

THE FINAL JUDGMENT AND THE DELIVERANCE FROM EGYPT

BIBLE TEXT : Exodus 11:1-10; 12:1-51

LESSON 56 Senior Course

MEMORY VERSE: "And he brought forth his people with joy, and his chosen with gladness"
(Psalm 105:43).

BIBLE TEXT in King James Version

Exodus 11:1-10

1 And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.
2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.
3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.
4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:
5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.
6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.
7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.
8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying,

BIBLE REFERENCES:

I The Preliminary Warning of the Final Judgment

1. The final judgment is to be on all Egypt, after which Pharaoh will let Israel go, Exodus 11: 1;
Exodus 3: 19, 20

19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

2. The Israelites are instructed to ask the Egyptians for a partial remuneration for their years of servitude, Exodus 11:2, 3;

Exodus 3:21, 22

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

3. The final judgment is to take the life of all the first-born of Egypt, man and beast, Exodus 11:4-6, 8;

Exodus 4:22, 23

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.

4. Israel is to be protected by God from the judgment, Exodus 11:7;

Exodus 8:22, 23

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a division between my people and thy people: to morrow shall this sign be.

5. Pharaoh's hardened heart causes him to refuse the final plea, Exodus 11:9, 10;

Exodus 10:27-29

27 But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

II The Announcement to Israel of the Passover's Inauguration

1. Since the deliverance from Egypt was to be a type of our deliverance from sin's bondage, it was appointed as the first of a new year, Exodus 12:1, 2;

II Corinthians 5:17

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

⁹ And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

¹⁰ And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

Exodus 12:1-51

¹ And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

² This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

³ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

⁴ And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

⁵ Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

⁶ And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

⁷ And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

⁸ And they shall eat the flesh in

Romans 6:4

⁴ Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

2. The paschal lamb was to be set apart from the tenth to the fourteenth of the month, Exodus 12:3-6;

I Corinthians 5:7

⁷ Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:;

John 12:1, 12-15

¹ Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

¹² On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

¹³ Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

¹⁴ And Jesus, when he had found a young ass, sat thereon; as it is written,

¹⁵ Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

Luke 22:7,13-15

⁷ Then came the day of unleavened bread, when the passover must be killed.

¹³ And they went, and found as he had said unto them: and they made ready the passover.

¹⁴ And when the hour was come, he sat down, and the twelve apostles with him.

¹⁵ And he said unto them, With desire I have desired to eat this passover with you before I suffer:

Isaiah 53:7

⁷ He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

I Peter 1:19

¹⁹ But with the precious blood of Christ, as of a lamb without blemish and without spot:

Revelation 5:6

⁶ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

3. The blood was to be for their deliverance, and the flesh for their nourishment, Exodus 12:7-13;

Numbers 9:12

¹² They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

John 19:33

³³ But when they came to Jesus, and saw that he was dead already, they brake not his legs:

Hebrews 9:22, 28

²² And almost all things are by the law purged with blood; and without shedding of blood is no remission.

²⁸ So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

III The Passover Instituted as a Perpetual Memorial

1. God tells them the feast is to be a perpetual memorial, or testimony, of their deliverance, Exodus 12:14;

Exodus 13:8-10

⁸ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

that night, roast with fire, and unleavened bread; *and* with bitter herbs they shall eat it.

⁹ Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purulence thereof.

¹⁰ And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

¹¹ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover.

¹² For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

¹³ And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

¹⁴ And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

¹⁵ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

¹⁶ And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

¹⁷ And ye shall observe *the* feast

⁹ And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

¹⁰ Thou shalt therefore keep this ordinance in his season from year to year.

Deuteronomy 16:1-8

¹ Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

² Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

³ Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

⁴ And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

⁵ Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

⁶ But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

⁷ And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

⁸ Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

I Corinthians 11:23-30

²³ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

²⁴ And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

²⁵ After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

²⁶ For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

²⁷ Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

²⁸ But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

²⁹ For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

³⁰ For this cause many *are* weak and sickly among you, and many sleep.

2. God instructs them regarding the use of unleavened bread; leaven is usually a type of sin, Exodus 12:15-20;

Matthew 16:6

⁶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Galatians 5:9

⁹ A little leaven leaveneth the whole lump.

3. Israel is given the final instructions, Exodus 12:21-28.

IV The Tenth, and Final Judgment: Egypt's First-born Slain

1. As the Israelites remain under the blood, at midnight the angel of death visits Egypt, Exodus 12:29, 30;

Hebrews 11:28

²⁸ Through faith he kept the passover, and the sprinkling of

of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

¹⁸ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

¹⁹ Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

²⁰ Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

²¹ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

²² And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

²³ For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

²⁴ And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

²⁵ And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

²⁶ And it shall come to pass, when

blood, lest he that destroyed the firstborn should touch them.

2. Pharaoh and the Egyptians urge the Israelites to leave, Exodus 12:31-34.

3. The Egyptians are "spoiled," another phase of the final judgment, Exodus 12:35, 36;

Psalm 105:36-38

³⁶ He smote also all the firstborn in their land, the chief of all their strength.

³⁷ He brought them forth also with silver and gold:

and *there was* not one feeble *person* among their tribes.

³⁸ Egypt was glad when they departed: for the fear of them fell upon them.

V The Exodus from Egypt

1. In a remarkable and miraculous manner the millions of Israelites leave Egypt, Exodus 12:37-42;

Psalm 78:51-53

⁵¹ And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:

⁵² But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

⁵³ And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

Genesis 15:13-16

¹³ And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

¹⁴ And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

¹⁵ And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

¹⁶ But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

Galatians 3:17

¹⁷ And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

2. The preliminary Law of the Passover is given, Exodus 12:43-51.

NOTES:

The Faithful Warnings

The keynote of this lesson might well be the oft-quoted verse from the lesson text: "When I see the blood, I will pass over you." This passage marks one of the final strokes of judgment upon Egypt and the complete separation between those idolaters and the people of God. The resulting exodus was a pivotal point in the history of the Israelites, and the beginning of their nation. They were now free to follow Lord in the way He chose for them. It is easily seen to be a type of our deliverance from sin; and as we study it we shall be impressed by the great number of details that parallel the doctrine of Justification by Faith.

God had been patient with the people of Egypt, trying to lead them away from idolatry to the true worship; but the great majority chose their false worship instead. We do not know how many finally believed on the God of Israel. There was a great fear of God in some of them, but to what extent these few repented of their sins the Bible does not say.

At the very beginning Pharaoh was told that Israel was God's first-born; and if they were not released, the first-born of Egypt would be killed (Exodus 4:22, 23 ²² And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, *even* my firstborn: ²³ And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.). Pharaoh refused to obey, but God did not immediately send this final judgment. Instead, He dealt

your children shall say unto you, What mean ye by this service?

²⁷ That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

²⁸ And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

²⁹ And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

³⁰ And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

³¹ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

³² Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

³³ And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

³⁴ And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

³⁵ And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and

patiently with Pharaoh. God sent nine judgements upon the Egyptians of lesser intensity than the promised final one, in an attempt to teach them that He was all-powerful and that their own gods were myths, and therefore powerless. But they refused to be taught.

The Separation between Egypt and Israel

The extent to which God protected Israel from the fury of the judgements is remarkable; because they revered, feared, and obeyed Him. The final stroke of judgment was to mark a greater cleavage between Egypt and Israel. It was so planned that Israel had to put forth an effort in order to be secure when the death angel came; and if they obeyed God, His protection was theirs. In the other instances it seems that God's providence overshadowed them without even so much as a request from them; but here they were required to show the extent of their faith in God (**Hebrews 11:28** ²⁸ Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.).

This climactic event in the history of the Israelites was to be so great that God ordered them to begin their year on that date. Previously, they had followed the Egyptian custom, with the new year beginning in the autumn months at the time of harvest. But now God wanted them to lay aside everything that would remind them of Egypt and be a separate people unto Him. God does not want His people to act like the people of the world, look like them, or follow the spirit that dominates them. He knew that any of the customs or traditions of Egypt, which the Israelites might keep, would lead them away from Him in later years.

Sin does not necessarily have large beginnings. A person who forsakes God does not necessarily do so at one grand stroke. Instead, there is a gradual digression, which will lead to a separation between that person and God. If a person gets his eyes on the world he will yearn after some trivial thing, which might appear innocent in itself but will take a place God has had in his life. Anything that takes the place of God in our heart is an idol; so this digression is, in itself, a form of idolatry. An idol does not have to be a tangible thing: it can be merely a principle or theory invented by man. Whatever takes the place of God in our heart, in our time, or in our affections, is wrong; and its continued presence will eventually lead us away from God. For this reason God wanted His people to be free from everything that would remind them of Egypt.

The Passover Feast and Sacrifice

The first day of the month of Abib (which corresponds approximately to our month of April) was now to be their New Year's day. On the tenth day of that month they were to select a perfect lamb from their flock, not more than a year old. This lamb was to be kept separate from the flock and fed by itself until the evening of the fourteenth day, when it was to be killed.

The Jewish day began at sunset instead of midnight and the first part of their day corresponds to our evening. The last part of their day was the same as our afternoon and was also called evening. The lamb was killed in the latter evening of the fourteenth day, and the feast would be held after the lamb was roasted, extending into the evening of the fifteenth day of the month. Some students of Bible chronology believe that the final Passover, when Jesus was crucified, fell on the same day of the week on which the original one was celebrated.

The Lamb of God

There is an inspiring analogy between the paschal lamb and the great Paschal Lamb, Jesus Christ (**I Corinthians 5:7** ⁷ Purge out therefore the old leaven, that ye may be a new lump, as ye are

jewels of gold, and raiment:
³⁶ And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

³⁷ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

³⁸ And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

³⁹ And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

⁴⁰ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

⁴¹ And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

⁴² It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

⁴³ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

⁴⁴ But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

⁴⁵ A foreigner and an hired servant shall not eat thereof.

⁴⁶ In one house shall it be eaten; thou shalt not carry forth ought of

unleavened. For even Christ our passover is sacrificed for us: **John 1:29** ²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.). Jesus fulfilled the Passover in a chain of perfectly-timed events that could not have resulted from chance or coincidence. He rode into the city of Jerusalem in triumph, to fulfil the type of the lamb's being set aside on the tenth day of the month. He spent most of the following days with the disciples whom He loved. He died at the very hour the paschal lamb was usually killed, wonderfully fulfilling the Old Testament type; and not because of the man-inflicted wounds, for the soldiers' surprise at finding Jesus' lifeless body showed that His death was premature.

Jesus was certainly the Lamb without spot or blemish. Not one of His bones was broken -- another direct fulfilment of prophecy and type. He died that we might be free, purchasing redemption for all who will see to it that the Blood is applied to their hearts.

Jesus ate the Passover with His disciples before His death. This took place on the day that God had instituted as the proper day for killing and eating the Passover. The Law does not specify an exact time of day in which the Passover was to be eaten, so far as we know; and some of the Jews would shift its observance to an earlier period in the day when the fifteenth day, or the Paschal Sabbath, fell on the regular weekly Sabbath. This was done so the observance of the Passover would not conflict with their observance of the weekly Sabbath.

That Christ ate the Passover earlier than some of the Jews is apparent from St. John's Gospel (**John 18:28** ²⁸ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.). And that this was in full accord with the Law is evidenced by the fact that Jesus always kept every detail of the Law and also that the disciples were in full agreement and expressed no surprise at the time chosen.

When the Death Angel Came

All leaven was to be put out of the houses of the Israelites. This practice was diligently followed, which meant that every part of their houses was rigorously searched prior to the serving of the meal. Leaven in Old Testament times is a type of sin; and since the Passover is a type of our justification by faith, we can see how perfectly the purging out of the leaven fits into the pattern, because a sinner must first turn away from his sin and renounce it if he expects to be saved (**Isaiah 55:7** ⁷ Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.).

The death angel went through the land of Egypt at midnight and struck dead the first-born of man and beast. But when the angel saw the blood on a house he passed over that house and spared the occupants. The blood in the lamb, or in the basin, was of no value to them until applied as God directed. Our place of safety, when the wrath of Almighty God is released upon the sinful, is under the Blood. It must be applied to the door -- to our hearts -- before it is effective.

Previously the Lord spoke, but now He struck! The glory of the household died. The prime and pick of the nation was cut off -- the flower of the troops, the heirs of the rich, and the hopes of the poor all died at midnight. Pharaoh had smitten God's first-born and the Lord repaid him to his face. Surely "it is a fearful thing to fall into the hands of the living God" (**Hebrews 10:31** ³¹ It is a fearful thing to fall into the hands of the living God.).

the flesh abroad out of the house; neither shall ye break a bone thereof.

⁴⁷ All the congregation of Israel shall keep it.

⁴⁸ And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

⁴⁹ One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

⁵⁰ Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

⁵¹ And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

Secular history and archaeologists' findings confirm this great tragedy. In the Royal Museum at Berlin there was a huge statue of the Pharaoh who is supposed to have lived at the time of the Exodus, with his son who was the heir to the throne. Little is known of this son, and his younger brother became the next king. Inscriptions have also been found that indicate some unusual national disturbance during the reign of this Pharaoh, and also that his first-born son died under peculiar circumstances. It was the practice of these ancient kings to record only their victories and leave their defeats silent in the records, so only a few records remain; but those that exist more than confirm the scriptural account.

A Nation Born in a Night

The Egyptians saw a sight that night which has never been equalled. About three million people with their flocks and herds took up the march and left. This great exodus is made all the more remarkable by the fact that these millions were led out by the miraculous hand of the Lord. Only the providence of God could arrange it and bring it to a successful conclusion -- let alone support such a multitude in a wilderness where the necessities of life are not to be found.

The number of them was very great. Yet there was not one in a hospital, and not one carried in an ambulance, or limping in the rear. Poverty and oppression may have enfeebled them but God had healed them. They carried none of the diseases of Egypt. This shows us that when God calls us to go anywhere He will fit us for the journey. In the pilgrimage of life our strength will be equal to our day.

The exodus from Egypt closed the 430 years of pilgrimage, which began when God's covenant was made with Abraham (**Galatians 3:17** ¹⁷ And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.). From Abraham's entry into Canaan, and the giving of the covenant, to the time when Jacob went to Egypt at the invitation of his son, Joseph, was 215 years. Jacob and his posterity were in Egypt 215 years, which makes the 430 years mentioned in our lesson.

The Israelites went out of Egypt as a conquering army, victorious through the strength of their God, Jehovah. They had come down into Egypt a small group of herdsmen and during their stay were made slaves of the most menial type; but they left enriched with the wealth of Egypt given to them as their just due by the Egyptians for only the asking. They were sent out, not after a humiliating compromise settlement, but with all they originally demanded, because they obeyed the God of Heaven and waited for His time of deliverance.

QUESTIONS

1. Name all the ten judgments, or plagues, sent upon Egypt.
2. Did Pharaoh know, when the first judgment was sent, that his continued refusal to obey God would lead to this tenth judgment?
3. Who were exempt from the tenth judgment?
4. Relate the law of the Passover.
5. What would you say is the key verse of this lesson?
6. What protection is given us under the Blood of Christ?
7. How often was the Passover to be observed?
8. What was the purpose of the Passover?
9. Of what was the Passover a type?
10. Of what was leaven a type?