

Christ in the Sacrifices 15-08-09b

We pick up our study now and we are taking a formal look at the Passover and we are now going to look at the reflections of the Lord Jesus Christ in the details of this prescribed sacrifice which is so important that it becomes the first great feast in the feast schedule of Israel. Four spring feasts, three fall feasts, the first of which is Passover. This sacrifice is elevated, is surrounded with ritual for a reason.

It's really, really important. So these spring and fall feasts, just by way of quick review, the four spring feasts are a look back at the history of Israel. You have the Feast of Passover followed by the beginning of the Feast of Unleavened Bread and kind of coterminous with.

You have the Feast of First Fruits. All three of these are kind of overlapping integrated feasts in that week beginning 14 Nisan, 15 Nisan and extending for a total of eight days. In that you have Passover, Unleavened Bread and First Fruits.

Fifty days from the beginning of that cycle you count off the fifty days and you have Pentecost and that is the fourth feast, Shavuot, Feast of Weeks, seven weeks plus a day. Those are the spring feasts and they all look back. Then there is a great interval for no apparent reason and then you have the fall feasts.

Actually, there is an apparent reason because these are primarily tied to the agricultural calendar and are agricultural in nature and they have an association with the rains that come in the spring and the rains that come in the fall, also known as the former and the latter rains. So in the fall you then have Rosh Hashanah, the Head of the Year, the traditional calendar beginning. When God instituted Passover He said, Nisan is now going to be the beginning of the year for you and it was a religious calendar versus the traditional calendar that began in the fall with harvest.

But the Feast of Rosh Hashanah, also called the Feast of Trumpets, Head of the Year, Rosh, Head, Hashanah, the Year. Then later you have the Day of Atonement followed by the Feast of Booths of Tabernacles, the three fall feasts. The historical feasts reviewed the tenth and final sign from God to Egypt and to Israel, nine plagues and then one final plague, God calls it, but it is really unique and separate from the first three by three in its nature, in its permanence.

The plague of no light, the light eventually returned. The plague of lice, the lice eventually went away. The plague of frogs, the frogs eventually went away.

The Nile turned to blood but it didn't stay blood. The moraine and all of the other pestilences that occurred in those first nine, all of those reversed and eventually went away. The death of the firstborn did not go away.

It was a final and permanent sign from God and unlike the first nine it had the intended effect of not just releasing the Israelites but having them actually driven out of the land as God

foretold. So you have the slaying of the lamb, the leaving, the exodus from Egypt, the Feast of Unleavened Bread cooked in haste and so on. You have the crossing of the Red Sea and the receiving of the law all represented in those.

The first feast of course is the one under our gaze this morning which is Passover. Israel cried out to God in their affliction. God heard.

God answered. Notice Israel cried out and God's deliverance in the exodus was a response. God didn't just look at His watch and say, well about time to let those Israelites go.

They were crying out to God and we know this from Exodus chapter 3 verses 1-4. God heard the voice of His people crying out in their affliction. This is that change of mind.

This is that receptive attitude to deliverance that is a requirement for deliverance and it is the point. It is the issue. Why are some saved and some not? Contrary to what Unitarian Universalism and some other misguided and benighted viewpoints hold, God does not save everyone.

All of the angels are not going into the eternal future and certainly not all of humanity is going into the eternal future. The separation is based not on reason, not on intellect. The problem with salvation based on is the evidence sufficient to convince me is, well how powerful is your intellect? Are you easily fooled or are you such a towering mind that you can find a flaw in any argument and you can't be convinced? Salvation could not be on the basis of reason and evidence.

You say, well if it's unreasonable and unevidenced why should I believe it? Well that's your materialistic assumption showing because that's not what life is based on. Is your love reasonable and evidenced? Is your joy always accountable? Can you always trace the source of your sense of well-being, your peace or lack thereof? Can you always find a cause? The intangibles of life are often not susceptible to the puny tools of reason and logic that we try to employ in the mechanical aspects of life. We think they work well in the mechanical realm, therefore they must be good for everything.

This is a common materialist misunderstanding. Because I can use the tools of physics and build a wing and achieve flight, physics is the answer to everything. Well, give a physics book to someone who's got an addiction.

Give a physics book to someone who is depressed for no apparent reason. What's the reason for postpartum depression? Why do some people get it and some don't? They measure their chemicals and they say, well it's not your serotonin levels. Some people get it and some people don't.

We can't account for it. Every soul is different. The stew and mix of material and immaterial causes is so complex that the materialist and scientific mind has no ability to parse it.

So again we come back to the greater intangible truths and salvation is based on choice. The reason God delivered Israel from Egypt is a combination of their willingness to be delivered and expressing that by crying out to God and God's understanding of history and His knowing the timing and that the time was right. The Pharaoh had been raised up in advance.

Moses and Aaron had been raised up in advance. Joshua's birth had been timed out by God to coincide with this part of His plan. And so the time is right but God anticipated by putting Pharaoh, Moses, Joshua, Aaron and the rest of them in place.

Her, Benaiah the son of Jehoiada and many other people, the roots of the tribe of Judah, they're going to eventuate in Boaz and Obed and Jesse and David and Solomon and the rest. All of these things are known to God and are timed by God in history to coincide with His knowledge that people are going to be interested, people are going to be willing to be delivered. And the mechanism and the means of deliverance, the communication of it is expressed for those people at that time, God knowing in advance that they're going to need it.

So do not treat lightly Exodus chapter 3 verses 1-4 and verse 17 which detail the fact that Israel was ready and crying out for deliverance. It's a picture. It is an essential for salvation that someone wants it.

The details of the plagues and the eventual deliverance are well known to you but God begins, does the archetypal Passover at that 10th incursion, the 10th supernatural demonstration of God's signs and wonders. And this became ensconced, it became detailed in the law of Moses, preserved there. So on the 14th day of Nisan, between the evenings, between 3 and 6 p.m., the father would gather his family in the doorway of their house.

Unlike some of these observances that are public and formal and done at the tabernacle or later the temple where the priest will officiate on the day of atonement, the high priest will go in. Many of these feasts are individual and personal and the observance of them is done at an individual level, not at a corporate and public level. So the father would gather his family in the doorway and in Exodus chapter 12 verse 6, the lamb was to be killed between the evenings.

Unlike most sacrifices there was a specific time. A very important element was the timing of the sacrifice. The lamb was to be killed between the evenings.

The day in Israel divided into quarters. Obviously they are looking largely at the sun for their time divisions and this is in the last quarter of the day, between the evenings. So this is when the lamb is slain.

Once again, all of the previous elements that we have seen in terms of it being a life, of the blood being important and this lamb that has been kept up for four days to be observed and ensured that it is without spot and blemish gives us additional details about the nature of this coming ultimate substitutionary giving of a life for sacrifice. In the doorway the father would lay his hand on the lamb identifying with him. This is he for me, the law of substitution.

They actually have a term for this in Hebrew and it is used on other occasions. You even find it in the book of Hebrews. Remember in Hebrews chapter 6, let us go on to maturity, not laying again the foundation of change of mind away from dead works and faith toward God.

That essential element, first and foremost foundational truth is that deliverance and relationship with God is based on your mind. What did you choose? I have changed my mind about dead materialism and I have faith in God who is immaterial. I am living a transcendent life, not a sordid life.

Change of mind away from dead works, faith toward God, right? And you go on and in that list you have ablutions or baptisms and the laying on of hands. And the laying on of hands is a multifaceted truth. Laying on of hands is identification with and some sort of transference.

When a church would lay hands on the apostles or on their missionaries to send them forth, they were conveying their authority, their blessing on this individual who would go and represent them. By laying on hands on this person being sent out, you are our representative. We authorize you.

We transfer to you something of us. In the sacrifices, the laying on of hands was an authorization, a recognition and a transfer of responsibility. I identify with you.

You are taking my place. My sins in a sense are going through my hands to you. I identify with you.

And when you suffer this penalty, you are doing it on my behalf and because of what I have done with my hands. I am accountable, but you are paying the price. And as you lay your hands on this dear sweet lamb and look into its large brown bambi eyes and realize that it is about to have its throat slashed and its arterial blood come gushing forth, it's because you laid your hand on that animal.

You are doing this on my behalf. This is happening to you because of me. Well, this is something we need to own.

This is something we need to acknowledge and realize that we are responsible for suffering in the world. It's important. It's a good element of humility.

It's a good element of responsibility and accountability. Yes, it's because of me that bad things happen and God has made a way and in following this ordinance, in following this provision God's way, the way God prescribes it, God is able to deliver me. I express my mind as I harm and slay this animal.

I'm expressing my mind and I am agreeing with, I am homologuing with God's mind, which is that I am responsible and accountable, but there is a substitute that God has provided, just like the ram and the thickets for Abraham. And that is my humility, my change of mind, my acknowledgement that I have to accept God's deliverance on His terms and He is delivering it to

me because I am willing and I am asking for it. I have come to approach and I want to be reconciled.

I want to be united with God in fellowship and He has made a way for those who have that attitude and only those who have that attitude. What happened to anybody that did not put the lamb's blood on the doorpost on the night death passed through Egypt? No deliverance. One way, God said, to get to heaven, Jesus, is the only way.

There is only one way to be delivered and that is following God's prescription. So the sacrifice then, the father would cut the throat of the lamb and apply its blood to the lintel and to each side post around the door. We understand you can superimpose a picture of the Lord Jesus not on a post but on a cross and see that the three places the Bible says that He bled and bled somewhat profusely were the area where the crown of thorns was pressed on His brow and His hands where the nails were hammered.

And that is where the blood is applied. It forms that same pattern. The mother would then roast the lamb.

The lamb is prepared by fire, fire always representing judgment. And she would roast it on a spit. This is actually a pomegranate stick over an open fire.

All of this comes out of Exodus chapter 12. You look at chapter 12 verse 7. They shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night roasted in fire with unleavened bread and with bitter herbs shall they eat it.

With unleavened bread and bitter herbs. Unleavened bread represents both the haste with which they had to depart and the non-introduction of that corrupting influence that leaven always represents. And in your haste to leave the world you do not bring any part of the world with you.

You are so anxious to get away from it you leave it all behind. No leaven. And the bitter herbs is a reminder and even to this day when they rehearse the details of the Exodus in Jewish ritual observance of Passover, Pesach, they will talk about the bitter herbs representing the bitterness of the bondage in Egypt.

A reminder that sin has a bitter taste. It is a bitter experience. It is harsh and uninviting.

The bitter herbs. And at sundown the day changes to the 15th of Nisan, 15th Aviv. That night the people in Egypt partook of that roasted lamb dinner with the bitter herbs and the matzah, the unleavened bread.

And there's a great detailing of how they view the significance of that. This is a very old book. There's probably newer ones.

A lot of stuff in my library. This is copyright 54 from the Friends of Israel talking about the gospel and the feasts of Israel. And in here they talk about the significances of each of the elements of the modern day observance of Passover, many of which is not recorded in Scripture.

The three loaves of matzah and one being broken and part of it being hidden and brought back at the end. All of that is very intensely interesting but not inspired biblical truth. And so I recommend it for your perusal but I'm not going to review it.

But there are many such references where you can get the modern day celebration and what people see as its significance and its parallels to the true coming of the Messiah. It's real interesting. But suffice it to say they eat the bitter herbs and matzah along with the lamb and one has his staff in his hand and sandals on his feet talking about where we're going to go, we're going to leave.

And this is a reminder in our salvation that it doesn't just mean I've got a ticket to ride to heaven. I am in this deliverance leaving where I have been. I am going to leave my old way of life.

I am going to leave the priorities that say I am a slave to sin and I'm controlled thereby. That I am in the grip of forces beyond my control and I really have no choice. If they say make bricks without straw, that's what I have to do.

If they say turn over our children to be destroyed, that's what I have to do. No longer. I have my sandals on my feet and my staff in my hand because I am leaving and I am now conditioned by my destination, not my origin.

My origination is one thing, my destination is something else. And I am now in the act of memorializing and remembering this deliverance recognizing that I am a stranger and a pilgrim bound for a destination and I am in the process of being prepared for the future, not being defined by the past. Get it? Staff in the hand, sandals on the feet, unleavened bread, let's go out of Egypt.

Kind of like my King James 1611 original page that says, go, G-O-E, go from Babylon, get out. Right? That's what defines us now. We are, this world is not my home.

Right? So the people were forbidden to go outside their houses. This is an idea of fellowship within the realm of those who understand God's truth. You're not wandering around, gee, can I see the angel of death or God Himself wandering the streets.

We reside in, protected by the blood of the Lamb. Well, I'm not the first born, why don't I just go out and wander around? I'm not in harm's way. God says everybody stay together, stay in your family.

There is a father and there is a mother and there are children and there is a first born and there

are those who are associated with the household by birth or by whatever. And we stay together, we stick together, we follow God's injunction. Forbidden to go outside their houses because the angel of death is coming to Egypt.

All this is Exodus 12, you've already got that on your page. But with the blood of the Lamb on the doorposts, God will not bring judgment on the first born who is a representative. This idea of substitution and representation carries through.

You'll remember later on that the first born in Israel are redeemed. The Levites stand in for the first born and the first born stand in for all of Israel. And there is a very strong reminder from year to year and from tax time to tax time and from Levitical service to Levitical service that these represent us and stand in for us.

Everybody can't in practice be a priest so we have those who serve as priests on our behalf. Everyone can't be at risk on Passover so the first born son stands in on our behalf. He is our representative.

And it is clear that when the Messiah comes he is going to be a representative as well as a king. And he is going to be the suffering servant who suffers on behalf and is lower than in that respect. And he is also going to be the conquering king who is raised and glorified and is above in that respect.

But he is always a partaker of our flesh. He is incarnate. He is both God and man.

He bridges the gulf. He makes us acceptable. And you remember that the issue between Pharaoh and Moses is can the children of Israel make a three-day journey into the wilderness to worship? Remember the three-day journey? This is back in verse 31 of chapter 12.

Pharaoh calls for Moses and Aaron by night and says, Rise, go out from among my people, both you and the children of Israel, and go serve the Lord as you have said. And what was it that Moses originally said? We need to go for a three-day journey. So you have the recognition after the death of the firstborn and the fulfillment of God's prophecy.

There is the notion of ownership that the people of Israel belonged to the Pharaoh himself. And you find this back in the days of Joseph talking about resolving the famine and so on. And Joseph tells the Pharaoh, you know, the people belong to you.

And this is why you can bring their stuff into the storehouse and so on. Well, there is a sense in which it is not a falsehood to originally let the people go for a three-day journey. And here's why.

If the people belong to Pharaoh, and if Pharaoh and his army are destroyed three days later, then with the death of the owner, the people of Israel the slave goes free. And the timing is quite interesting here. Because what do they do when they leave? As you follow through after the Passover and the consecration of the firstborn, verse 17 of chapter 13 of Exodus, turn the

page, came to pass when Pharaoh had let the people go, that God did not lead them by the way of the land of the Philistines, although that was near.

God said, let's perhaps the people change their minds when they see war. They're not strong enough yet to engage in battle, and their minds might change. And the condition of their mind, the decision that they've made, their willingness and their faith isn't ready to be tested at this point.

So He doesn't lead them by the way of the sea where they're going to get into warfare. This is a provision of God. So God led them around by the way of the wilderness of the Red Sea, the Reed Sea, Yom Suf.

The children of Israel went up in orderly ranks out of the land of Egypt, orderly ranks with a plan, not haphazard, well-provisioned, well-packed, well-organized. And Moses took the bones of Joseph with him, for he had placed the children of Israel under Solomon, saying, God will surely visit you, you shall carry up my bones from here with you. All of that that we skipped in the last half of Genesis with regard to Jacob and then Joseph.

Well, here's the significance of Joseph. Because they go to Sukkot. What does Sukkot mean? What's the last feast on the schedule? Fall Feast.

Rosh Hashanah, Day of Atonement, Feast of Booths, also known as Sukkot. It's the dwelling place. It's the tabernacle place.

So they go to secure the tents there. You find this out if you go over to Numbers Chapter 33. We don't have time to turn there.

Moses retrieves the coffin there first. And this is the first thing they do. It's not a very far journey from where they leave to go to Sukkot and get the bones of Joseph.

When Jesus enters the tomb just shortly before sundown on Thursday, 14 Nisan, where is He? Who owns that tomb? Joseph of Arimathea or Aramathea, Aramathea, Joseph of Rama in Greek, Aramathea. Jesus is in the tomb of who? Joseph. Jesus is in Joseph's tomb immediately after Passover.

After the Passover lamb is slain, Jesus that very night is in the tomb of Joseph. So it's sort of a happy coincidence of names that that's where He is. And as Moses leads the people out, this would have been between sunrise and noon on the 15th of Aviv, the following day, which both in the crucifixion week of the Lord Jesus and the original week of the Exodus, Passover was on Thursday.

It was on Thursday both times. And so this is Friday. This is Friday.

And so then on the morning of the 16th, which is Saturday, the children of Israel went to Pi-Ha-Hereth next to the sea. All of this has come now out of Numbers chapter 33. So they're at Pi-Ha-

Herod by the sea.

There in the evening, this is the evening of the 17th, Pharaoh approaches the Hebrew camp, the pillar of cloud, pillar of fire, and Eldamit Bay. And Pharaoh and his army enter the sea during the morning watch where God slays them. So the children of Israel emerge from the sea delivered from Pharaoh before sunrise on the morning of the 17th.

The Exodus from Egypt began on Friday the 15th. They go collect the bones of Joseph on that day. They travel and arrive at Pi-Ha-Herod next to the sea.

And then you remember at the night when the pillar of cloud turns to a pillar of fire and the people cross on dry ground, they emerge from the sea on the morning, Sunday morning, the 17th. So how important is Passover and the events of the Exodus to foreshadowing the life and work of the Lord Jesus Christ? It's a very close parallel. In fact, all the major events of the Lord Jesus' life hit on these feast days.

He is crucified on Passover. He is in the ground for the beginning of the Feast of Unleavened Bread. He rises on the Feast of Firstfruits.

And He sends God the Holy Spirit on the church at the day of Pentecost. The Fall Feasts, all of those, by the way, those Spring Feasts, former reigns, picture His first coming, His first advent, and detail much of His work in them. What do you think the Fall Feasts are going to do? The latter reigns.

Rosh Hashanah, the head of the year, the Feast of Trumpets, the Lord Himself shall descend from heaven with a shout, the voice of the archangel, and the Trump of God. And the dead will rise. So you have the Trump of God.

You have the Second Coming of the Lord Jesus Christ, which in some views aligns with the Rapture and in other views is separated by those seven years, depending on which prophet is talking and what the point of the prophecy is. And then you have the Day of Atonement, which is ten days later, where the entire nation is sanctified and made perfect and made whole and qualified for the presence of God. And then you have the Feast of Booths, the forever dwelling God with man.

There is no night, there is no sea, tree of life. The booths are made out of trees. All of this speaks of and exemplifies and details the work of the Lord Jesus Christ.

But in those Spring Feasts, we've seen the meaning of Passover, we've seen firstfruits, unleavened bread. And then 50 days after, what happened 50 days after the coming of the Holy Spirit? What happened 50 days later in the original? That's when they arrive at Sinai. That's when Moses goes up to receive the tables of the law is on that same day.

Where Israel got the law, the church gets grace. On the very same, it gets the gift of the Spirit. Of course, the law was grace, but the law was a schoolmaster to bring us to Christ.

The Holy Spirit is a schoolmaster to bring us to maturity in Christ. Once we come to Christ, now let's grow in grace and knowledge of the Savior. So we have a lot more to say about the details of the Lamb and the Passover sacrifice, but that's the overview.

God is speaking 1,500 years before the event about the specifics of the coming of the Lord Jesus Christ. Anyone in Israel, someone named Anna or someone named Simeon or someone named Elizabeth or someone named Zacharias or someone named Joseph or someone named Mary, no accident that the Father of the Lord Jesus Christ Himself is Joseph. There's a Joseph at the beginning of Jesus' life.

There's a Joseph at the end of Jesus' life. Should we maybe look to Joseph for a picture of the coming Messiah with the coat soaked in blood and death in the eyes of the Father to be raised as a deliverer at a future time? The Passover is bound up with the visit to Sukkot, to Joseph's tomb, to bring the bones of Joseph along. It looks back and it looks forward.

Joseph said, I want them to look back and remember who I was and what I did, but I want them to look forward to the day when God restores them to the land and they will dwell there securely and have it as a possession and an inheritance. There is the past echo, there is the present application, and there is that future expectation and hope, all three in that collecting of the bones. In the Passover Lamb Himself who looks back to the garden, who is a present recognition of the need for deliverance and is an expression of future expectation of the Lamb, capital L, and Jesus will forever be that Lamb.

You look at the book of Revelation and who is worthy to break the seals and open the book and bring God's plan of history to culmination and perfection? It is the Lamb as it had been slain, but He's not dead, He's alive. Right? Worthy is the Lamb to receive honor and glory and blessing, who has made us kings and priests before the Father. Well, much more to say about Passover, but that's our introduction.

We'll pick up our study next week. Father, thank You for the truth of Your Word. Thank You for the incalculably great privilege we enjoy as believers in the Lord Jesus Christ, marked with His name securely in Him with a bright future and wonderful opportunities ahead.

We pray that God the Holy Spirit will keep us mindful of our preciousness in Your sight of the opportunities that You have assigned to us and made available to us through the Lord Jesus. And even as He now occupies a seat at Your right hand and makes intercession on our behalf and represents us before You, may we in turn remember that we are here to represent Him and through Him You to the world and to one another. We pray these things in Jesus' name.

Amen.