

# Note

Feb 11, 2026

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## Summary

### Moses: Deliverer, Law-giver & Type of Christ

#### Scripture References

Exodus 3:7-8; Deuteronomy 18:15; Acts 3:22-23; Hebrews 3:1-6; Genesis 15:13-14; Exodus 1:13-14; Exodus 14; Romans 6:6; Colossians 1:13; 1 Peter 2:9-10; Matthew 5:17; Proverbs 29:18

#### Introduction

The study examined how the Exodus account foreshadows the gospel, highlighting Moses as a type of Christ. Emphasis was placed on God's sovereignty, the Abrahamic covenant, and how Old-Testament events illuminate Christ's redemptive work.

#### Key Points

- Moses prefigures Christ both as deliverer (Ex 3–14) and as mediator of the law (Ex 19–20).
- The Abrahamic covenant (Gen 15:13-14) set a 400-year timetable for Israel's enslavement and deliverance, underscoring divine sovereignty.
- Typological parallels:
  - Egypt = fallen world
  - Pharaoh = Satan, ruler of that world (cf. 2 Co 4:4)
  - Slavery in Egypt = human \*\*\*\*\* to sin (Rom 6:6)
  - Red Sea passage = death/judgment imagery and prototype of baptism
  - Promised Land = heaven/rest in Christ
- Moses brought Israel to the border of Canaan but could not give them rest; Christ completes the journey, bringing His people into heaven (Lk 9:31).
- Mosaic Law established Israel's identity; Christ fulfills the Law (Mt 5:17) and bears its curse.
- The Sermon on the Mount mirrors Sinai: Jesus, the greater Moses, authoritatively expounds true kingdom living.
- Shekinah glory on Moses' face versus Christ as the unveiled “radiance of God's glory.”
- Old-Testament typology deepens appreciation for salvation and motivates closer OT reading.

## Theological / Exegetical Points

1. Deuteronomy 18:15 and its NT confirmations (Acts 3:22-23; Heb 3:1-6) explicitly label Moses a prophetic type of Christ.
2. The Hebrew verb #ăbad in Gen 15:13 implies forced slavery, showing God's foreknowledge of Israel's oppression.
3. Suzerainty-vassal structure: the Ten Commandments function as covenant stipulations following deliverance, not a means of it.
4. Contrast between the provisional mediator (Moses) and the perfect Mediator (Christ) highlights progressive revelation.

## Interaction & Group Responses

- Discussion recognized Moses' reluctance versus Christ's willing obedience.
- Group noted archaeological finds (Red Sea chariot wheels) as encouraging confirmations.
- Lighthearted exchange on Red Sea imagery (fish in water walls) and modern driving analogies helped visualize the scene.
- Clarification offered on popular media: Jesus never said, "I am the law of Moses" (a Book-of-Mormon line).

## Practical Applications

- Read the Old Testament expectantly, looking for Christ in narrative, ceremony, and covenant.
- Let the Exodus pattern inform evangelism: expose sin's slavery, present Christ's deliverance.
- Use the Law rightly—as a mirror of God's holiness and a guide for grateful obedience, not self-righteousness.
- Cultivate courage to live "contrary to the world," avoiding the temptation to "return to Egypt."

## Prayer / Intercession Items

1. Tristan – home from hospital; strength, mobility, successful PT/OT; meal-train logistics.
2. Lily – transportation to Tuesday therapies.
3. Jennifer – ongoing cancer battle.
4. Elizabeth – praise: no cancer found, continued healing.
5. Ricky (relative) – salvation and critical health issues.
6. John – severe necrotizing pneumonia; hospice likely; salvation.
7. Debbie – heart catheterization Monday; possible valve repair.

8. Pam – praise for lighter, more manageable cast.

### **Next Meeting / Future Arrangements**

- Continue typology series (Garden, Tabernacle, Temple forthcoming).
- Meal-train link for Tristan's family to be circulated.