

Delivered – When Judgment Passes Over

2/22/26

Exodus 11–12

Sunday AM

*The Lord said to Moses and Aaron, “This month is to be for you the 1<sup>st</sup> month of your year. Tell Israel that on the 10<sup>th</sup> day of this month each man is to take a lamb for his household. If any household is too small for a whole lamb, they must share w/ their neighbor. You’re to determine the amount of lamb needed in accordance w/ what each person will eat. The animals you choose must be year-old males w/out defect, and you may take them from the sheep or goats. Take care of them until the 14<sup>th</sup> day, when everyone in Israel must slaughter them at b/w evenings. Then take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they’re to eat the meat roasted over the fire, along w/ bitter herbs, and bread made w/out yeast. Don’t eat the meat raw or boiled, but roast it over a fire – w/ the head, legs and organs. Don’t leave any of it till morning; if some is left till morning, you must burn it. This is how you’re to eat it: w/ your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it’s the Lord’s Passover. “On that same night I will pass thru Egypt and strike down every first-born of both people and animals, and I’ll bring judgment on the gods of Egypt. I am the Lord. 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. No harmful plague will touch you when I strike Egypt. 12:1-13*

There are moments in life when everything changes b/c of a single phone call that too often arrives in the middle of the night – and before you even hear the words, something inside of you tightens. *There’s been an accident. Your test results are back. I have bad news.* In one sentence, your life splits into one of two categories – before the call and after the call.

But not every life-altering call is tragic. Sometimes the words are – *You’re going to be a dad. You got the job. You’ve got in or made the team.* And suddenly your world shifts in the opposite direction. Plans change. Your identity changes. Your trajectory changes. In either case, in a single moment, everything is different.

History is marked by moments like this – and Exodus 12 records one of those nights – in a midnight moment. For Egypt, it was a night of devastating loss. For Israel, it was the beginning of freedom Promise, and salvation. One-night w/ two very different outcomes.

**The difference?** It wasn’t geography. Or ethnicity. Or morality. But choice. The difference was whether there was blood painted over the doorpost or not. For on that faith-filled night in Egypt, history was divided into before and after b/c one man made a spotless sacrifice and painted the blood over the door, while the other ignored the warning – both sealing their fate.

***In the same way***, the Cross forces a decision from each of us that divides eternity into before/after – b/c when God sees the blood of Jesus painted over the doorpost of our lives by grace thru faith b/c we’ve trusted Christ as our Savior/Lord – His judgment passes over us.

As we dive in today, you need to realize that this event marked the most important event in the OT as it served not only as a new beginning defining everything about Israel, it served as a fore-shadowing of what God would do for all of humanity in Jesus – which God scripted as a perfect fulfillment paralleling the first Passover w/ a final Passover where God Himself became the lamb whose blood would bring salvation to all who’d believe and receive His grace.

In light of what God did for Israel in Egypt and for all of humanity at Mt. Calvary – what are we to do?

## I **RECOGNIZE** God is Holy

Exodus 11 wasn't sentimental – it was sobering. This final plague – the death of the firstborn, was more than significant; it was instructive. After repeated rebellion, hardened hearts, and divine warnings, God rendered judgment on Egypt for resisting His authority. This was an act of divine justice. For while God's patience is real, it's not permission to persist in sin.

**Truth** – we must recognize that holiness isn't cruelty; judgment isn't pettiness – yet justice is necessary.

Imagine a judge who allows a violent criminal to go free b/c he wants to be liked. We wouldn't call that loving – we'd call it pathetic/corrupt. Yet, if a holy God ignores sin, He wouldn't be good; He'd be unjust.

*The problem in our generation isn't that people don't know God is loving – it's that they don't know God is holy. Until we grasp the holiness of God, we will never understand the seriousness of sin. We're not sinners b/c we sin; we sin b/c we're sinners. And ultimately, the central problem of our day is that we don't understand who God is (He's holy), and we don't understand who we are (sinful). R.C. Sproul*

**So** – Exodus 11 confronts us w/ a truth we must not ignore: God is holy, and His holiness demands a response. Until we embrace His holiness, and our sinful condition b/c of the fall of Adam/Eve, we will never fully grasp why we need the Lamb.

**So** – God confronted Pharaoh and the idols of Egypt thru the plagues to expose humanity's deepest need – we're all sinners in need of a holy Savior. Thus, God ensured that the plagues escalated toward a final confrontation, revealing both the seriousness of sin and God's provision w/in judgment. The 10<sup>th</sup> plague wasn't divine overreaction; it was divine justice – and w/in this justice, God unveiled His gracious solution: a sacrificial lamb.

**This takes us back to the beginning.** In Genesis 3, after Adam/Eve sinned, death entered the world – and rejecting their attempt to cloth themselves w/ leaves, God provided the 1<sup>st</sup> sacrifice to clothed them. In this the shedding of blood God covered and atoned for their fallen condition. This first sacrifice introduced the theology of **kaphar** – *to cover* – b/c where their sin exposed them, God covered them

This initial sacrifice though was only temporary. It didn't eliminate sin, it just covered it until God could address it later at the cross. It did underscore the seriousness of sin and teach us that the wages of sin always requires death.

*The punishment of sin is death; mercy doesn't deny justice but fulfills it. Augustine*

When we arrive at Exodus 11, God was confronting us w/ a truth modern culture avoids – God is holy. Sin is deadly. Judgment is certain – and unless something or someone intervenes – death will separate and conquer – and in Exodus 12, SOMEONE intervened.

## II **RECEIVE** God's Provision of Grace

This brings us to Exodus 12 and the Passover lamb.

The word **Passover** (*pesach*) carries the idea of protective hovering or covering – like a guardian shielding a home.

But for this **covering** (*kaphar*) to be in place required a spotless blood sacrifice. The Hebrew word for sacrifice – **dam** represents *life given in place of life*.

**Leviticus** explains – *the life is in the blood* – not magical but covenantal. It declared that a death has already occurred here and b/c judgment has fallen once, it can't fall twice on the same house.

This is why God said – if I see blood over the doorpost, I will pass over you – b/c you've been covered.

Imagine someone diagnosed w/ a life-threatening disease and a cure is discovered and freely offered but the patient refuses it. The cure exists, the provision is real, but unless it's received – it can't save. This is the Passover. It wasn't about knowing that a lamb existed somewhere in Egypt, it was about applying the blood to the doorpost so that God's cure could go into effect.

*W/out the shedding of blood there can be no forgiveness of sin.* Hebrews 9:22

*If God were only loving, He wouldn't judge us. If He were only holy, He wouldn't save us. But b/c He is both, He provided what His holiness requires.* Keller

**So** – the determining factor for holiness isn't effort, morality, heritage, or religion – it's solely by blood. And this pattern of grace unto holiness is reliable from Genesis to Exodus and all the way to the cross.

- In Eden – blood covered guilt and shame
- w/ Abel – only the blood sacrifice was accepted
- w/ Abraham – the covenant was sealed in blood
- On Moriah — a ram died instead of Isaac
- In Egypt — a lamb died instead of the firstborn
- On Calvary – the Lamb of God died to give life

*The blood is the life of the gospel.* Spurgeon

This means (2) crucial items we must not miss:

(1) God didn't say – when I see your sincerity, or effort, or lineage, or heritage I will accept you. He said – it's only when I see the blood.

*In Him we have redemption thru His blood, the forgiveness of sins,* Ephesians 1:7

*Since we've now been justified by His blood, how much more shall we be saved by Him from the wrath of God.*  
Romans 5:9

*For in Him all the fullness of God was pleased to dwell, and thru Him to reconcile to Himself all things... by making peace by the blood of His cross.* Colossians 1:19-20

*You were ransomed... not w/ perishable things like silver or gold, but w/ the precious blood of Jesus, like that of a lamb w/out blemish or spot.* 1 Peter 1:18-19

(2) This requirement applied to Egyptians/Israelites. If an Egyptian had believed and obeyed the warning – sacrificed a spotless lamb and painted the blood over his doorpost, the death angel would've passed over his home – while if an Israelite would've ignored it thinking he was safe, or if he would've offered a lame, blemished lamb keeping the best one for himself – he would've experienced the wrath of the death angel.

WHY? B/c God was specific of what was necessary to experience His grace.

**Meaning** – the Passover wasn't just about escaping death. It was about finding/belonging to the Redeemer.

The same is true for us. Salvation only comes by believing/receiving Jesus as God's one solution to the infection of sin. Only Jesus was God's spotless, sinless, sacrificial lamb. And when we receive His atoning sacrifice by faith – His blood is painted over the doorpost of our lives so that death passes over us.

*It's not your hold on Christ that saves you – it is Christ's hold on you. Spurgeon*

### III **REST** in Your Redeemer's Love

In **Exodus 6:6** – God used a great word in advance to describe what He was going to do here in **ch. 12**– this same word will appear more fully later in the book of Ruth – **goel** – kinsman-redeemer.

A kinsmen-redeemer was one who rescued a relative from slavery, debt, or danger. In Exodus, God acted as Israel's Redeemer as He didn't merely spare them from judgment, He purchased them out of bondage.

This is what He did for all of humanity at the cross – Jesus served as our kinsmen-redeemer when He purchased us by His blood as our sacrificial lamb.

*Do you not know that your body is the temple of the H.S., who is in you – and you are not your own. You've been bought w/ a price – therefore glorify God in your mortal body. 1 Corinthians 6:19-20*

**Meaning** – this redemption for Israel (and for us) is more than a protection from wrath. It's liberation into relationship. That is, God doesn't just save us from death, He saves us into intimacy/purpose.

*To be redeemed isn't merely to be rescued from something, but to be brought into belonging. Keller*

This is more than fire insurance – it's life assurance

All this to say that in the Passover God was up to something bigger. While He cared for Israel, He also cares for all people. As such, the Passover was but a shadow of a greater and final substitution that would occur centuries later, during the annual Passover celebration when God provided a greater and final Passover lamb to atone for the sins of all humanity.

During that crazy week we now know as holy week – Jesus, our Passover Lamb, was publicly examined, declared innocent, and called the Lamb of God – only then slaughtered on an old rugged cross.

The parallels are staggering. In Egypt: the lamb had to be spotless – at Calvary: Jesus was w/out sin. In Egypt: the blood had to be applied to the wooden doorposts. At Calvary: Jesus' blood flowed down wooden beams. In Egypt: a first-born son died. At Calvary: God's *firstborn* Son died. In Egypt: the lamb was to be slain in the afternoon– at Calvary: Jesus died at the very hour the Passover lambs were being slaughtered. In Egypt: the Passover led to deliverance from Egyptian bondage; at Calvary: it leads to deliverance from the bondage of sin. In Egypt: the blood protected temporarily – at Calvary: the blood redeems eternally.

**Best Part** – in Egypt: a lamb died so a son could live – at Calvary: a Son died so the world could live – then (3) days later, this Lamb walked out of the tomb proving the payment had been accepted – paid in full.

From Eden to Exodus to Easter, the story has always been the same – <sup>1</sup> sin must be covered; <sup>2</sup> life must be given; <sup>3</sup> judgment must pass over; and <sup>4</sup> God must act.

**And in Jesus – this is what occurred.**

The question is no longer whether a Lamb has been provided but whether His blood has been applied. The decision is no longer historical – it's personal.

Imagine standing in a courtroom. All the evidence is overwhelming and the verdict is guilty. The judge announces the sentence and then something wildly unexpected happens. The judge steps down from the bench, removes his robe, and says: "I'll serve the sentence." Justice isn't being ignored or erased – but the penalty is being paid by an innocent substitute.

**This is the gospel.** God didn't overlook sin. He absorbed it and atoned for it. The Cross is where justice/mercy met to provide a Passover covering for your sin and mine. Thus today – the invitation to us isn't to be better – it's to be covered.

**Are you covered?**