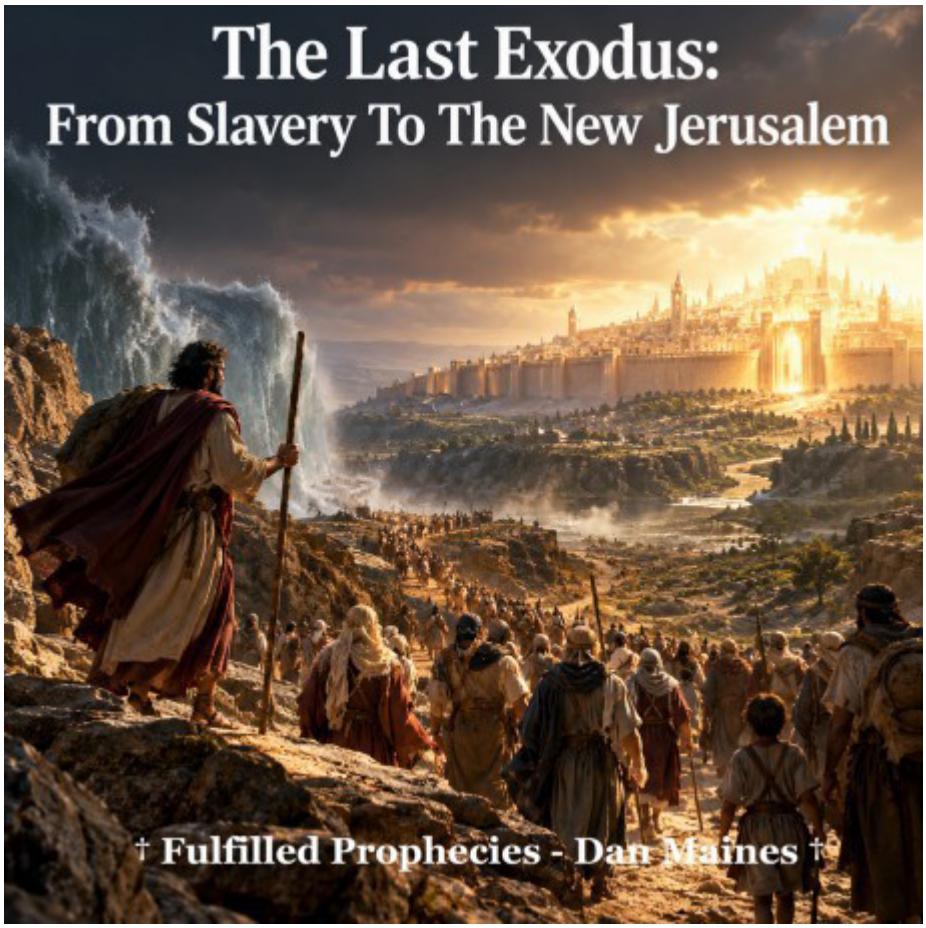
# Fulfilled Prophecies



The Last Exodus: From Slavery To The New Jerusalem




By Dan Maines

**The Last Exodus: From Slavery To The New Jerusalem**

**Introduction**

† The Exodus from Egypt wasn't simply an ancient account of Israel's deliverance from slavery. It established a prophetic pattern that reaches its fulfillment in Jesus Christ and the establishment of the New Covenant (Luke 9:31; Hebrews 8:6-13).

† The first Exodus delivered Israel from Pharaoh, brought the people through the sea, sustained them in the wilderness, and led them toward the Promised Land (Exodus 14:21-31; 16:4;

Joshua 21:43).
† The greater Exodus accomplished by Christ delivered His people from sin, death, and the bondage of the Old Covenant, bringing them into the promised inheritance of God's everlasting kingdom (Romans 6:6-7; Hebrews 9:15).
† The New Testament repeatedly uses the language of Moses, Passover, the wilderness, the Red Sea, the tabernacle, and the Promised Land to explain what Jesus accomplished (1 Corinthians 5:7; 10:1-11; Hebrews 3:7-4:11).
† Revelation brings these images together in its account of judgment, redemption, and the arrival of the New Jerusalem (Revelation 15:2-4; 21:2-3).
† This wasn't a prophecy about Christians escaping the physical earth thousands of years later. It was the fulfillment of God's redemptive promises during the first-century transition from the Old Covenant to the New Covenant (Matthew 24:34; Hebrews 8:13).
† The first Exodus ended with Israel entering a physical land. The last Exodus reached its destination in Christ, where God's people entered the heavenly Jerusalem and received an inheritance that couldn't be shaken (Hebrews 12:22-28).

**Exodus 6:6-7**

Say, therefore, to the sons of Israel, I am the Lord, and I will bring you out from under the labors of the Egyptians, and I will rescue you from their bondage. I will also redeem you with an outstretched arm, and with great judgments. Then I will take you as My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the labors of the Egyptians.
† God's original Exodus promise contained the essential elements of redemption, deliverance from bondage, judgment

against the oppressor, and the establishment of a covenant relationship with His people (Exodus 3:7-10; 19:4-6).
† Israel couldn't free itself from Egypt. God accomplished its deliverance through His own power, establishing the pattern of salvation that Christ would ultimately fulfill (Deuteronomy 7:7-8; Ephesians 2:8-9).
† The purpose wasn't merely freedom from Pharaoh. God intended to establish a people who belonged to Him and lived in His presence (Exodus 29:45-46).
† This covenant language reappears in Revelation when God announces that His dwelling place is with mankind (Revelation 21:3).
† The first Exodus was the historical foundation. The final fulfillment would be accomplished through Jesus Christ (Luke 9:31; Hebrews 9:11-15).

**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.
† During the transfiguration, Moses and Elijah appeared with Jesus and discussed His approaching departure, which He would accomplish at Jerusalem (Matthew 17:1-5).
† The Greek word translated "decease" is exodos, the same word from which we get Exodus (2 Peter 1:15).
† Luke's choice of language connects Christ's approaching death with the greater deliverance that God was accomplishing (Luke 22:20; Hebrews 9:15).
† Moses led Israel out of Egyptian bondage, but Jesus accomplished redemption through His own death and resurrection (Colossians 1:13-14; Hebrews 2:14-15).
† The location is significant. Jerusalem, the center of the Old

Covenant religious system, would become the place where Christ accomplished the sacrifice that established the New Covenant (Luke 13:33; Hebrews 10:9-14).
† The presence of Moses and Elijah also connects the Law and the Prophets with their fulfillment in Christ (Luke 24:44).
† Jesus wasn't beginning an unrelated religious movement. He was bringing Israel's redemptive history to its promised fulfillment (Matthew 5:17; Luke 24:27).

**1 Corinthians 5:7-8**

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. Therefore let's celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
† Paul directly identifies Jesus Christ as the fulfillment of the Passover sacrifice (John 1:29; 1 Peter 1:18-19).
† During the first Exodus, the blood of the Passover lamb marked the households of Israel, protecting them during God's judgment against Egypt (Exodus 12:7, 12-13).
† Christ became the true Passover sacrifice, accomplishing redemption through His blood rather than through the repeated sacrifices of animals (Hebrews 9:12-14).
† The Passover wasn't pointing toward an endless continuation of the Mosaic sacrificial system. It anticipated the perfect sacrifice that would bring that system to its intended completion (Hebrews 10:1-14).
† Paul's instruction concerning sincerity and truth also demonstrates that fulfillment produces a transformed way of life (Ephesians 4:22-24).
† Christians don't need another Passover sacrifice. Christ has already accomplished what the original Passover anticipated

(Hebrews 10:10-14).

**1 Corinthians 10:1-4**

For I do not want you to be unaware, brothers and sisters, that our fathers were all under the cloud and they all passed through the sea; and they all were baptized into Moses in the cloud and in the sea; and they all ate the same spiritual food, and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

† Paul explicitly connects Israel's wilderness journey with the spiritual realities fulfilled in Jesus Christ (John 6:32-35; 7:37-39).

† The cloud, the sea, the spiritual food, and the spiritual drink weren't disconnected historical events. They formed a prophetic pattern that anticipated the greater redemption accomplished in Christ (Exodus 13:21-22; 16:4; 17:6).

† Israel passed through the sea under Moses, but believers were united with Christ through His death and resurrection (Romans 6:3-4).

† Israel received manna in the wilderness, but Jesus identified Himself as the true bread from heaven (John 6:32-35).

† Israel drank water from the rock, but Christ provides the spiritual life that the wilderness provision anticipated (John 4:13-14).

† Paul's explanation demonstrates that the greater Exodus wasn't about repeating Israel's physical journey. It was about the fulfillment of its spiritual meaning (Colossians 2:16-17).

† The same chapter warns the Corinthian believers against repeating Israel's unbelief, showing that the wilderness generation remained an important warning during the first-century transition (1 Corinthians 10:5-11).

**Galatians 4:24-26**

This is speaking allegorically, for these women are two covenants: one coming from Mount Sinai giving birth to children who are to be slaves; she is Hagar. Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is enslaved with her children. But the Jerusalem above is free; she is our mother.

† Paul identifies two covenantal Jerusalems, the earthly Jerusalem associated with Sinai and bondage, and the heavenly Jerusalem associated with freedom (Hebrews 12:18-24).

† This is one of the clearest explanations of the greater Exodus in the New Testament (Galatians 5:1; Hebrews 8:6-13).

† Israel's first deliverance brought the nation out of Egyptian slavery and into the covenant established at Mount Sinai (Exodus 19:1-8).

† However, the Sinai covenant was never intended to remain the permanent foundation of God's redemptive relationship with His people (Jeremiah 31:31-34; Hebrews 8:7-13).

† Paul explains that the earthly Jerusalem of his own day remained in covenantal bondage, while the Jerusalem above represented the freedom found in Christ (Galatians 5:1).

† The greater Exodus therefore involved deliverance from the Old Covenant order itself, not merely freedom from political oppression (Romans 7:4-6; 2 Corinthians 3:6-11).

† The heavenly Jerusalem wasn't a future physical city waiting to descend onto the earth. It represented the New Covenant reality that Christ was establishing (Hebrews 12:22-24).

† The contrast between the two Jerusalems also explains why the judgment of earthly Jerusalem in AD 70 was so important to the completed covenantal transition (Matthew 23:37-38; Hebrews 8:13).

**Hebrews 3:16-19**

For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses? And with whom was He angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who were disobedient? And so we see that they were not able to enter because of unbelief.

† Hebrews recalls the forty-year wilderness generation and uses its failure to warn the first-century believers against unbelief (Psalm 95:7-11; Hebrews 3:7-15).

† Israel's journey from Egypt to Canaan established a pattern of deliverance followed by testing, perseverance, and entrance into the promised inheritance (Numbers 14:20-35; Joshua 21:43-45).

† The first-century generation also experienced a period of covenantal transition, beginning with Christ's ministry and reaching its historical conclusion in the judgment of Jerusalem in AD 70 (Matthew 24:34; Hebrews 8:13).

† The parallel between the two forty-year periods is significant, although the exact chronology depends on the dating of Christ's ministry and the events surrounding Jerusalem's destruction (Numbers 14:33-34; Matthew 24:34).

† The wilderness generation witnessed God's deliverance but failed to enter the land because of unbelief (Numbers 14:22-23).

† Hebrews warns its original audience not to reject the salvation that Christ had accomplished (Hebrews 2:1-3; 10:35-39).

† The promised rest wasn't ultimately a geographical territory. It was the completed redemption and fellowship with God made available through Jesus Christ (Hebrews 4:1-11).

**Hebrews 8:6-8**

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. For if that first covenant had been free of fault, no circumstances would have been sought for a second. For in finding fault with the people, He says, Behold, days are coming, says the Lord, When I will bring about a new covenant With the house of Israel and the house of Judah,

† The greater Exodus required a greater covenant (Jeremiah 31:31-34; Hebrews 7:22).

† Moses mediated the covenant established at Sinai, but Jesus became the mediator of a better covenant established on better promises (Hebrews 9:15; 12:24).

† The Old Covenant couldn't provide the permanent redemption, forgiveness, and access to God accomplished through Christ (Hebrews 9:8-12; 10:1-4).

† The New Covenant promised through Jeremiah was being fulfilled through the ministry, sacrifice, and priesthood of Jesus (Jeremiah 31:31-34).

† The first Exodus established Israel as a covenant nation under the Law. The greater Exodus established God's redeemed people in the freedom of the New Covenant (Exodus 19:5-6; Galatians 5:1).

† Hebrews later declares that the first covenant was becoming obsolete and was ready to disappear, identifying the covenantal transition taking place in the first century (Hebrews 8:13).

† The destruction of Jerusalem and its temple in AD 70 publicly confirmed the removal of the Old Covenant system that Christ had already rendered obsolete through His sacrifice (Matthew 24:1-2; Hebrews 10:9-14).

**Revelation 11:8**

And their dead bodies will lie on the street of the great city which spiritually is called Sodom and Egypt, where also their Lord was crucified.

† Revelation identifies the great city spiritually as Sodom and Egypt and connects it with the place where Jesus was crucified (Luke 13:33-34).

† This description points to Jerusalem, not ancient Egypt or a modern nation (Luke 23:33; Matthew 23:37).

† The name Egypt is especially important because it identifies Jerusalem with the very bondage from which God had once delivered His people (Galatians 4:25; Exodus 20:2).

† The city that should've represented covenant faithfulness had become spiritually associated with oppression, rebellion, and judgment (Isaiah 1:10; Jeremiah 23:14).

† Jerusalem had rejected the Messiah and persecuted His messengers, just as earlier generations had resisted the prophets (Matthew 23:34-38).

† Revelation's use of Egypt demonstrates that the greater Exodus involved deliverance from the condemned Old Covenant city and its religious order (Galatians 4:25-26; Hebrews 13:12-14).

† God's people weren't being called to return to the physical land of Israel. They were being brought into the heavenly Jerusalem through Jesus Christ (Hebrews 12:22-24).

† The same prophetic pattern that began with judgment against Egypt now reached its final covenantal expression in judgment against Jerusalem (Luke 21:20-22; Matthew 23:35-36).

**Revelation 15:2-4**

And I saw something like a sea of glass mixed with fire, and those who were victorious over the beast and his image and the number of his name, standing on the sea of glass, holding

harps of God. And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, Lord God, the Almighty; Righteous and true are Your ways, King of the nations! Who will not fear You, Lord, and glorify Your name? For You alone are holy; For all the nations will come and worship before You, For Your righteous acts have been revealed.

† Revelation deliberately brings together the song of Moses and the song of the Lamb (Exodus 15:1-18).

† Following the first Exodus, Israel sang the song of Moses after God delivered them through the sea and defeated Pharaoh's forces (Exodus 15:1-18).

† In Revelation, the victorious believers sing both songs because the redemption accomplished through Christ fulfills the pattern established under Moses (Hebrews 3:5-6; 9:15).

† Moses represented the historical deliverance from Egypt. The Lamb represents the completed redemption accomplished through Jesus Christ (Exodus 14:30-31; John 1:29).

† The sea imagery recalls the original Exodus, while the victory over the beast belongs to Revelation's first-century conflict and judgment (Exodus 14:21-31; Revelation 13:7-10).

† The song doesn't announce another physical departure from Egypt. It celebrates the greater victory accomplished by the Lamb (Revelation 12:11; 17:14).

† The union of these two songs demonstrates the continuity between Israel's historical redemption and the completed New Covenant salvation (Hebrews 9:11-15).

**Revelation 16:3-4**

The second angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing in the sea died. Then the third angel poured out his bowl into the

rivers and the springs of waters; and they became blood.
† Revelation's judgments repeatedly echo the plagues God brought upon Egypt during the first Exodus (Exodus 7:17-21; 9:8-11; 10:21-23).
† The transformation of water into blood recalls the judgment against the Nile and the waters of Egypt (Exodus 7:17-21).
† Revelation also includes imagery of frogs, darkness, painful sores, and hail, all recalling the judgments associated with Pharaoh and Egypt (Revelation 9:2; 16:2, 10, 13, 21).
† These connections aren't accidental. John uses familiar Old Testament judgment imagery to describe the covenantal judgment approaching the first-century world (Deuteronomy 28:15-68; Luke 21:20-22).
† Just as Egypt experienced divine judgment while God's people were delivered, the condemned Jerusalem experienced judgment as the Old Covenant order reached its end (Exodus 12:29-31; Matthew 24:1-2).
† The prophetic language doesn't require every image to describe a literal repetition of Egypt's physical plagues (Isaiah 13:9-13; Ezekiel 32:7-8).
† Revelation uses the established language of divine judgment to communicate the certainty and seriousness of the approaching destruction (Revelation 1:1-3; 22:6-10).
† The first Exodus brought judgment against the nation that held Israel in bondage. The greater Exodus brought judgment against the covenantal system that had rejected its own Messiah (Matthew 21:33-43; 23:35-38).

**Revelation 18:4-5**

I heard another voice from heaven, saying, Come out of her, my people, so that you will not participate in her sins and receive any of her plagues; for her sins have piled up as high as

heaven, and God has remembered her offenses.
† The command to come out of Babylon echoes God's earlier commands for His people to separate from places appointed for judgment (Isaiah 48:20; Jeremiah 51:6, 45).
† In the fulfilled perspective, Babylon represents the condemned Jerusalem and the corrupt covenantal order associated with it (Revelation 11:8; 18:24; Matthew 23:35-38).
† The command parallels Jesus' warning that His disciples should flee when they saw Jerusalem surrounded by armies (Luke 21:20-22).
† The first Exodus required Israel to leave Egypt before the final judgment against Pharaoh's kingdom (Exodus 12:29-42).
† The greater Exodus required Christ's followers to separate from the condemned city and remain faithful to their Redeemer (Hebrews 13:12-14).
† This separation was both spiritual and, for those living in Judea during the approaching war, practical (Matthew 24:15-18; 2 Corinthians 6:17).
† The judgment wasn't an announcement that the physical universe was about to disappear. It concerned the destruction of the city and covenantal order that had rejected Jesus Christ (Luke 19:41-44; 21:20-24).
† The command was urgent because Revelation described events that were near to its original audience (Revelation 1:1-3).

**Hebrews 12:22-24**

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.
† Hebrews announces that believers had already come to Mount Zion and the heavenly Jerusalem (Galatians 4:26).
† The writer doesn't describe a distant geographical destination that Christians would reach after the destruction of the physical universe (Hebrews 11:10, 16; 13:14).
† He identifies the spiritual reality that believers were entering through Jesus Christ and His New Covenant (Ephesians 2:18-22).
† The contrast with Mount Sinai is unmistakable. Sinai represented the covenant established through Moses, while Zion represents the better covenant mediated through Jesus (Hebrews 12:18-21; 8:6).
† The first Exodus brought Israel to Mount Sinai, where the nation received the Law (Exodus 19:1-6).
† The greater Exodus brought God's people to heavenly Mount Zion, where they received the blessings of Christ's completed redemption (Hebrews 10:19-22).
† The heavenly Jerusalem was already a present reality for believers, even as the first-century covenantal transition approached its conclusion (Galatians 4:26; Hebrews 8:13).
† This passage directly connects the Exodus pattern, the two covenants, and the heavenly city (Galatians 4:24-26; Revelation 21:2).

**Hebrews 12:26-28**

And His voice shook the earth then, but now He has promised, saying, "Yet once more I will shake not only the earth, but also the heaven." This expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain. 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;
† Hebrews describes the removal of what could be shaken and the establishment of what couldn't be shaken (Haggai 2:6-7).
† The reference to Sinai connects this passage with the original Exodus and the covenant established through Moses (Exodus 19:16-19).
† The shaking represents the removal of the temporary covenantal order and the permanence of Christ's kingdom (Hebrews 8:13; 10:9).
† The first Exodus established a nation under a covenant that could be broken and eventually became obsolete (Jeremiah 31:32; Hebrews 8:13).
† The greater Exodus established God's people in an everlasting kingdom that couldn't be destroyed by the fall of Jerusalem or any earthly government (Daniel 7:13-14; Luke 1:32-33).
† The writer tells his original audience that they were receiving this unshakable kingdom, placing the promise within their own covenantal transition (Hebrews 10:37; 13:14).
† The removal of the Old Covenant order didn't mean the destruction of planet Earth. It meant the final removal of the former covenantal administration (2 Corinthians 3:7-11; Hebrews 8:13).
† Christ's kingdom remains because its foundation isn't an earthly temple, priesthood, or national government (John 18:36; Ephesians 2:19-22).

**Revelation 21:2-3**

And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne, saying,

Behold, the tabernacle of God is among the people, and He will dwell among them, and they shall be His people, and God Himself will be among them,

† The final destination of the greater Exodus is revealed in the New Jerusalem (Hebrews 11:10, 16; 12:22).

† The city comes down from heaven, demonstrating that the fulfillment concerns God's dwelling with His redeemed people rather than their removal from the physical earth (John 14:23; Ephesians 2:22).

† The promise echoes God's original declaration during the Exodus that He would take Israel as His people and become their God (Exodus 29:45-46; Leviticus 26:11-12).

† What began with the tabernacle in the wilderness reaches its fulfillment in the New Covenant dwelling of God with His people (John 1:14; 2 Corinthians 6:16).

† The New Jerusalem isn't presented as another earthly capital replacing ancient Jerusalem with a new political government (John 18:36; Galatians 4:26).

† It represents the completed covenantal relationship established through Jesus Christ (Hebrews 8:10-12).

† The bride imagery identifies the redeemed covenant community, united with Christ and enjoying the blessings of His everlasting kingdom (Revelation 21:9-10).

† The first Exodus brought Israel toward a land where God would dwell among them through the tabernacle and temple (Exodus 25:8; 29:45-46).

† The greater Exodus brought believers into direct covenantal fellowship with God through Jesus Christ (Ephesians 2:18-22).

† The destruction of the Old Covenant temple in AD 70 marked the historical conclusion of the former order, while the New Jerusalem remained the permanent dwelling place of God's

redeemed people (Matthew 24:1-2; Hebrews 13:14).

**Revelation 21:22-25**

I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. And the city has no need of the sun or of the moon to shine on it, for the glory of God has illuminated it, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. In the daytime (for there will be no night there) its gates will never be closed;

† The absence of a temple demonstrates that the greater Exodus has reached its intended destination (John 4:21-24; Hebrews 10:19-22).

† Israel's first Exodus led to a tabernacle and eventually a physical temple where God's presence was represented through the Old Covenant system (Exodus 25:8-9; 1 Kings 8:10-13).

† The New Jerusalem requires no physical temple because God and the Lamb are its temple (Ephesians 2:19-22).

† The city doesn't depend on the literal sun or moon for spiritual illumination because Christ is its everlasting light (Isaiah 60:19-20; John 8:12).

† The nations walking in its light demonstrate the worldwide reach of the New Covenant kingdom (Isaiah 60:3; Matthew 28:18-20).

† The open gates show that access to God's redeemed community remains available (Isaiah 60:11; Revelation 22:17).

† The first Exodus separated Israel from the nations through the Mosaic covenant. The greater Exodus opened the blessings of redemption to people from every nation through faith in Jesus Christ (Ephesians 2:11-19; Galatians 3:26-29).

† The completed New Jerusalem isn't waiting for another temple, another sacrifice, or another covenantal transition

(Hebrews 10:10-14; 12:28).

**Revelation 22:14-17**

Blessed are those who wash their robes, so that they will have the right to the tree of life, and may enter the city by the gates. Outside are the dogs, the sorcerers, the sexually immoral persons, the murderers, the idolaters, and everyone who loves and practices lying. "I, Jesus, have sent My angel to testify to you of these things for the churches. I am the root and the descendant of David, the bright morning star." The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires, take the water of life without cost.

† Revelation concludes with an invitation to enter the city and receive the water of life freely (Isaiah 55:1; John 7:37-39).

† The first Exodus began with a people crying out under the burden of slavery (Exodus 2:23-25).

† The greater Exodus concludes with the Spirit and the bride inviting people to receive the life provided through Jesus Christ (John 4:13-14; 7:37-39).

† The tree of life, once inaccessible after humanity's expulsion from Eden, is now available through the redemption accomplished by Christ (Genesis 3:22-24; Revelation 2:7).

† The open gates don't teach universal salvation. They demonstrate that the invitation remains open while entry belongs to those cleansed through Christ (John 3:16-18; Revelation 21:27).

† The New Jerusalem is therefore both the completed destination of the greater Exodus and the present spiritual home of God's redeemed people (Galatians

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