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The Second Exodus: Genesis and Revelation

As we read Exodus and Revelation we can see that Isra'el will experience a Second Exodus. This can be seen in four areas: the Plagues, the Lamb, the Exodus, and the Song. What happened in the First Exodus was a foreshadowing of the Second Exodus. Once again God will rescue His people from Egypt (the world) and bring them home to the Land.



It is clear that when **John** read the story of **the Exodus**, he was not merely reading for had been, but also what would be in the future. Because **Yeshua** is **the prophet like Moses** (see the commentary on **Deuteronomy**, [to see link click Dk - A Prophet Like Moses](#)), there will be a **Second Exodus**. **Revelation** shows that the B'rit Chadashah authors have the same expectation as the authors of the TaNaKh. Therefore, **Isra'el** has the hope of a **Second Exodus** in **the far eschatological future**. It is clear from reading **Revelation**, that **the Second Exodus** will be even greater than the first **Exodus**. **First, we see the Second Exodus in the plagues:**

First, was the plague of **the festering, painful boils**. We read that **Moses** took soot from a furnace and stood before **Pharaoh**. He tossed it into the air, and festering boils broke out on men and animals (see the commentary on **Exodus** [Bp - Moses Tossed Soot in the Air, Festering](#)

Boils Broke Out). Then, in **the far eschatological future**, one of **the seven angels** begins to pour out **the seven bowls of wrath**, resulting in **ugly and painful sores** that broke **out on those who** live on the earth (see **Revelation Eb - The First Angel poured His Bowl and Ugly and Painful Sores Broke Out**). **Therefore, just as ADONAI sent festering boils to hasten the First Exodus, He sent ugly and painful sores during the Great Tribulation to hasten the Second Exodus and once again rescue His people** (see **Cf - The Kingdom of Messiah**).

Secondly, was the plague of **blood**. **ADONAI** said to **Moses**, “**Tell your brother Aaron, ‘Take your staff and stretch out your hand over the waters of Egypt - over the streams and canals, over the ponds and all the reservoirs’ - and they will turn into blood**” (see **Exodus Bk - Strike the Water of the Nile and It Will Be Turned into Blood**). Then, in **the far eschatological future**, the second angel poured out his bowl on the sea, and it turned into blood like that of a dead man and every living thing in the sea died (see **Revelation Ec - The Second Angel Poured Sea Turned into Blood**). **Therefore, just as ADONAI caused the water in Egypt to turn to blood and hasten the First Exodus, He caused the sea to turn into blood during the Great Tribulation to hasten the Second Exodus and once again rescue His people.**

Thirdly, was the plague of **darkness**. **So Moses stretched out his hand toward the sky, and total darkness covered all Egypt. No one could see anyone else or leave his place for three days** (see **Exodus Bs - Total Darkness Covered All Egypt for Three Days**). Then, in **the far eschatological future**, the fifth angel poured **out his bowl of wrath**, this time spilling its contents **on the throne of the beast himself, and his kingdom was plunged into darkness**. **Joel 2:1-2** tells us that it will be a **day of darkness and gloom, a day of clouds and thick fog; a great and mighty horde is spreading like blackness over the mountains. There has never been anything like it, nor will there ever be again, not even after the years of many generations. The sun will be turned into darkness and the moon into blood before the great and terrible Day of the ADONAI** (see **Revelation Ef - The Fifth Angel Poured Out His Bowl Plunging His Kingdom into Darkness**). **Therefore, just as ADONAI caused darkness to cover all of Egypt to hasten the First Exodus, He will cause the sun to turn into darkness during the Great Tribulation**

to hasten the Second Exodus and once again rescue His people.

Fourthly, was the plague of **frogs**. Like the former plagues in Egypt, this one was directed by **Ha'Shem** against the idolatry of **Egypt**. **The Nile** River was sacred in **their** eyes; therefore, **God** turned its **waters into blood**. **ADONAI** said to **Moses**, **"You are to tell Aaron, 'Stretch out your hand with your staff over the streams and canals and ponds, and make frogs come up on the land of Egypt."** All natural water sources were struck by the **plague**. **So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land** (see **Exodus [B1](#) - Stretch Out Your Hand and Make Frogs Come Up on the Land of Egypt**). Then, in **the far eschatological future**, the sixth angel will pour out his bowl on the great river Euphrates. Then they saw three evil spirits, the dragon, the beast and the false prophet, that looked like frogs. **Frogs** were unclean animals (**Leviticus 11:10** and **41**), but these were not literal **frogs** as in the plague in Egypt. They came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet (see **Revelation [Eg](#) - I Saw Three Evil Spirits That Looked Like Frogs**). **So, just as God caused Egypt to be overrun by frogs to hasten the First Exodus, He caused what looked like frogs to come out of the mouth of the dragon, the beast, and the false prophet during the Great Tribulation to hasten the Second Exodus and once again rescue His people.**

Fifthly, was the plague of **hail**. Because Pharaoh would not let **the Israelites** go, **Moses** continued as **God's** mouthpiece, saying: **At this time tomorrow I will send the worst hailstorm that has ever fallen on Egypt, from the day it was founded till now. Throughout Egypt hail struck down and killed everything in the fields - both men and animals; it beat down everything growing in the fields and stripped away most every tree** (**Exodus 9:18** and **25**). The psalmist Asaph described the scene this way: **He destroyed their vines with hail and their sycamore-figs with sleet. He gave over their cattle to the hail, their livestock to blots of lightning** (**Psalm 78:47-48**). Then, in **the far eschatological future**, from the sky, huge hailstones of about a hundred pounds each fell upon mankind. **And they cursed God on account of the plague of hail, because the plague was so terrible** (**Revelation 16:21**). **Therefore, just as ADONAI sent the worst hailstorm to ever hit Egypt to hasten the First Exodus,**

He will send huge hailstones of about a hundred pounds each to fall on man kind during the Great Tribulation to hasten the Second Exodus and once again rescue His people.

Sixthly, was flashes of **fire and lightning**. When Moses stretched out his staff toward the sky, ADONAI sent thunder and hail, and lightning flashed down to the ground. So God rained hail on the land of Egypt; hail fell and lightning flashed back and forth. The appearance of lightning and thunder in the TaNaKh, often pointed to the presence of God (Exodus 19:16 and 20:18). It was the worst storm in all the land of Egypt since it had become a nation, spanning eighteen centuries (see Exodus Bq - So the LORD Rained Down Hail on the Land of Egypt).

Then, in **the far eschatological future**, as the kingdoms of the world close in around the believing remnant in Bozrah (see my commentary on [Isaiah Kg](#) - **The Second Coming of Jesus Christ to Bozrah**), the seventh angel will toss the contents of his final bowl into the air. Immediately a loud voice from the throne room out of the heavenly Temple says: **It is done!** And John heard flashes of lightning, rumblings, peals of thunder (see Revelation Eh - **The Seventh Angel Poured Out His Bowl and God said: It is Done!**). Therefore, just as ADONAI sent thunder and lightning to Egypt and hastened the First Exodus, He will send thunder and lightning during the Great Tribulation to hasten the Second Exodus and once again rescue His people.

Second, we see the Second Exodus in the Lamb: In the Egyptian Passover the Hebrews were to take some of the blood from a lamb and put it on the sides and top of the doorframes of their houses (12:7). ADONAI told Moshe that on that same night He will pass through Egypt and strike down every firstborn - both men and animals - and thus bring judgment on all the false gods of Egypt. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. Therefore, the blood of the lamb would save the firstborn (both Hebrew and Egyptian) of those who had enough faith to put it on the sides and top of their door frames. Then, in **the far eschatological future**, we see a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. And they cried out in a loud voice, shouting: **Salvation belongs to God, who sits on the throne, and to the Lamb (Revelation 7:9-10 and 17)! For the Lamb at the center of the throne**

will be their great Shepherd; He will have already led **them** on a **Second Exodus**, resulting in a thousand years of peace and safety in **the Messianic Kingdom**. **Therefore, just as the lamb can be seen rescuing the Israelites on the night before the First Exodus, the Lamb can be seen in heaven ready to rescue His people again during the Second Exodus.**

Third, we see the Second Exodus in leaving Babylon: At midnight, **ADONAI** fulfilled what **He** had promised and **struck down all the firstborn of Egypt**. **Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead. During the night Pharaoh summoned Moses and Aaron. "Get Out!" he ordered. Leave my people and take the rest of the Israelites with you (Ex 12:31)!** This would lead to **the First Exodus** (see **Exodus Ca - At the End of the 430 Years, to the Very Day**). Then, in **the far eschatological future**, from the middle of the Great Tribulation forward, **Ha'Shem** will increase the pressure on mankind to repent. Once **the antichrist** is revealed (**2 Thess 2:3**) and a **mighty angel** declares: **There will be no more delay (Revelation 10:6)**, all restraint will be removed. **ADONAI** purposed to destroy **Babylon** (see **Revelation E1 - The Fall of Commercial and Political Babylon**), so just as Lot was warned to leave Sodom, a **mighty angel** will warn the **Jews**, **"Come out of her, My people,"** quoting from **Jeremiah 51:45**. This would lead to **the Second Exodus**, where **the Jews** would assemble at **Bozrah** (see **Revelation Ev - The Basis of the Second Coming of Jesus Christ**), which will lead to **the salvation of the believing remnant (Romans 11:26)**. **Therefore, just as leaving Egypt would result in the First Exodus, leaving Babylon will ultimately result in the Second Exodus during the Great Tribulation.**

And fourth, we see the Second Exodus in the Song: After seeing the bodies of the **Egyptians lying dead on the shore of the Red Sea (Exodus 14:30)**, **Moses and the Israelites** spontaneously **sang a song to God**. Before **the Israelites** joined in with **Moses** to **sing** their **song** of redemption, **they** were singing the blues, the desert blues. Before crossing **the Red Sea**, **they** sang the blues long and hard, and they would return to the desert blues again because it will be **their** theme **song** as they travel throughout the desert for forty years. But for a time, however, **they** would **sing** this **song** of redemption (see **Exodus Ck - Then Moses and the Israelites Sang This Song**).²¹⁰ Then, in **the far eschatological future**, we see a **great multitude** standing on a **sea of glass** before **God's throne in heaven**. **And they** sang **the song of the Lamb**, who is **their** eternal

Redeemer. Like **the song of Moses, the song of the Lamb** represents **God's** faithfulness to **His** children and judgment of **His** enemies. **The song of Moses** was sung at **the Sea of Reeds, the song of the Lamb** will be sung at **the crystal sea; the song of Moses** was a **song of** triumph over **Egypt, the song of the Lamb** will be a **song of** triumph over **Babylon; the song of Moses** told how **ADONAI** brought **His** children out of **Egypt, the song of the Lamb** tells how **Jesus** will bring **His** people into **the Promised Land; the song of Moses** was the first **song** in Scripture, **the song of the Lamb** is the last; **the song of Moses** commemorated the execution of an enemy, the expectation of the redeemed and the exaltation of **the Lord, the song of the Lamb** deals with the same three themes (see **Revelation Dz - The Seven Angels with Seven Last Plagues**).²¹¹
Therefore, just as the song of Moses told how ADONAI brought His children out of Egypt, the song of the Lamb will tell how Yeshua Messiah will bring His people into the Promised Land.