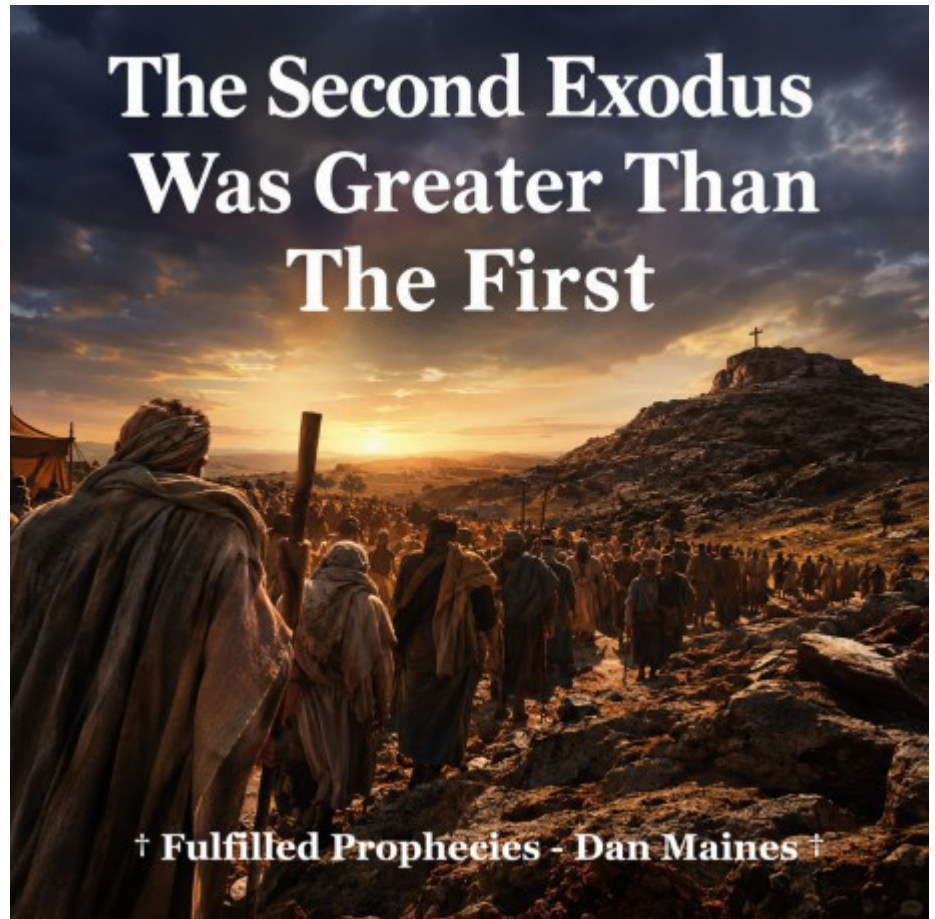


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The Second Exodus Was Greater Than The First



By Dan Maines

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Introduction

† The first Exodus delivered Israel from physical slavery in Egypt, but the prophets promised another deliverance that would be greater than the first.

† Isaiah repeatedly described salvation using Exodus language, a highway in the wilderness, waters divided, captives released, and God's people gathered into His kingdom.

† Hosea also looked back to Israel's Exodus and used it as a pattern pointing forward to God's work through His Son.

† When John the Baptist appeared in the wilderness announcing the way of the Lord, the promised second Exodus was beginning to unfold.

† Jesus became the true Passover Lamb, led His people out of bondage to sin and death, established the New Covenant, and brought them into a kingdom that can't be shaken.

† The first Exodus moved Israel from one geographical location to another. The second Exodus accomplished something greater, it brought God's people from the bondage of the Old Covenant age into the freedom, presence, and everlasting kingdom of Christ.

Isaiah 11:11-12, 15-16

Then it will happen on that day that the Lord Will again recover with His hand the second time The remnant of His people who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea. And He will lift up a flag for the nations And assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth. And the Lord will utterly destroy The tongue of the Sea of Egypt; And He will wave His hand over the Euphrates River With His scorching wind; And He will strike it into seven streams And make people walk over in dry sandals. And there will be a highway from Assyria For the remnant of His people who will be left, Just as there was for Israel On the day that they came up out of the land of Egypt.

† Isaiah deliberately compares this promised salvation with Israel's departure from Egypt. God would again gather a remnant and provide a highway of deliverance (Romans 9:27; 11:5).

† The language of waters being struck and people crossing safely recalls the Red Sea. Isaiah is using the first Exodus as the prophetic pattern for a greater work of redemption.

† Notice that Isaiah speaks about the recovery of a remnant. The New Covenant deliverance wasn't the restoration of every physical descendant of Israel, but the gathering of the faithful remnant together with the nations into Christ (Romans 11:5;

Ephesians 2:13-18).

† The first Exodus therefore becomes the pattern. The greater Exodus would gather God's people under the Messiah and bring them into His everlasting kingdom.

Isaiah 40:3-5

The voice of one calling out, "Clear the way for the Lord in the wilderness; Make straight in the desert a highway for our God. Let every valley be lifted up, And every mountain and hill be made low; And let the uneven ground become a plain, And the rugged terrain a broad valley; Then the glory of the Lord will be revealed, And all flesh will see it together; For the mouth of the Lord has spoken."

† Isaiah again places God's coming salvation in the wilderness. A highway would be prepared, just as God once led Israel through the wilderness after Egypt.

† The New Testament directly identifies this voice with John the Baptist. John appeared in the wilderness preparing Israel for the arrival of Jesus (Matthew 3:1-3; Mark 1:2-4; Luke 3:2-6).

† That identification is critical. Isaiah's promised highway wasn't waiting for the twenty-first century. John announced that the promised deliverance was arriving in his generation.

† John wasn't preparing a literal road through a desert. He was preparing a people for the Lord through repentance because the Messiah and His kingdom had drawn near (Matthew 3:2).

† The second Exodus had begun, and Jesus would lead His people where Moses could never lead them.

Isaiah 43:16-19

This is what the Lord says, He who makes a way through the sea And a path through the mighty waters, Who brings out the chariot and the horse, The army and the mighty man (They will lie down together and not rise again; They have been extinguished, and have gone out like a wick): "Do not call to mind the former things, Or consider things of the past. Behold, I am going to do something new, Now it will spring up; Will you not be aware of it? I will even make a roadway in the

wilderness, Rivers in the desert.

† Isaiah first reminds Israel of the Exodus, God made a way through the sea and destroyed Pharaoh's pursuing army.

† Then comes the remarkable statement, don't remain focused on the former things because God was going to do something new.

† The first Exodus was magnificent, but it was pointing beyond itself. A greater redemption was coming that would surpass Israel's deliverance from Pharaoh.

† The new thing ultimately reaches its fulfillment in God's New Covenant work through Christ. God wasn't merely rescuing people from an earthly ruler, He was delivering them from sin, condemnation, and death (Romans 8:1-2; Hebrews 2:14-15).

† Moses brought Israel through a sea. Jesus brought His people into reconciliation with God and access to His presence (Ephesians 2:18; Hebrews 10:19-22).

Hosea 11:1

When Israel was a youth I loved him, And out of Egypt I called My son.

† Hosea looks backward to the historical Exodus when Israel was called God's son and brought out of Egypt.

† Matthew applies this passage directly to Jesus after His return from Egypt, showing that Jesus personally embodies Israel's story (Matthew 2:14-15).

† Israel came out of Egypt as God's son, and Jesus, God's true Son, retraced that pattern and brought the Exodus story to its greater fulfillment.

† Jesus passed through the waters, entered the wilderness, was tested, and remained faithful where Israel had failed (Matthew 3:13-17; 4:1-11).

† He wasn't merely repeating Israel's history. He was bringing that history to its intended goal.

Matthew 3:1-3

Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, "Repent, for the kingdom of

heaven has come near." For this is the one referred to by Isaiah the prophet when he said, "The voice of one calling out in the wilderness, 'Prepare the way of the Lord, Make His paths straight!'"

† Matthew leaves no uncertainty about Isaiah 40. John was the promised wilderness messenger.

† The location matters. John appears in the wilderness announcing that the kingdom had drawn near, deliberately echoing Israel's Exodus story.

† Israel had once traveled through the wilderness toward Canaan. Now John was preparing a remnant for entrance into something greater, the kingdom of the Messiah (Matthew 21:43; Hebrews 12:28).

† John's message also contained judgment because this transition wouldn't continue indefinitely. The axe was already at the root of the trees, and the coming wrath was approaching that generation (Matthew 3:7-12).

† The second Exodus therefore involved both salvation and judgment, just as the first Exodus delivered Israel while bringing judgment upon Egypt.

John 1:29

The next day he saw Jesus coming to him, and said, Behold, the Lamb of God who takes away the sin of the world!

† The Exodus couldn't be separated from Passover, and the greater Exodus couldn't be separated from Jesus.

† Israel's first deliverance began with the blood of a lamb protecting the households of God's people from judgment (Exodus 12:5-13).

† John identifies Jesus as the Lamb of God. The greater Passover sacrifice had arrived.

† Jesus didn't merely save His people from an earthly Pharaoh. He dealt with the deeper bondage of sin itself.

† Paul later explicitly connects Christ with Passover by declaring that Christ our passover has been sacrificed (1 Corinthians 5:7).

† The first Passover preserved physical lives for an earthly

journey. Christ's sacrifice opened the way into New Covenant life.

Luke 9:30-31

And behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure, which He was about to accomplish at Jerusalem.

† The word translated decease is the Greek word exodos. Luke tells us that Jesus was about to accomplish His Exodus at Jerusalem.

† This is one of the strongest connections in the New Testament. Moses, the leader of the first Exodus, stands with Jesus while they speak about the Exodus Jesus was about to accomplish.

† Jesus' death wasn't an accidental defeat. It was the decisive redemptive act through which the greater deliverance would be accomplished.

† The first Exodus centered on Moses, Egypt, Pharaoh, Passover, and deliverance. The greater Exodus centered on Jesus, Jerusalem, the cross, resurrection, New Covenant salvation, and entrance into God's kingdom.

† Moses led Israel out of physical slavery. Jesus delivered His people from the dominion that the first Exodus could never remove, sin and death (Romans 6:17-18; 8:2).

1 Corinthians 5:7

Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.

† Paul doesn't leave the Passover connection to speculation. Christ is explicitly identified with the Passover sacrifice.

† The first Passover was a shadow pointing toward the redemptive work of Jesus (Colossians 2:16-17).

† The blood of animals couldn't accomplish what Christ's sacrifice accomplished. His blood established the New Covenant and provided complete access to God (Hebrews 9:11-15).

† This is why the second Exodus was greater. Its Lamb was greater, its covenant was greater, its deliverance was greater, and its destination was greater.

Hebrews 8:6, 13

But now He has obtained a more excellent ministry, to the extent that He is also the mediator of a better covenant, which has been enacted on better promises. When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is about to disappear.

† Hebrews describes the transition taking place in the first century. The New Covenant was better, while the Old Covenant was aging and near its disappearance.

† This explains the destination of the second Exodus. God's people were being brought out of the old covenantal order and established in the better covenant mediated by Jesus.

† Just as the first Exodus included a transitional journey before Israel fully entered the land, the apostolic generation lived through the transition between the covenants (Hebrews 3:7-4:11).

† By the time Hebrews was written, the old order wasn't described as something that would remain for thousands of years. It was near its disappearance.

† The greater Moses had come, the greater Passover had been sacrificed, and the better covenant had been established.

Hebrews 12:22-24, 28

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel. Therefore, since we receive a kingdom which cannot be shaken, let's show gratitude, by which we may offer to God an acceptable service with reverence and awe;

† Here we see the destination of the greater Exodus. It wasn't

another earthly Canaan. It was Mount Zion, the heavenly Jerusalem, the New Covenant, and the unshakable kingdom. † Israel's first Exodus brought them to a physical mountain and eventually into a physical land. Christ's Exodus brought His people to the heavenly Jerusalem and direct covenant relationship with God.

† Hebrews says they had come to Zion. This wasn't a promise about believers waiting thousands of years for another geographical migration.

† The kingdom they were receiving couldn't be shaken. The temporary covenantal order was being removed so that the everlasting kingdom would remain (Hebrews 12:26-28).

† The second Exodus was greater because its destination was greater. It didn't end in earthly Canaan. It ended in the everlasting kingdom of Christ.

Historical References

† Josephus described the catastrophic destruction of Jerusalem and the temple in AD 70, providing important historical testimony concerning the end of the Jewish temple order that formed the background of the New Testament's warnings about approaching judgment.

† Eusebius recorded the early Christian understanding that believers escaped Jerusalem before its destruction, preserving the historical memory of deliverance during the judgment that came upon the city.

† The first-century setting matters because the New Testament writers repeatedly describe the Old Covenant order as approaching its end while Christ's kingdom and New Covenant were being established.

† These historical witnesses don't establish biblical doctrine, Scripture does, but they help confirm the historical setting in which the New Testament's covenant transition reached its climax.

How It Applies To Us Today

† We aren't standing at the Red Sea waiting for another

Exodus. We live in the reality to which the Exodus pointed.

† We don't need another Moses because we have Jesus Christ, the greater deliverer and mediator of the better covenant (Hebrews 3:1-6).

† We don't need another Passover lamb because Christ our Passover has already been sacrificed (1 Corinthians 5:7).

† We aren't wandering toward an earthly promised land. In Christ we've come to Mount Zion, the heavenly Jerusalem, and the kingdom that can't be shaken (Hebrews 12:22-28).

† The Christian hope isn't a return to the shadows of the Old Covenant. It's life in the completed work of Christ and the everlasting New Covenant kingdom.

† The first Exodus teaches us what God did for Israel. The second Exodus reveals the greater reality God accomplished through Jesus Christ.

† Moses brought Israel out of Egypt. Jesus accomplished the greater Exodus, delivering His people from the old order of sin, death, and condemnation and bringing them into the freedom and presence of God in the New Covenant.

† That's why the second Exodus was greater than the first.

Q & A Appendix

Q: Why call the work of Jesus a second Exodus?

A: Because the prophets described coming salvation with Exodus imagery, and Luke even calls Jesus' approaching death His exodos, the Exodus He was about to accomplish at Jerusalem (Isaiah 11:15-16; 43:16-19; Luke 9:30-31).

Q: Was John the Baptist part of this New Exodus?

A: Yes. Isaiah promised a voice in the wilderness preparing the Lord's highway, and the Gospel writers explicitly identify John as that messenger (Isaiah 40:3-5; Matthew 3:1-3).

Q: Who was the Passover Lamb of the greater Exodus?

A: Jesus. John called Him the Lamb of God, and Paul explicitly said Christ our Passover had been sacrificed (John 1:29; 1

Corinthians 5:7).

Q: What bondage did the greater Exodus overcome?

A: The first Exodus delivered Israel from slavery under Pharaoh. Christ's work brought deliverance from sin, condemnation, and death and established God's people in the New Covenant (Romans 6:17-18; 8:1-2; Hebrews 8:6).

Q: What was the promised land of the greater Exodus?

A: Its destination wasn't another physical Canaan. Hebrews identifies Mount Zion, the heavenly Jerusalem, the New Covenant, and the kingdom that can't be shaken as the reality God's people were receiving (Hebrews 12:22-28).

Q: Why was the second Exodus greater than the first?

A: Because everything about it was greater. Jesus is greater than Moses, His sacrifice is greater than the blood of Passover animals, the New Covenant is better than the Old Covenant, and His everlasting kingdom is greater than earthly Canaan (Hebrews 3:1-6; 8:6; 9:11-15; 12:22-28).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Isaiah 11:11-12, 15-16; Isaiah 40:3-5; Isaiah 43:16-19; Hosea 11:1; Matthew 3:1-3; John 1:29; Luke 9:30-31; 1 Corinthians 5:7; Hebrews 8:6, 13; Hebrews 12:22-24, 28

† Historical writers: Josephus; Eusebius

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