

(Exod. 12:29-32) - Egypt has a tremendous symbolic significance in the Bible. Israel's bondage in and redemption from Egypt is a picture of our spiritual bondage in sin and death and the deliverance of God's elect from sin and death, legally through the blood of Christ (His righteousness imputed), and spiritually through God-given faith in Christ (*Gal. 3:13; 4:5; Titus 2:14*). While initially seen as a place of refuge from famine, Egypt became a place of oppression and slavery. For New Testament believers, Egypt represents our old life of slavery to sin. All people are, by nature, slaves of sin, and Satan is a much harsher taskmaster than the Egyptian overseers. The natural man labors powerlessly under the weight of sin. God redeemed His people from slavery in Egypt by the blood of the lamb on the first Passover, and He has redeemed all of His chosen people from sin by the blood of the Lamb of God (Christ Jesus), Who takes away the sin of His people all over the world (*John 1:29; 1 Peter 1:18-19*). Just as God called the Israelites and brought them out of bondage in Egypt, He calls His spiritual people and brings them out of bondage to sin, Satan, and the law (*Rom. 6:17-18; 7:4-6*).

Here, the Lord brings His wrath on Egypt in the tenth plague, the death of all the first-born in Egypt. Notice that not one group or class of people among the Egyptians was spared. Where there was no blood on the doorposts, death came. This shows how God is a just God, and He must punish all sin with death. His justice must be satisfied. God's wrath abides upon all sinners to whom God imputes sin, and God imputes the sin of all sinners who are not in Christ, washed in His blood and clothed in His righteousness. The blood of Christ alone cleanses us from all sin. His righteousness imputed to us is our only hope of escaping the wrath of God. When death came upon Egypt, Pharaoh and the Egyptians were more than ready to let the people of Israel go.

(Exod. 12:33-42) - These verses describe Israel's exodus (going out) out of Egypt. In their slavery and bondage, they had lost everything. But they came out with an abundance of wealth. The word translated "*borrowed*" in *verse 35* does not mean they asked the Egyptians for a loan of materials to be returned later. It means they asked the Egyptians for these things, and the Egyptians, who were anxious to get rid of the Israelites, were ready to give them these things. All of this was due to the faithfulness, goodness, and power of God Who brought them out of Egypt with power. Left to themselves, they would have remained as poor, helpless slaves of an evil and cruel Pharaoh. But four hundred and thirty years before, God had promised Abraham that He would deliver Abraham's descendants out of slavery and into a land flowing with milk and honey. This is such a vivid picture and type of the situation with all of God's spiritual people, His elect. We started out in Adam in the Garden of Eden, but we fell with Adam into the bondage of sin. We were all born into this slavery as spiritually dead in trespasses and sins. Left to ourselves, we would remain there until eternal death and damnation. But, before the foundation of the world, God had purposed and promised to save a people of His choice in Christ, and He placed all of the responsibility of our whole salvation on Christ Who would come as our Surety (our sin-debt charged to Him), our Substitute (as Godman to die in our place - the Lamb of God), and our Redeemer (to pay the full redemption price of God's justice).

(Exod. 12:43-51) - This is where the Lord officially establishes the Feast of Passover for the Israelites as part of their national identity throughout their generations (i.e. as long as they were under the Old Covenant and until the Messiah would come). Notice the Lord's specific commandment that only those who had been circumcised could eat the Passover. They had to be full-fledged citizens of the nation Israel, and this included Gentiles who had been

circumcised. The spiritual lesson here is that only those who have been circumcised in heart (*Rom. 2:28-29*) by the Holy Spirit in the new birth and brought to faith in the Lord Jesus Christ can claim any spiritual and eternal benefit from the blood of Christ. Only they are full-fledged citizens of SPIRITUAL Israel under the blood of the Lamb.

(Luke 9:28-36) - These verses describe another exodus - the exodus of the cross. This is Christ's revealing the reality of SPIRITUAL and ETERNAL liberation for His people based upon His finished work to accomplish their salvation and freedom by His death. The word "decease" in *verse 31* is the Greek word for "exodus." Notice how He spoke of this as an accomplishment, not a defeat. How could His death be an accomplishment? Because in His death, He accomplished redemption for His people. In His death, He accomplished victory over sin, the law, and over death itself (*1 Cor. 15:55-57*). In His death, He accomplished righteousness for His people so that they must go free (*Dan. 9:24*). By way of His death, He went unto the Father with the merits of His blood on behalf of His people (*John 16:8-11; Heb. 1:3*). By His death, Christ has set us totally and eternally free from the bondage of sin (*John 8:31-36*). Notice again some of the parallels between the type (Israel's deliverance from Egypt) and the glorious fulfillment (spiritual Israel's deliverance from the bondage of sin) -

(1) In both cases, God purposed it long before it actually took place in time. This was true with Israel in Egypt (*Exod. 2:24*), and it is true with spiritual Israel in sin (*Eph. 1:3-7; 2 Tim. 1:9-10*). In both cases, God was (and is) faithful to His promise made to Abraham in both the deliverance of the physical nation of Israel and the eternal deliverance of spiritual Israel (*Gal. 3:15-29*).

(2) In both cases, God sent a man to deliver His people. In the case of Israel in Egypt, God equipped and sent Moses to deliver them. In the case of spiritual Israel, "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (*Gal. 4:4-5*). The Lord Jesus Christ was (and is) more than a man. He is God manifest in the flesh. The Father equipped Him with a human body without sin so that He could die for the sins of His people (*Heb. 10:5-10*).

(3) In both cases, the deliverance was accomplished by the power and will of God based on the blood of a lamb. In the case of Israel in Egypt, it was God's way through the sacrifice of lambs in the Passover. In the case of spiritual Israel, it was God's way through the one sacrifice of His Son, the Lamb of God, Who is every believer's eternal Passover (*1 Cor. 5:7; Heb. 10:10-14*).

(4) In both cases, their deliverance was based upon God's justice satisfied. In the case of Israel in Egypt, God's judgment of death fell upon the Egyptians, but God's judgment fell upon the lambs of sacrifice for Israel. In the case of spiritual Israel, God's judgment fell upon Christ for the sins of His people imputed to Him as their Surety, Substitute, and Redeemer (*Rom. 5:21*).

(5) In both cases, God's purpose and intention was to save a particular people. In the case of Israel in Egypt, God's chosen people were the natural descendants of Abraham. In the case of spiritual Israel, it was God's elect whom He had chosen in Christ before the world began (*John 10:11; Acts 20:28*).