

EXODUS: The Person, Promise, and Power of God

Exodus 12:29-13: Passover, Exodus, and the Feast of Unleavened Bread

"Cleanse out the old leaven that you may be a new lump, as you really are unleavened.

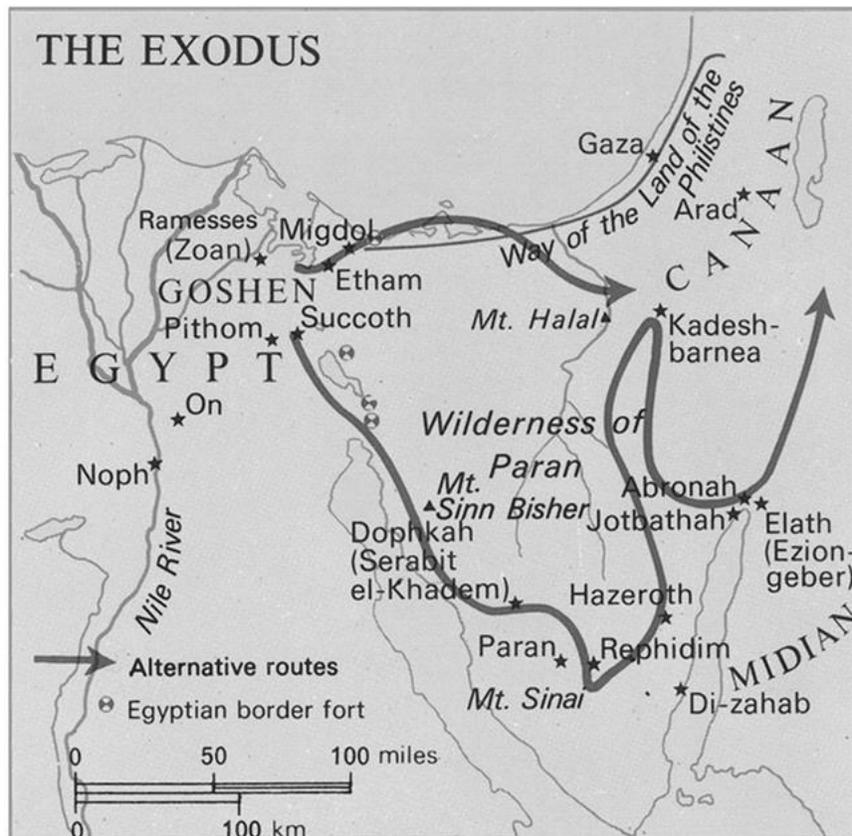
For Christ, our Passover lamb, has been sacrificed." (1 Cor. 5:7)

The tenth plague:

²⁹ At midnight the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock.

³⁰ And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. ³¹ Then he summoned Moses and Aaron by night and said, "Up, go out from among my people, both you and the people of Israel; and go, serve the Lord, as you have said. ³² Take your flocks and your herds, as you have said, and be gone, and bless me also!" ³³ The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead." ³⁴ So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. ³⁵ The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. ³⁶ And the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

³⁷ And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. ³⁸ A mixed multitude also went up with them, and very much livestock, both flocks and herds. ³⁹ And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.



⁴⁰ The time that the people of Israel lived in Egypt was 430 years. ⁴¹ At the end of 430 years, on that very day, all the hosts of the Lord went out from the land of Egypt. ⁴² It was a night of watching by the Lord, to bring them out of the land of Egypt; so this same night is a night of watching kept to the Lord by all the people of Israel throughout their generations.

⁴³ And the Lord said to Moses and Aaron, "This is the statute of the Passover: no foreigner shall eat of it, ⁴⁴ but every slave that is bought for money may eat of it after you have circumcised him. ⁴⁵ No foreigner or hired worker may eat of it. ⁴⁶ It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. ⁴⁷ All the congregation of Israel shall keep it. ⁴⁸ If a stranger shall sojourn with you and would keep the Passover to the Lord, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. ⁴⁹ There shall be one law for the native and for the stranger who sojourns among you."

⁵⁰ All the people of Israel did just as the Lord commanded Moses and Aaron. ⁵¹ And on that very day the Lord brought the people of Israel out of the land of Egypt by their hosts.

The message of **Passover**:

Primary purpose: The glorification of _____, the deliverer/redeemer of His people

Passover ultimately points to: The glory of the Father in the life, death, and resurrection of the _____, our deliverer/redeemer

3 terms:

1. A _____ ... so that God's people _____ who He is and how He delivered them
2. A _____ ... so that God's people understand and celebrate their _____ as a _____ formed by Him
3. A _____ ... so that God's people will know that _____ in Him is demonstrated by _____ to Him

3 ordinances:

1. Bread w/o _____ ...
2. Remove all _____ from homes ...
3. Feast for _____ days ...

The consequence for not observing?

If anyone eats what is leavened, that person will be cut off from the congregation of Israel ... (Ex. 12:19)

Our _____ is a _____ commemoration.

¹⁷ Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?" ¹⁸ He said, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'" ¹⁹ And the disciples did as Jesus had directed them, and they prepared the Passover.

²⁰ When it was evening, he reclined at table with the twelve. ²¹ And as they were eating, he said, "Truly, I say to you, one of you will betray me." ²² And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" ²³ He answered, "He who has dipped his hand in the dish with me will betray me. ²⁴ The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." ²⁵ Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."

²⁶ Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." ²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, ²⁸ for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹ I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

The Scots Confession of 1560:

As the fathers under the Law, besides the reality of the sacrifices, had two chief sacraments, that is, circumcision and the Passover, and those who rejected these were not reckoned among God's people; so do we acknowledge and confess that now in the time of the gospel we have two chief sacraments, which alone were instituted by the Lord Jesus and commanded to be used by all who will be counted members of his body, that is, Baptism and the Supper or Table of the Lord Jesus, also called the Communion of His Body and Blood.

The Passover was _____ for God's people (12:43), but there was a _____ for the stranger/outsider: _____ (12:48). In this act of faith, there is "one law" for all (12:49).

Studying Exodus provides us a framework for understanding the theology of _____ (soteriology).

The exodus story teaches _____ and _____. When God sent his plagues against the Egyptians, he was judging them for their sins.

The exodus teaches _____: God rescued the Israelites because they were the people of his choice, chosen by grace not merit.

It teaches _____: God's people were saved by the blood of a lamb offered in their place. This is a _____ because the blood turned aside God's deadly wrath.

The exodus teaches the _____. The Israelites shared Passover, and as they did, they remembered the God of their *collective* salvation.

The exodus teaches _____, because God told them to sweep away the yeast that represented their old life of sin.

From death to life: Consecration of the first-born:

13 The Lord said to Moses, ² "Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine."

Remember who it was that God delivered from Egypt: the _____!

God is making a statement that _____ people belong to the one who _____ them. The Lord is claiming those He saved as His own. They are to be "consecrated" to Him. That is, they are to live a holy, set apart life for His good pleasure.

"... do you not know that your body is a temple of the Holy Spirit within you, whom you have from God?

You are not your own, for you were bought with a price. So glorify God in your body." (1 Cor 6:19-20)

The Feast of Unleavened Bread:

Passover only happened on the _____ day. The remaining _____ holy days then are the Feast of Unleavened Bread. This Feast is a week-long reminder of _____. This celebration retells the story of God's deliverance of his people by the payment of a _____.

³ Then Moses said to the people, "Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the Lord brought you out from this place. No leavened bread shall be eaten.

⁴ Today, in the month of Abib, you are going out. ⁵ And when the Lord brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month. ⁶ Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord. ⁷ Unleavened bread shall be eaten

for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory. ⁸ You shall tell your son on that day, 'It is because of what the Lord did for me when I came out of Egypt.' ⁹ And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the Lord may be in your mouth. For with a strong hand the Lord has brought you out of Egypt. ¹⁰ You shall therefore keep this statute at its appointed time from year to year.

¹¹ "When the Lord brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, ¹² you shall set apart to the Lord all that first opens the womb. All the firstborn of your animals that are males shall be the Lord's. ¹³ Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. ¹⁴ And when in time to come your son asks you, 'What does this mean?' you shall say to him, 'By a strong hand the Lord brought us out of Egypt, from the house of slavery. ¹⁵ For when Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the Lord all the males that first open the womb, but all the firstborn of my sons I redeem.' ¹⁶ It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the Lord brought us out of Egypt."

A few observations:

- The Feast was meant to be observed and _____ ...
- The redemption of a donkey was a powerful _____ ...
- God intended His redemption to be at the forefront of their _____ and _____ ...
- The God who is powerful to redeem can be _____ in all things ...

A brief excursus on **Pharaoh, Free Will, and the Promises of God:**

"By a strong hand the Lord brought us out of Egypt, from the house of slavery. For when Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals ..." (v. 14-15)

Points from Martin Luther's *De Servo Arbitrio*:

- Since God's foreknowledge is not uncertain, "free will" is non-existent.
- *Necessarily* does not mean *compulsorily*.
- A will which has no power without grace is not "free".
- God has both *revealed* and *secret* will.

On the hardening of Pharaoh:

- Had there been in Pharaoh any power to turn or freedom of will that he might have gone either way, God could not have with such certainty foretold his hardening.
- God was equally certain that the will of Pharaoh, being naturally evil and perverse, could not consent to the word and work of God which opposed it.
- No violence was done to Pharaoh's will, for it was not under unwilling constraint that he acted, but according to his own nature.
- There is comfort in knowing that our salvation does not depend on "free will."
- God is just in his dealings with man.
- Man without grace can will nothing but evil.

Next week: The Salvation of the Lord