

## “Moses’ Faith (Part 2)” – Hebrews 11:23-29

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*[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions please contact Southern Oaks Baptist Church through their official website, [www.welovethegospel.com](http://www.welovethegospel.com)]*

Take a Bible and let’s meet in Hebrews 11...

We will be continuing our study on faith from this famous chapter of Scripture. This is week two of our dive into the verses pertaining to Moses’ faith. We considered last week how these verses speak of a “courageous faith” and of our need to recalibrate our fears in light of our God. Today we will share the Lord’s Supper together and allow this text to ready our hearts. I’ll read just one verse to you from Hebrews 11 to start. Verses 28. Follow along as I read. This is God’s Word...

*“By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.” (Hebrews 11:28)*

For those of you who have been with us, you will have noticed that I have jumped ahead to the last part of the Moses section of Hebrews 11. Rest assured, we will circle back to some lessons that came before. There are three more lessons I would like for us to see in these verses concerning the nature of Moses’ faith (and ours). Since we have the Lord’s Supper on the table this morning, I’m going to take this lesson out of sequence and consider it with you today. Verse 28 is a call back to the Exodus story and it reminds us that the faith of Moses was (and every follower of God out to be) a...

### **Compliant Faith** ***We Must Recall Our Dependence***

Passover reminds us that we depend on another for our salvation and that we must comply with His way of saving, not relying on our own works and ways.

Exodus 11 recounts the threat of the final plague, which involves the death of the firstborn sons across the land of Egypt. Chapter 12 describes that event, but before it does we discover that God makes a way for His people to be spared that act of judgment. That way is what the Passover is about. They cannot deliver themselves. They will be delivered through faith in the blood of a substitute. The evidence of their faith is seen in their compliance with God’s instruction. We find these instruction in chapter 12. Here’s how the chapter begins...

*“The LORD said to Moses and Aaron in the land of Egypt, <sup>2</sup> ‘This month shall be for you the beginning of months. It shall be the first month of the year for you. <sup>3</sup> Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers’ houses, a lamb for a household. <sup>4</sup> And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. <sup>5</sup> Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, <sup>6</sup> and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. <sup>7</sup> Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. <sup>8</sup> They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. <sup>9</sup> Do not eat any of it*

*raw or boiled in water, but roasted, its head with its legs and its inner parts.* <sup>10</sup> *And you shall let none of it remain until the morning; anything that remains until the morning you shall burn.* <sup>11</sup> *In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover.* <sup>12</sup> *For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD.* <sup>13</sup> *The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.*” (Exodus 12:1-13)

There is an assumption imbedded in these verses that we can easily miss. The assumption is that judgment of the tenth plague would be justly administered not just on the Egyptians but on the people of Israel as well. All these instructions have to do with the way that God provided for them to escape that judgment. But this forces us to deal with the fact that “*the destroyer*,” as God calls him (12:23), had the right to slay the children of Israel.<sup>1</sup> They, not just the Egyptians, deserved the death of the firstborn to come upon their homes. The destroyer, it seems, is no respecter of persons.

Does this surprise you at all? In the past we have studied the plagues and so often we noted that God makes a distinction between the Egyptians and the Hebrews. The land of Goshen, where the Hebrews lived, always seemed to play the role of spectator, not participant. They were often exempted from the plagues. As readers, we repeatedly encounter the stubborn defiance of the Pharaoh and naturally assume that the Egyptians are getting what they deserved. They're the bad guys in the story after all. They were the nation that enslaved God's people for centuries. They participated in genocidal policies that snuffed out the lives of innocent children. Their indifference made the Israelites' time in Egypt bitter and burdensome. So there is a part of us that almost wants to cheer when God unleashes each of the plagues. It seems fitting. You reap what you sow. God's reversing the tables. Egypt is being served its just deserts.

But now, as God's judgment is nearing its climax, the people of Israel find themselves behind the crosshairs as objects of God's wrath every bit as much as the Egyptians. Had God not provided a means of “passing over” them, they would experience the devastation of His wrath in equal measure with the Egyptians. And rightly so. Does this surprise you?

It's true that the Israelites suffered greatly at the hands of the Egyptians, but they also served its gods. We know this because at other points the biblical writers reflect back on the people's time in Egypt. A few decades later, Joshua was preparing to lead the next generation into the Promised Land and he felt the need to call the Israelites to repent of their idolatry. He said to them, “*Put away the gods that your fathers served beyond the River and in Egypt, and serve the LORD*” (Joshua 24:14). Centuries later, the prophet Ezekiel would levy a similar rebuke, employing some of the most sexually graphic imagery in the Bible to make his point. He likens Israel to a whore who, through idolatry, was indulging her lusts in the land of Egypt (Ezekiel 20:4-10; 23:19-21).<sup>2</sup> The innocent victim card is not in their hand. They were sufferers, yes. But they were also guilty sinners deserving of death.<sup>3</sup>

And even if they were not guilty of Egypt's idolatry, they were still guilty of sin.<sup>4</sup> As Paul talks about in Romans 5, they were born in Adam (Romans 5:12-21). This means that they were born slaves to sin and under the judgment of death. They shared in Adam's sinfulness and fate, like the rest of humanity, rendered mortal, “*For the wages of sin is death*” (Romans 6:23; cf. 3:9, 23; 5:12). “The reason the avenging angel visited the Israelites was because, like the Egyptians, they were sinners, and sin is a capital offense.”<sup>5</sup> Their lives were forfeit. Each new day was an act of God's mercy. For Egypt and for Israel. The destroyer could come to any house and no injustice would have occurred. As Tim Chester remarks, “The blood is daubed around the doors not because God can't tell who is inside the house, but because he can! He knows there are sinners inside.”<sup>6</sup>

And this is true for every one of us in this place. We are no less sinful. A debt is owed for our sin. God could this very instance collect that debt with our lives because death is what we deserve. We all have sinned and

fallen short of His glory. We have sinned against a holy God. We have missed the mark of His moral standard. And, quite frankly, we have missed the mark of every moral standard. We can't even live up to our own moral standards. Whatever moral code you choose to adopt, you can't even live up to that low standard. That explains the guilt that haunts us. The shame you feel when you fail. We can't pass any moral evaluation, it would seem, not least of which God's.

So when we look at the situation in Egypt, we are meant to learn that there is a price to be paid. There is a cost to redemption. The wage of sin is death. Someone is going to pay that debt in the end. Fortunately for Israel, God provides a substitute so that Israel doesn't pay with their lives. But note, and note well, that the distinction between judgment and mercy on that dreadful night was not owing to the merits of either party. It was all of grace. God made a way for judgment to "pass over" His people, not because they were more deserving than the Egyptians, but simply because He was gracious. And that way involved a lamb. Yes, a lamb. A cute, cuddly, fluffy, baby quadruped. How does that make sense?

I mean just think about this for a moment. Try to imagine encountering the story for the first time. Or picture yourself as a Hebrew in the land of Goshen in that day. Moses has just finished telling you that God is going to unleash this unstoppable destroyer across the land on a mission to end the life of every firstborn. The greatest military force and political power in the world, Egypt, could do nothing to stop this destroyer. He would cut through their ranks like a hot knife through butter and literally bring the nation to its knees. And, Moses turns to you and says, "He'll be paying a visit to your house too and there is only one thing in the entire universe that can stop him from bringing his devastation upon your household. Only one thing that can deter his death dealing work... A lamb." A lamb? Seriously, Moses? A lamb? Like a fluffy, meek, mild, harmless field animal? And Moses is like, "Yup. That's exactly right. Kill it. Eat it. Put its blood on your doorposts." That's the Passover.<sup>7</sup>

In isolation it's very confusing. It doesn't really make sense. It may even be a little offensive. But it's part of a larger story in history, the biblical story, what one preacher calls "the Bible-long story of the Lamb."<sup>8</sup> And how could we possibly do this story justice with our remaining time. God help me. We'll have to omit several chapters in the story of the Lamb, but the abridged version will have to suffice. Indeed, we can focus on the abridged version that the writer of Hebrews highlights in chapter 11. It's a bit of review for most of us, but the Table before us is a call to remember...

### **Chapter One: *The Pleasing Offering***

Do you remember what the writer of Hebrews tells us about Abel?

*"By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks."* (Hebrews 11:4)

This is alluding to Genesis 4. The first family on earth is learning to make it on their own. Two siblings make an offering to the Lord. We read,

*"Now Abel was a keeper of sheep, and Cain a worker of the ground. <sup>3</sup> In the course of time Cain brought to the LORD an offering of the fruit of the ground, <sup>4</sup> and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, <sup>5</sup> but for Cain and his offering he had no regard..."* (Genesis 4:2b-5a)

You probably remember what happens next. Cain looks with bitter jealousy on his brother because his brother has found favor with the Lord. Sin was crouching at the door. Cain's sibling becomes his rival and in turn his victim. Cain kills Abel and the blood cries out.

But why, we may wonder, did God favor the offering of Abel, the keeper of sheep? He brought the fat portions (the best he had to offer) and the firstborn of his flock and God was pleased with this offering. But why? No explanation is given. Not yet at least. But seeds of thought are planted. God was pleased with Abel's first and best. Abel somehow reasoned that God was entitled to the firstborn. And the keeper of sheep willingly gave up the firstborn lamb. A curious detail. And God smiled.

## Chapter Two: *The Patriarch*

A father and son are tired from a long journey. Three days prior Abraham had heard the voice of God.

*“Abraham!... Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”* (Genesis 22:1-2)

It was a test. But Abraham didn't know that. His son knew even less. For three days the father had strained every fiber of his being trying to keep it together for his son. What must have been going through his mind as they journeyed along? Hundreds of years later, the writer of Hebrews under the inspiration of the Holy Spirit gives us some indication. *“He considered that God was able even to raise him from the dead”* and so he proceeded *“by faith”* (Hebrews 11:17, 19). The mountain comes into view and the heart begins to race. The son asks his father, *“Behold, the fire and the wood, but where is the lamb for the burnt offering?”* And the only assurance the father can give is *“God will provide for himself the lamb for a burnt offering, my son”* (Gen. 22:7-8).

God will provide the lamb. Does Abraham know something we don't? The scene progresses. Every detail is agony. But in the end, right before the knife came down upon the child on the altar, a voice from heaven intervenes and the text tells us, *“Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son.”* (22:13)

We can finally breathe. God provided. God made a way. Abraham and Isaac walk away with a profound sense of thanksgiving because God provided a substitute in the place of the boy. The substitute was slaughtered. The son was spared. God gives what He commands. These principles will send ripples through out the pages of Scripture.

But what are we to make of this substitute? Abraham said that the Lord would provide the lamb for the offering, but in the thicket he finds a ram. Was this the lamb? It's not the same word in Hebrew. Has the lamb that Abraham spoke of really shown up? The scholars debate. Questions remain unanswered. Closure escapes us. Somehow the story just doesn't feel over. Even Abraham seems to anticipate some future provision. He names the place to call to mind that God will provide. Not that He has provided. But that He will provide on the mountain. The boy's question still lingers unanswered—“where is the lamb?”

## Chapter Three: *The Passover*

Here we are, back in Exodus 12.<sup>9</sup> We discover that God has provided a substitute to die in the place of Israel's firstborn. A lamb. But not just any lamb. A perfect lamb. God tells Moses that the lamb must be *“without blemish”* (Exodus 12:5).<sup>10</sup> You need a perfect lamb because you needed a perfect substitute. One lamb per household is called for. On the tenth day of the month the family is to take in the lamb. For the next few days that lamb identifies with the household. The lamb becomes “your lamb” (12:21-22). Then on the fourteenth day you were to slaughter your lamb *“at twilight”* (12:6). Its blood collected and applied to *“the two doorposts and the lintel”* of your house (12:7). This is the obedience of faith. Then you are to ingest the lamb, whose bones

you would not break, in its entirety in the manner that is described (12:8-11, 46). “It is the LORD’s Passover” (12:11). And God says,

*“For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. <sup>13</sup> The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.”* (Exodus 12:12-13)

The only thing that stands between you and the destroyer’s death sentence that night is the blood of that lamb. But it is enough. God had promised. The destroyer sees the blood as a sign. The debt has been paid. Judgment has fallen upon this house. If you believed the promise, having faith in the Word of God, then you would be delivered that night. Saved by grace through faith. Your deliverance sealed by the blood of a lamb. But the benefits of that lamb’s sacrifice were appropriated to you through faith. As the writer of Hebrews makes clear, “*By faith [Moses] kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them*” (Hebrews 11:28). By faith. Compliant faith. Depending on God’s provision. Faith is so key for us to pick up on.

Those who possessed such faith and acted on it shed only tears of joy in the morning, because God had provided a lamb. A substitute for the firstborn had been accepted. The debt was paid (at least for that night). But not everyone would know the joy of this deliverance. As Tim Chester remarks,

*“In every home throughout Egypt and Goshen, the death count is the same. The following morning there is a corpse. The only question is: is it a lamb or is it a child? Who has died? The lamb is a substitute for the child. If the blood were simply marking out Israelite homes, then red paint would have done the job. But the blood is a sign that a sacrifice has been made, that a substitute has been offered.”<sup>11</sup>*

Imagine if you were that firstborn. You would never forget that you are alive only because an innocent lamb was slain in your place. You would look at the table and think, “The only reason I am not dead is because that is.”<sup>12</sup> The lamb died the death you deserved to die. And lest you forget, every year that night will be acted out through the Passover meal. You will tell your kids that you are alive because a lamb is dead. You will tell them, “I was an alien in a foreign land under the penalty of death, but I took shelter under the blood of the lamb, and even though morally and racially and ethically I could not save myself, I was saved. Now, I’ve been brought out, and God is in our midst...”<sup>13</sup> You will tell everyone who will listen that you were delivered because of God’s grace. You can’t explain it. You didn’t deserve it. But you believed God on that day. And it made all the difference in your life. From generation to generation the story will be told. The story of a Passover lamb.

And yet something about the story seems incomplete. Year after year, you offer the same sacrifices. Year after year. As wonderful as your deliverance from Egypt was, there is a greater bondage that enslaves you. A greater deliverance is still needed. You still feel a barrier of debt. Your soul longs for something more. And as the story continues we discover that the Passover lamb was only a pointer to a greater Lamb and a greater act of redemption. Enter Jesus.

#### **Chapter Four: *The Passion***

Now we come to Jesus, who was first introduced to the world by John the Baptist with those famous words...

*“...Behold, the Lamb of God, who takes away the sin of the world!”* (John 1:29)

*The Lamb of God. One who will take away sin, which is to say forgive it. How will he pay that debt? And what a Lamb He must be if He can take away the sin of the entire world! How can this be?*

For years the stage is set. And then the week arrives. It's a holy week. The week approaching the Passover. Jesus enters into the city of Jerusalem on a donkey to the cheers of the crowd. Where did all these people come from? They have gathered in Jerusalem in anticipation of the Passover feast. It's Sunday. The very day the people of Israel, gathered in Jerusalem, would set out to find a Passover lamb to bring in with their family for the next few days. While they were busy finding their lamb, into Jerusalem walks "the Lamb of God."

And when they see Him they are crying out, "*Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!*" (e.g., John 12:13). These are words from Psalm 118. Why are these words on their lips? Because it's Passover season! These words are drawn from a section of the Psalter known as the Hallel (Psalms 113-118) and this section of Scripture was central to the liturgy of the Passover celebration in Jesus' day. So they shout the words of Passover as Jesus makes His entrance (Tis' the season after all!). Where was John the Baptist to declare, "*Behold, the Lamb of God!*" He was dead and his words far from memory.

A few days later the disciples gather with Jesus for one final meal. It is the Passover meal. The table is set. The four cups of wine are in place. The unleavened bread on the table. Jesus, playing the role of the house patriarch, presides over the meal. But something's different. He goes off script. He takes the bread, gives thanks, breaks it in front of his disciples, and passes it to them saying, "*This is my body, which is given for you*" (Luke 22:18). And then he picks up one of the cups after they had eaten and says, "*this is my blood of the covenant, which is poured out for many for the forgiveness of sins*" (Matthew 26:28). They drink together. But for all the ink spilled in the New Testament about this final Passover meal, something is missing from all the accounts of the meal and it's not something incidental. It's a lamb. Where is the lamb? No lamb is mentioned. Did they eat a lamb? Probably. But we are not told. How can there be a Passover meal without a lamb?

But not so fast... There is a lamb at the table. Jesus Christ. The Lamb of God who takes away sin. In the words of Paul, "*our Passover Lamb*" (1 Corinthians 5:8). He is the focus, not the food on the plate. No other lamb is needed when the Lamb is at the table. And in eating the bread and drinking the wine they are internalizing the Lamb in some profound sense. They are taking in the One whom every other slaughtered Passover lamb was pointing.

And then the day that has been prepared is upon us. Jesus is betrayed. Beaten. Bled. The Father places wood upon His only Son's back only this time, unlike with Isaac, no substitute will be provided. No, no. He is the Substitute. He is the Lamb. And He has been led up the mountain that is Jerusalem, by God the Father, to lay down His life. It is interesting, is it not, that Abraham led his son Isaac up to Mount Moriah and then we read, years later in 2 Chronicles 3:1 that "*Solomon began to build the house of the LORD in Jerusalem on Mount Moriah...*"? So Mount Moriah was Jerusalem's temple mount. And now the words of Genesis should come rushing back to memory—"Abraham called the name of that place, 'The LORD will provide'; as it is said to this day, 'On the mount of the LORD it shall be provided.'" (Genesis 22:14). What shall be provided? "*God will provide for himself the lamb*" (22:8).

Our Passover Lamb. Nailed to a cross. More perfect than any other Lamb that was slain in that city before Him. Absolutely innocent in every way. "*Without sin*" (Hebrews 4:15; cf. John 19:6; 1 Peter 2:22). Dying in the place of sinners. Crucified at twilight, just like a Passover lamb should be (Matthew 27:45). And His bones never broken, just like a Passover lamb (John 19:36). He was killed at the hands of sinners during the Passover celebration, just like a Passover lamb (Matthew 26:26-32). And He shed perfect blood, just like a Passover lamb signified. As Peter would say years later,

*"knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold,<sup>19</sup> but with the precious blood of Christ, like that of a lamb without blemish or spot."* (1 Peter 1:18-19)

Our debt of sin was paid, but not by us. By the blood of Someone more precious than us. And that blood buys our freedom. Freedom from sin. Freedom from the power of death. And just like the blood of Abel's lamb, the

Father is pleased to receive us on the basis of the precious blood that covers us, the blood of His Son, the Passover Lamb for the household of God's people. That blood covers us by grace through faith. The end result is God's judgment "passes over" us because it fell on the Lamb instead. He provides us with absolute perfection and protection from God's judgment because, in the words of the hymn, He has interposed His precious blood (1 John 2:2; 3:10). So we can rejoice that "*There is therefore now no condemnation for those who are in Christ Jesus.*" (Romans 8:1). What mercy! Glory to God alone and to the Lamb He has provided us!

And this gets to the part where our story gets intertwined with the story of the Lamb. I'm not sure I can put it better than Phil Ryken does.

"The only way to be saved from sin and delivered from death is by Jesus Christ, the Lamb of God. God calls everyone to trust in his blood. This is what the Israelites did at the first Passover: They trusted in the blood. Putting blood on the doorpost was an act of faith...The blood [on the doorpost] was a public confession of their faith, a sign that they trusted in the atoning efficacy of the sacrificial lamb. Thus they were saved by grace through faith. God provided the lamb—that's grace—but the Israelites had to trust in the lamb, which is where faith comes in...If you had been there for the first Passover, would you have sacrificed a lamb? Of course you would have! So, will you trust in the blood that Jesus shed on the cross? The Bible says that 'God presented him [Jesus] as a sacrifice of atonement, through faith in his blood' (Rom. 3:25a). God has provided the Lamb who takes away the sins of the world, and everyone who trusts in his blood will be saved."<sup>14</sup>

Will you do that today? It is the only way to be forgiven and made right with God. Trust in the Lamb of God and His blood shed for your salvation. By faith, the Lamb can bring about your salvation. Trust in Christ. I plead with you. Trust in Christ. He is the only way...

Bow your heads with me...

While your head is bowed, there will be some of our deacons gathering at the front to prepare to serve the Lord's Supper to us. But with our heads bowed, I want to read you something written by Mike Wilkerson. It's a good thought exercise as we ready our hearts for this act of worship.

"Imagine your worst moment of guilt and shame, the memory that, when you let it, haunts you and threatens to hound you to the grave. In light of that sin, we sometimes cannot imagine how God could possibly forgive. Yet it was for *that* moment that Christ died for you. And at your worst, God gave his best. While you were still a sinner—of the worst kind—Christ died for you (Rom. 5:8). The Passover teaches us that no debt of sin is too great to be forgiven because the precious sacrifice of Jesus pays it all.

Now imagine your best day. You're on your winning streak, behaving well, keeping up with your spiritual disciplines, forgiving those who wrong you, helping those in need and leading non-Christians to Jesus. In light of such stellar Christian performance, we sometimes assume forgiveness, telling ourselves, 'Of course God forgives me; I'm on *his* team.' But the Passover teaches us that we don't—and never could—deserve God's forgiveness. Our debt of sin to him is so great that we couldn't possibly pay God back, not with a thousand years of a perfect performance (as if that were even possible). On your best day, when you can most easily see yourself as God's friend, your sin still makes you his enemy and requires Christ's death so that you might truly become his friend despite yourself. God shows his love for us in that while we were *still* sinners, Christ died for us."<sup>15</sup>

Let's pray...

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<sup>1</sup> Philip Graham Ryken, *Exodus: Saved for God's Glory* (PW; Wheaton: Crossway Books, 2005), 326. Merida writes, "Israel

<sup>2</sup> Mike Wilkerson, *Redemption: Freed by Jesus from the Idols We Worship and the Wounds We Carry* (Wheaton: Crossway Books, 2011), 71.

<sup>3</sup> As one writer observes, "Nobody in Egypt stood guiltless before God, not even the Israelites. Every household stood to lose its firstborn unless God somehow made a distinction between them. But how could God justly distinguish between the Egyptians and the Israelites when every one of them was an idolater? As shocking as it may seem, the Israelites deserved the same fate as their oppressor, Pharaoh." Ibid. Cf. Steve Jeffery, Michael Ovey, Andrew Sach, *Pierced for Our Transgressions: Rediscovering the Glory of Penal Substitution* (Wheaton: Crossway, 2007), 38; G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove: InterVarsity, 2008), 126.

<sup>4</sup> Let's not forget that they had rejected the word the prophet Moses (e.g., Exodus 5:21).

<sup>5</sup> Ryken, 327.

<sup>6</sup> Tim Chester, *Exodus for You* (Good Book Company, 2016), 88.

<sup>7</sup> Drawn from a sermon Keller sermon titled, "The Story of the Lamb," and accessed through Logos Bible Software's version of *The Timothy Keller Sermon Archive* (New York City: Redeemer Presbyterian Church, 2013).

<sup>8</sup> Ibid.

<sup>9</sup> For an interesting historical introduction to the Passover, see Donna and Mal Broadhurst, *Passover: Before Messiah and After* (Carol Stream: Shofar Publications, 1987).

<sup>10</sup> Cf. Leviticus 22:20-22.

<sup>11</sup> Chester, 88.

<sup>12</sup> Keller, "The Story of the Lamb."

<sup>13</sup> Ibid.

<sup>14</sup> Ryken 333-334. R. G. Lee said it well: "...the only way I know for any man...to escape the sinner's payday...is through Christ Jesus, who took the sinner's place upon the Cross, becoming for all sinners all that God must judge, that sinners through faith in Christ Jesus might become all that God cannot judge." Quoted in Merida, 76.

<sup>15</sup> Wilkerson, 75.