

Series: Exodus

Title: Sanctification by the Hearing of Faith

Text: Exodus 13: 1-10

Date: June 3, 2018

Place: SGBC, NJ

Most of what we read in our text, we have read in chapters before this. It is our tendency to think, “Well, this is just a repeat of what I’ve already read so I will skip over it.” But God repeats it because it is of utmost importance. So don’t ever skip over a passage simply because it is repeated; remember it is repeated because it is vitally important.

Our text today concerns the sanctification of God’s elect by God. Sanctification is of God, apart from man’s works, in and through redemption by Christ the Lamb. No flesh shall glory in God’s presence. But as it is written, he that glorieth, let him glory in the Lord. We glory only in the Lord, declaring the truth that sanctification is of God, apart from man’s works, in and through Christ the Lamb.

Exodus 13: 1: And the LORD spake unto Moses, saying, 2: Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

The LORD said, “*Sanctify unto me all the firstborn, ...it is mine.*” And the LORD said this to Moses. Moses is God’s prophet and mediator. But he is typical of that Prophet that was to come like unto Moses—that now has come and arisen to the Father—Christ Jesus who is “*Head over the church, who filleth all in all.*” Moses is typical of that one Mediator between God and men, the man Christ Jesus.

Christ is preeminently the *Firstborn Son of God*. Before the world was made, God the Father set his Son apart and sent him to sanctify his people. (John 17:19; Romans 8:29) Christ Jesus is the FIRST born of a virgin: he truly is the first who opened the womb—the first begotten Son of God. He is the FIRST born from the dead. Christ is the FIRST born *among many brethren*. And all those Christ sanctifies are “*the Church of the firstborn*” (Hebrews 12:23).

But why when told to sanctify the firstborn, did Moses begin by declaring God’s word concerning the Passover and the feast of unleavened bread?

Proposition: It is because sanctification is through the preaching of the gospel of Christ crucified, the hearing of faith, by which we are continually reminded that God delivered us, apart from any contribution we make.

SANCTIFICATION BY THE HEARING OF FAITH

Exodus 13: 1: And the LORD spake unto Moses, saying, 2: Sanctify unto me all the firstborn,...3: And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

God commanded Moses to sanctify the firstborn and the way Moses sanctified them was by declaring to them the Truth of God’s word. That is how God sanctifies his people, through the hearing of Christ’s faithfulness.

Galatians 3: 1: O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

How was Christ and him crucified set forth among them? He tells us next.

Galatians 3: 2: This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Christ crucified was set forth by the preaching of the gospel, the hearing of the faithful works of Christ. Christ ministered the Holy Spirit, sanctifying them, through the hearing of faith.

Galatians 3: 3: Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Will we now preach works and return to the law of Moses? Or will we keep hearing the gospel of Christ preached?

Galatians 3: 4: Have ye suffered so many things in vain? if *it be* yet in vain. 5: He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

Christ ministers to his people the Spirit. He prays the Father and the Father ministers to his child the Holy Spirit by which we are sanctified. Does he do so through the preaching of man's works or through the hearing of God's faithful works?

Galatians 3: 6: Even as Abraham believed God, and it was accounted to him for righteousness...8: And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

Abraham was sanctified through the gospel. He was brought to faith in Christ 430 years before the law was given at Mt. Sinai. God sanctified Moses through the hearing of Christ's faithfulness the same as God sanctifies all his people. The only way God's people experience the free justification of God is by God sanctifying us by ministering to us the Holy Spirit. Whereby "*ye are sanctified through faith that is in Christ*"; "*whereby our souls are purified in obeying the truth through the Spirit unto unfeigned love of the brethren.*" And God only sanctifies through the hearing of faith. So once we begin by hearing of God's works, God continues to keep us set apart and consecrated to him through the same message, the gospel of Christ his Son.

THE PURPOSE OF BEING SANCTIFIED THROUGH THE HEARING OF FAITH

Exodus 13: 3: And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

The purpose for preaching the faith of Christ is to keep us in remembrance that we are saved by God's works. The gospel, like the ordinance of the Lord's supper, is to keep us remembering that Christ is our Righteousness and our Sanctification. The apostle Peter said, "*I will not cease to put you in remembrance of these things though you know them and are established in the present truth.*"

We are constantly reminded that "*By strength of hand the LORD brought you out.*" The whole of Israel's deliverance was the work of God alone. It was the Lord God who brought them out of Egypt, and the Lord God who brought them into Canaan! So it is with us! Every step in our salvation is of the Lord (Ephesians 2:1-10).

The strength of God's hand was in the lamb God provided to die in place of the firstborn; it typified Christ Jesus our Passover. God the Father sent Christ his Son to sanctify all his people. Christ does it through the word of truth, the gospel which declares Christ is our Righteousness and our Sanctification.

John 17: 17: Sanctify them through thy truth: thy word is truth. 18: As thou hast sent me into the world, even so have I also sent them into the world. 19: And for their sakes I sanctify myself, that they also might be sanctified through the truth.

When Christ walked this earth, *he sanctified himself*—as holy and separate from sinners he gave himself for God's elect on the cross—that he might be the Truth which his ministers preach, that through the gospel he might sanctify his people by his blood through regeneration of the Spirit and belief of the truth.

Ephesians 5: 25:...Christ also loved the church, and gave himself for it; 26: That he might sanctify and cleanse it with the washing of water by the word, 27: That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Next time, we will see the subject of our gospel. In the next passage, the sanctification of the firstborn was through the blood of a lamb by which the firstborn was redeemed—**Exodus 13: 13: And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. 14: And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:**

God's justice had to be satisfied: either Christ the Lamb had to die for God's elect or our necks had to be broken in divine justice. Thanks be to God, he sent his Son who laid down his life for his people accomplishing justification for us. Through this truth, God sanctifies us when *of God, Christ is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption that as it is written, he that glories let him glory in the Lord.*

SANCTIFICATION NOT OF US

Exodus 13: 3: no leaven shall be eaten...6: Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. 7: Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

We are sanctified by the hearing of faith that we might remember that our sanctification, like our justification, is not by any contribution made from us.

Why no leavened bread? Leaven is a type of the sinful works of the flesh whereby vain religious sinners try to make themselves righteous and holy by their works.

Matthew 16: 6: Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees... 12: Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

God made it clear that Israel contributed nothing to their redemption or sanctification by delivering them before they had time to make any provision for themselves.

Exodus 12: 39: And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

So to keep them remembering that they contribute nothing, for seven days, they were to eat no leavened bread because there is not the slightest work of man mixed with the work of God. Before and after conversion, in our flesh, *"All our righteousnesses are as filthy rags."* Paul called it dung.

Not only was Israel forbidden to mix leaven with their offering, none was even allowed to remain in the house—because there is no place for works in the house of grace!

So the word from God that Moses preached to them through these ordinances is the message we preach—*"all flesh is grass and thy God reigneth."* God justifies and sanctifies us through Christ the Lamb and we contribute nothing. Therefore, like as God gave them the Passover and the feast of unleavened bread *to remember* that it was God who brought them out, apart from their works, God's saints have come here today to partake of the preaching of the gospel and the Lord's Table, feasting on unleavened bread and wine, because Christ says to all those he sanctified, *"This do in remembrance of me."*

THE WHOLE SANCTIFIED STATE OF GRACE

Exodus 13: 8: And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. 9: And it shall be for a sign unto thee upon thine hand, and for a

memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. 10: Thou shalt therefore keep this ordinance in his season from year to year.

Not only is the Lord's Table pictured in these feasts, they also portray the whole, complete, perfect state of grace enjoyed by every sanctified soul as we partake of this gospel feast throughout our lives.

They were to declare the truth of God's works to their children generation after generation just as we continue preaching the gospel to our children. The purpose is that they/we might continually remember salvation is of the Lord. And by constantly being put in remembrance that our justification and sanctification is of God, Christ rules in our hearts so that we live by faith.

Remember the law at Mt Sinai was not given yet. The word "law" here means the gospel of God's works—"for with a strong hand hath the Lord brought thee out." The rule every sanctified child is under, which constrains us continually, is not the law of Mt. Sinai but the gospel of God's free and sovereign grace in Christ crucified.

The gospel constrains our hands to do all by the love of Christ who gave himself for us. The gospel constrain our eyes to look only to Christ and to show mercy and forgiveness to others. The gospel is in our hearts from which our mouths speak the gospel to our children continually. The subject of the gospel by which every sanctified child is ruled in our hearts is "with a strong hand hath the LORD brought thee out of Egypt."

Galatians 3: 10: For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11: But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith.

Remember, we only experience God's free justification and begin living by faith by sanctification of the heart. Then we begin living our lives by faith rather than by the compulsion of law and works.

Galatians 3: 11:...The just shall live by faith. 12: And the law is not of faith: but, The man that doeth them shall live in them. 13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: 14: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Through the gospel of Christ, the blessing of Abraham comes on us in that God gives us the Spirit that he promised. He sanctifies us so that we begin living unto God by faith—ruled by the faithfulness of Christ in our heart—that is the blessing of Abraham, he was able to live unto God by the gospel, apart from the law.

Galatians 2: 19: For I through the law am dead to the law, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

That is what is meant by *the just shall live by faith*—we live by the faithfulness of Christ abiding in us, ruling our hearts, continually reminding us that he gave himself for us.

The adding of God's law did not change this blessing of Abraham which God worked in his heart, neither does the law change our blessing.

Galatians 3: 18: For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

If any part of our salvation—justification or sanctification—is by law, by our contribution, then it is no more of God's grace, no more of God's promise. But God gave it to Abraham 430 years before the law, by free grace, by writing the law, the covenant promise, on Abraham's heart in sanctification of the Spirit.

So once God has sanctified us, forming Christ in our new heart, he brings us to rest in the blood of Christ our Righteousness and we go through our whole lives living by the faith of the Son of God ruling our hearts—constrained by his love who gave himself for us.

1 Corinthians 5: 7: Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.

The Corinthians did not outwardly possess what most consider holiness but Paul said ye are justified, ye are sanctified. How so?

1 Corinthians 5: 7:...For even Christ our passover is sacrificed for us: 8: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

SANCTIFICATION PERFECTED

Exodus 13: 6: Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord—

Christ sanctifies his people entirely the day we are born of the Holy Spirit. We are holy. You either are holy or you are not holy. We grow in grace in the state of a sanctified, holy child of God but we do not grow more holy. When scripture speaks of perfecting holiness it means coming to the end.

Every sanctified child of God shall be kept sanctified by God in Christ through the Holy Spirit throughout our lives and our gospel feast shall end in perfect rest, with every single elect child of God feasting unto the Lord at the marriage feast of the Lamb.

Revelation 19: 5: And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6: And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7: Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8: And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9: And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Next, time we see that sanctification is wrapped up in our redemption by Christ the Lamb.

Amen!