

GOOD FRIDAY: DELIVERANCE THROUGH FAITH

The Life of Moses: Deliverance Through Faith

Exodus 12:1-13

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We can all think of experiences that we won't forget. Experiences that changed our lives forever. Moments that left an impression on us or had lasting consequences on who we are today. Life changing moments. For Moses and the Israelites, a life-changing event for them was the first **Passover** where God delivered His final plague against the Egyptians and freed them from slavery. And tonight in our study on Moses and the Exodus, we are going to rewind to Passover because well, that's what we're celebrating tonight essentially. Jesus fulfilled Passover. The Exodus is already tuned to our hearts as a church family and it's **one of the most tremendous illustrations of the redemption that Christ accomplished for us**. I don't think anything really foreshadows His redemptive work on the cross in such amazing detail as the Passover.¹ So we're going to look at some **parallels** between the first Passover in Egypt and the Passover on the cross. We're in **Exodus 12:1-13** where God instructs Moses and Aaron on how to prepare for it.

“Now Yahweh said to Moses and Aaron in the land of Egypt, 2 ‘This month shall be the beginning of months for you; it is to be the first month of the year to you. 3 Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are each one to take a lamb for themselves, according to their fathers’ households, a lamb for each household. 4 Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to apportion the lamb. 5 Your lamb shall be a male, without blemish, a year old; you may take it from the sheep or from the goats. 6 And you shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel shall slaughter it at twilight. 7 Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. 8 And they shall eat the flesh that night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. 9 Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. 10 And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. 11 Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the Passover of Yahweh. 12 And I will go through the land of Egypt on that night and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am Yahweh. 13 And the blood shall be a sign for you on the houses where you are; and I will see the blood, and I will pass over you, and there shall be no plague among you to destroy you when I strike the land of Egypt.’ 14 ‘Now this day will be a memorial to you, and you shall celebrate it as a feast to Yahweh; throughout your generations you are to celebrate it as a perpetual statute. 15 Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.’” (Legacy Standard Bible)

Alright, so Israel at this point has been enslaved to Egypt and Pharaoh would not let **Israel—Yahweh’s “firstborn”** (Ex. 4:22-23)—go from Egypt so that they could worship Him. Remember Pharaoh has slaughtered countless Hebrew male infants and this last plague is a climactic judgment against Pharaoh and the gods of Egypt. But note the **careful and specific instructions** the Israelites are given:

1. The Passover marked a new beginning for Israel. (v. 2)

And as we read, Passover marked the first month of a new year for Israel and the beginning of their religious calendar.² It became an annual Jewish holiday still observed today.

2. The Passover lamb was to be without blemish. (v. 5)

They were to select a young, **unblemished male lamb**. It couldn’t have any defects. And there was no substitute for the lamb. It wasn’t like some of these other sacrifices and feasts in the Law where you could bring a dove or grain offering or calf instead. ***It had to be a lamb.*** It was the only way to be saved that night. You had to listen carefully to God’s Word. Honestly I think that if we are going to take **an application from Moses** tonight, it’s that **we need to listen to God’s Word carefully and tell others how they can be saved.** Paralleling Passover with Jesus, John the Baptist declared Jesus to be, “*the **Lamb of God** who takes away the sin of the world.*” Jesus too, was repeatedly **examined for blemishes**. He was tried repeatedly by His enemies and the governors, but they could find no fault in Him. He was spotless. Blameless. The **sinless** Son of God and Son of Man.

3. The Passover lamb was to be killed and the blood applied. (v. 6)

They were to **slaughter the Lamb** and **apply the blood** to their doorposts. When the **Destroyer** (God in His wrath), moved through the land of Egypt, **He looked for the blood**. He didn’t look to see who was good enough or who was worthy. He just looked for the blood. None of the Egyptians *or the Israelites* were worthy. The Israelites though, were covered by the blood. It was one life for another. The NT tells us that without the shedding of Christ’s blood there is no forgiveness (Heb. 9:22). **Ephesians 1:7** says, “*In Him we have redemption **through His blood**, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us.*”

There’s a few more interesting parallels worth mentioning:

- Just as the Israelites had to **eat the lamb**, so Jesus said we are to “feed” on His sacrifice spiritually to satisfy a spiritual hunger.
- Just as the Passover lambs were **thoroughly roasted over fire**, so I like to think that Jesus endured the fiery trial taking upon Himself the wrath of God we deserved on the cross.
- Just the Israelites were **not to break the bones** of the lamb (v. 46), so Jesus did not have His legs broken on the cross like the criminals beside Him.
- Just as Israelites used **hyssop, or bitter herbs**, to apply the blood, so John tells us that when Jesus hung upon the cross they gave Him a drink of sour wine upon a **branch of hyssop**.
- Israel also celebrated the **Feast of Unleavened Bread** in the week following Passover. And leaven is often a picture of sin in the Bible. So Jesus is the unleavened (sinless) “bread” that came down from heaven to feed us spiritually and free us from sin.

There are *so many* amazing parallels between the original Passover and the cross, it's mind-blowing. They leave us with **two foundational truths** to take home in our hearts tonight. Truths that are simple but never get old:

1. We are saved by grace through faith in Christ's sacrifice for us.

Just as Israel was in bitter slavery to Egypt, so we are slaves to the bitterness of sin. Sin has blemished us. We are not worthy sacrifices, and we deserve death for our sins. **Romans 6:23** says the wages of sin is death. **Ezekiel 18:20** says the soul who sins shall die. The **good news of Good Friday is that Jesus, the spotless Lamb, died for our sins so that we could live** (Eph. 2:1). But it isn't just that His blood had to be shed. **You must personally apply the blood through faith** like the Israelites did. You see their faith by them applying the blood and girding their loins, putting sandals on, and staffs in hand. Their bags were packed in faith to leave Egypt. **Hebrews 11:28** says of Moses, "*By faith he kept the Passover.*" Those who have personally believed/trusted/placed their faith in Jesus are "passed over" – saved – from God's wrath. But make it personal. As Warren Wiersbe said you have to be able to say with the apostle Paul, "The Son of God loved *me*, and gave himself for *me*." Like Thomas, you have to call Him, "*My Lord and my God!*" (Jn. 20:28). If you're here tonight and sin tastes bitter and you feel like you need **a new beginning**, Jesus is where it's at. He gives you new life. A personal Exodus.

2. Continue living in a manner worthy of Christ's sacrifice.

After Passover, the Jews celebrated the **Feast of Unleavened Bread** for a week. I think it illustrates that after we are *saved*, we are to be *sanctified*. We are to live out our faith by living lives worthy of the gospel by His grace (**Philippians 1:27**). **1 Corinthians 5:7-8** says, "*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 us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*" **1 Peter 1:17-19** says, "*conduct yourselves in fear during the time of your sojourn, knowing that you were not redeemed with corruptible things like silver or gold from your futile conduct inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.*"

Now, in Jesus' last week, **He appears to have modified the Passover meal and simplified it** for us into what we call the **Lord's Supper, or communion**. The bread and the cup represent Christ's sinless life and the blood He shed to save us. We're going to celebrate that now so let's gather the elements and return to our seats, examining our hearts and confessing sin. Then we'll partake together.

¹ Bruce Scott, *The Feasts of Israel: Seasons of the Messiah* (Bellmawr, NJ: The Friends of Israel Gospel Ministry, 1997), 39.

² Today, Jews have both a **religious and agricultural calendar**. The month of Nisan (Babylonian name) or Abib (the Canaanite/Semitic name) marked the first month of the religious calendar. It's March/April for us. The agricultural new year (Rosh Hashanah) is from Tishri to Tishri in our September/October during harvest. Duane A Garrett, *A Commentary on Exodus* (Grand Rapids, MI: Kregel, 2014), 361.