

Christ in the Sacrifices 15-11-22a

This is Sunday, the 22nd of November, 1122, 1-1-2-2, 2015. We're continuing our study of the Lord Jesus Christ as He is foreshadowed and explicated, is revealed in many ways in the Old Testament sacrifices, in particular the animal sacrifices, beginning in Genesis and extending all the way through until Pentecost. The shadows were fulfilled and made real, and we live in a new age and a new time where we don't have to offer those sacrifices, which is a relief to most of us.

But their reality is no less important, it is no less critical that we understand, through them, the Lord Jesus Christ's work, both in His life and in His death, and appreciate it, not just understand it, but recognize and value what He did on our behalf. Let's take a moment to go to the Lord in prayer, and we'll pick up our study in Leviticus chapter 4. Father, we are grateful that You have established a foundation upon which we can enter into relationship with You through the Lord Jesus Christ, and then beyond that, to be acceptable in Your sight, to have fellowship and relationship with You in an ongoing way that bears fruit and reflects Your glory. That makes us useful in Your service and prepares us for life with You in the ages that are to come.

We pray that as we look at this portion of Your Word this morning together, that Your Holy Spirit will be our teacher and clarify and magnify the things that we see in these pages, and that they will be real and living truths that burn in our souls to motivate us and to encourage us to redeem the time, to live each minute of each day in a way that is pleasing in Your sight, in a way that glorifies the Lord Jesus and justifies His work in justifying us. We pray these things in Jesus' name. Amen.

The perhaps single greatest and most prominent sacrifice in the entire Old Testament, if you had to pick one, we've seen the sacrifice when God made clothing for Adam and Eve. We've seen the sacrifices of Cain and Abel. We've seen the sacrifice of Noah after he survives the flood.

We've seen the sacrifice of Abraham on Mount Moriah. We have seen the patriarchal sacrifices carrying all the way down to the days of Moses. We have seen Mount Sinai and the giving of the law in great detail, the setting up of the Levitical priesthood, the tabernacle, and later the temple, with its many and varied sacrifices and offerings, undergirding the system of feasts, all of them depicting and foreshadowing the Lord Jesus Christ.

If you had to pick just one, it would probably be pretty tough. But it is possible to pick just one. So which one would you pick? It's a pop quiz.

Out of all of those, what is perhaps the single greatest and most significant of all of those sacrifices? The sin offering is a good guess, since we're in Leviticus chapter 4. I would suggest to you it is Passover. The Passover lamb. Why would I say that? What does Scripture say? How does it identify the Lord Jesus Christ in the book of Revelation? He is the lamb slain from before

the foundation of the world.

People sing the song of the lamb. Worthy is the lamb that was slain. Remember that in Revelation? So for many reasons, and I think reasons that will become even more clear this morning, I think if you had to select just one, it might be Passover.

Think about this now, because we're studying the Levitical offerings. We've studied chapter 1. What do you know about that? It is the olah. It is the whole burnt offering.

The purpose of it is to express what? Personal dedication. It is commitment. It is an expression of a desire to live your life, to define yourself in terms of relationship with God.

Leviticus chapter 2, the minka, the grain offering. This is grain that has been beaten, that has been turned into flour, that has suffered through grinding and then through cooking. It's the green roasted grains that have been roasted.

And in all of those three different forms of preparation, whether it is the fine flour, whether it is the cakes, or whether it is the roasted grains, there is no life in the material that is offered. Frankincense doesn't have life in it. The flour can't be planted.

The cakes can't be planted. The roasted grains cannot be planted to produce new life. There isn't life inherent in that offering.

It is an offering that represents work, work that is done in the flesh. It can be pleasing in God's sight. It can be anointed with frankincense and produce a sweet aroma to God, but it doesn't have life in it.

There is no life in what we do. There is no life in the sense of qualifying us or justifying us for eternal life before God. Our work is important.

It is to be sanctified. It is to be pleasing in God's sight, and we bring it before Him. But you remember that Leviticus 2 offering, the grain offering, always accompanies and is preceded by one of the animal sacrifices.

It never came alone. It is always on the basis of one of the blood sacrifices. So the first one is I dedicate myself.

I offer myself. But it is on the basis of that bullock sacrificing his life. Leviticus 2 is I dedicate, I sanctify, I offer my work.

And, of course, all of these look forward to the Lord Jesus Christ. He is the unleavened flour. He is the perfect offering.

He is marked by that frankincense that was delivered at the time of His birth and was in the tomb with Him at His death. And Christ is the perfect example of these things, which we bring in an imperfect form. The animal sacrifices couldn't take away sin, but as they pictured and as

the offeror entered into the anticipation of the perfect sacrifice, God accepted it.

So it is a reflection of what we would like to be, what we hope to enter into, but it is an anticipation of the reality, which is Jesus Christ. Leviticus 3, the peace offering. Once again, you have the offering of an animal.

And in this case, there is fellowship. I dedicate myself, chapter 1, I dedicate that which I do, following the example of the Lord Jesus Christ. And then in chapter 3, there is peace, there is fellowship.

This was the one sacrifice in which the offeror actually consumed a part of the animal. You eat in the presence of God. You eat before the Lord.

And among the many other details of this offering, of these offerings, these are perhaps the most salient and significant things to remember. Chapter 1, an emphasis on self. Chapter 2, an emphasis on, you know, the work of your hands.

It is the grain that is grown. That takes labor. It is effort.

And you bring, the firstfruits was included in that. And in chapter 2, when you bring the firstfruits, that's not burned. That is the exception to sending some of it before the Lord.

The firstfruits, God gave the firstfruits. And it is a recognition that that supernatural ability of grain to turn into crops is of God. And the firstfruits was the one part, the one type of menka that was not burned.

And then chapter 3, you have the fellowship offering. And the peace, as it's called, peace offering. And now we're coming to chapter 4 and chapter 5, which are remedial offerings.

These others are voluntary in the sense of coming before God and expressing recognition and acknowledgment on a voluntary basis of, I want to express to God my desire to be fully dedicated to Him with the olah, that my work be sanctified and acceptable in His sight with the menka, and to, having done those two things, have peace with God and fellowship with God and actually have an experience, a sense of dwelling in God's presence. And there is no closer form of fellowship than sharing a meal. Revelation 3.20, if He answers the door when I knock, I will come in to Him and share a meal with Him.

The Lord Jesus said in the kingdom, He's going to sit down at table and there will be others who want to come in and they will be denied because although they did many things in the Lord's name, He did not know them. There was no fellowship in this life. Why would there be fellowship in the next? And these, by the way, are believers or they wouldn't be there to knock on the door.

They would not be raised until the thousand years is complete. They would stand at the great white throne and into the lake of fire they would go. To be able to knock at the door and say,

Lord, Lord, in Your name did we not do, is a malfunctioning, a misunderstanding and a badly understanding believer.

Bad priorities, bad goals, bad values outside the place of fellowship. This is why it is the overcomers who have the white stone and the new name and the hidden manna who sit with the Lord Jesus on His throne and who walk with Him in white. They are companions of the Lord Jesus, fellowship, Leviticus chapter 3. In this life they are qualified and they understand and they know the protocols and they have the attitude that qualifies them to do it in the next.

And that is a limited group. If you think narrow is the way and straight is the gate that leads to life, it is that much narrower and straighter to qualify to sit with the Lord Jesus, to walk with the Lord Jesus, to fellowship and dwell and sup with the Lord Jesus. And yet it is available to anyone.

It is as available as salvation. It is as available, it isn't up in heaven, it isn't down in the depths, you remember. Paul says it is near, it is in your hearts and on your lips.

And it's astonishing that with something so dear and so precious and so definitional that we would be casual and offhand about it. Passover is a watershed. This is why in my suggestion to you, I have separated it.

People like to talk about the ten plagues and as you know, I choose to refer to them as the nine plagues because Passover is separate and distinct. And here's why. What about before Passover? Think about those years, decades, decades, decades.

From the time, just for simplicity's sake, think about the time from the time that Jacob goes down to Egypt until the time Moses delivers the people, the descendants of Jacob from Egypt. Were there Levitical offerings? There was no Leviticus. What kind of priesthood did you have? You didn't have Levitical priesthood, you had family priesthood, but they are slaves.

How easy is it for a slave to go out and build an altar to offer an animal or to own an animal and be able to offer it? What did those people do for decade after decade? Depending on your point of view, it's either 250 or 400 years. What did they do? I mean, come on. Just because there hasn't been Sinai and so on, there's got to be some means of approach.

How did they get by if there's no sacrifice? There had been no Passover, there had been no deliverance. They're in bondage in Egypt for most of that time. Pharaoh that knows not Joseph, as soon as you change pharaohs, you change status.

And those people are in misery and in increasingly hard and oppressive bondage. Well, what did they do? Well, there's a very interesting thing that Paul says in Romans, that before the law, sin was not imputed. Do you remember that? God did not choose to make an issue out of their sins or out of their personal dedication, chapter 1, or out of the work of their hands being sanctified and dedicated to God, chapter 2 of Leviticus, or of the opportunity for fellowship and dwelling with God in Leviticus chapter 3. God did not make an issue out of that, nor did He make a Leviticus 4 and 5 issue out of their sins and trespasses.

They weren't in a position. It wasn't the time of maturity and the plan of God where those things could be brought to the fore. And this is why Paul says, before the law, sin was not imputed.

Sin existed, but it was not dealt with in its shadow form. And if you think about it, even the Levitical offerings, did it actually deal with sin? Did it actually sanctify? Does the blood of goats and bulls take away sin? No. But there was a picture.

There was a more clear and sophisticated anticipation of the Lord Jesus after that time. But God did not make an issue out of it. What did He make an issue out of in Egypt? What is the issue? Why do those people have to live and die for decades and decades and decades in Egypt before Moses comes along? What's the issue? Bondage.

Helplessness. And no remedy for sin. That's the issue.

Those people lived and died to be a picture of no salvation. That was their purpose. Now, if God's doling out assignments in human history, you know, okay, who wants to be a missionary and spread the gospel and win hundreds of souls to Christ? Me, me, me, me, me.

Who wants to live in the age of miracles and heal the sick and your shadow passes over? Who wants to be an apostle? Me, me, me. Twelve people get that. All right.

Who wants to live in a time of hardship and say one word out of turn and be impaled and wind up as a name in Fox's Book of Martyrs? You know, fewer hands. Who wants to live in Egypt and have no redress and no recourse, born, live and die in slavery, grinding poverty and hardship, you know, building cities and making bricks with no straw and being told you've got to kill your first children and your sons? Who's up for that? Not much. Not many.

But you think about it. Think about some of the circumstances that people encounter even today. I have an anomaly in my physical health that I was born with or that I've acquired at some point in my life.

Would you stick your hand up for that? I want to be blind from birth. I want to be deaf. I want to be, you know, no offense to the blind and the deaf.

You know, you can't even point out that somebody is alternately abled anymore without somebody taking offense. But most of us would not choose that for ourselves or for our children, and yet we suffer the vagaries of life in one way or another. We are bereaved.

We are bereft. We are left. We are given a burden to bear of one kind or another.

And in prospect, you know, it reminds me of service selection. At the Naval Academy, they would put the different ships and the different service selections and things up on a board, and based on how hard you had worked and what your class standing was and how good your professional evaluations and so on was, they line you up seriatim. You have a class, and

number one gets to go up and pick anything on the board.

Well, as more and more people go up, the stuff goes missing, and you're left with, okay, here's an opportunity to go be an ensign on some flat-bottom scow in the South Pacific someplace in a God-forsaken no-liberty area. You're going to be the recreation officer in Adak, Alaska, or some such thing. And it gets less and less desirable.

Well, you think of that in terms of if there had been a chance to pick, well, which life do I want to live? Well, I want to be Billy Graham. I want to be somebody well-off and have a life of comfort and ease, flowery beds of ease, as the hymn says. Most of us would not pick.

So it shouldn't be surprising to us that God chose, because God knows what's best and what we can excel at and what our best potential is. God makes the selection, and thank the Lord that He does. I would not choose wisely.

I would choose very poorly, and then I would make a mess of whatever it was I chose. God fits us for the particular circumstances, the particular time in history, the particular trials, challenges, provisions, and blessings that He makes. You've got to be able to handle blessings just as well as you handle challenges.

And we are fitted. God is the potter, and we are the clay. And we don't need to answer back to the potter and say, Why did you make me a chamber pot instead of a lovely myson porcelain vase? In a day of need, a chamber pot is a handy thing to have.

And slender porcelain vases can be worthless for certain essential purposes. And if God needs a chamber pot, are you willing to be a chamber pot, or do you say, No, I'm too good? So we want to reconcile ourselves to what God has chosen. Think about those people before the deliverance from Egypt, who lived, had their children, suffered, watched their children grow up.

People say, Oh, I hate for my children to grow up in such a troubled world. What about those people? I'm raising my child to be a slave, just as I'm a slave, and my father was a slave. What is the future? Why would I even bring children into this world? And now there's a death edict toward the end of it.

If we have a son, he's under a sentence of death. Why would God do that? They are a picture. They serve.

And everybody since then has been able to look back and see this living Bible, this living example. It's a picture of what it is before salvation. So when the plagues come, Moses comes as the deliverer.

We've looked at these plagues before. All those people had in their slavery were the promises. Few.

God promised great-great-great-great-granddaddy Abraham that he would make him a mighty

nation. We would be numerous. We would be prosperous.

We would have a land. God gave him all the land that he saw and that his sandal touched, and it belongs to us. But we don't have it.

It's just a promise. Do you believe the promise or not? And there was a very simple sorting mechanism there. You either believe the promises that God delivered to the fathers, or you don't.

Abraham, Isaac, and Jacob, that's all they had. They had no Genesis. They had no Bible.

They had no prophets. And they had no sacrifices. Not in slavery.

Sin was not imputed, Romans 5.13. Sin was not the issue at that time. They are a picture of separation from God. Separation from prosperity.

Separation from the fulfillment of purpose and a future hope. That was their purpose in living and dying. On the night of Passover, who was the death sentence on? If there's no blood on the doorpost, who dies? The firstborn.

What does the firstborn represent? The family. The same way that a priest can represent the people before God, the high priest can represent the people before God, the firstborn represents the family. As soon as you have a child, that firstborn, you've changed from being a couple, the two shall be one flesh, to being a family.

Now there is an anticipation of the future. Now there is someone to carry on the name, to possess the property, to preserve the heritage, to pass on the promises, to represent the tribe and the clan and the individual branch of the clan. So the firstborn is representative.

And God had to do it in a representative fashion, because if everyone in Egypt had died, you lose the ability for that nation to continue, and God has a purpose for that nation. So it is the firstborn. But leading up to that, you had nine plagues.

Do you remember that there is actually a sign that precedes the nine plagues? What is the first thing that happens when Moses and Aaron go before Pharaoh? Let my people go. He says, why should I? What does Moses do? He doesn't turn the water to blood yet. What does he do? Aaron, cast down your rod.

And Aaron's rod becomes a serpent. What is a rod a symbol of? It's Aaron's rod. Who is Aaron going to be the father of? All the priests.

The sons of Aaron are going to be the priests. The rod is, the elders have rods. It's a symbol of authority.

Aaron's symbol of authority turns into a serpent. What's a serpent a symbol of? Genesis chapter 3. Serpent, is it ever a good thing? The only good serpent I can think of is the bronze serpent

that was lifted in the wilderness. And as many as looked upon it were delivered from the serpents that were biting them.

Sort of a matter, antimatter thing there. You get bit by a real serpent. You look at the bronze serpent.

The serpent that has come through fire and is a dead serpent. And it is his being cast as an immobile, inanimate figure and symbol. And looking at that defeated, dead symbol of a serpent.

Looking at that in faith. That's when you're delivered from the actual malady, right? But the first thing that happens, I would call this plague zero. Is the rod being cast down as a serpent.

And what it tells you is there is no deliverance in authority per se. People think if we just have a good enough government. If we just have a good enough church with a hierarchy of bishops and popes.

Well, a pope. One at a time, hopefully. They have had multiple popes.

And they sent assassins and had holy wars. This pope trying to kill that pope. And I'm the pope.

No, I'm the pope. Mischief follows. But people think that, well, if there's authority in the church, that will fix it.

If there's an authoritarian government, that will fix it. Authority by itself is a guise for the serpent. And the first thing that happens is Aaron's own rod.

It is a portent. You're not going to be saved by the priesthood. You're not going to be saved by the pharisaical, hierarchical religion that has its earliest notice on that day.

And is going to culminate when Jesus calls the Pharisees and the scribes and the elders of Israel what? You brood of snakes. Could have called them jackals. Could have called them wolves.

Could have called them bears. Could have called them all kinds of things. Could have called them wild goats.

Could have called them wild ass. Esau, wild ass of a man. What does he call them? You brood of vipers.

You brood of serpents. That authority, priestly authority, beginning and ending with a caution. Be careful.

That rod can turn into a serpent. Now, that, by the way, was mimicked. Whose else's rods whose else's? Now, I'm an English major.

What other rods turned into serpents? The scientists. The scientists of Egypt. They call them magicians in the King James.

They're scientists. This is science in that day. And they turned their rods into serpents by some sleight of hand.

I think they wrapped them in wax paper and got them to look like a rod. Then when they threw them down, the wax paper broke and here come these snakes. It's doable.

I could turn a rod into a serpent. You give me enough time and thick enough gloves. But they reproduced that one, right? And they say, no, we can control authority just like you do.

But then what happens? What happens to their rods? Aaron's rod eats their rods. Notice it doesn't say the snake ate their snakes. It says, if you look at the text, it says Aaron's rod consumed their rods.

Very interesting because it's the authority. The only authority that can succeed where human authority fails is God's authority. But you have to be careful that it doesn't remain a snake.

And it doesn't say it in the text. But Aaron is going to use that same rod later to strike the ground and create lice and do some other stuff. The snake turned back into a rod.

The Egyptians never got that chance because their rods were no more. They were eaten and subsumed and consumed by Aaron's. But there's great symbolism in all these things.

There is no salvation in authority. Authority will turn into a snake at the blink of an eye. And only God can keep that authority in check.

That was zero. Number one, nobody's impressed with that. They don't say, well, look, his rod ate the other rods.

Let those people go. Get them out of here. Snake charmers, you know, eating our rods.

Get away. Go. He doesn't say that, does he? So what is the first of the nine plagues? Water turning to blood.

Everything's symbolic. What is water symbolic of? As many as are thirsty, come to me and take freely of what? The water of life. What does blood represent? The life of the flesh is in the blood.

So who controls life? Life in its origins. Babies are born. What's the first thing that happens when a woman is at the stage of labor where she's going to give birth? There is water.

Her water breaks. There's water. The new life is surrounded by water in the womb.

And it is from water that that life of the flesh emerges. And so the water turns to blood. But now this is a bad thing.

Because the blood outside a living body begins to corrupt. And there is a stench and a stink. And it is undrinkable.

And living people can't drink blood. We drink water. We make blood internally.

But the water turns to blood. That's the first one. And the symbolism there.

And by the way, how long did that last? Here's a little trivia question for you. How long did the water remain blood in Egypt? Seven days. Seven days.

And of course, not only does each of these different things address one of the gods in the Egyptian pantheon. But you think about the symbolism down through the ages. Water is a life-giving thing.

But life leads to death. The shedding of blood is death. The first loss of life in history was shedding of blood.

Your brother's blood cries to me from the ground. The blood is not where it ought to be. Water to blood.

Nile's not supposed to be made out of blood. It's supposed to be made out of water. But there is sin.

There is corruption. And the water turns to blood. That's number one.

Seven days. I'm tracking which of these is copied by the scientists in Egypt. Did they copy the water to blood? Yes, they did.

We understand the origins of life and death. We know all about this. They reproduce it.

They, by their arts, simulated, apparently, water turning into blood. But you remember they had to dig. They were trying to let the ground filter the water because anything coming from the river stank.

And for that whole week, the only way they could get any water was to dig in the ground and have sort of a water treatment through the filtration of the soil. Another thing I'm tracking, does it happen in Goshen? Does it happen to Israelites? Did the water turn to blood for Israel also? Yes, it did. There is no exception made for Israel.

All the water in the land turns to blood. All of it. And for seven days, the only way anybody can get water is to dig in the ground.

And interestingly, when the blood enters the dust of the earth from which bodies are made, now there is life-giving water available. But everybody's got to dig shallow wells to get water during that week. What is the second plague? Kermit.

Then and now. Frogs. Where do frogs come from? Where do they live? What does the Bible say specifically related to this plague that they came from? The water.

Plague number one, water is the issue. Plague number two, water is the issue. The river

produces a superabundance of frogs.

Number one is the source of life, the nature of life, giving and taking of life, life and death. Plague number one. Number two is the balance of life, balance of life and nature.

Nothing wrong with frogs. Is the plague that somebody saw a frog? What is the plague? Way too many frogs. And not where they belong.

They belong in the river, but they overwhelm the land. There's frogs everywhere. There's frogs in their cupboards.

There's frogs in their kneading bowls. They're trying to make bread and a frog hops in it. It's just, you know, frogs are not, it's not like they're, I mean, what if it had been scorpions? Or what if it had been snakes? There's a lot of things it could have been, but it was frogs.

They're harmless and even beneficial in the right place. This is an imbalance plague. So first God establishes that He is the God of life and the God of death.

And He is the God that establishes boundaries for things. Water stays in its river. Blood stays in its body.

This is God's decree. And when that gets interrupted, mischief follows. And that's seven days.

That's going to be a picture throughout history. God is the God of life. God is the God who decides where the boundaries should be drawn.

When the boundaries, when the balance is offset, frogs are where they don't belong and way too many of them. That's number two. It's a balance of nature.

Do the magicians mimic this one? They mimic the rods turning into snakes. Didn't mimic the snakes turning into rods, by the way. They mimic the water turning to blood.

How about the frogs? Do the magicians mimic the frogs? Yes, they do. Does science think that it can explain the origin of life? Does it think that it can explain the balance and, you know, survival of the fittest and evolution and all of that? Yes. And the Egyptian magicians mimic the production of frogs.

How they did this would be an interesting movie to watch in the kingdom that is to come. But they do mimic this. The third plague.

We're going to do the third plague and then we're going to pause for a break. The third plague is lice. Lice.

I looked up lice because I don't know a lot about them. There are three different kinds of lice. There's head lice.

There is lice that inhabit sensitive and private areas. This is the origin of the term crabs. And

there is body lice.

Each of them is a different organism, but they all have one thing in common. They suck blood. They are parasites.

They bite and suck blood. They live on blood. It's just a matter of where they're getting it.

The body lice are kind of like chiggers. Any place where you've got a constriction and the blood is near the surface, that's where they bite. Head lice get around your follicles and try to bite and go in around that way.

And the other kind, you know, there's sensitive areas where they go and do their thing. Three different kinds of lice. It's the third plague.

And they're everywhere. Aaron strikes the rod that used to be a snake on the ground, and the dust turns to lice. The dust turns to lice.

Specifically says the dust of the earth. They don't just appear. The dust turns into lice.

We started with water and water and blood, right? Now we've got the dust of the earth. And the dust of the earth that was a filter so that you could get some water from the first plague. And by the way, the frogs cover, it says they cover the ground.

They cover the dust. They cover the earth, the land. And here, the land itself turns into a plague, into pests, into parasites.

And these are living things from inanimate dirt. God does that. He turns inanimate dirt into lice.

Now, the magicians, they could do the authority thing. They could turn rods into serpents. They could turn water into blood.

They thought they knew enough about life and death. They could turn, they could produce frogs out of water. Amphibians.

From water to land. Supposed to be in the water. They come out and there's too many of them on the land.

The magicians could do that. The lice, this is where the magicians fall off. They tried and they couldn't do it.

They can't turn dirt into lice. So, they say, we can't do it. It is the finger of God.

That's the quote. The scientists go to Pharaoh and say, we don't know how they did this. This is the finger of God.

We must acknowledge at this point that there is something going on that is beyond the natural. We could do the serpents and rods thing naturally. We could do the blood and water thing

naturally.

We could do the frogs naturally. We could manipulate nature and reproduce that effect. We can't do the life from dirt thing.

And you still have the concept of blood because these are blood suckers. The reason they're such pests is everybody's getting bitten and they're bleeding. So, there is no imitation of this one.

And this is the point at which the magicians can't keep up anymore. They drop behind in the race. By the way, we talk about the water element here and water and blood.

God told Moses to announce this one to Pharaoh at a specific place. He doesn't go into the throne room. When Moses says, there's going to be lice all over the land, God tells him to set it up.

He says, wait until Pharaoh goes to the water. And when he is standing at the water, tell him to let the people go or lice are coming. Why? Water in the Nile.

There's water from which the frogs come. And Pharaoh is standing at the water, looking at the water, when the dirt turns into living parasites. It is God who ultimately controls life, death, sets the boundaries beyond which water doesn't pass, beyond which frogs don't pass.

And it is God who produces the animate from inanimate. And this is the point at which science fails. And you're never going to find science, in my opinion, they're never going to crack a solution.

They're never going to be able to offer a solution for abiogenesis, life from non-life. They have been trying. They've been doing computer simulations.

They've been playing with proteins. They've been doing amino acids, everything under the sun, Miller-Urey in the 50s, strike it with lightning, mix some happy chemicals, and they're never going to get it. This is where the magicians fail.

They're never going to be able to spontaneously create life from inanimate materials. Only God can do that. And this is the point at which they say, Pharaoh, it's the finger of God.

You need to start accounting for the invisible. Well, what does this have to do with Christ and the sacrifices? Do you notice that as these plagues come and go, there's no exemption for Israel. Israel wasn't exempt from the water turned to blood.

Israel was not exempt from the frogs. It doesn't say there was no frogs in Goshen. There were frogs everywhere.

And the lice, there was no exception for the lice mentioned in Scripture for the Israelites. They are subject to the same three plagues as everybody else in Egypt. It is not until the next one

that we're going to talk about after the break that God makes a distinction.

These are questions that everyone must face, that everyone must come to the point of recognizing this is the finger of God. Once the finger of God is recognized, the presence and power of God is recognized, now there will be a distinction. But there's no sacrifice involved here.

Moses didn't tell the people, quick, sacrifice a lamb and you won't be subject to the plagues. It doesn't happen in any of the nine, does it? That's one of the reasons they're different, because it is the 10th. It is the Passover where now there is a sacrifice that qualifies people for exemption.

Interesting, no? Well, we're going to pause here and take our break. When we come back, we're going to pick up reviewing the plagues, because it is so critical to understand the role of sacrifice. Where does it come in? What does it really represent? There are no Levitical offerings before Passover, but there will be within days after Passover.

What is the significance of the plagues? We'll review the rest of them and summarize that when we come back from the break.