



# EXODUS

A STORY OF  
**REDEMPTION  
AND COVENANT**





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# God is Sovereign

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- God is sovereign over life and death
- Exodus 11
- God said this last plague would finally push Pharaoh to let the Israelites go.
- And not just let the Israelites go, but “he will drive you away completely”.
- This word “drive away” is a word used for divorce, the imagery of kicking your someone out of your house.



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- It is also used when God drove Adam and Eve out of the garden after the fall (Genesis 3:24) and drove the Canaanites out of the Promised Land (Exodus 23:28; Numbers 22:6; Joshua 24:18).
- This wasn't just Pharaoh's letting them go for a few days; he was kicking them out of Egypt. This plague would accomplish what they had been asking for from the beginning.
- God knew all along exactly what would have to happen to get Pharaoh to finally let His people go.



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- The Israelites were slaves; they would have owned nothing of value such as silver and gold. God told them to ask the Egyptians to just give them silver and gold.
- Had it not been a supernatural event by God, this plan never would have worked! Imagine slaveowners just letting their slaves go free, without even buying their freedom.
- Imagine the financial loss of that and then to just give them a bunch of gold and silver when they left. From a human perspective, it's ludicrous.



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- God gave them favor with the Egyptians.
- Other than Pharaoh, all of Egypt considered Moses “very great” (v. 3), including Pharaoh’s servants.
- This shows us again that God was in control of everything. God fought Pharaoh supernaturally.
- The Israelites didn’t do anything. God did it all, including providing them with “plunder” from the battle.



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- In the ancient world, when you conquered another nation, you took their valuables as the spoils.
- But in this case, all they had to do was ask for it, which shows us just how much God is in control of all things and how He can provide His children with anything they need. All they have to do is ask (Matthew 7:7–11).
- This whole passage emphasizes the sovereignty of God. The events and His foretelling of them show us that He is in total control.
- But His majesty is also seen in the way everything is described.



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- The plague of the firstborn is a difficult one for us.
- It is so awful that all these children had to die in order for Pharaoh to finally let God's people go. But it points to several things theologically.
- In the ancient world, the firstborn son was the heir of the household; the loss of the firstborn son would have been devastating. God told Pharaoh that Israel was His "firstborn son," His heir to His kingdom.
- The death of the firstborn sons of Egypt was His response to Egypt's enslaving His firstborn son and refusing to let him go (Exodus 4:23).



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- It also pointed ahead to Christ as God's "firstborn" Son (Colossians 1:15–17).
- This does not mean God the Son was created.
- As the Nicene Creed says, He is "begotten, not made" (John 3:16).
- The term "firstborn" is about His role as heir to God's kingdom. Jesus was born by the Holy Spirit's coming upon Mary, making Him "the firstborn of the Spirit" (John 1:34).
- So all of us who come to faith in Him are born again of the Spirit (John 3:1–8) and inherit the kingdom, too (Romans 8:17).



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- The exodus is the old-covenant, physical image of redemption that points ahead to the new-covenant, spiritual redemption that happens in Christ.
- God's people were redeemed from physical slavery by the blood of a physical lamb and brought into a physical kingdom where they dwelled with God in peace.
- In the new covenant, God's people are saved from spiritual slavery by the blood of Jesus, the Lamb of God, and brought into a spiritual kingdom where they dwell with God in peace.



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- We can look at the plagues and focus on the death and destruction, but the real point is the mercy, salvation and redemption for those who believe.
- God makes it clear that He has the power over life and death, but He also offers mercy and life to all who would believe and trust in Him.
- The distinction is very intentional and very clear – there was nothing but death and wailing in Egypt.
- God shows us through all of Scripture that rejecting Him leads to death and following Him leads to life. We must choose life (Deuteronomy 30:19).



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# Passover

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- Passover celebrates God's redemption and points ahead to Christ
- Exodus 12:1–14
- God told Moses that the Passover event would mark the beginning of their calendar year from then on. This was the birth of Israel as a nation, the birth of their new life of redemption. Then God described what would happen on Passover and gave them two weeks to prepare:
- They would prepare a lamb. If their family wasn't big enough to eat a whole lamb, they would share with another family so there was no waste.



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# Passover

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- The lamb had to be 1 year old and without blemish, just as Jesus was without blemish and relatively young when He died for us.
- The lambs would be killed at the same time, at twilight. They had chosen the lamb four days before, but killed it at just the right time to prepare the meal before death came at midnight.
- They would spread the blood on the doorposts and the beam across the doorway, covering the entrance to their home so the angel of death “couldn’t” get in. The word “atonement” literally means “to cover”; the blood covers our sin.



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# Passover

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- They ate the lamb roasted, not raw or boiled, so that all of it was cooked, and any uneaten portions would be consumed by fire. It had to be consumed by fire not only so there was no waste but because of its holiness, it's sacrificial nature. It could not just be thrown away.
- The lamb was eaten with unleavened bread because they would leave Egypt in haste; they didn't have time for bread to rise.
- They would have their sandals on, belt fastened, and staff ready to go for the same reason, so they were ready to leave immediately.



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# Passover

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- The lamb was also eaten with bitter herbs to represent the bitterness of their time in slavery in Egypt.
- For us, the herbs can remind us of the bitterness of our sin and the suffering Jesus had to undergo to save us from sin and bring us into new life.
- It's hard to think about the death and destruction of the plagues, but it shows us what God rescued them from.
- The same is true of reflecting on our sin, as many Christians do each season of Lent.



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# Passover

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- God commanded the people to celebrate the Passover feast in this same way every year from this point on so they would remember what God had done for them and, specifically, to pass the story on to their children so they, too, would put their trust in Him.
- We are to tell our children, and anyone else who will listen, our stories of what God has done for us, to redeem us and give us new life, so they, too, will put their trust in God. This is why we celebrate the Resurrection, which happened at the time of Passover, to show us the connection between old-covenant redemption and new-covenant redemption in Christ.



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# Passover

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- In the new covenant, our celebration meal is the Lord's Supper.
- In it, we remember Jesus' body broken and His blood shed for us.
- Some people call it "communion"; it celebrates our communion with Him in His death and Resurrection.
- In the Lord's Supper, we proclaim the Gospel over and over until He returns to usher in the final kingdom (1 Corinthians 11:23–26).



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# God Shows Mercy

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- God shows mercy to those sealed by His blood of redemption
- Exodus 12:23–32, 47–49
- When the plague came, it was devastating to the people of Egypt.
- There was “a great cry” and wailing and mourning because not a single household escaped the death of the firstborn son.
- It was so devastating that Pharaoh finally told them to just take everything they had and leave, and the Egyptians begged them to go quickly.



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# God Shows Mercy

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- The physical difference between the two nations was the blood on the doorways, but that blood represented so much more. God said the blood was a “sign.” When He saw the blood, He would pass over and no plague would destroy them.
- In the new covenant, the blood of Jesus, covers our sin and saves us from the “second death,” which is eternal death in hell (Revelation 21:8).
- In the new covenant, Jesus was the sacrificial Lamb who died in our place (2 Corinthians 5:21). He died the death we deserved because “the wages of sin is death” (Romans 6:23).



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- This doctrine is called “substitutionary atonement.”
- His death was a substitute for ours, like the sacrificial animals in the old covenant.
- But because Jesus’ blood was the blood of a perfect human, God-made flesh, not just an animal, His blood was not only able to cover our sin temporarily but take it away permanently.
- In the old covenant, the people had to make sacrifices over and over, year after year, but Jesus’ sacrifice was once for all (Hebrews 10:1–4).



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# God Shows Mercy

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- When the plagues come in the book of Revelation, they do not harm anyone who has “the seal of God” on their foreheads (Revelation 7:3; 9:4).
- In the new covenant, we are “sealed [by the Holy Spirit] for the day of redemption” (Ephesians 4:30).
- In the ancient world, a king would put his seal on his official documents and things belonging to Him.
- Those who have the seal of the Spirit belong to God and will be saved from the second death in the final day of redemption.



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# God Shows Mercy

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- The Egyptians urged the Israelites to get out of their land as fast as possible in case something even worse happened to them.
- But what if, instead, they had asked the Israelites how they could be saved, too? What if they had turned to God in faith and followed Him?
- What if, instead of kicking the Israelites out of their land, they had joined their faith community?
- The very end of the chapter addresses what they should do if a foreigner wanted to join in their Passover celebration.



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# God Shows Mercy

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- God's message of salvation isn't exclusive.
- It's not only for the rich or powerful or people of certain nations or races or backgrounds. It's open to every single person.
- But it's not inclusive in the way universalism is, the idea that everyone goes to heaven regardless of what they believe.
- God welcomes all people to accept Christ, but He doesn't compromise on the truth that Christ is the only way to heaven (John 14:1–7).



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# God Shows Mercy

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- God's answer again shows His blend of justice and mercy.
- God does not compromise on the stark distinction between the way to life and the way to death, yet He did open the door of salvation to the world.
- He said no foreigner could eat of the redemptive Passover meal unless they converted to the faith of Israel and joined their covenant community.
- As in all of Scripture, God was telling us there is only one way of salvation, but that way is open to everyone of every nation, tribe and tongue, who chooses to believe.



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# God Shows Mercy

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- God has a blend of justice and mercy, wrath and salvation, truth and grace.
- This is the Gospel we believe and the truth we must speak, which is getting harder and harder in our “anything goes” society.
- The minute you claim only one way to heaven, people will accuse you of being “exclusive.”
- But when their eyes are opened to the truth and they really understand the Gospel, they will start to see God’s great mercy, love and compassion the way we do.