

**"Through faith we understand that the worlds
were framed by the word of God"
([Heb 11:22-29](#)) Part VI**

Heb 11:22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Heb 11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

Heb 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Heb 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Heb 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Heb 11:28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Heb 11:29 By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

This section of Hebrews speaks very loudly to the entire process of overcoming Satan who is spoken of as giving:

["the king's commandment" as he commands lies and says we can't overcome ([Joh 8:44](#) , [1Jn 2:14](#)), and is likened unto the "wrath of the king" ([Rev 12:12](#)) and is typified by Pharaoh "he that destroyed" ([Rev 9:11](#) , [Joh 10:10](#) , [Rom 9:17](#))]

All things do work together for good to them that love God and who have been called according to *his* purpose so that we will overcome Satan and sin, through Christ ([Rom 8:28](#)). God's purpose was not a salvational one for those mentioned from all these old covenant stories that we've been looking at, but rather point the way for true believers ([Joh 4:23-24](#)) to salvation by using the type and shadow events that greatly encourage us and remind us of the certainty of what God is going to accomplish in the lives of His elect remnant as He supplies all our needs both physically and spiritually through Christ and His body ([Rom 11:5](#) ,

[Php 4:13](#) , [Php 4:18-19](#)).

[Rom 8:28](#) And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

[Rom 11:5](#) Even so then at this present time also there is a remnant according to the election of grace.

[Php 4:13](#) I can do all things through Christ which strengtheneth me.

[Php 4:18](#) But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

[Php 4:19](#) But my God shall supply all your need according to his riches in glory by Christ Jesus.

That purpose spoken of in ([Rom 8:28](#)) is described for us in a way that shows us how we can be justified and glorified by God's power in this life. God's purpose is being accomplished by His might and therefore who can be against his workmanship ([Eph 2:8-10](#)) knowing that "He that spared not his own Son, but delivered him up for us all" also said "how shall he not with him also freely give us all things?" to accomplish that work of faith within us ([Rom 8:30-32](#))

[Eph 2:8](#) For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

[Eph 2:9](#) Not of works, lest any man should boast.

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

[Rom 8:30](#) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

[Rom 8:31](#) What shall we then say to these things? If God *be* for us, who *can be* against us?

[Rom 8:32](#) He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Looking at the old covenant types and shadows should make it abundantly apparent for us today how overcoming is accomplished by the faith of Jesus Christ and the love of Christ, and not "by the works of the law"([Gal 2:16](#) , [Rom 3:28](#) , [Rom 8:31-39](#)). The works of the law point to Christ and are the natural events

that typify what is being accomplished in our heavens through Christ our hope of glory within ([Col 1:24](#) , [Col 1:27](#)).

[Gal 2:16](#) Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

[Rom 3:27](#) Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

[Rom 3:28](#) Therefore we conclude that a man is justified by faith without the deeds of the law.

As we look tonight at this series of verses ([Heb 11:22-29](#)), we will be blessed to know and remember that it is "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear". These "worlds being framed" that we have been discussing for a few weeks now, is analogous of God's workmanship in our heavens that is being accomplished as we overcome through Christ all that is in the world, "the lust of the flesh, and the lust of the eyes, and the pride of life", which "is not of the Father, but is of the world". And so, as we overcome, fruit is produced, and that fruit originates from a source that is unseen ([Luk 6:43-45](#) , [Joh 13:35](#) , [Joh 15:5](#) , [Joh 20:29](#)).

[Luk 6:43](#) For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

[Luk 6:44](#) For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

[Luk 6:45](#) A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

[Joh 13:35](#) By this shall all *men* know that ye are my disciples, if ye have love one to another.

[Joh 15:5](#) I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

[Joh 20:29](#) Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Our first verse:

Heb 11:22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Joseph died while Israel was still living outside of the promised land, and asked that his bones be taken into the promised land when Israel finally took possession of the land ([Gen 50:25-26](#)). It was centuries later that Joseph's bones were then brought personally by Moses into the promise land ([Exo 13:17-19](#)).

[Gen 50:25](#) And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

[Gen 50:26](#) So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

[Exo 13:17](#) And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

[Exo 13:18](#) But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed^{H2571} out of the land of Egypt.

harnessed^{H2571}

- Original: nu1502 שׁו1473
- Transliteration: **Chamush**
- Phonetic: **khaw-moosh'**
- Definition: **1.** in battle array, arrayed for battle **by fives**, armed

["arrayed for battle **by fives**" [2Ti 2:3-5](#) , [Tit 2:11-13](#)]

[2Ti 2:3](#) Thou therefore endure hardness, as a good soldier of Jesus Christ.

[2Ti 2:4](#) No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

[2Ti 2:5](#) And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. [[Tit 2:12-13](#) *"describes how we strive*

lawfully"]

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

H2571: Total KJV Occurrences: 4

●armed, 2

Jos 1:14; Jos 4:12

●harnessed, 1

Exo 13:18

●men, 1

Jdg 7:11

- **Origin:** pass. participle of the same as [H2570](#)
- **TWOT entry:** TWOT- 688a
- **Part(s) of speech:** Adjective
- **Strong's:** Passive participle of the same as [H2570](#); *staunch* that is able bodied ***soldiers***: - armed (men) harnessed.

H2570

- **Original:** nu1502 שׁו1473
- **Transliteration:** **Chomesh**
- **Phonetic:** **kho'-mesh**
- **Definition:**

1. belly, abdomen, fifth ribs

- **Origin:** from an unused root probably meaning, to be stout
- **TWOT entry:** TWOT- 687a
- **Part(s) of speech:** Noun Masculine

- **Strong's:** From an unused root probably meaning to *be stout*; the *abdomen* (as *obese*): - **fifth** [**rib**].

Total KJV Occurrences: 4

●fifth, 4

[2Sa 2:23](#); [2Sa 3:27](#); [2Sa 4:6](#); [2Sa 20:10](#)

God delivers us from Satan (Pharaoh) and carefully leads us "the way of the wilderness of the Red sea" where by grace through faith [5] we are [harnessed](#) ^{H2571} so we can come out of the land of Egypt. It is because of this typical visitation of the Lord that Israel experienced that the one hundred and ten year old bones of Joseph could then be carried up "away hence with you". The 110 number signifies that these bones are not done with yet but have accomplished what was needed while Joseph was in his flesh.

[Exo 13:19](#) And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, **God will surely visit you**; and ye shall carry up my bones away hence with you.

[The day of visitation has yet to occur for Israel who represents the whole world in this instance, and is occurring for God's elect today ([1Pe 2:12](#) , [1Pe 4:17](#))]

Christ, who is typified by Joseph, was confident that the foundations of the church were not going to be destroyed, which is what Joseph's bones typify ([Mat 16:18](#)).

[Mat 16:18](#) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Christ said "**Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.**" ([Joh 17:20-21](#) , [Eph 5:30](#)). That same idea is being typified by Moses who also represents Christ who continued to bring along the foundational old covenant words of God which is represented by the bones of Joseph ([Exo 13:19](#)).

[Exo 13:19](#) And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, **God will surely visit you**; and ye shall carry

up my bones away hence with you.

The bones of Joseph represent foundational truths from the old covenant that have not yet had the life of Christ breathed into them, as this prophecy in Ezekiel reminds us ([Eze 37:9](#)). The promise land is something that Joseph, who typifies the elect, sees in earnest, and that promise land for God's elect represents how one day we will be with our Lord in fullness seeing him face to face ([Eph 1:14](#) , [Php 1:23](#) , [1Co 13:12](#)).

[Eze 37:9](#) Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

Joseph was moved by the faith of God to make mention and give "**commandment concerning his bones**" for our encouragement today to remind us that the bones of Christ which is his body ([Eph 5:30](#)) will be brought forth from generation to generation "until the redemption of the purchased possession, unto the praise of his glory".

Heb 11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

Moses' birth is a type of our being born again as God's elect ([Joh 3:3](#)) who by faith are also "**hid three months of his parents**", our parents being God our Father in heaven ([Mat 6:9](#)) and the church, Christ's body ([Col 1:24](#)), Jerusalem above, the mother of us all ([Gal 4:26](#)).

Our parents are not afraid of "**the king's commandment**" which represents the powers and principalities that the god of this world uses to keep this entire world lying in wickedness ([1Jn 5:19](#)). God keeps us from that wicked one and strengthens us so that we can overcome evil ([2Th 3:3-4](#) , [Rom 12:19-21](#)).

[1Jn 5:19](#) *And* we know that we are of God, and the whole world lieth in wickedness.

[2Th 3:3](#) But the Lord is faithful, who shall stablish you, and keep *you* from evil.

[2Th 3:4](#) And we have confidence **in the Lord** touching you, that ye both **do** and **will** do [[Php 2:13](#)] the things which we command you ([1Co 14:37](#)). [*not being afraid of "the king's commandment"*]([Php 1:28](#))]

Rom 12:19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

Rom 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Rom 12:21 Be not overcome of evil, but overcome evil with good.

[God must fight our battles in order for us to be established and kept from an evil heart that wants to seek vengeance in the flesh, and so were commanded to love our enemies [2Th 3:3](#) , [Mat 5:44](#)]

We overcome that wicked one through a process of spiritual completion, typified by Moses being "**hid three months of his parents**". That "**three months**" also represents an early version of the one sign that Christ would give an evil and adulterous generation that is seeking after a sign but no sign was given except the one that represents our being "**hid three months of his parents**" in the church ([Mat 16:4](#) , [Mat 12:40](#)), where God judges us ([1Pe 4:17](#)) and receives us through chastening and scourgings so that we can become obedient children or "**a proper child**" who obeys the commandments of God ([Heb 5:8](#) , [Act 14:22](#)). We have as much to do with this process as Jonas did with controlling where that great fish was taking him throughout the depths of the sea he was in, and yet we are told to work out our own salvation as if it did depend on us ([Heb 12:6](#) , [Isa 43:16](#) , [Php 2:12-13](#)).

Mat 16:4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

*[the world cannot discern the signs of the times ([Mat 16:3](#)) but those who are given to see that they are 'the "**generation**" guilty of all the blood of the prophets' are the few who are being given to discern those signs, which is the witness of Christ in His body", the church ([Luk 11:50](#) , [Joh 20:29](#) , [Col 1:24](#))]*

Mat 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights **in the heart of the earth.**

*[Christ is fulfilling this process as our hope of glory in the church, "**in the heart of the earth**". There are 4 three's mentioned adding up to twelve, which represents our foundation, Christ, who is matured in us through judgement ([Col 1:24](#) , [Col 1:27](#))]*

Act 14:22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Isa 43:16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

Jonas can't see what is happening while he is in the great fish that represents the church, and it is God's blind servant who works out his own salvation with fear and trembling as we confess our blindness and say we can't see and therefore our sins are forgiven (**Joh 9:41**) by the one who is leading us unto repentance (**Rom 2:4**) and making "a way in the sea" and a path "in the mighty waters" as he works in us both to will and to do of God's good pleasure (**Joh 20:29-30** , **Php 2:12-13**).

Joh 9:41 Jesus said unto them, *If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*

Joh 20:29 Jesus saith unto him, *Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

Joh 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

Php 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

Php 2:13 For it is God which worketh in you both to will and to do of *his* good pleasure.

Heb 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

It took faith for Moses to "**come to years**" and be able to refuse "**to be called the son of Pharaoh's daughter**". Pharaoh's daughter represents the harlot churches (**2Co 6:17**) of this world that we refuse to be a part of, and the place of Moses' upbringing in the courts of Egypt is typical of that place where "the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all" (**Gal 4:1**). We all start off being "under tutors and governors until the time appointed of the father" who takes us from being children who "were in bondage under the elements of the world" and redeems us through the adoption that we

have in Christ and so, "when we were children, were in bondage under the elements of the world" just as Moses was until "**he was come to years**". This time in Moses' life of coming to that point of maturity represents "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law"([Gal 4:1-4](#) , [Rom 6:21-22](#))

[Gal 4:1](#) Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

[Gal 4:2](#) But is under tutors and governors until the time appointed of the father.

[Gal 4:3](#) Even so we, when we were children, were in bondage under the elements of the world:

[Gal 4:4](#) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

[Rom 6:21](#) What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

[Rom 6:22](#) But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

[Heb 11:25](#) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Being redeemed from under the law that we might be received as sons can only happen through experiencing God's reproach^{G3680} in our lives, which can only be endured by the faith of Christ so that we can then fill up what is behind of His afflictions ([Col 1:24](#)), typified by Moses' words that stated that he esteemed "the reproach of Christ greater riches than the treasures in Egypt"([Rom 8:18](#)), which is what we demonstrate in our life in Christ when we "come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you"([2Co 6:17](#)).

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

The "**pleasures of sin for a season**", if not overcome, will treasure up unto us "wrath against the day of wrath and revelation of the righteous judgment of God" ([Rom 2:5](#)), and so God gives us trials and struggles in this life in order to draw contrast in our heavens as Moses did in regard to the fruit of his life after he was "come of years" refusing "**to be called the son of Pharaoh's daughter**",

which typifies our rejection of our former conversation and way of life ([Eph 2:1-4](#)).

[Eph 2:1](#) And you *hath he quickened*, who were dead in trespasses and sins;

[Eph 2:2](#) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

[Eph 2:3](#) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

[Eph 2:4](#) But God, who is rich in mercy, for his great love wherewith he loved us,

"Pharaoh's daughter", being a woman, represents an early type of mystery Babylon and the churches of this world that Satan has influenced, just as Pharaoh would have had a great influence on his daughters' upbringing. Within the confines of Egypt or Babylon or modern day Christianity, there is always some form of law for the lawless ([1Ti 1:9](#)). God has ordained that non Christian cultures would be a law unto themselves ([Rom 2:14](#)), and the lesson for God's elect today is that, whether Christian or gentile, there is the one law giver and judge who is working all things according to the counsel of His own will ([Jas 4:12](#) , [Eph 1:11](#)) to demonstrate all of mankind's inability without Christ to embrace the one true law of liberty that is found only in Him ([Gal 6:2](#) , [Jas 2:12-13](#)) who is the way the truth and the life ([Gal 3:24](#) , [Heb 6:3](#) , [Joh 14:6](#)).

[Gal 6:2](#) Bear ye one another's burdens, and so fulfil the law of Christ.

[Jas 2:12](#) So speak ye, and so do, as they that shall be judged by the law of liberty.

[Jas 2:13](#) For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

[Heb 6:3](#) And this will we do, if God permit.

[Joh 14:6](#) Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

[Heb 11:26](#) Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

It takes the faith of Christ to be able to endure "**the reproach**^{G3680} **of Christ**"([Mat 20:23](#) , [1Jn 5:4-5](#)) that represents the fiery trials that tries our faith ([1Pe 1:7](#) , [1Pe 4:12](#)) so that this faith becomes of "**greater riches**" than all the "**treasures in Egypt**". That tried faith is necessary to endure until the end, and it is "after that ye have suffered a while" that God will "make you perfect, stablish, strengthen, settle *you*" ([1Pe 5:10](#)) so that we can continue to have "**respect unto the recompence of the reward**" which represents the blessed and holy first resurrection, "the mark for the prize of the high calling of God in Christ Jesus" that we are pressing toward through Him ([Rev 20:6](#) , [Php 3:14](#)).

[Mat 20:23](#) And he saith unto them, **Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.**

[1Jn 5:4](#) For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

[1Jn 5:5](#) Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

reproach ^{G3680}

- Original: **ou787 vu949 iu948 iu963 mu959' u962**

- Transliteration: **oneidismos**

- Phonetic: **on-i-dis-mos'**

- Definition:

1. a reproach

a. such as christ suffered, for the cause of God, from his enemies [[1Jn 4:17](#)]

- Origin: from [G3679](#)

- TDNT entry: 09:01,7

- Part(s) of speech: Noun Masculine

- Strong's: From [G3679](#); **contumely**: - reproach.

Total KJV Occurrences: 5

●reproach, 3

[1Ti 3:7](#); [Heb 11:26](#); [Heb 13:13](#)

●reproaches, 2

[Rom_15:3](#); [Heb_10:33](#)

Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Overcoming the world that is represented by Moses forsaking Egypt requires faith ([1Jn_5:4](#)), and the "**wrath of the king**" which represents the powers and principalities that we wrestle against ([Eph_6:12](#)) will be overcome by "**seeing him who is invisible**"([Joh_20:29](#)). God is a rewarder of those who diligently seek him who is invisible ([Heb_11:6](#)), and our Father knows that without the faith of Christ we could not even begin this sojourn out of Babylon or Egypt that typifies our human nature and the beast that we cannot make war against unless the son of man sets us free ([Rev_13:4](#) , [Rev_5:4](#) , [Joh_8:36](#)).

Heb 11:6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

Rev 5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

Joh 8:36 If the Son therefore shall make you free, ye shall be free indeed.

Heb 11:28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Heb 11:29 By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

At the beginning of this study I mentioned how this section of Hebrews speaks very loudly to the entire process of overcoming sin in the lives of God's people, and these verses in particular point to that reality ([Heb_11:28-29](#)). It takes faith to keep "**the passover**" under the circumstances that Moses was brought under as it does for us in this world that we are overcoming through Christ our passover ([1Co_5:7-8](#)).

1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

1Co 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

It took the "**sprinkling of blood**" of physical animals to prevent the "**firstborn**" who typifies the first fruits of God ([Jas 1:18](#)) from being destroyed by him who should "**touch them**". Satan is the one who is called the destroyer who wants to sift us like wheat ([Luk 22:31](#) , [Job 2:4-6](#)), and yet the spirit of God witnesses in our lives that we are more than conquerors through Christ whose faith that is given to us makes it possible for us to pass "**through the Red sea as by dry land: which the Egyptians assaying to do were drowned**"([1Jn 5:4](#)).

Israel's coming out of Egypt by a strong hand is analogous of our overcoming Satan's influence in the wilderness of this life as we are washed by the blood of the lamb ([Deu 26:8](#) , [Lev 16:21](#)). It is "by the word of their testimony" and by our not loving our own "lives unto the death" that we witness to the world around us how "through faith we understand that the worlds" within and without us are being "framed by the word of God", and He has granted us to understand "that things which are seen were not made of things which do appear" ([Rev 12:11-17](#)).

[Deu 26:8](#) And the LORD brought us forth out of Egypt with a mighty hand, [**"into the wilderness"**] and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

[Lev 16:21](#) And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man **into the wilderness**:

[Luk 22:31](#) And the Lord said, **Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:**

[Job 2:4](#) And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

[Job 2:5](#) But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

[Job 2:6](#) And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

Rev 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Rev 12:12 Therefore **rejoice**, *ye* heavens, and ye that dwell in them. [[Rev 19:7](#)] Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Rev 12:13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, [[Eph 2:4-6](#)] where she is nourished for a time, and times, and half a time, from the face of the serpent.

Rev 12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

Rev 12:16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Rev 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The firstborn that were killed ([Exo 12:29](#)) represent our old man that must die in order for the new man to be formed through Christ. There are many such sacrifices throughout the word of God that demonstrate to us how little regard God has for flesh and how He has called us to know that flesh cannot inherit the kingdom of God.

"lest he that destroyed the firstborn" was also an important part of the framing of the worlds outside ourselves to show us how our old man must be rejected like king Saul, God's rejected anointed, in order for King David to be anointed afterwards and who represents God's elect, the "accepted in the beloved" ([Rom 15:7](#) , [Eph 1:6](#)).

Rom 15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.