

Jesus' Exodus  
Rev. George M. Schwab, Ph.D.  
May 19, 2015

Luke 9:30 – 31

(NA 27<sup>th</sup> ed.)

καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ,  
οἵτινες ἦσαν Μωϋσῆς καὶ Ἠλίας,  
οἱ ὀφθέντες ἐν δόξῃ  
ἔλεγον τὴν ἔξοδον αὐτοῦ,  
ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ.

(NASB)

And behold, two men were talking with Him;  
and they were Moses and Elijah,  
who, appearing in glory,  
were speaking of His departure  
which He was about to accomplish at  
Jerusalem.

In the first line is *andres*, from which comes the English prefix andro-, meaning “man” (as in “android”). See also *duo* for “two.” You can readily identify Moses and Elijah in line 2. *Doxa* will remind you of “doxology” in line 3. You can easily see Jerusalem in the last line.

But the most interesting word to me is in line 4, the lexical form being *exodos*. “And they were speaking about his exodus from this world” (NLT). NASB, ESV, and NIV, gloss “departure;” some put “exodus” in a note.

The word is found two other places in the New Testament. In 2 Peter 1:15, it means “death,” i.e. departure from one’s body. In Heb 11:22, it refers to the exodus of Israel from Egypt that Joseph anticipated in faith. In 2 Peter, the spirit exits the body, but in Hebrews 11 Joseph’s bones exit Egypt. Body and spirit both have exoduses (exodi?) after death.

But what is Jesus’ exodus? Luke 9 presents the spectacle of glorified Lawgiver and the Prophet both speaking to a transfigured Jesus of what will be accomplished at Jerusalem. It is there that Jesus would be tried and condemned, and near there he would give up his spirit in death. By this means, all who believe will be brought into the true promised land of abundant

life. This is Jesus' exodus, and in him, this is your exodus. In this he fulfills the Law and the Prophets, and it is they who speak of him and his work.

This text then issues a challenge for you. Have you by faith entered in to Jesus' exodus? Moses led a holy nation out of slavery into freedom to worship God. Jesus also led—and is now leading—a new holy nation out of sin's bondage and into freedom to worship God. Are you numbered with this elect people? Or have you not yet trusted in Christ for salvation? If you have not, know that the exodus has begun and you are missing out.

If you have been united with Christ, and inherit everything that is his—including his exodus—then like the Israelites of old you must let go the ways of Egypt, the culture that held you captive in unbelief. The original sin of Israel was that in their hearts they had never left Egypt. Like Adam and Eve desiring the lovely forbidden fruit, they yearned for the leeks and melons of Egypt. They would rather live on the scraps Pharaoh provided than trust God for the necessities of life, and so they grumbled against him.

Do you find yourself grumbling? Grumbling is a great sin against God, according to the book of Numbers. Having experienced Jesus' exodus and having been brought out of bondage to sin, are you discontented and dissatisfied with the Christian life Jesus has provided? No? Then why do you grumble?

To be united with him in his exodus is to be united with him in his sufferings, in his death. This means that you are called to a life of rooting out ungodly and ungrateful attitudes and turning from them to find your joy in your exodus, in your salvation. This is a lifelong task, and Jesus provides his

Spirit to help move your thoughts in an ever more Godward direction. Until one day, like Moses and Elijah who appeared in glory, and like Jesus who was dazzling white on the mountain, you also will appear with him in glory—in the grand Exodus of the elect from this old world into the new. It is for that day that we yearn and hope. Amen, Come Lord Jesus!