

Exodus 12:37–51

“God's Faithfulness to the Number Promise, the Nations Promise, and the Nearness Promise”

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³⁷ Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. ³⁸ A mixed multitude went up with them also, and flocks and herds—a great deal of livestock. ³⁹ And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.

⁴⁰ Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. ⁴¹ And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the Lord went out from the land of Egypt. ⁴² It is a night of solemn observance to the Lord for bringing them out of the land of Egypt. This is that night of the Lord, a solemn observance for all the children of Israel throughout their generations.

⁴³ And the Lord said to Moses and Aaron, “This is the ordinance of the Passover: No foreigner shall eat it. ⁴⁴ But every man’s servant who is bought for money, when you have circumcised him, then he may eat it. ⁴⁵ A sojourner and a hired servant shall not eat it. ⁴⁶ In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones. ⁴⁷ All the congregation of Israel shall keep it. ⁴⁸ And when a stranger dwells with you and wants to keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it. ⁴⁹ One law shall be for the native-born and for the stranger who dwells among you.”

⁵⁰ Thus all the children of Israel did; as the Lord commanded Moses and Aaron, so they did. ⁵¹ And it came to pass, on that very same day, that the Lord brought the children of Israel out of the land of Egypt according to their armies.

Main Idea: The Lord had multiplied Israel, gathered a multitude into them from all the nations, and identified them with Himself.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Exodus. Chapter 12, we pick up in verse 37. In our portion, this afternoon is through the end of the chapter and verse 51. So let us ask God for his help. Our Father in heaven. We bless your name. Who keep all your promises to save for yourself a multitude that no man can count to save them from all the nations and to bring them near to yourself and covenant that they would no you to be their very own covenant God and themselves to be your very own covenant people.

When we thank you that you made great display of your keeping these promises in the life of Israel. So that we as we enjoy your keeping these promises in our own lives. May see your greatness may see your glory, may see your faithfulness grant then your spirits help. Now, as we read and as I preach, and as we hear that, we may see these things in your Word, open, your open our eyes, we pray, O, God that we may see wonderful things in this, your law for.

We ask it all in Jesus' name. Amen. X is 12, beginning in verse 37 and reading through the end of the chapter. These are God's words. Then the children of Israel journeyed from Ramses to sucketh about 600,000 men on foot, besides children, a mixed multitude went up with them also and flocks and herds a great deal of livestock and they baked unleavened cakes of the dough, which they had brought out of Egypt.

For it was not leavened because they were driven out of Egypt and could not wait nor had they prepared provisions for themselves. Now, the serger of the children of Israel who had lived in Egypt was 430 years, and it came to pass at the end of the 430 years on that, very same day, it came to pass that all the armies of Yahweh went out from the land of Egypt.

It is a knight of solemn remembrance to Yahweh for bringing them out of the land of Egypt. This is that night of Yahweh, a solemn observance, for all the children of Israel throughout their generations. And you always said to Moses and Aaron. This is the ordinance of the Passover.

No foreigner. Shall eat it, but every man's servant who is bought for money when you have circumcised him. Then he may eat it A surgeoner and a hired servant shall not eat it. And one house, it shall be eaten. It's not carry any of the flesh, outside the house.

Nor shall you break one of its bones. All the congregation of Israel shall keep it. And when a stranger dwells with you and wants to keep the Passover to y'all way, let all his males be circumcised and then let him come near and keep it and he shall be as a native of

the land for no uncircumcised person.

Shall eat it. One loss shall be for the native-born. And for the stranger who dwells among you, Thus, all the children of Israel did As you always commanded Moses and Aaron. So they did and it came to pass on that very, same day that you all have. Brought the children of Israel out of the land of Egypt, according to their armies,

So far the reading of God's inspired and inherent or it.

I of an eager to open this passage with you Blood congregation, because it is a very dear passage to me in my own spiritual and theological development. Perhaps, you have had the experience of having read and perhaps memorized. A lot of the Bible over your childhood and then come to a reformed understanding of how it's God, who predestines and God, who, chooses and God, who gives life, and God, who gives faith and suddenly you read your Bible and they're all these passages that you're sure has been there the whole time because nobody would go through the effort to hurry up and change all of the Bibles in the world.

And yet you see the sovereign redeeming electing love of God and salvation on every page You read Ephesians 1 verses 3 through 14. And you wonder has it really said, all of those reformed things the whole time? Well, for me, not so much with the doctrine of election. But with the doctrine of covenant, theology, this passage has that kind of a place After having come to a better understanding of God's dealings with, man and God's dealings with his church, and how it holds forth his faithfulness.

So that his faithfulness and his, covenant is our strength, and our confidence and our joy as we walk with him in this life and something that we get to share with our household because he's the one who decided to work by households and not just wishful thinking that we could apply it to my children to but on the authority of God, walking with him with my children and teaching them that he is there covenant.

God and they are His covenant children. And then I come for the first time after learning and coming to convictions like that to Exodus 12 verses 37 through 51. And I find here God's covenant promises especially to Abraham emphasized in the keeping of the number promise and the keeping of the nations promise and the keeping of the nearness promise.

And now, if anybody tells me that because I happen to agree with Paul about who is real is and always has been in Romans chapter 9 and they they say with a scowl on their face and bitterness and they're under their tongue replacement theology. You know, well actually, it's always been this way.

All the way from the Exodus. It's been this way. And so we have, first of all, the number promises a really, really big number This drives liberal which is code language for unbelieving Bible commentators crazy because they want the Exodus to have been a very, very small number of people But the Lord goes from yeah.

Abraham is one. And then he's got Isaac and Ishmael but Ishmael's driven away from the covenant people. We believed on the basis and we won't go back into Genesis. And look at all that of God's Word that Israel probably was a believer, but he was separated from Isaac. And so he still got one household and and then Isaac has Jacob.

And Esau, he saw most definitely is not a believer. Jacob, I have loved Esau. I have hated. And God sends Esau away from Jacob. Even though Esau tries to get Jacob to come to him. And Jacob says, I'll meet you there and he's never gonna go near Mount Sayer broth, and so we got one family, and then one household, and then one household.

And then, by the time, the family family's. Now of Jacob come down to Egypt. You've got Joseph and his wife and his two kids, and then 70 that come down and 12 households and 74. Total people sound like so many and that yet. Here we have Moses at 80 years old.

Levi's grandson through his mother's side and great grandson through his father's side and now there's and you think it's a big number to start 600,000 But Jeff just you have to pay careful attention. See what that \$600,000 is. 600,000. Men of foot, literally. Now it says, what's a New King James translation men on foot?

That's pretty close. But if you hear me and you've read any history and you hear the phrase men of foot, you know, that's military language which isn't surprising because in the middle of the passage, they're called the armies of Yahweh verse 41. And then by the end of the passage they are called.

It says, they came out of the land of Egypt, according to their armies or their hosts that we you know, uncomfortable with the military language whatever. So let's say hosts the end of verse 51. So this \$600,000 to 600,000 military age eligible men not including not including children and then you remember that what had happened about 80 years ago.

Around the time Moses was born was the the start of a baby boom. So great that it put the fear into Pharaoh and suddenly you're thinking 600,000 men, a foot and you start in a multiply by average households. And even if only half of those and come into their household and you got 300,000, the average household is probably like six or seven.

And it could be even more or between somewhere between two million and six million Here. It's a big number. In fact, if you tried to count them kids, you couldn't oh, you know in your mind and you have the capability of conceiving, what two million is But you'd run

out of breath or you'd starve or you'd fall asleep or you'd lose count and not remember you know which hundreds of thousands you were on.

This is like the sand of the seashore and the stars of the sky from multitude. And if those phrases sound familiar to it to you, it's because God had made a number of promised to Abraham. And here he is already kept that number of promise and he's still keeping that number promise.

Isn't he aren't? We relatively few although you know, maybe about as big as the family of Jacob that went down to Egypt right now in this room. Aren't we? Just one congregation of a multitude that covers the earth today. And then if you count through the ages and the ages to come for which we pray, there will be Reformation and revival in the increase of the multitude.

Got his faithful to his promises. He's kept the number promise. Now, it may end up being true as Jesus describes it, that narrow is the way and comparatively few in any particular age and yet it is every bit is true that the multitude for whom Jesus has died and whom he has gathering to himself as such that no one can number and his glorified by the keeping of the number of promise.

There's also the nation's promise, this is the first. Well, I guess verse 37 is actually pretty exciting as we've already already seen, but verse 38 is wonderfully exciting. A mixed multitude went up with them. Now it would have been wonderful if it just said a multitude of Egyptians especially if you happen to be Egyptian.

And there were a number of Egyptians who had seen their pantheon of God's decimated and humiliated. And said, if Yahweh is taking his people to worship Him, I'm going with them but it's not just Egyptians, it's a mixed multitude. Last week we saw how the Lord had gathered the wealth of the world into Egypt to send it out with his people or maybe that was two weeks ago, as they asked their neighbors, and they plundered Egypt of the treasures of the world that had float.

You know what else had flown into Egypt slaves and servants from all the nations? And just as we saw in Acts 2 this morning that in God's providence, through Pentecost and through the fulfillment of Daniel and so forth. He had gathered in Jerusalem devout Jews from every nation under heaven.

So also in his providence, after Babel, he had raised up an empire of Egypt. Wiser that Egypt could be wonderful. No. So that God could show his mighty works as he destroyed the so-called strength of Egypt, but he had gathered into Egypt a mixed multitude and particularly a mixed multitude of those who would come out with with Israel so much.

So that of the several descriptions of how to keep the Passover. This is the one in connection with that mixed multitude that especially identifies, how one of these mixed multitude that came out with Egypt, could be qualified to take the Passover. The easiest way is, if you had an Israelite master in these circumcised you and you were member of his household.

Well, in that house, you would have the Passover as a circumcised member of the household. Now, if you were just a sojourner, if you were a hired servant not a circumcised bondservant, to, to the house, you weren't allowed to because it was eaten by household. It was a covenant meal, and in this case kids even before you came to faith as we saw earlier, you would get to eat it because it was the family meal.

You wouldn't partake spiritually. Like your parents did or your older brothers and sisters who'd come to faith. Because as we saw, they ask, what do you mean by this service? And we still long and desire for each, one of you to come to that faith and not, not a Passover, but to the Lord's Supper.

So that you can say what we mean about the service and not just what you mean to to mom and dad, But it's eaten by household. But what about a stranger? Who dwells with you verse 48 and wants to keep the Passover toy. Now, think about the members of this mixed multitude especially those who are actually converted to to trusting in the Lord, The God of heaven and earth.

Who is blessing all the nations of the earth through the seed of Abraham, wouldn't they? Especially want to remember this day not just when they were saved out of Egypt. Just like the Israelites were saved out of Egypt. But in a real sense that was the day that they came apart from the world into God's church.

That was that would have been a very significant day in their memory of God's work in their lives. And if they've told no sorry, can't eat the Passover just for physical biological, descendants of a guy named Heel Grabber who got renamed Godresses, but it wasn't just for the biological descendants, was it?

It was all who for all. Who came to faith and Jacob's God, and receive the covenant sign as a member of the House of Jacob. And for them, after all his males were circumcised, then he could come near and keep it and he would be as a native of the land.

Now, that's the big difference between Old Testament and New Testament, You don't have to become a native of that land because the land promise which is the one that isn't really highlighted that much of the promises to Abraham here. It turns out to be, not just a attractive land between the Euphrates and the Nile, but all of the earth and not just all of the earth and all of heaven and not just all of heaven and earth, but a new heavens and a new earth.

So the land promises a lot bigger. Yeah. Does it include whatever the the fulfillment or continuation would be of you know Palestine or

Israel or Canaan? Whatever it. Yes. But it's so much more just as so many of God's promises. Have a fulfillment that so much bigger than you would have originally seen when the promise was made.

But the difference between Old Testament and New Testament is you don't have to get circumcised, you don't have to be brought in ethnically to that particular nation because Christ tests his own kingdom. And we are looking forward to the day. When we say the kingdoms of this world have become the kingdom of our Lord, the kingdom of our God Jesus Christ.

And so God displays his faithfulness to the number promise, He displays his faithfulness to the nearness sorry to the night. The nation's promise, there are children of Abraham from all the nations. They're all circumcised. In this case circumcised and uncircumcised in the new covenant but he's keeping the nation's promise in Abraham's family or a Abraham seed.

Rather all of the families of the earth would be blessed. And then the nearness promise, notice the, the identification of the people with Yahweh. The Passover was a solemn, observance, to Yahweh. And then verse 40 later in verse 42, this is the night of Yahweh. They're called the, the people of Israel here are called the armies of Yahweh in verse 41.

The Lord brings them near to himself. They keep the Passover and they don't just keep the Passover in memory backwards, but they keep the Passover relationally unto the Lord, unto Yahweh, Notice verse 48. When the stranger who dwells with you wants to keep the Passover to Yahweh. Let us meals recircumcise then let him come near Well it's not near geographically is it Because they're pretty back together.

A couple of million people trying to travel all at once. But it's it's a relational nearness to the Lord to the Lord himself. And so the Lord promised that he would redeem an uncountable multitude, the Lord promised that he redeem them from all nations. And the Lord promised, this is a covenantal promise.

I will be your God and you will be my people. There are other people who don't believe in the Lord, who get to say, you're not the real God. I have my own. Well, no, he is their God in the sense that he's their creative, and he's their lawgiver.

And he's their judge and they have to answer to him. But he's not their God in that, he has brought them near by grace, through faith, in Jesus Christ. So that they might have the safety of the blood of the lamb. In order to be near God without perishing and the promise, I will be your God and you will be my people.

You might do well as you read and think about that, promise to insert a couple of words that help, you understand. It more specifically, more fully. I will be your very own. Covenant God, you will be my very own covenant people that you will be identified with him. He takes you as his armies.

And in that identity, it becomes as it were all by grace. Think about that phrase. The armies of Yahweh. What do they look like? Well 600,000 minute foot who until yesterday were slaves and are completely untrained. And we find out, you know, how undisciplined their character is over the next.

Well, I was gonna say 40 years, but it doesn't take nearly that long as we go through Exodus. You'll see it's just days until, you know, they all fall to pieces, but the army, the glory of the armies of Yahweh isn't to be found and how wonderful the soldiers are.

Is it? It's to be found and how wonderful their God is of whom they are his armies. He doesn't need a fantastic army. He doesn't have legions of angels already, but he himself is the glory of his people. That's why it's that's one of the many reasons why it's so marvelous to be identified with him.

So that all of the praise of the glory, we will know, goes to him alone. Not man. Let's pray. We, thank you, Lord, for this passage in which you show yourself. Faithful to your number of promise to the promise to save from all the nations and especially to be our very own covenant.

God that we might identify ourselves with, you know, that you have purchased us for yourself that as we worship you. We worship you through that means, by which you gather us to yourself and our worship is offered to you. Personally, We thank you that as you display yourself in the Exodus so you are still with us.

We pray that you would continue to save in our households and to add others from other houses to your church, not just in our congregation. But in all true congregations of your church, we pray that you would be glorified as you multiply the multitude, We pray that you would be glorified by missions as those who speak tongues and are from places where the gospel has not been known.

Or has hardly been known or has gone dark for centuries that you would bring light and and that you would move powerfully by your spirit and be increasing that mixed multitude in glory glorify yourself. We pray by applying this passage in our hearts and lives for. We ask it in Jesus name, Amen.