sad irony was that in judging the people and seeking to deliver them in their own way, Moses and Aaron became exactly what they accused the people of being: rebels against the Lord. Therefore, their consequences were the same as those experienced by

the entire generation that rebelled against God: they would not enter the land God had promised.

Clearly Moses was a great deliverer. But what was needed was a greater deliverer—one who would not rebel against God but submit to him, one who would deliver God's people, not just out of their slavery but safely into the land God has promised, one who was not just a servant, but a Son—who, when he sets people free, they are free indeed (John 8:36).

Mediator for a Sinful People

In addition to being a great deliverer, Moses was a great mediator. For over forty years he listened to the complaining of the people and pleaded their case before a God who felt and heard their complaints as a personal rejection. Moses entered into the cloud of God's presence on the mountain and brought down God's law to the people, gently explaining all of its provisions and applications. More than once Moses went to God with petitions for needed provision, and God heard and provided. And more than once God told Moses to take up his rod of judgment and mediate judgment on those who rebelled against him.

Perhaps Moses's finest moment as a mediator was on that day when he came down from Mount Sinai with two tablets on which God himself had written his law. Joshua, who was with him, thought he heard singing. And when they got down the mountain, they saw the golden calf and the people dancing around it. It was clear that though the people were no longer in Egypt, Egypt's idolatry was still very much in the people.

The next day Moses said to the people, "You have sinned a great sin. And now I will go up to the LORD; perhaps I can make atonement for your sin."
(Ex. 32:30)

Perhaps Moses thought it through overnight and "remembered the sacrifices of the Hebrew patriarchs and the newly instituted sacrifice of the Passover. Certainly God had shown by such sacrifices that he was prepared to accept an innocent substitute in place of the just death of the sinner. His wrath could sometimes fall on the substitute."⁵

So Moses returned to the LORD and said, “Alas, this people has sinned a great sin. They have made for themselves gods of gold. But now, if you will forgive their sin—but if not, please blot me out of your book that you have written.” (Ex. 32:31–32)

Moses was asking God to forgive the Israelites, but he knew he had no solid basis on which to ask for that pardon, so he suggested an alternative. As a faithful mediator, Moses presented himself as a sacrifice of atonement, offering himself to God as a substitute, that he might take upon himself the punishment Israel deserved because of her great sin. Moses was willing to be damned so that Israel could be saved. But God was not willing to accept the life of Moses to atone for Israel’s sin. Exodus 32 doesn’t tell us why God didn’t accept the sacrifice of Moses as Israel’s mediator, but we know why from the rest of Scripture. Moses could not die for his people’s sin because he himself was a sinner. As great as Moses was as a mediator, a better mediator was needed—a sinless substitute who would not only be willing to lay down his life for his friends (John 15:13) but would also be worthy to atone for the sins of God’s people.

Prophet to a Stiff-Necked People

So Moses was a great deliverer and mediator, and he was also a prophet among prophets. In the years after Moses had said that God would raise up “a prophet like me,” God raised up many prophets who spoke for God to his people. As God moved his eternal purposes forward, history was punctuated with new words from God that were spoken through his many prophets. But the people of Israel revered Moses the most because he surpassed all of the other prophets God sent over the years. God himself described Moses’s distinction this way:

Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him in a dream. Not so with my servant Moses. He is faithful in all my house. With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD. (Num. 12:6–8)

At the very end of Deuteronomy we read an addendum to Moses’s

writings, likely added after his death, which also emphasizes Moses's distinction:

And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, none like him for all the signs and the wonders that the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel. (Deut. 34:10–12)

Other prophets performed miracles, such as Elijah, who brought down fire, and Elisha, who brought a dead boy back to life. But no prophet's miracles compared with Moses's miracles of plagues striking and Red Sea parting and manna falling and water gushing from a rock. God spoke to other prophets through visions and dreams, but Moses met personally with God in the tent of meeting.

Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting. . . . When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the LORD would speak with Moses. . . . Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. (Ex. 33:7, 9, 11)

When we read that they spoke “face to face,” it doesn't mean that God had a human face or that Moses could fully see God. Just a few verses later we read that God said, “Man shall not see me and live” (v. 20). “Face to face” is a figure of speech that reveals the personal nature of Moses's communication with God, which was unlike any man had ever experienced since Adam and Eve had walked with God in the garden of Eden.

But this incredible communication was not enough for Moses. He wanted to see and experience everything of God that there was to see and experience. So he pleaded with God, “Please show me your glory” (Ex. 33:18). Though he had seen God's glory blazing in the bush and burning in the pillar of fire and had been engulfed in the cloud when he went up on the mountain, somehow Moses knew there was

still more to see of God's glory. In kindness God responded to Moses's request, saying:

"I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But," he said, "you cannot see my face, for man shall not see me and live." And the LORD said, "Behold, there is a place by me where you shall stand on the rock, and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. Then I will take away my hand, and you shall see my back, but my face shall not be seen." (Ex. 33:19-23)

God's answer to Moses's request was a yes and a no. His goodness would pass by for a moment, but Moses would not be able to gaze upon the fullness of God's glory. "If Moses were to see a complete revelation of God in his eternal being, it would be so overwhelming that it would destroy him."⁶ When Moses emerged from the presence of God, his face glowed with the glory of God. The skin of his face was shining so that the people were afraid of him, and he had to put a veil over his face. But with time the glory faded. It was imparted glory, a glory that he only reflected for a time. What was needed was a prophet who was no mere reflector of God's glory, but one who radiated God's glory from his own being, one who was in himself the "radiance of the glory of God" (Heb. 1:3).

A Prophet like Me

When God promised to raise up a prophet like Moses, he was promising to send one who communed with God face-to-face as Moses had done, which is what makes the first words of John's Gospel so significant: "In the beginning was the Word, and the Word was with God" (John 1:1). Here was more than a word from God but the very Word who was God, the Word who had related to God face-to-face since before the beginning of time. Here was a prophet who had not only seen God's form but was "in the form of God," yet "did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men" (Phil. 2:6-7).

The glory of God was emptied into a human body so that it was veiled by flesh day to day. But there was one point in his ministry when Jesus gave his inner circle a glimpse of this intrinsic, luminescent glory. It was a few days after Peter had boldly proclaimed Jesus to be “the Christ, the Son of the living God” but then foolishly rebuked Jesus for saying he would be going to Jerusalem and would suffer many things and be killed and on the third day rise again (Matthew 16). Jesus knew the disciples needed to have their confidence grounded so firmly in Christ that they would be able to take up their own cross and follow him. What they needed was a glimpse of his glory.

And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. (Matt. 17:1–2)

For a brief moment, the veil of humanity was peeled back and Jesus’s true essence was allowed to shine through. The glory that was always his became visible. Luke tells us:

Behold, two men were talking with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem. (Luke 9:30–31)

Moses and Elijah, two Old Testament prophets, were there on the mountain talking with the glorified Jesus. Both of these prophets had previously stood on a mountain and experienced God’s glory. Moses caught a glimpse of it from inside the cleft of a rock, Elijah from the entrance of a cave. But they were not there to talk with Jesus about their previous experiences. Luke tells us they were talking with Jesus about “his departure” or literally “his exodus.”

Imagine it: Moses, who had led the great exodus of God’s people from Egypt was talking to Jesus about the far greater exodus he was about to accomplish through his death. Moses must have realized that the exodus he had led was really only a preview of the main event to come. The death of Jesus would offer exodus not just to one oppressed

people group at one point in history but to people from every nation of the earth for all time. This would be not merely a political or economic liberation but a pervasive liberation from the power of sin and death.

It makes perfect sense that Moses would want to talk to Jesus about his exodus. If Jesus did not die, the exodus Moses had led would have no lasting meaning. The Passover he instituted and the entire sacrificial system he set up would have been pointless. If Jesus did not die, there would be no way for Moses or anyone else to enter into the true Promised

Imagine it: Moses, who had led the great exodus of God's people from Egypt was talking to Jesus about the far greater exodus he was about to accomplish through his death.

Land that Canaan always pointed to. Everything Moses lived for and wrote about depended on the coming of this prophet like him, the sacrifice of this perfect Lamb, his passing through the waters of death and emerging alive to lead his people through the wilderness of life in this world into the land God has promised and prepared. No other topic of conversation was worthy of this mountaintop meeting. As they spoke, another voice entered into the conversation:

A cloud came and overshadowed them, and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, "This is my Son, my Chosen One; listen to him!" (Luke 9:34–35)

Since we've just read God's promise in Deuteronomy about the prophet he would raise up, we realize that here on the mountain God was quoting himself. He had instructed his people through Moses that they should listen to the prophet he would raise up. Surely Peter, James, and John, having grown up hearing the promise of the prophet to come, would have made this connection when they heard the words about Jesus, "Listen to him."

But more important than making the connection was following the instruction. It is more important for us too. Throughout this study, if we find the connections between Christ and the book of Moses interesting but do not truly listen—do not truly take to heart their implica-

tions—we will miss what God intends for us. These words, “listen to him,” bring us to a crossroads at the center of our souls, forcing us to answer the questions: Will I listen to Jesus? Will I listen to what he has to say about what brings true freedom? Will I take him up on his offer of himself as true bread and living water that will satisfy my soul forever? Will I allow what he says about himself to shape my view of God and what pleases him, even if it contradicts my long-held understandings? Will I respond to his invitation to come to him and take his yoke upon me and find rest for my soul?

Jesus said, “My sheep hear my voice” (John 10:27). Are you willing over the weeks to come to carve out time to open up your Bible and engage it, listening for the voice of your Shepherd, who is also the Lamb? God has raised up his prophet, and we must listen to him. Don’t turn down the volume on him. Don’t dismiss him as irrelevant. Give his words more weight than those of even your own inner voice and opinions. He speaks the very words of God, words we are desperate to hear, words that reach places in our lives that nobody else knows anything about. So, over the weeks to come, as we study the book of Moses, let’s tune our ears to listen and our hearts to respond. Let’s say to him gladly as many faithful hearers have said before us, “Speak, Lord, for your servant is listening.”

Looking Forward

His Face, like the Sun Shining in Full Strength

Moses was allowed to see only the backside of God as it passed by him on the mountain. In his sinful state, he could not look upon the face of God and live. But the day came fifteen hundred years later when Moses stood on another mountain and gazed into the face of God in the transfigured Jesus. Peter, James, and John were there too as “eyewitnesses of his majesty” (2 Pet. 1:16). They were given the privilege of seeing the veil of flesh pulled back so that they could see Jesus as he truly is, radiating the glory he has shared with his Father since before the world existed (John 17:5). This was the same glory that burned in the bush and blazed in the pillar of fire and descended into the tent of meeting, where it was reflected on Moses’s face.

That day on the mountain, Peter, James, and John were given a glimpse of the glory that Jesus has had since before the creation of the world and will have into eternity future, the glory that will never dim or fade, the glory we will one day be able to feast our eyes upon without fear of being destroyed. John did his best to describe what the glorified Jesus looked like in his vision while on Patmos:

[I saw] one like a son of man, clothed with a long robe and with a golden sash around his chest. The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength. (Rev. 1:13–16)

Into eternity future, the face of Jesus will shine as it shone that day on the mountain, unveiled even more completely. The Bible promises that the day will come when we will stand before him like Peter, James, and John did, and we will see his face (Rev. 22:4). We will gaze upon the radiance of our glorified Savior, and there will no longer be any need for hiding from him in the cleft of a rock or seeing only his backside. Nothing will be needed to shield us from what we were made for—gazing upon the beauty of the Lord for all eternity (Ps. 27:4).

When that day comes, something even more glorious than what happened to Moses will have happened to everyone who has trusted in Christ. The Spirit's work of transforming us from one degree of glory to another will be complete (2 Cor. 3:18). Our faces will radiate his glory for all eternity. We will live forever in the abundant blessing God promised through Moses:

The LORD bless you and keep you;
the LORD make his face to shine upon you and be gracious
to you;
the LORD lift up his countenance upon you and give you peace.
(Num. 6:24–26)

Discussion Guide

A Prophet like Me

Getting the Discussion Going

1. We are preparing to spend a lot of time over the coming weeks studying the books of Exodus, Leviticus, Numbers, and Deuteronomy. Why do you think these ancient books are worth studying?

Getting to the Heart of It

2. We started our study by looking at an interesting interchange between Jesus and the religious leaders of his day regarding the writings of Moses recorded in John 5. Moses was someone those leaders had great respect for. Why? What are some things we know about Moses?

3. Our aim as we work our way through these books is to consider what Moses intended to communicate to his original audience, the children of Israel, as they prepared to enter into the Promised Land. We also want to see what the divine author intends for us to see in light of the fuller revelation of Christ. Considering the previews set forth in the introduction of how we will see Jesus in these Old Testament books (pages 19–20), what are your thoughts or reactions?

4. We saw that Moses was a great deliverer, mediator, and prophet but that a greater deliverer, mediator, and prophet was needed. How was Jesus greater than Moses in each of these roles?

5. Moses had an incredible experience of the glory of God, which transformed him. The disciples also had an incredible experience of the glory of God when Jesus was transfigured. But what, according to John 17:1–5, was the greatest display of the glory of God in the life of Jesus? And how does seeing this glory impact us?


6. Read John 17:22–24, more of Jesus's prayer before his crucifixion. What does Jesus say in his prayer about eternity past and eternity future? How does this define our hope as believers?

Getting Personal

7. Moses said that when the prophet like him came, we should listen to him. And twice during the life of Jesus, God spoke from heaven identifying Jesus as his Son and commanding us to listen (Matt. 3:17; 17:5). The truth is that it can be challenging to tune out the voice of the world to be able to truly listen to Jesus. What do you think is going to be key for you to be able to truly listen and hear what God wants to say to you through this study of the writings of Moses over the coming weeks?

Getting How It Fits into the Big Picture

8. Let's think for a moment about what it means that Moses's life gave God's people a preview of the greater deliverer, mediator, and prophet to come and that Moses was inspired by the Holy Spirit to be able to write down all that was revealed to him. What does this tell us about history and the future—about who is in charge and how it will turn out? What does it impress upon us about the Bible?

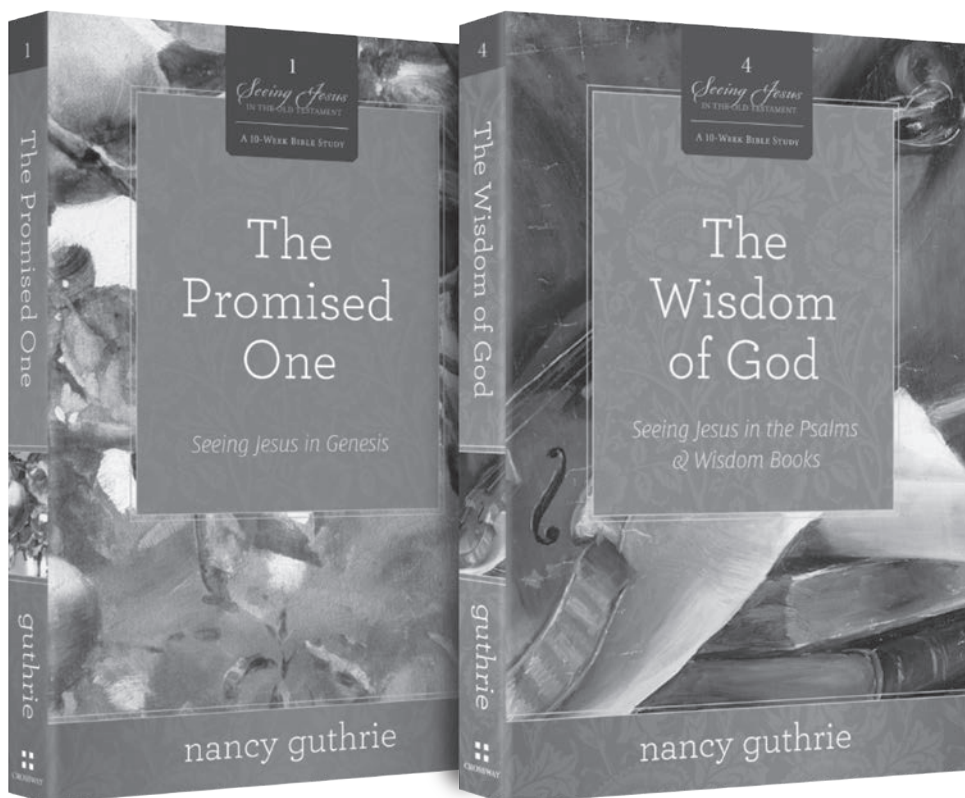


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