

## CHAPTER 6

# OUR EXODUS

*He who has died has been freed from sin  
~ Apostle Paul*

In Torah we have a record of the exodus of the people of God as they departed Egypt to worship God as free people. Israel had been enslaved and entrapped for hundreds of years in a tyrannical system of overlords who enforced upon Israel, rigorous hard labor. Worse, the Israelites were made slaves to false religion and a wicked cultural system. Egypt represented a pagan system that has been recognized as a type of being trapped in this hell-bent, sinful world.

Scholars and theologians around the world have recognized that although Pharaoh was a very real despot, he symbolizes Satan – the ultimate evil harsh taskmaster trying to keep us enslaved to his corrupt system. Egypt is given as a symbolic type of this evil world, (like Sodom), whose influence has reached even to Jerusalem (Rev 11:8). Coming out of Egypt is often likened to coming out of sin, and baptism is likened to Israel's passing through the sea (1 Cor 10:1

– 2). As Israel passed through the Red Sea, it was like a watery grave. Their coming up on the other side of the sea was like the resurrection from the dead. Their past sins, and their entire way of life were washed away and were now behind them. They were saved by grace and grace alone, for God pardoned them through the blood of the lamb.

Remember, enslaved Israel had not yet received Torah. The instruction given on Sinai had yet to take place. This symbolizes our walk with God today. Once we are saved through believing God, we add to our faith obedience and wisdom which comes through Torah – the word of God. Initially God’s law was written on tablets of stone, symbolizing our stony heart without God’s Spirit (2 Cor 3:3). When God gives us His Spirit, He causes us to walk in His Statutes (Ezek 11:19 – 20). Indeed, the purpose of God’s commandments is love from a pure heart and sincere faith (1 Tim 1:5). Loving God’s law (Torah) is a sign that we are part of the New Covenant, for in the New Covenant, God writes Torah on our hearts (Jer 31:33, Heb 10:16)! The symbolism of the book and story of the Exodus is deep and multi-layered. It is rich in heritage and truth.

As Israel was delivered from Egypt, Messiah was the Rock that went with them. He was the real Rock that was smitten from which they drank (1 Cor 10:4, John 4:10 – 14). Indeed, Yeshua is the Lamb of God whose blood was given for the redemption of all who believe – all who come under the blood of the Lamb (John 1:29, Rev 5:6, 7:14).

Jews recognize that the ancient verbiage in Torah regarding the Passover is written in the current tense. That is, it is written to exclaim to each successive generation that they personally are still being delivered from Egypt TODAY. Exodus refers to both past and future generations as being set free from Egypt by God. Even after many generations, we are to teach our sons and daughters saying; “We were slaves in Egypt” and “God set us free...” The book of Exodus is not just a historical account of what happened to an ancient people. These principles are active, ongoing, and with current applications and meanings. God’s Holy Days detail His plan of salvation for all mankind. God is still delivering us from Egypt today. Do you believe?

We all are a people who need to be set free and redeemed by God. We all need Pesach. We all need to

be redeemed and made free by the blood of the Lamb of God. Each head of household was told to provide a lamb for his household (Ex 12:3). God also provided a firstborn Lamb for His Household, as Abraham told Isaac long ago, “My son, God will provide for Himself a lamb... (Gen 22:8).”

The apostle Paul taught:

“All these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come (1 Cor 10:11).”

Israel was told not to return to Egypt. After repentance, we too are told not to return to our old ways. Only those who believed God and obeyed His command regarding the Pascal lamb were delivered. So today, we must believe and follow the Lamb out of Egypt – out of this sinful world.

Israel’s past was now dead to them. Their old lifestyle was now dead to them. They were given new beliefs, new laws and new practices. The Holy Scriptures tell us that we are buried with Messiah through baptism into death; that just as Messiah was raised back to life, so we too should walk in newness of life – putting

away the ‘old man’ and his sinful ways (Rom 6:1 – 12).

We can see now, through faith and the blood of the lamb, Israel escaped God’s judgments upon Egypt as they passed through the Red Sea (a type for death and burial), and then back up to life again on the other side of the sea (a type of resurrection and a prefiguring of life after death). We too can escape God’s judgment and pass from death to life through faith in the blood of the Lamb (John 5:24). Israel separating from the ways of Egypt is a perfect symbol for repentance. We too must repent – turn from our old ways and be baptized (Ezek 33:11, Acts 2:38). That is, we are to completely leave Egypt, its culture, its pagan religions, its wickedness, and return to God. This was, and is, much more than just a change of location. It was, and is, a new way to live with new laws given directly from our God of love. Leaving Egypt was symbolic of complete repentance. Beginning with the prophets and then John the Immerser, then Yeshua and His disciples – the Good News of salvation is sated with references to repentance being a foundational part of the process of our salvation (Jer 25:5, Ezek 18:30, Matt 3:2, 4:17, Mark 1:15, 6:12, Acts 2:38, 3:19, 8:22, 17:30)

including repentance among the Gentiles (Acts 26:20, Rev 9:20, 16:11).

As Israel left Egypt during that first Pesach (Passover) season, they ate unleavened bread and God instructed the Festival of Matzah be established (Ex 12:8 – 20). God often uses leavened bread as a symbol of the sin, vanity and wickedness of this world (Ezra 6:2 – 22, Mark 8:15, 1 Cor 5:8). Conversely, God also uses *unleavened bread* to typify humility, righteousness, sincerity and truth (1 Cor 5:8). Indeed, unleavened bread is given as a type for the body of Messiah – the living bread from heaven (John 6:35 – 51, 1 Cor 11:24). The Passover wine is symbolic of Messiah’s blood which was shed for our sins (Matt 26 – 28). Bitter herbs were eaten with the Passover Seder, symbolizing the bitterness of bondage to sin in a world that serves the culture of Satan – the king of Egypt.

The symbolism of God’s Holy festivals from Pesach (Passover) to Shavuot (Pentecost) is as revealing as it is encouraging. This brief mention of these festival highlights does not do justice to the rich jewels of truth that surround the feasts of YHVH.

[If you would like to know more about how God reveals His plan of salvation through His Holy Feasts, check out the books; *Pentecost: A Countdown to Freedom*, and *Passover: The Price, The Path* by this same author.]

## OUR IMPENDING EXODUS

There is a much deeper symbolism about the Passover and Exodus that is yet to be revealed – one that is very personal – one that will touch every man, woman and child who has ever been born! I'm referring to Yeshua's exodus as well as our own exodus, for Yeshua's exodus is the forerunner of our own exodus. We've already seen that Yeshua was the Rock that went with Israel during their first exodus out of Egypt (1 Cor 10:1 – 4). But the exodus that Moses participated in was only a type of the real exodus out of this life and out of this world. I'm speaking of the great exodus that is out of this world and into the next. This is the exodus that is offered to all believers who come under the blood of the Lamb of God! This great truth is found in the account of the Transfiguration.

Mark 9:2-4

Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them.

<sup>3</sup> His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.

<sup>4</sup> And Elijah appeared to them with Moses, and they were talking with Jesus.

One day as I was studying this passage, I began to wonder...Just what was it that Moses and Elijah were talking to Yeshua about? Carefully, I read Mark's account. I studied Matthew's account. Then, I thought about beloved Luke. Luke had a habit of giving details and a chronological order that really illustrates the recorded events of Yeshua and His disciples more clearly (Luke 1:3). I found something truly amazing that day. I found that Luke actually does reveal what Moses said to Yeshua! The implications of what Moses and Elijah said are enormous to every individual who has ever lived. Let's read Luke's account now:

Luke 9:28-31

28 Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray.

29 As He prayed, the appearance of His face was altered, and His robe *became white and glistening*.

30 And behold, two men talked with Him, who were Moses and Elijah,

31 who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem.

Obviously, we know Moses died, so how is it that he was both seen and heard speaking to Yeshua by Peter, James and John? Messiah said, there are some standing here that will not taste death until they see the Kingdom of God (Luke 9:27). When they did see the kingdom of God, they saw two godly men who had died (Moses & Elijah) alive! We have witness of the transfiguration wherein Yeshua, Moses and Elijah were all seen in glory. We have already seen that the soul does not die with the body, so of course Moses and Elijah are both seen alive with God – for all live to Him (Luke 20:38). Yeshua said, God was not the God of the dead, but of the living (Luke 20:38). Not only are Moses and Elijah seen alive, but they are seen and heard conversing with their Messiah! That's cool.

What a great truth to know that not even death can separate us from God, from His anointed or from His love (Rm 8:39).

Scholars and students alike have seen that the transfiguration is different from the visions or dreams like those in the books of Daniel or Revelation. The transfiguration was very different and very real. It was also witnessed by three people at once – this too sets it apart from other “visions” or dreams. Some have claimed that this account was just a dream or vision, and was not real. Don’t be tricked by the blind. The word “vision” in reference to the transfiguration (Matt 17:9) is from the Greek word ‘*horama*’ which literally means *a sight, something that has been seen*. This is the same word used to describe when Moses *saw* the burning bush (Acts 7:31). It was not a dream, it was something they saw. Since Peter, James and John saw it, it was a sight that they witnessed with their own vision and heard with their own hearing. Further proof that this was a real event, and not merely a dream, is the fact that the apostle Peter later referred to the transfiguration (and the things he heard said in the transfiguration) as the basis of proof for his teaching “the prophetic word made more sure” (1 Pet 1:16 – 19). Please check it out. Peter even quoted what he heard said from heaven as “the sure word of prophecy.” Dreams or visions were not quoted in the same way. Peter wanted to be sure all understood that

his accounting was not a clever trick or myth or dream – but was an eye witness account. Notice:

2 Peter 1:16

For when we made known to you the power and the coming of our Lord Yeshua the Messiah, we did not rely on cunningly contrived myths. On the contrary, we saw his majesty with our own eyes. CJB

When Peter made reference to seeing Messiah’s “majesty,” he was referring to seeing Messiah in His majestic glory, not in the physical flesh.

As I further studied the words of Luke’s account of the transfiguration in my New King James translation, I began to look at the meanings of various words, and then at alternate translations. Wow – was that revealing! In Luke 9:31, the word used which is translated “decease,” seemed a little odd to me; so I looked it up in my Interlinear. An Interlinear is a direct word-by-word translation of the Bible where each word is displayed in the original Hebrew or Greek with the English translation directly below, along with the accompanying Strong’s numbering system. I like to use Green’s Interlinear, published by Hendrickson, because they translate each word directly from the most respected ancient Received Text. Here’s how the literal word-by-word translation reads:

And, behold, men two talked with Him, who were Moses and Elijah, who appearing in glory spoke of the exodus of Him, which He was about to finish in Jerusalem...” *A Literal Translation of the Bible*, by: Jay P. Green, Sr.©1985 Hendrickson Publishers

The word that is translated into English as “decease” is actually translated from the word “exodus.” Exodus is not the word used for “death” in the Tanach (Old Testament) or the Brit-Hadashah (New Testament). NT:2288 *thánatos*, is the word used for death in the New Testament. Exodus literally means “way out” or “departure” – not death. Since Moses was speaking, Moses’ selection of the word “exodus” brings to mind Israel’s departure from Egypt as they crossed over into the Promised Land. For Moses to describe Yeshua’s impending death as the “way out” is very revealing. The Complete Jewish Bible also uses the original word “exodus” un-translated so as to highlight the full meaning of the text. Notice:

Luke 9:30-31

30 Suddenly there were two men talking with him — Moshe and Eliyahu!

31 They appeared in glorious splendor and spoke of his exodus, which he was soon to accomplish in Yerushalayim. CJB

Moses understood that the exodus of Israel out of Egypt – through the watery grave of the Red Sea – was a type of our exodus out of this world and into the next world through death. Yeshua is our forerunner. He is the “Moses” we follow out of Egypt and into the Kingdom. There are only two times when “exodus” is translated as death in the English Bible – here in Luke and later by Peter when he was referring to the transfiguration; and when he also made reference to his own exodus as the “way out” of this world and into the Kingdom of God. Notice:

2 Peter 1:13-19

13 And I consider it right to keep stirring you up with reminders, as long as I am in the tent of this body.

14 I know that I will soon lay aside this tent of mine, as our Lord Yeshua the Messiah has made clear to me.

15 And I will do my best to see that after my exodus, you will be able to remember these things at all times.

16 For when we made known to you the power and the coming of our Lord Yeshua the Messiah, we did not rely on cunningly contrived myths. On the contrary, we saw his majesty with our own eyes.

17 For we were there when he received honor and glory from God the Father; and the voice

came to him from the grandeur of the *Sh'khinah*, saying, “This is my son, whom I love; I am well pleased with him!”

18 We heard this voice come out of heaven when we were with him on the holy mountain.

19 Yes, we have the prophetic Word made very certain. You will do well to pay attention to it as to a light shining in a dark, murky place, until the Day dawns and the Morning Star rises in your hearts. CJB

Wow. Notice verse 15, where Peter himself uses the word “exodus” to describe his own departure or “way out” of this world too. It was not only Yeshua’s exodus that was accomplished! Yeshua will lead us all out of Egypt. He is our exodus, our “way out.” Praise Yah! Blessed be Yeshua, HaMashiach (Jesus the Messiah) who leads us out of Egypt, through death, and into life!

There is another point that bears worth mentioning. When referring to his exodus or “way out” of this world, Peter also made reference to his body as being a tent that he would simply “lay aside” (2 Pet 1:13 – 14).

It’s interesting that Peter referred to his body as a temporary dwelling and his departure out of his body and out of the world as his “exodus.” Peter made no mention of death! Clearly the body dies. Peter called

this a “laying aside” of a “tent” - a tabernacle, a temporary housing or body. Your body is likened to a tabernacle. He makes reference to his departure from his body as his “way out.” Peter refers to his “way out” of this world by using the biblical term that typifies freedom from bondage – “exodus.”

Consider the exodus. Israel was led down to the sea where there was an impassable mountain range on one side and Pharaoh’s army on the other. Pharaoh recognized that Israel was boxed in. The only “way out” was forward through what was sure to be a watery grave. When Moses cried out to God asking what to do, He told them to “go forward” (Ex 14:15). In essence, God told Israel to go jump in the sea. Indeed, He also told Pharaoh and the Egyptian army to go jump in the sea.

Every one of us will have to face death. When we are boxed in and trapped from every side, be it by sickness, war, tragedy or other calamity – each of us will face death with nowhere else we can turn...We may try to get out of it, but eventually, we too will have to “GO FORWARD” in our own exodus through death. Death is the only “way out” of this world. The question is, will we go through death as believers under the blood of the Lamb, with a positive assuring faith in the life God offers us on the other side? Or, will we be unfaithful and disobedient like the

Egyptians jumping into the sea and drowning in a death of doubt and un-repentent sin?

## **EXODUS AND SHABBAT**

Most people actually know God's Sabbath is the seventh day of the week. Most Sabbath keepers are also keenly aware that the Sabbath is a type of the millennial rest during the reign of Yeshua, son of David and King of Kings. The author to the Hebrews wrote:

Heb 4:4-9

For there is a place where it is said, concerning the seventh day, "And God rested on the seventh day from all his works."

<sup>5</sup> And once more, our present text says, "They will not enter my rest."

<sup>6</sup> Therefore, since it still remains for some to enter it, and those who received the Good News earlier did not enter,

<sup>7</sup> he again fixes a certain day, "Today," saying through David, so long afterwards, in the text already given, "Today, if you hear God's voice, don't harden your hearts."

<sup>8</sup> For if Y'hoshua had given them rest, God would not have spoken later of another "day."

<sup>9</sup> So there remains a *Shabbat*-keeping for God's people. CJB

Here the author of the book of Hebrews (most likely the apostle Paul), clearly associates the Sabbath as a type or symbol of the millennial rest in the Kingdom of God. This is because God's Shabbat follows the six days of man in turmoil, laboring under the sun.

Keeping Shabbat is a weekly reminder of the hope and freedom that Sabbath points toward. For this reason, it says "therefore there remains a Shabbat-keeping for God's people (Heb 4:9)." Sabbath represents the time of rest from labor, hardship and bondage. While most know the Sabbath is a type of the millennial rest, fewer have noticed its connection with freedom from slavery, freedom from Egypt, freedom from sin and freedom from death. Let's review God's direct words regarding Shabbat, from the 4<sup>th</sup> Commandment:

Ex 20:8-11

"Remember the Sabbath day, to keep it holy.

<sup>9</sup> Six days you shall labor and do all your work,

<sup>10</sup> but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work:

you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates.

11 For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

The reason that is given for the Sabbath is, because God placed His presence in it (made it holy) and rested from His labor on the seventh day. Thus man is to do the same. God set apart the seventh day, both for Himself and for man (Mark 2:27). God Himself chose to rest on the Sabbath, setting us the example and giving us clear instructions regarding the holiness of Shabbat. The previous six days are for all our labor and work. The type or forerunner is the work that we all must do to survive six days before we can rest. The reality is six full days are allotted to man to toil and labor (remember, a day with the Lord is as 1000 years...), then comes the Sabbath-rest with God. So Shabbat, as shown in the book of Exodus is: The absence of labor, and the holy presence of God.

Now let's review the 4<sup>th</sup> commandment as detailed in Deuteronomy:

Deut 5:12-15

'Observe the Sabbath day, to keep it holy, as the LORD your God commanded you.

13 Six days you shall labor and do all your work,

14 but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who *is* within your gates, that your male servant and your female servant may rest as well as you.

15 And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.

Notice the account in Deuteronomy is slightly different from the account in Exodus. Especially notice that in Deuteronomy, Moses states that the reason for the Sabbath is to remember that we were slaves in Egypt and God made us free, therefore YHVH our God commands us to remember Shabbat as a weekly reminder of that freedom! WOW. Shabbat is to picture freedom from Egypt and bondage for us. We have also seen that Shabbat is a type of the millennial rest with Messiah. So we have three different broad representations that are given to us for Shabbat:

- 1 Shabbat is a type, foreshadowing the millennial rest, with Yeshua HaMashiach (Col 2:16 – 17).
- 2 Shabbat is to be kept holy through the absence of labor, the presence of God's holiness and

through seeking and imitating God on the seventh day.

- 3 Shabbat is a memorial of our Exodus out of Egypt to freedom – to live as free men!

Those who claim that the Sabbath is a burden, speak exactly the opposite of what the Holy Scriptures teach, for they proclaim the Sabbath to be a day to celebrate freedom. God tells us to be careful not to bear any burden on Shabbat (Jer 17:21). Slaves have to bear burdens and they have little opportunity for rest. Shabbat levels the playing field. The wealthy are to rest with the servants on the Sabbath. Slaves could rest with their masters on Shabbat – with no fear of a burden being placed upon them. No over-lords were allowed on Sabbath. This freedom was denied God's people when they were enslaved to the Egyptians.

I ask you:

- When will Sabbath be ultimately fulfilled and celebrated for the people of God? Answer: In the Millennium, when Messiah reigns.
- When will God's holy presence be felt around the world? Answer: In the Millennium.
- When is the Millennium? Answer: On the other side of death for most – after the return of Messiah, after the 7<sup>th</sup> Trump. **After our exodus out of this world through death!**

Even the Sabbath teaches us that our real freedom from bondage, burdens and the hard rigorous trials of life is *after our exodus from this world* in the life to come! Praise Yah for His glorious testimonies and hope.

## **THE VEIL THAT SEPARATES US FROM GOD'S HOLINESS AND COVERS OVER**

There is one more ray of light on this subject that we can all benefit from, that being the veil that covers, hiding the truth of our heritage and separating people from God. When Messiah died on the cross, the veil in the Temple was torn in two from top to bottom (Matt 27:51). The symbolism of this event is very much tied in with our exodus out of the tent of our bodies. Notice:

2 Cor 3:14-16

But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the *veil* is taken away in Christ.

15 But even to this day, when Moses is read, a veil lies on their heart.

16 Nevertheless when one turns to the Lord, the veil is taken away.

The tabernacle in the wilderness had a veil that separated people from access to the Holiest place.

Only the High Priest could go in. Yeshua is our High Priest who goes before the Father on our behalf. Now, thanks to His indescribable gift, we too have access to God's holiness. When a person has a veil over their heart there is animosity against Torah, against Moses, against God's beautiful laws, statutes, testimonies and merciful judgments (Rom 8:7). Paul taught that a person who is filled with animosity against God's laws, does not yet have Christ in their hearts. Having God's law (Torah) on our hearts is a sign that we are New Covenant saints (Heb 8:10), so the veil is taken away when we turn to the Lord (2 Cor 3:16). The veil is carnality. Paul, in his letter to the Hebrews referred to the veil as being flesh and blood!

Heb 10:19-20

19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,

20 by a new and living way which He consecrated for us, through the veil, that is, His flesh

Just as Messiah's flesh was ripped open on our behalf, so the veil of the Temple was ripped open on our behalf. Now we can have direct access to our heavenly Father! But today we still have the veil of our own personal tabernacle – our own fleshly tent or body. Thus, the complete removing of this veil will not be accomplished until our exodus out of this fleshly tabernacle and into God's, i.e., after death. Just like

circumcision symbolized removing that which covered-over as a sign of their covenant with God, so God says to remove the covering from over our hearts (Deut 10:16, 30:6, Jer 4:4). It is the covering of the flesh that hides God from us. When that covering is removed, we are very sensitive to Him. It is the veil of the flesh that separates us from God. We need a new tabernacle, for this one is only temporary. God is saving us and building us into a holy temple in His name, for God is One. His house is not divided. If we believe Him, we can “Go forward”; for God has provided a “way out” for us all.

The story of the Exodus is a story of freedom. It’s the story of the human struggle against the world, against Satan and even against our own carnal weaknesses. It’s the story of the human spirit yearning for a better life in the Promised Land, and the need for a Redeemer to set us free. We are slaves to the flesh. That’s why we are slaves to sin.

Rom 6:6-7

6 knowing this, that our old man was crucified with *Him*, that the body of sin might be done away with, that we should no longer be slaves of sin.

7 For he who has died has been freed from sin.  
(Emphasis mine)

If we believe God raised His Son, Yeshua; then we can be comforted that He will raise us from the dead too. Our death will be our exodus or ‘way out’ to freedom. In the spirit, we will no longer have to struggle against our own evil nature or against the wickedness of Satan’s world. With God, we can “Go Forward.”