

Spiritual application in the **10 plagues of Egypt and the subsequent deliverance**

"For whatsoever things were written aforetime were written for our learning" Rom 15.14
(Informed by the trumpets and vials of the book of Revelation)

Main types:

Egypt- The old life of bondage

Pharaoh- Satan

Moses- Christ

Like the ten commandments in reverse the major divisions are between 6 and 4. The first 6 are to do with earthly things (Man) the last four to do with spiritual (God)

Plagues 1-5 Plagues from outside.

1. SPIRITUAL DEATH. Water of river to blood- A person's spiritual deadness. No outward influence of the Holy Spirit or grace.
2. FALSE IDEAS. Frogs- Repugnant ideologies and unclean influences (doctrines of demons). Atheism, false religion, destructive nationalism and the world's seduction. (see the 3 frogs of Rev)
3. TEMPTATIONS. Lice- Many, seemingly, small outward temptations, doubts and sins (The dust becomes lice, God doesn't directly tempt, but withdraws his restraining hand, thus, allowing it)
4. CONSEQUENCES OF SIN. Flies- The lice are followed by swarms of larger corruptions because of sin and troubling consequences in the walk of life (flies in air and on ground). Many fears, for example, are a consequence of a life of sin, or the losing control of passions and temper.
5. IDOLS FAIL. Pestilence upon the beasts and death of cattle- Idols and possessions fail to satisfy, are lost, or fail live up to expectation.

Plague 6 Plague from within.

6. PAIN (Physical, Emotional, Conscience). Boils- Disease and pain in the body, this was the second plague God allowed to afflict Job. Here also is the pain of conscience and consequence of sin upon the soul. (It came indirectly from the ash of the furnace- the holy fire against a broken law)
The boils with blains showing the corruption of sin and lust, spoiling, polluting and ruining of the inner character.

Plagues 7-10 Plagues from God's direct providence.

7. GOD'S ANGER IN WARNING EVENTS. Hail fire and thunder- God's wrath. His voice of judgement against the evil of His enemies, in disasters, troubles and fiery chastisements. The 'storms' of life to warn the guilty. Those who fear God are spared much of this plague. (Worst hail since Egypt became a nation- worst event in a

person's life up to that point. Broke every tree- affected every person. Barley smitten but not wheat- affects older but not younger).

8. LOSS. Locusts- Demonic evil let loose and allowed by God to plague a person and strip them of the provisions and earthly blessings of life. This was the first plague God allowed to afflict Job. In the end they are cast into the Red Sea as if the lake of fire.
9. SPIRITUAL IGNORANCE. Darkness- Satanic evil. As God withdraws His influence, darkness comes in and oppresses in mind and in events. Obscuring knowledge and bringing dark times. Demons darken the land with their spread of ignorance, and the understanding diminishes. A seeker has the light of the Gospel, while the godless are plunged into darkness and misery.
10. JUDICIAL HARDENING AND PERSONAL JUDGEMENT. The death of the first-born- A man's soul was alive in a fashion but, without a new birth, the soul dies like the first born. Ultimately at death, then the final judgement. A person will receive the punishment from God deserved, the second death. This may be preceded by a judicial hardening.

But, as always with God, there is hope. A way of salvation and Gospel grace is given, in the blood of the Passover lamb. For the seeker shall be delivered by the work of Christ on Calvary's cross and be brought out of the land of bondage; his old life of sin, oppressive labour and servitude.

General lessons

In these plagues a picture is shown of affliction, and the misery of a godless life.

In the repeated hardening of Pharaoh's heart, we see the grip of Satan, and his use of the world and the flesh upon a person's will, and the unwillingness of him to let a soul go free. The sham repentance, false surrender and holding of things back, is all illustrative of reasons why a soul can't find salvation.

In the way the Israelites were often spared the worst of the plagues, we see how a seeking soul may realise the blessing of God. Tasting and seeing that He, and His ways, are good.

In the progression of the plagues, we see the increasing power, strength and love of God, desiring His people's deliverance.

In Moses, we see the conquering by Christ of a stubborn and rebellious heart, and the overthrow of the Enemy of souls.

In Moses refusing to sacrifice amongst the Egyptians, we see that the worship of the One True God must never be mixed with the world. Ex 8.25. God's people must be separate Ex 8.27.

In leaving Egypt behind, we see that a person must turn his back on his old life of sin, bondage, oppressive labour and servitude, and come out of the godless world, taking nothing of it (the 'borrowing' of jewels is better understood as an 'asking for'. All this serves to show is that a spoiling of our enemies, in God's justice and vengeance, occurs at

conversion, and a lawful and sanctified use of earthly things is acceptable during our earthly pilgrimage).

They took all their flocks and herds and people; the whole life must be surrendered to God, nothing must be held back so that a person can wholeheartedly serve God.

In the overthrow of the pursuing Egyptians we see the deliverance of God in redemption. How he defends his people and defeats our spiritual enemies, especially Satan. Going through the waters of the Red Sea is like the symbol of baptism, being dead to the old life and resurrected in the new.

In the song of Moses and Miriam we see the joy and praises of God's people in Christ because of that victorious deliverance of their King. See Rev 15.3.

In the healing of the bitter waters of Marah we see how Christ heals the pollution and wounds of our sins by His Spirit. Cleans and binds up our wounds and takes away the bitterness in the consequences of our sinful life. Elim's wells and palms (12 wells life for all the tribes and 70 palms symbolising God's victory over the flesh) showing the refreshing, protection, triumph and blessing of the Holy Spirit.

In the murmuring of the people we see the doubts that can assail a person both before and after conversion.

In the pillar of cloud and fire we see how Christ enlightens, leads and protects us both day and night.

1 Cor 10. 1-5

Lessons from the wilderness

While the wilderness undoubtedly stands as a figure for this present world to a believer, and Caanan a figure of heaven- the believer's promised inheritance. However, the crossing of the Jordan river into Canaan also stands as another picture of redemption in Christ with regards to the future, and Egypt with regards to the past. Therefore the wilderness generation can be seen as providing important detailed lessons as to how a person is saved by grace through Christ apart from the law and how the 'old man' or the old nature must increasingly die. The Sabbath-breaker and the rebellion of Korah are examples of this.

The people must understand *what* was symbolically accomplished, and *how* it was done, in their Egyptian deliverance, and a new generation must understand the way to obtain that redemption and eternal life in Christ for themselves.

In the rock and water that flowed we see Christ as a foundation, protection and strength for His people, and the Holy Spirit poured out upon us. In the manna and quail we see how Christ nourishes and provides for His people, causing them to seek his face daily.

In Gilgal we see the judgement of the flesh and in the Amalekites we see typically the flesh.

In the return of Jethro we see a picture of conversion. Moses' wife and children had left him and returned to his father-in-law Jethro. However Jethro comes again to Moses with them, as a seeker to the Saviour. Moses tells him of the deliverance from Egypt (which is typical of Salvation), like an act of personal witness or the preaching of the Gospel. Jethro receives the good news with joy. Sacrifice and fellowship follow. Only through the sacrificial death of our Lord Jesus Christ can a man be accepted within the Israel of God.

In the stone altar, not to be made of hewn stone Ex 20.25 (no tool to be used on it), we see that the reconciliation to God is all of grace, not of man's works. To be, by a future sacrificial offering, pre-figured by these animal sacrifices.