



A Faith Remembered and Practiced

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Exodus 12:43-51

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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.

(Pastor Prays)

If you were to pick up your Bible and open it up to page one and start reading there in Genesis chapter 1, you would find creation. After creation, you would find the fall of Adam and Eve, you don't get very far to see Adam and Eve falling into sin. After that you have Cain and Abel, that's their children. Cain kills Abel. It's terrible. In fact, it continues to get so bad that God sends a great flood and there you have Noah's ark. Then you have the power of Bible, featuring Genesis, from creation to the Tower of Babel. If you keep reading, you will find out that since creation, the greatest event in the Bible is found right here in this passage. We've just come off the Passover when God and the final plague visited Egypt. And there he told the Israelites, you can be saved if your family will slaughter a lamb and put the blood of that lamb over a doorpost. And when the Angel of Death comes, he will see that blood and Passover your home, and then you'll come out of Egypt. God did that. And every home that was under the blood of

Christ, our Passover lamb, was spared and God brought his people out. So here you have in the Old Testament as a template, an illustration of how God saves people. In fact, everybody here that's ever been saved, were saved because your life has been put under the blood of Christ. And this passage is here to not only understand the Old Testament, this passage is here to give us the groundwork and the bedrock of our gospel found in Jesus Christ, his perfect life, his atoning death, and his victorious resurrection. Because our faith, let me make this a theme today.

Our Faith Must Be Remembered and Practiced

This little passage here is an aside after the Passover. It's after the exodus. As that is going on, we're pulled aside to say, your faith must be remembered, and your faith must be practiced. So what I want to do is go back through it. It's not a very long passage. We'll just take a minute and do it. Then, I like to go back through it and point out just a couple of things that I found interesting. It's important that we understand what the meaning is, and then you make an application.

So I'm going to interpret the passage as a type. What is a type? A type is a person or a place, or an event in the Old Testament that sets the pattern of salvation in Christ in the New Testament. So I'm going to read this Passover event, not only in its historical context, but I'm going to pull it up and say this is pointing, as a type, to Christ. And then we will see if we can't somehow apply the gospel to our lives. So let's go there, verse 43. ⁴³ *And the LORD said to Moses and Aaron. So God is now giving a command. As the people have come out of Egypt and the Passover has happened, God says, this is the statute of the Passover. I'm getting ready to give you are instructions. Verses 43 through 47 are very clear instructions. This is to be the primary event for God's people and the type that points to how God will save in Jesus. Then notice what it says in verse 43. "This is the statute of the Passover: no foreigner shall eat of it. This is for God's people alone. Nobody that is not a part of God's people are included. But as soon as he said that, here comes the inclusion. ⁴⁴ but every slave that is bought for money may eat of it after you have circumcised him.* In other words, there is a way to be a part of God's family without having been born a Jew. If you are some sort of backslidden Egyptian, in fact, when you read it, if somebody comes along with you, they're a sojourner, they are a traveler, they came out of Egypt with you,

and they decided down in verse 48, that they want to trust this one true God, there is a way for you to come into the family through the sign of the covenant.

There are a couple of things to point out in the instructions on verse 46. Notice that this Passover meal will be eaten in one house. You don't do this by yourself. You don't get your Passover lamb and go off by yourself and your religion is nobody else's business. It's just you between you and God. No, that sounds good to the world but it's not what the Bible teaches. We are in all of this together. You're going to have this in one house. You will not take the flesh outside of the house. The threshold is where the blood was placed, don't go out from under that. You won't break any of the bones. All the congregation of Israel will do this.

Now our type, our template, comes out of the Old Testament, but points us to how we practice our religion in the New Testament. When Jesus was crucified in Jerusalem, they were there during the Passover. That was done on purpose, and Jesus will appropriate the Passover event. He is now the Passover lamb, and he will do away with the Passover celebration. He will inaugurate what is known as the Lord's Supper. If you've been here when we practice the Lord's Supper, we will always talk about who may take the Lord's Supper and who should not take the Lord's Supper. That it is reserved for those who are in Christ as a display; there is a difference between those who are in and those who are out. No foreigner, according to the text, but all the people are to do this together; those who are in Christ, or in the faith.

Verse 48 says, 'If a stranger shall sojourn with you and he wants to keep the Passover.' So someone who is not a Jew is there in the congregation, and he wants to keep it. It's fine. He can. He desires to do that. He sees that God is the one true God. He wants to be in and not out. Then, there must be a sign of the covenant. He must be circumcised.

When you come down the page to verse 49, there's one law. This is interesting. Be careful if you are accustomed to saying things like, look, this is my truth and you have your truth. That's subjectivity. The Bible says that there is one law, one truth. There is one objective truth that God has given for everyone and one way for someone who was not already a Jew to come into the family of God. God has also provided that; we know it as the Gospel of Jesus.

So once he gets done with the instructions, the narrator backs off in verse 51 and tells us that this is the storyline. All the people of Israel did, just as the Lord commanded Moses and Aaron.

And on that very day, the Lord brought the people of Israel out of the land of Egypt by their hosts. You see, this is here to tell us when God does something, our faith is to be remembered and also to be practiced. So what do we learn about our faith? Let me give you several things to consider about Christianity. If you're new, this is what we normally do. We read the text, I explain it, and then we make some application. What do we learn about our faith? Here's the first thing, number one.

Our faith is celebratory

Celebratory. We celebrate the faith in Jesus Christ, his perfect life, his death on the cross, and his resurrection. It happened on a Sunday and on Sunday we celebrate. In the text, God has delivered his people, brought them out by his mighty hand. He did it through the Passover, when Egypt and the Egyptians are broken. And God's people are celebrating. Look, we understand what it means to celebrate. We look back on an event and we commemorate it. We do that with July the 4th. We do it Memorial Day. We do it with Labor Day. As Christians, we understand Christmas. We celebrate Christmas. The coming of Christ. We understand it at Easter. At Easter, we celebrate the resurrection. But not only the big event, our faith is a faith that celebrates every single Sunday. Our faith is a Sunday faith, not a Saturday faith. Saturday, Jesus is dead. Sunday, God raised him from the dead. And we gather together on the Lord's Day to celebrate. That's why we sing together and clap together. That's why people raise their hands, it is why you say Amen. That's why we have people standing out to greet each other. That's why in your community group, it's about once a month some of you do this, you eat together. A lot of people show up for that breakfast Sunday. That's why we hug one another. It's why we encourage one another. Why? Because on Sunday, the Lord's Day, God raised him from the dead and declared you are forgiven.

You know how I celebrate on Sundays? I celebrate that I've been reconciled to God, not because of anything I've done, but because of what God has done for me in Christ. That we have been reconciled to God, that I can be reconciled to you. That God can mend broken relationships, destroyed marriages. We are people who celebrate what God can do. If God will raise Jesus from the dead, he will certainly bring reconciliation to you. Not only that, we celebrate forgiveness. We celebrate what God has done for . Because of Jesus dying on the cross, taking the wrath of God away, I do not stand under the judgment of God. Jesus took the

judgment for me as my substitute. Instead what I receive is the full affection and love of God and forgiveness. Your sins are forgiven. Some of you are world-class sinners. I mean, you're showing off sinners. Like if I knew all the sins you committed, I'd be embarrassed. If you knew all the sins I committed, you wouldn't be so nice to me. But you know what we do with our sins? We take them to the cross, and there they've been nailed to the cross and Jesus Christ has taken the punishment for my sin and I have been forgiven; and so have you. And we celebrate that. And not only that, if you've been forgiven, you then are able to forgive other people. Somebody makes it so that I can walk in and know that I am forgiven by God through the grace he's given, and then I extend forgiveness to those who have sinned against me.

You know what Sunday does for me? Sunday reminds me we have a hope to celebrate. When I think about the resurrection of Jesus on a Sunday, God raised him from the dead on a Sunday, and it gives me great hope.

Listen, y'all, pray for me. On Thursday, I'm gonna get on an airplane and go to the family in El Paso, TX to preach a funeral. Remember Sebastian Trotter and his wife Stephanie. Their two children, 7 year-old, Sebastian and 3 year-old Charlotte, they were ripped out of their parents arms in that flood in New Mexico. Their children were killed and I'm gonna have to go and preach that funeral on Friday. And you think, what do you do, what do you say? If I didn't have a Sunday Savior, I don't have a Saturday Jesus; I have a Sunday one. I can stand with clear conviction and truth and hold up the hope of the gospel because of Sunday. You see, our faith is a celebratory faith that I can point people to eternity. Some of you are walking through more than you ever thought you'd have to bear. It's just as hard as you could come up with, and nobody seems to understand. And that is here for a reason. Why? Paul tells us that this light momentary affliction is preparing for us an eternal weight of glory that is beyond all comparison. That's our faith. Our faith is celebratory. Let me give something else. It's not just celebratory. That's the first point. I need to keep going. Here's the second point, number two.

Our faith is exclusive

Our faith is not only celebratory, but our faith is exclusive. You have heard the language, didn't you? In verse 43, right off the bat, no foreigner can have the Passover. Come down to verse 45, no foreigner again, two times. We'll get to the good part, but the bad part is that there are those who are in and those who are out. When you think about the word grace, grace can be

understood in two ways. There is common grace. You understand common grace. Common grace is the grace that God gives to everybody on planet Earth. Everybody here, if you got up this morning and you got up in time, you saw the sun come up, and if you were a saved person, you might have said, man, that's a beautiful sunrise. And if you were a lost person and you saw the sunrise, you might have said it's a beautiful sunrise. The sunrise was given to lost people and saved people. Jesus said it rains on the just and the unjust. There are some good blessings that God just gives everybody. We all get them. But then there's specific grace. Specific grace is different than common grace. Common grace is for everybody; specific grace is that grace that God gives to you when you turn from your sin and by faith you trust in what Christ has done for you. He died for you. There are those who are in and those who are out. What does the Bible teach? There are those who are sheep and some are goats. There are those who are lost and others who are found. There are some who are blind and then God brings some to sight. There are those who are dead in sin and others made alive. There are those right now living under the condemnation of God and others who have put their faith in Jesus and are called children of God. And the Bible presents only one way to go from being condemned to being a child of God. It is through the blood of our Passover lamb, Jesus. We are not universalists. We do not believe everyone will be saved. However, we do believe you can be saved. That's my third point, number three.

Our faith is available

Our faith is available. It is available for you. If you've heard this and you've been convicted and you want to be saved, I'll show you where I get that in verse 44. So we were told no foreigner in verse 43, but in verse 44, we're told, well, a slave, if he's circumcised, he could be saved. And then it's in full display in verse 48. Can you? Believe verse 48. When I came up on that, I mean, that's really good. If a stranger shall sojourn with you and he wants to keep the Passover, so he's been there in Egypt and he thinks, that's the one true God who has been doing all the plagues and says, I want to be a part of that. If he wants to keep the Passover to the Lord, let all of his males be circumcised, then he may come near and keep it. And look at the rest of that sentence. And he shall be as a native of the land. You hadn't even gotten into the promised land yet but you don't have to be born a Jew to be a native of the land. Here is the very first picture we see of God not only saving people based on ethnicity or background or nationality. That you can come and put your faith in this one true God and be saved based on what God has

given us in the Passover. This faith is available. Verse 48 says, if you will come, you won't be a stranger anymore. You will be one of us. There could be some backslidden Egyptian that jumped in with the Israelites walking on the way out, he's a stranger, and yet he decides, I want to be a part of that, and puts his faith in the one true God, he can be. All of this to say, I don't know what it could be that's keeping you from it, but I want you to hear from my mouth, God will save you. All you have to have is the desire to be saved.

God in his goodness, because of what he has done for us in Christ, the life of Christ, the death of Christ, to take the wrath away and the resurrection of Jesus that gives us great hope, if you will trust God did that for you, that's how you are saved. He will save you. Our faith is available to any of you. Let me give you a fourth thing to consider about Christianity, number four.

Our faith is covenantal

Our faith is covenantal. I couldn't come up with a better word. Let me show you where I get that. You see the word circumcision several times in verses 44 through 48. You'll find it again if you go to Galatians. Paul reaches back to circumcision being the sign of the covenant. That when God called Abraham, he told him, I'm going to make you into a great nation, the Nation of Israel. And in that nation, the sign would be that they were circumcised. Circumcision in the Old Testament was a sign of the old covenant. Now, let me just short-circuit that and take you to the New Testament. If circumcision was a sign of the old covenant in the Old Testament, then baptism is the sign of the new covenant in the New Testament. You can find it in Luke or Matthew or even in Mark. When Jesus, on the night of the Passover, went to celebrate the last Passover, and when he inaugurated the Lord's supper (that's where we get the Lord's supper from the last Passover), Jesus is the hinge and he says, remember, this cup is the new covenant in my blood. Do this in remembrance of me. Then they crucified him, buried him. God raised him from the dead and before he ascends into heaven, do you remember what he says? Go and make disciples of all nations and baptize them. So baptism becomes the outward sign of your conversion and your commitment to Christ. We believe in baptism here. When you look at our name, our name is not Hickory Grove Community Church. It's not Hickory Grove Family Church. It's not Hickory Grove Corner Church. It's not Hickory Grove Inspirational Church. It's Hickory Grove Baptist Church. We believe that water baptism is not a means of salvation. The thief on the cross died without being baptized. Water baptism is a means of declaration.

Where do we put baptism? We believe the New Testament teaches baptism comes after conversion, not before. If you got baptized when you were little, but that didn't mean anything to you, there wasn't any sign of your salvation, you lived like the devil for 20 years, and God got a hold of your life, and you actually got saved, you should be baptized after that. That baptism is an act of obedience. It is reminder of submission. It is that you're submitting to the Lordship of Christ. If you are an adult being baptized, maybe you got saved, and you feel weird about getting up in front of everybody to be baptized, that baptism is a testimony to others. Baptism becomes a display of humility. I'm giving my life over to Christ. It is a picture of being buried with Christ, and raised in newness. It is an outward symbol of something that has happened on the inside. We have people in this room right now who need to follow through with being baptized. We have people sitting in this room who probably were saved after you were baptized, and you need to be baptized. You might feel like you're being baptized again, but it didn't take. Sometimes we need to get the order right.

There are some people here, you came from a place where you did believe the gospel and you gave your life to Jesus but you were raised in a denomination where you were baptized as an infant. We believe that the Bible teaches that believers baptism is baptism after belief as a sign. If you were raised Catholic, you came up in a Catholic Church, and there you learned that your works and the grace of God and Jesus, those two things might get you into heaven, just keep doing good. But you heard the Gospel of grace here that says that Jesus Christ, only his perfect life, only his atoning death, only his resurrection, only that will save you and you believe he did that for you, you are converted after that. You should be baptized. It is a picture of the new covenant. We are a covenantal people. Our faith is covenantal. It is a covenantal baptism. Let's look at something else, number five.

Our faith is congregational

Congregational. Like we do this together. You see it there in verse 46. The Lord's instructions are, ⁴⁶*It shall be eaten in one house*. Get as many people in there as you can. And if that's not enough, come down to verse 47. ⁴⁷*All the congregation of Israel shall keep it*. This is for everyone. Look, I've been convicted of this lately, I don't know why. I've been thinking about it lately. That we gather together, we do things together. When we take the Lord's supper, we don't send you out to go home and take the Lord's supper on your own. We do that together. If

you come to Christ and you want to get baptized, we don't send you home and tell you to get in a bathtub and baptize yourself. That would be weird. We do that together, congregationally. One of the things that I've been convicted of is that so many people I know have joined this church and actually love Jesus, but having been here, every single Christian should maintain some kind of personal Bible study, Monday through Saturday. You need to be reading the Bible and spending time in prayer. That is not a substitute for worshiping the Lord in the congregation together. We aren't Christians solo on our own. What we do Monday through Saturday gets us ready for what we do on Sunday. Personal devotion is a setup for corporate worship. That's why, for instance, I don't like, I don't think it's a wise thing for churches to say they have something called an internet campus. An internet campus does not exist. We use the internet; we put our services all over everywhere we can. There'll be people watching today, and I am thankful they're watching. We do that for those who are providentially hindered. They can't get here because of health or because of travel. We do that for those who are actually looking for a church. Maybe they're moving into Charlotte and this is a really good way to see who we are. Or they can't get here but they can find out what our church is like. That's a good way to do it. Or for those who want further discipleship. You can look back at all of our archives and there. We've covered the books of Genesis and Acts and Ephesians, the Gospel of John. Or maybe you just need to didn't catch something again. Maybe I talk too fast on Sunday or you want to hear that song again. All of that is there for a purpose but it is not a substitute for gathering with God's people on a Sunday.

There's somebody you need to contact. Somebody you need to invite. God brings us together to establish unity. He gives us accountability. We have encouragement and we stand and sing together, and I hear the congregation singing and it encourages my soul. You are a part of a church, so you can have people to care for you and take care of you, and you do the same for others. To have your soul strengthened on a Sunday. You gather in a room with other people who are not like you, maybe sing a song or two that you wouldn't have sung. It is good for you to deny yourself. Coming together combats loneliness. It is a reminder that we are in this together. It honors God. It builds the Kingdom. There's someone you need to encourage, someone you need to pray for, someone you need to invite. Our faith is congregational; we gather together. Let me give you two more points. Here is number six.

Our faith is doctrinal

There are boundaries on what we believe. When you read from verse 43 to verse 47, you have all of these instructions, and there in verse 46, listen to this instruction. I'll give you just one little piece of doctrine that you'll pull out of verse 46. ⁴⁶ *It shall be eaten in one house; you shall not take any of the flesh outside the house.* Stay in the house. What is the doctrine we have here? Don't go outside the house. You were passed over there through the threshold where the blood of the lamb was spread. And as long as you were in the house, you were under the protection of the blood of the Lamb. There is a doctrine of being under the blood of the Lamb. If Christ is our Passover Lamb, then what we find here is the beginning of the doctrine of substitutionary atonement. Substitutionary atonement is that Jesus Christ lived a perfect life in my place, and at the cross, he died in my place as a substitute to take away the wrath of God. And there is a constant push in modern Christianity to do away with substitutionary atonement. Brothers and sisters, we must never do away with it, because there is the very gospel that saves us. It is Jesus dying in my place. When you read the Bible, you'll see the doctrine of God, that he is holy. Keep turning and you'll get to the doctrine of man, who is made in the image of God, but has fallen into sin and under condemnation. You keep turning and you'll find the doctrine of Christ, who lived perfectly and died for us, and God raised him from the dead and he is the only way men and women can be reconciled to God. We are a doctrinal people. Let me make one last point, number seven.

Our faith is biblical

Our faith is a biblical. It's there in verse 46. If you keep looking at it, you'll see it. Why we are told, you shall not break the bones of that lamb? That's an unusual thing, until you keep reading the Bible. When you get to Psalm 34:20, and there the psalmist reaches back to Exodus 12 and he points forward to Christ, and he says. *He keeps all his bones; not one of them is broken.* That passage there becomes the sounding board that points us right to Jesus on the cross. Go there in your mind to John Chapter 19 when Jesus has been nailed to the cross between two thieves. The day is beginning to wane and Pilate wants those criminals killed. So he sent his soldiers to the three crosses, and he tells them to break their legs to hasten their death. They get there and John Chapter 19 goes like this. ³³ *But when they came to Jesus and saw that he was already dead, they did not break his legs.* ³⁴ *But one of the soldiers pierced his side with a spear, and at once there came out blood and water.* ³⁵ *He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe.* ³⁶ *For these things took*

place that the Scripture might be fulfilled: "Not one of his bones will be broken." So Psalm 34 reaches back to Exodus Chapter 12, and that shows us there is a continuity that runs through the Bible. There is one story that runs through the Bible.

Look, there's a reason I can't preach like Jeremiah or Ezekiel or the Old Testament prophets, because God spoke directly through them. It was direct revelation. There's a reason I'm not called an apostle. I don't preach like an apostle because God spoke directly through them. The reason I preach from the Bible is because God has revealed himself to us through the book and the only authority I have is when this book is open and we're pointing to the life, death, and resurrection of Jesus. There in the Bible, God speaks. God speaks and shows us His Holiness. God speaks and shows us our sinfulness. God speaks and shows us Jesus Christ, our Passover Lamb. Come to him. Know him. Love him. And be saved by him.

(Pastor prays)