

# Deliverance From Death (Part 3)

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[ 0 : 00 ] Let's remind you that last week as we got close to ending, we saw of course that death had come through Egypt there was a household in the kingdom that was not affected that did not have someone that died as a result of that.

Israel, the people of Israel were the exception to that rule because God had told them to apply the blood of the Passover lamb to their doorpost and to the lintel of the doorway and as they did that the death would pass by them and so that's what they did and so as a result of that, remember Pharaoh called for Aaron and Moses and they came to Pharaoh and Pharaoh said, all right, y'all go on, take your cattle, all of your families, take everyone and just get out from among us.

And he closed that, remember, by saying, but before you leave or as you leave, I want you to ask God to bless us, bless me, all right?

And the idea of that was, of course, he wanted to be sure that Egypt would not undergo such terrible things as they've undergone, especially the death of the firstborn from the hand of God any longer or any more at any other point.

And so that's what Pharaoh was asking there. He wanted to be totally free from any chance of that, all of that happening from the hand of Jehovah anymore.

[ 1 : 59 ] I just still find that interesting. You know, why would you ask Moses to do that? And then as the people were leaving, he changes his mind and goes after them, you know, not realizing what God had already done to the kingdom.

And what was he thinking? It just wasn't, all right? And so verse 33, remember, and this is key for us this evening. In verse 33, it said, the Egyptians were urgent upon the people that they might send them out of the land, for they said, we be all dead men.

Of course, remember that God had already said that they were to demand or require of the Egyptians gold and silver, their earrings, their bracelets, all of those things.

And so they no doubt had done that. The picture we find in verse 33 is that when death came riding through Egypt, and you could hear nothing but weeping and wailing throughout the kingdom, because every family had death invade them, simply at the hand of Jehovah, that they were ready to get rid of these people, even though some of them, no doubt, were friendly toward them as they lived in Goshen.

But now they're ready because they were fearful that just the firstborn dying weren't the only ones that were going to die if the people remained there under the hand of Pharaoh.

[ 3 : 40 ] And so they were willing then to give up whatever they were asked to give up for the sake of getting the people out of Egypt.

Now, verse 34 through 36 is where we pick up this evening. The people took their dough before it was leavened. That's the people of Israel. All right.

Before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses. And they borrowed or asked required of the Egyptians jewels of silver, jewels of gold and raiment.

And the Lord gave favor in the sight of the Egyptians so that they lent them or gave to them such things as they required. And they spoiled the Egyptians.

Just kind of the idea that they took everything they had that was pertaining to the gold and silver bracelets, earrings, all of those things, necklaces.

[ 4 : 44 ] They spoiled them. And, of course, remember, those were things that were going to be used in God's design when it came time for the people of Israel to construct the tabernacle that God would give them instructions concerning.

So, again, remember that the urgency of the matter here required Israel to move out quickly, move out of Egypt quickly.

It's not just because it was time to leave, but the urgency of the Egyptians to get them out played a big part in that. You know, I just kind of get the picture that you see, you know, the women of Israel knocking on the door of the people of Egypt and said, I need your earrings and your bracelets. And that the Egyptians going to their closets or dresser drawers or whatever and grabbing all that they had and gave it to them and said, go, leave, get out. Because they were ready to get rid of them.

All right? Now, so, because the Egyptians were pressing upon the people of Israel to get out quickly, they left without the ability to take time to leaven their bread.

[ 6 : 05 ] Now, remember, at this point, the Feast of Unleavened Bread has not been given to them yet. Not the instructions for that had not been given. But they're getting ready to leave and go out.

So they did not have time to leaven the bread they were getting ready to bake for their journey. They knew they were leaving, but did not, at the earliest stage, realize you're going to have to leave quickly.

Even though God said, when you eat the Feast of Passover, have your loins girded, in other words, have your robes pulled up, or have your sandals, your shoes on your feet, with your staff in your hand.

That's the idea that you're going to make a hasty journey, a quick journey here. Because normally they wouldn't do that while they're eating a feast. But that's what they were to do. Now, so, they had to take the dough that had already made to a certain extent without leaven, and take that with them. So the Bible said that they bound that up, they took that in their kneading troughs, and they bound all that up in their clothes. Interesting thing here.

[ 7 : 20 ] Kind of from the history of the Arabs in that particular time, and in present day, I guess, they would carry their kneading troughs, which were usually big, large bowls, and their bread or their dough in that for Israel here, and put them in what is known as a hike, H-Y-K-E.

All right? And those things varied in size, but they were quite wide and quite long. And they would wrap it around themselves and carry the, you know, put their kneading troughs in that, and then carry it upon their shoulder, wrapped around them, as an article of clothing, if you will.

And then at night, they would sleep in that cloth as well. So that's kind of the picture, ladies, that aren't you glad you don't have to go to the grocery store? What are those? Amen?

If you look in the book of Ruth, remember Ruth and Boaz, and the idea that Boaz, when Ruth was out gleaning in the field of Boaz, that he would, you know, require his servants to leave handfuls on purpose for the poor that would come and gather it up for food, that he told her, he told her in chapter 3, verse 15 of the book of Ruth, he said, bring the mantle you are wearing and hold it, so Ruth held it and measured out six measures of barley and laid it on her.

And a lot of people are thinking that that's what we know, or they know of as a hike. Same thing. All right? Now, here's a picture that we have.

[ 9 : 11 ] Again, remember, God always has a purpose, right? He always has a purpose. And when they were required to leave so hastily, so quickly, so that they did not have time to leaven their bread, their dough, because they were going to bake that so they'd have bread for the journey.

Now they have to leave with unleavened dough. That's what they were going to have to eat on their journey. All right?

Over in the book of Deuteronomy, Scripture rehearses kind of what is taking place here. And that bread is called in that passage the bread of affliction.

Deuteronomy 16, verse 3. All right? Again, remember, the command to eat unleavened bread had not yet been given, as far as the feast of unleavened bread is concerned.

But in Deuteronomy 16, verse 3, Thou shalt eat no leavened bread with it. Seven days shalt thou eat unleavened bread therewith, even the bread of affliction.

[ 10 : 27 ] 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.

Now, so, as much trouble as it was to leave quickly and to have nothing but that unleavened bread that, remember, we said could have been at least four inches thick, no flavor, all right, flour and water, that's it, baked, okay, no butter to put on it either, probably.

Yeah, yeah, all right. Became known as the bread of affliction because that's what they had to eat as they left Egypt. Then God gives them the command and the instructions concerning the feast of unleavened bread that then they would have to eat that stuff for seven days during that feast, all right.

But think of it just a moment. What was happening here? They were leaving bondage. That bondage they were under for 430 years.

So that became a picture of the new life that they were entering into by the grace of God. All right. So what does God do?

[11:47] He takes that unleavened bread, that bread of affliction, if you will, and that was, if you will, to become holy food for Israel and elevated to a seven-day feast that they were to observe the rest of their lives and the rest of the history of the nation as a reminder of the deliverance from the oppression they were under in the land of Egypt.

But also a picture of the grace of God extended to them because, or through, his deliverance from their bondage. All right.

So that's the picture that you have there. Always a picture of God's grace intermingled in there somewhere. All right. The bread of affliction becomes a holy feast, if you will, to the nation of Israel as a picture of God's love and grace and faithfulness to them.

Now, verses 37 through 41. I don't hear any clamoring to footsteps yet. Go tell them to start running up there.

Yeah. You know, funny, I told Lee, I said, we ought to, I need to get a hold of the copy of the song, The Exodus, and play it while we're going through this.

[13:09] You know, the theme song for the movie Exodus. Yeah. Yeah. But anyway. All right. Verse 37 through 41. And the children of Israel journeyed from Ramses to Succoth, about 600,000 on foot, that were men beside children.

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

Now the sojourning of the children of Israel who dwelt in Egypt was 430 years. And it came to pass at the end of the 430 years, even the same day, it came to pass that all the hosts of the Lord went out from the land of Egypt.

600,000. Now take note, 600,000 what we call, we'd call effective men, men 20 years old and upward, that were fit for battle.

All right? That's the picture of the 600,000. Now, they were able to go to war. That's the fit men, if you will. So that, no doubt, was not the entire number, so consider it, if you will.

[14:38] So, later on, about 13 months after this, it was numbered 603,550, without counting those under the age of 20 or many other people, including the tribe of Levi.

Now, besides those on foot or the footmen, no doubt there were many elderly people. Many of those elderly people were sick people.

All right? Some not able to walk. And so, they were dried on mules and other sources of transportation. Plus, the women, the children, which they figure had to have been at least a three to one count for all the men count three extras, the wife and the children, on the average.

All right? So, also, according to Exodus 12, 38, which we just read, there was a mixed multitude that were probably refugees from other countries.

You remember why, why did they go into Egypt? Because of the famine. Because of the famine. Right. All right? And so, there's those from other countries as well that had gone into Egypt because of the famine.

[16:03] They were immigrants into Egypt because of the greatness of the things of Egypt, especially under Joseph's rule or Joseph's command, and overseeing of all the things of Pharaoh.

So, they immigrated to Egypt, stayed there. Now, as they stayed there from other countries, no doubt, they saw and experienced what God had done and all the plagues that He sent upon Egypt and its people.

But also, the fact that God preserved Israel. Can you imagine sitting on the sidelines of all of this? Seeing all these plagues, feeling the effect of all of those.

But over here in the land of Goshen, the lights are still burning bright. Everything is peachy and creamy over here. That's the seed of Abraham.

Israel. God's people. Hmm. What would that make you want to do? Yeah. I want cake. They've got chocolate cake.

[17:16] Let's go. Yeah. Yeah. They would want to be a part of that. So they, as the exodus came, they were glad to have some avenue of escape from the same terribleness they felt in Egypt.

And so, they latched themselves on to the people of Israel. they, they, they, they followed, they wanted to follow the God that was so good to his people.

All right. And have those people as companions in their lives. I don't blame them, do you? You know, and what a picture that is.

Somebody tell me what that's a picture of. What's that a picture of? Scripturally. something the prophets said would take place. Let me clarify.

Other than using them to bring Messiah into the world, what was God's purpose for Israel as his chosen people?

[18:31] Bring others under that tent of the rule of Christ. What others? That's what I was talking about. Yeah.

Yeah. Other nations would be drawn to the God of Israel. And that's what you see beginning to happen here. All right. Yeah. So there's a good picture of that right there.

These immigrants. All right. And then you got a mix of other people there that are included in all of that. and we'll look at that here in a second.

But think about this just a minute. My, my, what a crowd of people. Amen. Yeah. Now, I don't know how true to life, Charlton Heston made that, but gives your mind a good picture to think of.

If you look at on the bottom of your notes from two or three weeks ago, I never gave you new ones. There's a chart on the bottom of that that speaks of how many people they conjecture actually came out of Egypt in the Exodus.

[19:49] and it's over three million people. When you consider the immigrants, the children, all of that. Now, who but God can have such a design and such power to move a contingent of people that large in orderly fashion and to take care of them in the wilderness where there wasn't a supply of food to take care of them.

Only God could do that. Amen? Amen? If there were no other indication in Scripture of the strength and power and ability, love and faithfulness of God to His people, that's sufficient.

Right? Just that very fact right there. Yeah. Now, 3,263,000 were the estimated number that some have given that was a good possibility of about what came out of Egypt.

Now, if we were to run to chapter 13, verse 19, this statement is made, And Moses took the bones of Joseph with him, for he had straightly sworn to the children of Israel, saying, God will surely visit you, and shall carry up my bones away, hence with you.

That's out of Genesis chapter 50. You can turn there if you want to. Genesis chapter 50 and verses 22 and following, Joseph dwelt in Egypt, he and his father's house, and Joseph lived in 110 years.

[21:56] And Joseph saw Ephraim's children of the third generation, the children also of Makar, Makar, the son of Manasseh, were brought up upon Joseph's knees.

And Joseph said unto his brethren, I die, and God will surely visit you, and bring you out of this land, unto the land which he swore to Abraham, to Isaac, and to Jacob.

And Joseph took an oath of the children of Israel, saying, God will surely visit you, and you shall carry up my bones from hence. And Joseph died being 110 years old, and they embalmed him, and he was put in a coffin in Egypt.

Now, why did Joseph require the people of Israel to take his bones out of Egypt?

if you consider the idea, not just God was going to visit his people, and deliver them out of Egypt, but there was another aspect of that.

[23:15] To Abraham, to Isaac, and Jacob, God swore to give them a land. Okay? The land of Canaan.

That was their inheritance. Joseph, when he was about to die, had total faith and trust in the promise of God.

I don't know that God gave him an individual revelation about visiting the people of Israel in Egypt. But if he didn't, I think it's because of the promises that God had made to Abraham, Isaac, and Jacob concerning the land, their inheritance out of which they came to go into Egypt, that he knew

they would go back, God would take them back at some point because of his promise to them. Requiring them to put him in a coffin embalmed to take his bones out of that place and take them with him was a picture of his faith and trust in the promises of God and then as a part of that wanting his bones to be placed in the land that he was to be a part of in the promise, his inheritance and that was Canaan.

Now, that was 400, no, yeah, somewhere around 430 years ago, I don't know when all that transpired as far as his death before Israel became bondage to Egypt, but nonetheless a long time, over 400 years, all right, I don't know where they put his coffin.

[ 25 : 16 ] I almost have an idea it was in Goshen, one thing that kind of strengthens that idea is that Pharaoh, remember, back early on when Moses first started dealing with whatever Pharaoh was on the throne, said, I don't even know who this guy Joseph is, all right, so I got an idea, you know, if that was enshrined, he would know who he was, but so I think there was somewhere in Goshen so the people of Israel could see that, so that their heart and mind could be somehow, someway, taken off of the terribleness and the bondage of Egypt, and given them some sort of strength and faith to believe that one of these days we're getting out of here, and God's taken us with him to Canaan.

Now, Moses, when he takes that coffin with him, all right, was an indication of his trust and belief in the faithfulness of God to take them where they belong.

all right, yeah, there it is, and they're on the way, somebody played the same song from Exodus, yeah, yeah, yeah, so that's the picture we have here, tremendous picture, their faith, their trust, you go to Hebrews chapter 12, that long lineage of the faithful, that's part of that picture, all right, and how you and I can view that and see that, and then see in that the faithfulness of God, and then take a look at our own lives, and recognize then how faithful God has been to us.

Now, here's a \$50 million question that Lee will pay you if you get it right. Think about your own life now.

Has there ever been a time in your life when God has never been faithful to you? if you say yes, I'm going to call you a liar.

[ 27 : 57 ] He's always faithful. Sin in our lives may keep us from recognizing that, but he's always faithful, and we can take that to the bank if you will.

Amen? And one of these days, probably before too long, he's going to take us to our inheritance.

Amen? And take us out of the ungodliness and wickedness of the world we live in to be in his presence forever.

Amen? What a picture that is. And that whole scenario there is a picture of that, because realize with me, as they go through that wilderness journey, or get out of Egypt rather, they come to Sinai, and God gives them the law, but also gives Moses instructions to build the tabernacle.

All right? But even before they build the tabernacle, God's presence is with them in the pillar of fire by night, in the pillar of the cloud by day.

[ 29 : 10 ] Always with his people. And then they build the tabernacle, God's present with them in that place.

And then the temple, the permanent dwelling place. All right? And now, he is with us. Even better than that.

You know, that's why I think in Hebrews chapter 12, as it finishes, at the end of that chapter, it talks about those faithful people are not complete without us. God having provided some better thing for us.

And I think that's the better thing for us that he talks about here. It's the idea that his presence with us comes in lieu of the fact that his spirit dwells within us.

All right? He's not just with us, but he's in us. Living the life of Christ through us by his spirit.

[ 30 : 12 ] And you can't get any better than that. Amen? Amen. All right. It's been a long journey for us, but not as long as the people of Israel.

We finally got them out. We're done. Let's pray together. Father, again, thank you for your loving kindness and your mercy and love and grace to us. And now we thank you again, Father, for what you've shown us in your word, but in particular in all of that.

You've shown us how loving, how kind, how gracious, how faithful you are to your people. And how that translates to us today in this day of grace as well.

So, Father, we just praise you. We thank you, we love you for loving us the way that you have. And now as we look forward to the day that we are taken to be with you in our inheritance, enable us to

remain faithful to you with our mindset on who you are and who your son is, that we can just trust you and follow you and allow you to secure your will through our lives.  
We'll thank you for what you do now. In Jesus' name we pray. Amen. Amen.