

# EXODUS: Echoes in Genesis • Echoes of Exodus

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## MAIN VERSES

[Genesis 1](#) • [Genesis 12](#) • [Genesis 15](#) • [Genesis 18](#) • [Genesis 22](#) • [Exodus 3](#) • [Exodus 13](#) • [Exodus 14](#) • [Leviticus 25](#) • [Ezekiel 29](#) • [Matthew 1](#) • [John 1](#) • [John 3](#) • [Revelation 12](#) • [Revelation 22](#)

## The Rapture Simulator

All right. In this week's rapture simulator, you are left behind. It's a joke because the kids leave and then it's just empty. It's funny. Okay.

Shabbat shalom, everybody. We are so excited you are here today. I sure am. If this is your first time visiting or watching online, guys, we are a community of diverse families and individuals who love the Sabbath, find joy in the entirety of the Bible. But most of all, we are a community that seeks first and foremost to orbit the person of Yeshua, Jesus. And so welcome to Founded in Truth Fellowship.

## The Exodus as Biblical Backbone

Passover is coming up. And the theme of the Exodus, the motif of the Exodus story, is one that I would dare say or assert is the backbone to the greater story of the Bible as a whole. Throughout the prophets, throughout the Psalms, we hear echoes of the Exodus story painted in different ways—elaborate, beautiful ways to exalt God and his redeeming power. Even in Genesis, as we are going to explore today, we see the biblical authors whispering in the scriptural storyline before the event takes place, these whispers preparing us for what is about to take place. Because as we shall see, the culmination of everything the Exodus reveals about God comes to a head in the New Testament. When Matthew paints Yeshua as the new Moses giving the greater Torah on the mountaintop, or John, as he directs his gospel account, portraying Yeshua as the Passover lamb itself, reenacting or enacting the greater Exodus not with miracles like the synoptic gospels. Yeshua does miracles, not in John. In John, Yeshua performs signs, signs, just like in the Exodus account.

## A Deeper View of Scripture

Many of us were likely brought up with this view of the Bible. I was. I'll speak for myself. I was brought up to view the Bible as kind of this divine rule book that fell out of heaven. It's the golden tablets of heaven, and here it is. And if you don't do exactly everything it says in the rules, then what happens? You go to hell, right? At least that's what my non-believing friends tell me they think I believe about the Bible. And the issue with that, and I'll just come out and say it, is if that is the complete lens that you view the Bible as, then the Bible will always be, by its very nature of how you view it, surface level. It can't be anything more. It cannot be deeper than that. It is simply a text, and there it is. And I'm going to submit that the Bible is so much more than that. It is so much deeper than that. So much deeper. Yes, it has instructions in it. But it also has wisdom in it. And it also has history in it. And it also has parable-type teachings in it. And it also has all kinds of different complex literature in it. And somehow this giant library comes together through inspiration of the Holy Spirit, through hundreds or even thousands of years of anointed individuals crafting it, writing it, redacting it, collecting it, passing it on, editing it, until its final form is not simply a book with a bunch of random articles in it. That's what I used to think as a kid. There's just a bunch of random books, and they don't have anything to do with each other because they were written by different authors. Just a bunch of randomness. No, no, no. It is more than that.

## The Bible as Epic Narrative

The first three words in English of the Bible are: "In the beginning." What a great way to start a random library of documents that when you read them require no meditation, no deeper understanding, or no application? No, in the beginning. And the last words of John's vision in [Revelation 22:5](#) are, "and they will reign forever and ever." Now, what types of literature typically begin with "in the beginning" and end with "they will reign forever and ever"? Don't say fairy tales. Stop it. Wrong answer. Wrong answer. It's a literature that we would describe or call epic narrative. An epic. It's a story that is crafted—usually a longer, detailed, complex story that has been put together—that usually tells a tale of a hero going on a rescue mission. We have ancient examples of epic literature. No, I'm not saying the Bible is like other epics. I'm saying the Bible IS the literature itself. Take the Iliad, if you will. Or today, for Tolkien fans? Yeah, Lord of the Rings. Yeah, yeah. Very long, drawn-out, heroic stories. I dare say that apart from containing instructions, the Bible has been crafted by men and women of an ancient culture, through inspiration of the Holy Spirit, to come together in its final form to produce the greatest story ever told.

And why is that significant? Because it's a story that calls you to be a part of it. It's a story that is still active today. It is still being told by our faithfulness. It's a story of an ancient culture writing and crafting. It's a story that tells absolute truths about the world that we live in today. It's a story that emits wisdom of how we're supposed to operate, even today. It's a story that introduces us and tells us about this mystery of Yahweh—this God of everything, this God that is compassionate and just because he will not tolerate evil. This is how the story starts. But he's given human beings, all of humanity, this incredible, incredible vocation, dignified vocation to rule and be stewards in this world. Mankind was created to rule the world alongside or on behalf of God as his images. That's what having dominion over the birds and the earth means. [Genesis 1](#). That's what it means. Sovereignty. Mankind was given sovereignty over creation by God. We've lost the mission. That was the first mission. And we've lost it. Be God's emissaries on earth—to each other, to creation, to all living things. That's heavy. Let's move on.

## The Exodus Pattern Woven Throughout

And this entire story, amazingly, and if you've ever studied the Bible and the history of how it came together—you know how messy the history of the Bible is. And it just makes it that much more beautiful. How could this not be of God? This is brilliant. But somehow this story culminates in God, this God of the Bible, making himself fully known through Yeshua, challenging us to emulate that revelation. So let's have some fun. Did you guys know that there are metaphors in the Bible? Of course. I hope so. So [Ezekiel 29:3](#), and this is actually going to be the launching point of what the message was going to be about, but I changed it. But we'll start with this. [Ezekiel 29:3](#). Speak and say: "Thus saith the Lord God, behold, I am against thee, Pharaoh, king of Egypt, the great dragon, right? That lieth in the midst of the rivers, that hath said, My river is mine own, and I have made it for myself."

Here Pharaoh is called the great dragon, and Jesus is the bread of life. We're like, "Oh, yeah, that's so deep!" But is it literal, like a Hawaiian sweet roll? No. We would say no, that's not what it means. It's not literal. No, it's metaphor. It's a bigger concept there. He is the true bread of life. He who comes to me, he says, will never be hungry or thirsty. Oh, by the way, this is also John and this is also an Exodus reference where he is contrasting how he is so much better than the manna that fell from heaven. He will be the one that sustains us as we learn about this God that we have, that is now in a relationship and covenant with us through the wilderness on our way to the eternal rest, on our way to the promised land. And he's making himself in that image. That's really nerdy and cool, right? Like, that's the stuff that gets me excited and passionate about the Bible. I'm like, wait, I know this story, but it's being retold in the New

Testament a little bit differently. Love that. Where is God taking us? Well, he's taking us from where we have been to where he yearns us to be in this Exodus journey. And where does he want us? And by us, I mean all of humanity because the story includes you, but it's not all about you. It's about all of humanity because God is that big, right? All of humanity. Where does he want all of humanity to be? In communion and fellowship with him. Where has all humanity been though? Away, exiled, destroyed, scattered. That's the first 11 chapters of the Bible, scattered. And so the entire premise of God's mission for humanity is an Exodus story where humans are separated from God, but God is going to redeem them and through the mighty acts of his right hand, bring them out of a life of slavery back to freedom with him.

## The Craftsmanship of Creation

Chapter one of the Bible portrays God as a craftsman who builds a three-tiered structure of heaven, earth, and the seas. The whole purpose of [Genesis 1](#) culminates at the end: to build a dwelling place where he can fellowship with humans. He went through all that. Yes, he doesn't like to be alone. And he qualifies and commissions mankind to rule over this structure on his behalf or alongside him. Mankind is made in his image, having dominion over everything. This is the idyllic life where humans look to heaven to fully relate to God and their task of now being the life givers themselves, being given the breath of life. It's the first thing Adam does when Eve is made. She's not Eve yet, but he speaks and names her, calls her woman, life.

But only after he went, after giving the breath of life, he goes and speaks over every animal and names them—life, life, life. The whole theme throughout the prophets is life-giving breath, fellowship with God. The fellowship with God is short-lived though, as we know. They are deceived by the whispers of the serpent, the dragon, as [Revelation 12](#) puts it. One single command that mankind could use to show loyalty to God. One single command instead is used to reveal rebellion as humanity reaches for the lies of the dragon. You can have the power of determining good and evil for yourself, to be like God, the master judge. And this gets humanity exiled eastward from the garden, moving from a place of life to death, from light to darkness, from health to sickness, from safety to violence, from peace to enmity.

## From Life to Death

Cain kills Abel and is exiled even further east away from God. Even further, where he builds a city. We love skipping over that because it confuses us. This is a question I don't have an answer to. Why does he build a city? For who? He builds a city. I believe it's a mortal attempt to rebuild a garden atmosphere. Safety, safety. It says he dwelled in the land of Nod. Land of Nod. Nod is

Hebrew. It means wandering. Wandering. He dwelled in the land of wandering, the wilderness. The further man departs from God, the more distorted they become. This city turns into a city of violence. It breeds violent inhabitants, and all of humanity turns against itself.

Genesis speaks of the ones that are known as the men of renown. Literally, in Hebrew, it's the men of name—the men who have made a name for themselves. And it says that the wickedness from them spread in the form of violence over the world. So God calls one righteous named Noah. God is going to undo creation. He's going to undo it all. And then he's going to recreate again the same way he did before.

## Undo Creation

The waters that were divided, he's going to bring them all back down together. Oh, the animals are going to go away. The fish are going to go away. The plants are going to go away. Things are going to go away. Mankind is going to go away. Dry land is going to disappear again. Noah is going to go into an ark where he's going to have dominion over the animals. The ark. The ark he was told to build and put pitch around it. Tarry stuff, I guess. Pitch. So it can safely float above the waters to bring about a new creation. A movement from death to life. The Hebrew word used throughout [Genesis 6-8](#) in the flood story is teva. Teva. Ark. Ark. And there's only one other story that that word is found in in the Bible. It's the story of Moses, where his mother puts him in a teva, an ark. Oh, and she puts pitch under it so that he can float safely in the waters to carry him from a place of death into life, to bring about a new creation, a rebirth of a people. That's what I'm talking about—that I get so excited.

Because they're telling the story of Noah and the ark. And wow, this is like a story on its own. But then they just put this little firecracker right here in the ark to prepare you for when you go and enter into the next book, Exodus. And you're like, wait, something bigger is happening here. Something bigger.

## When You Fall Again

Noah plants a vineyard. He gets drunk and finds himself naked. Noah, the one that was in the ark, part of the new creation, who had dominion over the animals, eats the fruit from the garden, and then he finds himself naked, just like Adam. And mankind falls again, resulting in the curse. This time it's not the curse of Cain, it's the curse of Canaan. And then all of humanity goes eastward, eastward, and they build not a city, but a tower. A tower to where? Heaven. Why? Why? To make a name for themselves.

These types of towers in the ancient world were temple towers. They were elaborate, and the architecture was made to symbolize connecting heaven to earth, connecting the divine to the mortal. Kind of like the garden was. But this time, it's mankind doing it through their own pride and power to make a name for themselves. And it says that God had to come down to see this itty-bitty tower. That's what it says. And if you're laughing, I believe the biblical author Moses wrote it so you would laugh. I'm convinced of the emotions of the Bible. It says that God went, what is going on down here? And he's getting a little tower. He says, scatter them.

## The Irony of the Story

So he divides all their names up. The irony of the story is all of these men, women, kids, whatever—all of these people that wanted to make a name for themselves are never named in the story. Isn't this beautiful? God scatters them by mixing up the languages and they are scattered throughout all of the world. Further in exile now. Further away from the presence of God.

And then immediately the scene changes, and we're introduced to a man named Abram from Ur, a Mesopotamian city, Babylon, if you will. Humanity is scattered far away from God, and from that place of exile, Abram is called out and he makes his exodus from Mesopotamia into the Promised Land. And there is where God makes him a promise in Genesis chapter 12.

## I Will Make Your Name Great

It says in [Genesis 12](#), verse 2: I will make your name great. You won't make your name great. I will. Because when you try to determine good and evil for yourself, make judgments of others in contrast to yourselves or who you think you are, when you try to make God in your image, it only pushes you further away from life, prosperity, and blessing. But when you are loyal and obey the calling of God and his mission for you as his image bearer in creation, he will then make your name great. And not only will you experience the blessing of God, but through you, he says, all nations will be blessed. And what does he say? He says this in [Genesis 12](#), verse 1, right before this.

Matt, I see what you're doing. I know. But these are some really vague passages that you're kind of bringing to mind. Like you're trying to force images of the Exodus story, Egypt, Passover. But if this was intentional of the authors of Genesis, why couldn't they just have clearer quotes from Exodus to connect the stories? Why couldn't it just be more obvious?

You're right. I would assert that the biblical authors in general, across the entirety of the Hebrew Bible, the Bible as a whole, use a lot of echo phrases that are not direct quotes. But bear with me, I'm sure we will run across one soon.

## The Covenant in Genesis 15

So Abram is called out and God makes a covenant with him in [Genesis 15](#). You remember? It says this. Here's the long version, or the short, summarized version. So the Lord said to him, "Abram, bring me a heifer and a goat and a ram, three years old, along with a dove and a young pigeon." Abram brought all these and he cut them into two and arranged them in halves opposite of each other. It's getting weird, but okay, let's keep going. Abraham brought all these things, cut them in two.

And as the sun was setting, Abram fell into a deep sleep and a thick and dreadful darkness came over him. Then the Lord said to him, know for certain that for 400 years, your descendants will be strangers in a country not their own and they will be enslaved and mistreated there. But I will punish the nation they serve as slaves and afterwards they will come out with great possessions.

## Four Hundred Years

What is he speaking of here? The Exodus? It does sound like the Red Sea, doesn't it? That's exactly what happened in [Exodus 13](#) and 14 when Israel crossed. Now, Exodus does not say that God parted the Red Sea into parts. A sea doesn't have parts—animals can with a good axe, but not the sea. But maybe later biblical authors understood this connection and said, And maybe that's why the author of [Psalm 136](#) phrases the parting of the Red Sea like this.

And what does God say right before this vision occurs to Abram? [Genesis 15](#), 7. He also said to him, I am the Lord who brought you out of Ur of the Chaldeans to give you this land to take possession of it. Wait, isn't that the same thing he said to Israel in [Leviticus 25](#), 38, among several other places during the Exodus journey? I am the Lord your God who brought you out of Egypt to give you the land of Canaan and to be your God. That's not vague, by the way.

Abraham then goes into Egypt. Why does Abraham go into Egypt? Because there's a famine. Isn't that why Jacob and his sons go into Egypt? He said there's a famine, and he's scared he's going to get killed because his wife is pretty. Happens to the best of us. So he says his wife is his sister, so Pharaoh takes her as his own. And then it says that God unleashes plagues on

Egypt. It's [Genesis 12](#), 17. And Abraham leaves Egypt along with a bunch of gold, silver, and animals.

## Three Messengers

Then Abraham is visited by three messengers. And God says this in [Genesis 18](#), 20. So here we have Lot, Sodom, and Gomorrah. There's only one other verse or set of verses that uses those same language, all of those words, and that's [Exodus 3](#), 7-9. When God speaks to not Abram, but Moses, and said he's heard the cries of his people suffering, and he knows all about it, and he's going to come down, see what's going on, and rescue them. Two angels go into the city to meet Lot. They have an encounter with these guys. They're not good guys. And Lot steps outside the doorway and creates a safety threshold between them and death that's outside.

But while they're there, love it—while they're there, do you know what Lot feeds these two messengers? Jesus. Unleavened bread. So we have the same lingo going in. We have unleavened bread, which is the type of bread that was eaten by the Israelites as they made their exodus out from Egypt. There are so many more whispers and hyperlinks being built to prepare the reader to enter into the book of Exodus after this. This is one of the themes in Genesis, and it's so intentional. It's preparing you to open up Exodus, where now the Israelites find themselves in the place of darkness, in a place of death, in a place of crying out, in a place that can only be described as the land wandering and being far from God.

And the Israelites are living in a world that has blessings when they're in Egypt. It has abundance. It has work. It even has watermelons. You remember when they're grumbling? At least we had watermelons back in Egypt. And you brought us out here to the land of Nod, to die, wilderness. But the irony of the Israelites in Egypt is they live in a place that seems great on top, but they're slaves within it. They are trapped with chains and ropes and driven by whips, and they're working endlessly to pour into an economy that thrives on slavery.

There's a message there that would be uncomfortable for most of us that live here in America. And when we begin to read the story of Exodus, our minds should drift back to Sodom and Gomorrah. Lot, making haste to get out of that house, to get out of his land. But if you turn back and you just don't want to give up Egypt, you will become part of it.

## The Whole Area Is Made of Salt

So on our tour to Israel, we go down around the Dead Sea, which is a more traditional site of where Sodom and Gomorrah took place. And anybody ever been to the Dead Sea? No? A couple

people? Yeah? So what happens when you try to swim in the Dead Sea? You float. Why? It's salty. That's an understatement, okay?

It's a long history—there used to be lots of water there, but it drained down. And anyway, lots of salt lies underneath the ground there. Like a massive plate of just salt. And over time, through earthquakes and shifts and so on and so forth, mountains sprouted up around the Dead Sea. Guess what they're made out of? Salt. Salt. The whole area is made of salt. So when Lot's wife turned back, she turned into where she wanted to stay. Salt—that's such a weird... No, it's not. People understood that. She turned into what she wanted to be a part of. You don't want to go into the promised land? You stay out here. Go back to Egypt. The place of death, you'll die here.

Hagar, the Egyptian slave that finds her exodus—not from Egypt, but from the Israelite home that oppressed and abused her. She was a servant that was turned into a sex slave. God sustains her when she leaves, goes into the wilderness her second time. He meets her in the wilderness, blesses her, blesses her son, Ishmael. And he says that, guess what? He's going to have 12 tribes that come out of him, and his descendants will be more numerous than you can count. That's not Jacob. That's Abraham's blessing given to the marginalized Egyptian girl and her son. 12 tribes, great nation, more descendants than you can count.

I love it—I love it when our God's graciousness and mercy and power and character takes a turn that we don't even see coming. Abraham's blessing was given to Agon Ishmael, to Sharon. The oppressed slave then becomes the only person in the Bible to name God, El Roy. El Roy. She names him the God that sees me. Not the rich person that named God, not the smart one, not the religious one. No, the oppressed who God met in the wilderness to bless. She named him the God that sees me.

## God Will Provide

Reading through Exodus, we should be reminded of the story of Jacob. Nope, keep coming. All the way back. To Eden, keep coming. All of those inhabitants of Cain's city gathered back. And Cain, no longer a dwelling wanderer in the land of Nod. No, the mission is that Cain would be brought back, standing side by side with his brother Abel, embracing communion with God. That's the trajectory of the mission—that all of the scattering will be reversed. Come back, all humanity together, approaching and standing before the fiery blades held by the angels as they are extinguished.

When Abraham is taking Isaac up on the mountain to offer him as a sacrifice in [Genesis 22](#), super uncomfortable story. Isaac asks a question: Hey, where's the lamb for the sacrifice? Oh man, heavy. And his father Abraham responds, God will provide for himself the lamb for the sacrifice, my son. And as the reader, you're reading this and you're like, really? Like, is it going to happen? Because you don't know, you're reading the story. What's going to happen? God will provide for himself a lamb for the sacrifice.

So the Hebrew word there for provide is—it's see. Ra'ah, see. God will see for himself a lamb. And he places Isaac, his beloved son, his begotten on the altar. And the knife goes up and God stops him. He says, no, stop. The angel stops him. And then it says, in poetic fashion, Abraham lifts his eyes and sees a ram stuck in the thicket. It's beautiful how the story is told intentionally. Here's [Genesis 22:13](#)—Abraham saw the ram. And Abraham called that place, the Lord will provide. This spot right here, the Lord will provide.

And to this day, Abraham called that place. So here—either the author of this section or a later edition. This is a piece that was written much later, at least this piece. Someone came in and was like, and till this day when all this happened, it is said on the mountain of the Lord it will be provided. The angel of the Lord called to Abraham from heaven a second time and said, I swear, declares the Lord, that you haven't withheld your only son. I will surely bless you and all of your descendants.

But let's go back to verse 14. The Lord will provide until this day, the future, till this day after the lamb, after the ram was provided. It is said on this mountain, the Lord will be, well, the Lord will provide. The mountain is called till this day. God will provide a redemption for the firstborn.

## This Already Happened

That's Exodus. When you're reading through Exodus, you're supposed to wait, this already happened. This happened before and it's happening again, which means there's going to be something bigger in the future. Redemption of the firstborn. That's what the Exodus account was, right? That's it. Redemption of the firstborn.

But it's not just in the future Egyptian Exodus. No. It's also in the greater Exodus that is coming. The Exodus that won't simply free Israel, but all of humanity. The Exodus that will not simply unlock the chains of Pharaoh, but all things that would bind us and keep us from crying out to God as our Savior. Right? Not simply freeing us from slavery to these taskmasters, but freeing all humanity from slavery to sin once and for all. And giving us a new heart that beats

for his kingdom, his love, and his mercy, and his forgiveness. And that exodus comes through the blood of a lamb that God provides.

And so we're going to be journeying through these themes throughout the rest of the Old Testament and into the New Testament in the coming weeks. But we've got to skip ahead to [John 1](#), verse 29, because this is when John sets the premise of his whole theme of Yeshua being the Passover. It says, the next day, John saw Jesus coming toward him and he said, look, the Lamb of God who takes away the sin of the world. God has provided. God has provided.

And so I encourage you as we lead up to Passover in a few weeks, revisit the Exodus story. Revisit it and see what things might pop out that you never saw before. Because the Exodus story doesn't stop with Exodus. It continues on through Judges, Joshua, Kings, and Samuel—the prophets. And it culminates into the New Testament.

## Whoever Loves Darkness

And so I don't know where you're at today. And I don't know what you're going through. And I don't know what your walk looks like with God. But I can say God sees you because the story of the Bible tells me so. And God has provided a lamb. The entire Exodus theme in the Bible is a very simple message concerning the character of God. And it's that Yeshua loves you. Jesus loves you.

And here's what he says also—John, starting in verse 16 of chapter 3. A familiar verse: For God so loved the world that he gave his only begotten son, that whosoever believes in him shall not perish, but have life ever after. For God did not send his son into the world to condemn the world. This is the verdict. Light has come into the world, but people loved darkness. We become what we want, just like Lot's wife. People loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light and will not come into the light for fear that their deeds will be exposed.

But whoever lives by the truth comes into the light so that it may be seen plainly that what they have done has been done in the sight of God. It's potent. No matter what you have done or what you are doing, the lamb has been slain for you. It happened because the lamb did not come into the world to condemn it. It came to save you. It came to free you. It came to provide an exodus from darkness into light.

And as we prepare our hearts and our minds for the annual remembrance memorial of Passover and Yeshua's fulfillment of it, we must also be prepared to leave behind the place where we're at, in haste, and go to where the Lord has called you to go.

## Embrace Your Exodus

Leave Babylon. Leave Nod, leave Ur, leave Sodom, leave Egypt, leave the chains of sin behind and embrace the true Lamb of God that takes away the sins of the world. Yeshua HaMashiach, the King of Kings, Jesus the Christ. The Exodus story is calling you to be a part of it. And so be a part of it. Be a part of it.

And so, guys, please stand as we conclude services with worship in a time of worship. And again, I don't know where your heart's at during this Passover season. You could be having a great relationship with God. You could be in that fellowship with God. But maybe you're not. Maybe you're stuck in the land of the wanderings. Maybe you're stuck in that Egypt. Maybe you're stuck in a place that you feel imprisoned in, enslaved in. Exodus story is about you. It's about you.

And so I encourage you, during this time of worship. It's a time of meditation. It's a time where you can pray in your seat. It's a time that if you want someone to pray with you, we have a prayer team on either side of the stage.

And we can make it a symbolic time as well. Two Yom Teruahs ago, we dedicated this area right here, however cheesy it may appear, just like the Benjamites had a dedicated altar. That was an altar not for sacrifices but for remembrance. For symbolism that they could always go to because Jerusalem was so far away and they could meet with God. And if you're the kind of person that's kind of like me that needs symbolic gestures to get moving, it's available to you to get out of your seat, kneel here, and leave something on this altar to start your exodus away from where you are, away from your land, back to where God wants you to be with him.

## A Prayer of Deliverance

Alvina Malkano, our father, our king, father, we thank you for this time together. We thank you for the opportunity to come and worship you, our mighty king, the God who sees us, the God that provides. Father, I thank you for the beautiful story that you have given to us, the Holy Spirit anointed story of the Bible that leads our life. And we thank you for that spirit that is within us even now. Father, I ask in the name of Yeshua that the Holy Spirit that you say is already within us would do its work in us, giving us power and authority, giving us courage and boldness to be like Abraham. Leave that place. We thank you, Father. In the name of Yeshua, we pray. Amen.

Shema Yisrael Adonai Echad Ukshet Utolein: Hear, O Israel, the Lord is our God, the Lord is one. Blessed is the name of his glorious kingdom forever, for all eternity.

May the God of patience and encouragement grant you to be like-minded with one another in the manner of Messiah, so that together with one voice you glorify the God and Father of our Lord Yeshua, the Messiah. And may the Lord bless you and may He keep you. And may the Lord make His face to shine upon you and be gracious unto you. May the Lord lift up His countenance toward you and give you His perfect shalom. Hallelujah.

Shabbat shalom, everyone. Hallelujah. Shalom.

## Partnering in Our Mission

We pray this message has blessed and encouraged you and your relationship with God. And we hope that it has made the Bible more beautiful and more powerful in its impact in your life.

Founded in Truth Fellowship exists to build a community that bears the image of God and lives the redeemed life only Yeshua gives. If this message has blessed you, or if you see God working in and through this ministry, we invite you to prayerfully consider partnering with us so that the message of Yeshua and the truth of God's word continues to reach all nations. If you would like to take part in this mission, then you can do so at [foundedintruth.com/give](http://foundedintruth.com/give), or you can scan the QR code on the screen. These offerings go toward providing resources for both our local fellowship as well as our online ministry, but also our many outreach ministries, including our foster care and adoption ministry, local charity outreach ministry, our international online children's ministry, and any future ministries that the Lord would allow us to walk through and walk in to impact the world around us with His love and blessings.

The bold proclamation of the gospel of King Yeshua.

We thank you for your continued support and we look forward to seeing you next time. Shalom.

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