

Exod 03-06-01b

Psalms 100 is what he wrote it from. Well, the last verse of it is, praise God from whom all blessings flow, is from Thomas Ken, who 40 years after Keith died, Ken was the one who, Ken was born, and Ken got the credit for the last verse, but Thomas Keith got the credit for the first four verses. But they had to put it together in our hymn book.

It's the only one I've ever seen written where William Keith gets the credit for it. So he's the actual writer. But anyway, I thought it was great because he, Thomas Ken, who wrote the last verse, the chorus part, he was very bold.

He was an Anglican bishop, and he was a little, made people upset because he spoke of the Lord, and he's very bold, so. But he wrote that last verse, and so that's the introduction to the song. Dan's going to play it.

♪♪♪ You know what really will heighten your appreciation of somebody playing something like that is if you ever sit down, somebody like me can sit down and try. It's like learning a language, you know, when kids, you know, rattle off. You know, Spanish is such a, well, that's true.

Yeah. Okay, let's resume our study now in Exodus chapter 11. We pick up at verse 4 where Moses says, thus says the Lord about midnight, I will go out.

We talked last time about how there seems to be a retroversion because in the end of chapter 10, he and Pharaoh agree that they're not going to see each other anymore. Pharaoh says, get out of my sight. Moses says, you've spoken truly, you'll not see my face again.

Then we seem to go back to the speech that Moses makes here because toward the end of it, in verse 8, he says, all these your servants shall come down and bow to me. And then he stomps out from Pharaoh in great anger. It's very interesting.

Sometimes the older commentaries preserve things that newer commentaries do not. And once again, I am going to refer to Adam Clark. That's Clark with an E on the end.

This is a commentary that was published in the early 1800s. Adam Clark died, I think, around 1832 or so. And this that I hold in my hand is an edition that was published in 1836.

This book was put together and sold in 1836. You can see it's a little bit showing its age. It's bound in leather.

I just think it's a neat thing to go read. The Adam Clark commentary is available and is still in use today. You can get it on CDs and in modern reprints and so on.

But this is one that came out quite a long time ago. But he points out something that I find very interesting that was not in some of my fancy new modern commentaries. And that is that in this passage, Exodus chapter 11, the hiatus that we find there, it's unusual because most of the

other plagues, in fact, every single one, there are two speeches.

God says to Moses, go tell Pharaoh thus and so. Then Moses and Aaron go before Pharaoh and they say thus and so. And then here comes the plague.

But that's not true of the ninth. We only have this single speech and it seems a little bit out of order. So he points out, and he himself appeals to another man who did some study on this, out of the Samaritan Pentateuch.

You know who the Samaritans are. They're the ones who live in the area of the northern 10 tribes of Israel. And you have the Assyrian crisis.

You had the Assyrians coming down in the days of Hezekiah and they take out the northern tribes into captivity. And they come down. The Rabshaka comes down and he's going to try to take the remaining two tribes, Judah and Benjamin, down in the south.

But you have at the last minute and just barely, God delivers them. There's some faith involved and there's some stopping of the armies and Sennacherib and Rabshaka and all that crowd go home. And they leave the southern kingdom intact.

And it is not until later with Nebuchadnezzar and the Babylonians who come down and take out the southern kingdom. The northern kingdom went out because of disobedience, apathy, indifference, self-centered pursuit of other things. God took them out.

And it was a warning and the southern kingdom kind of woke up and returned to faith for a while. You have a couple more good kings but then they finally fade out. And this is when you have Daniel and all that.

Well, the people who were not carried into captivity and who stayed in the northern 10 tribe area, in some cases, intermarried with the occupying army. And they were no longer considered. After the return, Ezra and Nehemiah, everybody comes back to the land.

These people who, you can imagine human nature being what it is. Well, where were you when we got hauled off to captivity? You had it soft. You stayed here.

You were a collaborator. We don't like you. We're the ones that went through the hardship.

We're the ones that suffered the indignities and the abuse. We were carried off captive and now we're back and we're taking possession of God's land. And you people are second class citizens.

We boo on you. So, the Samaritans and the Jews down around Judea and Jerusalem just spit in the direction of Samaria. Wouldn't even travel through their land.

Would go the long way around to avoid defiling their sandals with the dust of Samaria. That's how it was in Jesus' day. That's why he uses a Samaritan in the story of the man who is hit by the thieves and the muggers and is thrown into the ditch.

And he says, a priest and a Levite, they go the other side. And then here's a Samaritan that's looked down upon off scourings of humanity in their view that takes pity on him and spends his own money and puts him on his own donkey and takes him and he says, which one of these three was a good neighbor? Who was a neighbor to the man in the ditch? And they are forced to admit, well, it was the Samaritan. They just don't even want to say the name.

But in Jesus' illustration, this is what it means to love your neighbor. You look past these kinds of superficial distinctions at a minimum. So anyway, this is Samaria.

Well, the Samaritans, because very early, you know, 9, 8, 700 B.C., were separated by this rift from the rest of Israel. They had the Law of Moses. And that's pretty much all they had by way of Scripture.

You know, David's Psalm book had not been all collated and put together yet. The historic books had not all been edited together and added to what you might call the Bible of that day. Chronicles and Kings and Samuel and Esther and a lot of the rest of this were books that were kind of in the process of being added into the canon.

So when the Samaritans split off and became a separate little entity, all they had were the books of Moses. And they had their own separate transmission history of copying. And so sometimes it's very instructive to look at the Samaritan Pentateuch because it wasn't handled by the Masoretic scribes.

It has a completely separate history. And sometimes things that have been lost in the one that we've got is preserved there. Of course, they also had a little bit of a theological axe to grind when they wanted to try to legitimize themselves.

And so they quietly added a few things in also. You know, the blessings and curses on Mount Ebal and Mount Gerizim, why they changed some of that a little bit because they wanted to worship. That area is up in northern Israel.

And they wanted to worship on that mountain. And so they quietly changed the text to say that this is a good place to worship. You remember Jesus with the woman at the well? The Samaritan woman that had the seven husbands and the one she's living with is not her husband.

And she says, well, here's this big theological dispute. Are we supposed to worship in Jerusalem or can we worship up here at our mountain? And Jesus could have gotten off into a big digression about, well, let me tell you about the Samaritan Pentateuch and about the changes that were made. And he says, there's coming a time when it isn't going to matter where you are.

Those who worship God will worship Him how? In spirit and in truth. That's why we stop at the beginning and acknowledge the ministry of God's Holy Spirit because for us to worship, we need two things. We need God's spirit and we need God's truth.

I can prepare lessons and present to you my best understanding of God's truth. But the spirit part is all your contribution. It's either there or it's not depending on what you choose and what you decide.

So, we have this Samaritan Pentateuch. And it is interesting because there is quite a radical difference in Exodus chapter 11 in the Samaritan version than there is in our version. In both, you have the first three verses.

The Lord said to Moses, I will bring one plague more upon Pharaoh and upon Egypt. Afterward, he will let you go hence. When he shall let you go, he will surely thrust you out hence altogether.

There's a few minor differences but that's basically the same. Verse 2, speak now in the ears of the people and let every man borrow of his neighbor. This is what the old King James said.

I think we have it, ask from his neighbor in the new King James and that's much better. The Hebrew verb here is Sha'al. Sha'al, S-H-A-A-L means to ask.

It does not mean borrow. It never means borrow. There's been a big problem here with people thinking that they kind of stuck it to the Egyptians by saying, well let me borrow that, I'll bring it back.

And then they didn't bring it back because they left. Have you ever had this thought, people that know their believers and that the rapture is coming, they say, you know, if I knew the day of the rapture, if I knew Jesus was coming back, this is June the 1st, let's say Jesus is coming back June 15th. Well see, I'd go down to the bank and take out like a \$50,000 loan.

I would put up every piece of collateral I've got and get a big pile of money and go take a world cruise for two weeks until Jesus comes back because I wouldn't have to be here to pay for it. I'd run my credit cards up to the max. And that this is kind of what the Israelites did.

They said, well let me borrow that golden calf you got by the door there and I'll just borrow it. It is not borrow. It is Sha'al.

It means to ask it from them. They said, you know, can I have a trinket or two? And the Egyptians just showered them with generosity. I think the Egyptians, God put in their hearts a combination of superstition and fear and respect.

Moses is the most respected man in the land. He's the man of the hour. And the Egyptians were only too glad.

God may have afflicted their conscience with how abusive they had been. And so they said, well let me try to make this up to you a little bit. Take this thing.

So, jewels of silver, jewels of gold, articles of silver, articles of gold, raiment. By the way, the word clothing, which occurs in the other two references to this, occurs in the Samaritan

Pentateuch, where it is not in ours in verse 2. It says, articles of silver, articles of gold, and raiment is added in there. Then it says, the Lord gave the people favor in the sight of the Egyptians, in our verse 3. That's not what the Samaritan Pentateuch says.

In verse 3, remember now, this is God speaking to Moses. Speak now in the hearing of the people, and this is what you say. If we follow this, and we're going to have about four verses inserted here in the Samaritan version that are not in our version.

This is how it reads in the Samaritan Pentateuch. And I will give this people favor in the sight of the Egyptians, so that they shall give them what they ask. Instead of a declarative statement like we have, this is still God talking to Moses, saying when they ask, I will give them favor.

For about midnight, I will go forth into the midst of the land of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh, who sitteth upon the throne, unto the firstborn of the maidservant that is behind the mill, and even unto the firstborn of every beast. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or even against beast, that thou mayest know that Jehovah doth put a difference between the Egyptians and Israel.

This has kind of a familiar ring to it, doesn't it? Where did we hear about all this and the dog moving his tongue and that? Do you remember? Well, this comes later in our section, doesn't it? It comes later on. But in the Samaritan Pentateuch, this comes right after. And this is what God is telling Moses to tell the people.

Then, verse 8, God is still talking to Moses and He says, And you shall be greatly honored in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. Where in our verse 3, we have a declarative statement that Moses was honored. Here, it is a prediction.

So then, we have a new verse in the Samaritan that says, Then Moses said to Pharaoh, Thus says Jehovah, Israel is my son, my firstborn. And I said unto thee, Let my son go, that he may serve me. But you have refused to let him go.

Behold, Jehovah will slay your son, your firstborn. So, in the Samaritan, this is a lot more smooth. You have the same pattern as in the first eight plagues where God tells Moses and Aaron, This is what you're going to say.

Then, you have a transition. Now, Moses is before Pharaoh, and this is what he says. And, none of this is necessarily new material.

It's all preserved in our version, but it's kind of out of order. We know about this, Israel is my firstborn son. You will not let my son go.

I'm going to slay your son. But, it flows more smoothly in this passage. And we ask ourselves the question, if this was not original, why would the Samaritans add it in? It's far more likely

that it would have dropped out in our version than to be added back in.

But, you can see that God has preserved the material, the information, in both versions. But, this version reads more smoothly, and I suspect that this is probably how Moses originally wrote it. So then, Moses said, Thus says Jehovah about midnight, Will I go forth in the midst of the land of Egypt? And then, he goes on to describe what's going to take place.

From here on, it's pretty similar in both versions. So, you can decide whether or not you think that something dropped out or not. The sense of it is the same.

But, there are some disturbances here in the Hebrew, where you have Moses talking to a single pharaoh, but the word, when he says you, is in the plural, and it kind of doesn't fit too well. When you read it in the Samaritan Pentateuch, he's speaking to the children of Israel, and they are a plural you. And so, everything kind of lays down and makes sense.

And, my personal opinion is that the Masoretes or somebody early on in the Israelite transmission history lost some paragraphs here. And yet, it's not any material that we don't have preserved elsewhere. I say all of that to say this.

There is order, and there is sequence, and there is pattern to what God does. In our lives, we should expect to see the same pattern that we see in the Bible. He's not a different God.

He hasn't had a change of personality or a change of heart. God works with His people and purposely will not reveal everything that He knows. The Israelites are taking it on faith that God is going to let them go, but they don't know how.

God didn't say, let me tell you, I'm going to put ten plagues on Egypt, and after the tenth plague, He just gives them a general outline. Reminds us of what we see in Acts chapter 1. It is not for you to know the times and the seasons, but here's the end result. This is what you're going to do.

You're going to be witnesses until the end of the world. That's what you need to know. And the rest of it, you're going to have to take on faith.

Well, look at your life as I look at my life, and we think, you know, there are some things I just don't know. I don't really know the future of my employment. I don't know how much longer my life is going to last.

I don't know what's going to take place with my family or with my parents or with my children. I have an expectation, and I have a hope, and I have the plan of Sam, what I think I would like to see happen. But oftentimes, the plan of God has something else in store.

And I may be planning to live forever. God may not have that plan for me in terms of this earthly life. Obviously, I am going to live forever in one sense.

But we don't always know. There are things we do know and there are things we don't. You

think right now, there are some things that you don't know, like the length of your natural life here.

I have known a lot of people who died unexpectedly. Some of them I knew intimately. I knew very well.

I had close friends who had their life snuffed out. I was reminded, somebody was asking me the other day a question, and I wound up talking about, well, this is the year, this is the 20-year anniversary of the blowing up by a suicide bomber of the Marine barracks down at the airport in Beirut. It was October 23, 1983.

Somebody knew that I was a Marine and told somebody else and said, oh yes, he was in Beirut when the thing blew up. So then they were asking me questions, and I hadn't thought about it in a while. But I knew some Marines who were stationed at Fort Sill that were in that building and who died when it blew up.

I very easily could have been billeted in that building. It would have been the normal thing. That's where most of the Marines were quartered, and it was just the plan of God that I was not quartered there.

I wasn't billeted there. That's not where I slept and had my stuff. I was somewhere else.

And for that reason, I stand before you, and I didn't die 20 years ago. But it easily could have been God's plan. It just wasn't.

We don't know. Nobody in that building knew that at 6.10 a.m. on a Sunday morning, a guy was going to drive a truck bomb right through the gates, that the sentries would not have live rounds in their weapons because that was the order they were given to avoid an accident. And so by the time they could pull a magazine out and load it into their weapon and fire, it was too late.

The guy had already driven straight into the first floor and ignited the bomb and killed over 250 sailors and Marines that were in that building in the blink of an eye. You don't know. And you could name any other disasters.

Everybody thinks of September 11th or the Oklahoma City bombing. You don't know whether it's going to be a mass accident like that or one of the small accidents that goes almost unnoticed. You plow into a pole.

Somebody comes across the median as a drunk driver, and you had no plan that your life was going to end on that day. When you got up and got dressed and tied your shoes and made your plans, you didn't know it was your last day on earth. Our scripture reading this morning from Psalm 90, the song of Moses, the prayer of Moses says, Teach us to number our days so that we may gain a heart of wisdom.

Well, what's the point? God has a pattern. God shows us that, illuminates it for us in His Word, and we need to take heed. And this is the reason why.

We are very much Newtonian in our thinking. What do I mean by Newtonian? What did Newton say? What's Newton's first law? Whenever I think of Newton's first law, I think of a man jumping out of a rowboat. You stand on the bow of the boat and you jump out.

What happens? Your body moves forward and the boat moves backward. For every action, there is an equal and opposite reaction. I am right about that, aren't I? Isn't that Newton's first law? For every action there is an equal and opposite reaction? Hopefully some of that is still stuffed away in my brain.

That's the way we think. We think in terms of cause and effect. The problem with that is, God dwells in an unseen world.

And God, to Him, a thousand years are as a day. We think if there is an action, there is going to be a consequence. I am going to do this thing and I will see if there is a consequence or not.

So, people in the 50s, especially during and after World War II, they put cigarettes in every box of rations that anybody ever ate. And people just became smokers. Look at the films from the 30s and the 40s and the 50s.

You cannot watch for five minutes without somebody lighting up, firing up a lucky strike or something and puffing away. Everybody smokes. People smoked.

And, of course, when they first started smoking, they'd hack and cough a little bit. But it's kind of a sign of your toughness that you could get past that and learn to smoke and be able to smoke without coughing. And so people thought that's no big deal.

And after that little consequence, there is no further harm. It's like, hey, it's kind of cool. It looks kind of slick to have a... They used to call them fags.

Back before we had homosexuals used by that name. They'd say, you know, to have a fag hanging out of your mouth. And the movies, Green Idols would all be smoking, and people thought, you know, Marlon Brando and all these other guys looked cool.

So everybody smoked. Well, look at it. It was an action, and there did not seem to be a bad consequence.

So everybody smoked, unless you were a hyper-Baptist or something. You know, there's a few people who said, don't smoke and don't chew and stay away from those who do. Most people did.

Well, what did we not know? There was a very serious long-term effect from that that we didn't see. It was an invisible consequence. And because human beings are not built to think in terms of long-term effects, it was ignored until it was too late.

And then we started having people dying like flies from lung cancer and heart disease and all the other things that are associated with smoking. And then we said, whoo, this smoking is not such a hot idea. But the effect was delayed, and a lot of people missed it, and a lot of people died as a consequence.

What is the number one cause of death in America? Heart disease, cancer, all of those are in the top five. What are the risk factors for that? What is the risk factor for almost anything? Smoking. Smoking fouls up.

Pregnancies has all kinds of bad effects that they did not know about. What's my point? We think in terms of action-reaction. I make a decision.

What are the consequences? If I am working out my taxes, and I think, you know, if I fake this deduction or if I don't claim this particular thing, look at the money that will be in my pocket. This will be a good thing. This will be a good consequence.

I will have an extra \$650 if I just work my taxes this way and pretend like I didn't know, or if I just fake up this little thing here, \$650. Here's my action. Here's my consequence.

I have something I like and that I want. This is a good thing, and that's how a lot of us think. Well, hopefully, the Word of God comes in and rehabilitates our thinking and our norms and standards, and we say, yes, there may be what looks like a short-term benefit here, but in the long term, this is not good.

God keeps track. God will judge. There will be a consequence that far outweighs any short-term benefit.

Most normal human beings, once they come to recognize a long-term consequence, will act. Think about the homosexuals, the aforementioned fags. When they began engaging in their behavior, and there's no real consequence, it's like what I do behind closed doors is my own business, then you start having STDs, and you start having bad effects, and they are learning now that it's not only physical effects but also mental effects in pursuing that lifestyle.

There are psychological consequences. There is a kind of brain damage when you go against nature in that way, and it crops up in lots of different areas of life. This is why, to date, the U.S. military still officially prohibits and frowns on homosexuals in the ranks because it goes beyond what you do behind closed doors.

It affects the way you think. It is a manifestation of faulty thinking, and you do not want faulty thinking people with live rounds and triggers running around loose, or operating multi-million dollar equipment, or teaching your children in school, oh, well, that's my private life. This is my job, and I do my job very well.

Au contraire, mon frere. You do not necessarily see the effects right away, but they are there, and they are long-term, and we have to learn to think in the long term. People who are short-

sighted and think only in terms of, I do this thing, and I have no immediate consequence, are incredibly stupid.

It is stupid to say, well, I did this, and look, nothing bad happened. It's like the guy, did you ever see the Bugs Bunny cartoon where the guy is in the ammunition factory, and he says, I'm the dud tester, and he's got the hammer, and he's whacking on the nose of each one, and he says, that one's a dud, that one's a dud. You know, it is only a matter of time until the consequence is going to appear.

God calls us to look at the unseen world. Faith is looking at positive consequences. If I believe God now, I may not see an immediate result, but I know it's coming.

God teaches us to think in the long-term view. What is hope in the triad of Christian virtues? You have faith, hope, and love. What's that all about? I see him now, but not near.

Remember that Balaam in his oracle about Israel? A star shall arise, a scepter will arise out of Jacob, smite the brow of Moab. I see him now, but not near. Job says, I know that my Redeemer lives, and I will see him from my flesh on the last day.

Job is sitting in a pile of ashes, scraping himself with a piece of broken pottery to try to relieve the pain of his boils, and he says, I know my Redeemer lives, and one of these days I will see him. It may not be soon, but that is a certain knowledge, and because of that, I will not curse God and die. I will not let my thinking devolve down into sin because I know there is a future blessing.

There is a future time of benefit that I do not want to lose. What does it mean to gain a heart of wisdom? This is really the question we're answering. What is a heart of wisdom? A heart of wisdom looks past today and looks past tomorrow and looks at God's thousand year perspective.

A heart of wisdom looks at the overall picture and does not let itself be fooled in saying, hey, I can smoke because what's the harm? Hey, I can commit acts of weirdness and impropriety with my body because what's the harm? I can, you know, that people decide that certain drugs don't seem to have an effect. Hey, marijuana doesn't seem to have any lasting harm. I'm going to do that.

Or I'm going to do, you know, crystal meth. Or I'm going to go to a rave. And what's the rave drug they're always using? What is that? Ecstasy.

Ecstasy, of course, you know, then you see the film of the person who's in convulsions and who dies of heart failure and that. But people think, hey, what's the harm? I've seen other people do it. I don't see a harm.

I don't see an effect. If all we have to go on is observation, our observation is faulty. I look at somebody that smokes.

I say, they look healthy to me. I look at somebody who's a homosexual. I say, they look healthy to me.

I look at somebody that has done some kind of chemical. I look at somebody who drinks, maybe drinks to excess. But they, boy, look at him.

He's really tough. Look at him shake off that hangover and do a great job at his work. So it must be okay.

It is foolish. It is a decision based on partial and incomplete information to decide I will go and do likewise because I don't see the harm. A heart of wisdom says, what is the reality here? What is the long term? What is the invisible truth? The invisible truth is communicated to us by God's word.

This is what the Israelites are being called to think about. I have a choice. I'm Joe Bob here of the tribe of Ephraim.

And I'm in Israel. And Moses comes down and says, based on what you have seen, you've seen the invisible God of Israel perpetrate these sign wonders on Egypt. That God is telling you, go ask the Egyptians for treasure and He'll give it to you.

That God is about to ask you to do a very strange thing. What is it? Take a look at chapter 12. The Lord spoke to Moses and Aaron in the land of Egypt, saying, this month shall be your beginning of months.

It shall be the first month of the year to you. Speak to all the congregation of Israel, saying, on the tenth of this month, every man shall take for himself a lamb according to the house of his father, a lamb per household. If the household is too small for the lamb, little husband and wife thing, haven't got their family going yet, that's a lot of meat.

Let him and his neighbor next to his house take it according to the number of the persons. According to each man's need, you shall make your count for the lamb. You know what this means? Neighbors are going to have to get together and talk, aren't they? They're going to have to make sure that there is not wasted death and wasted lambs because of a particular principle that's coming up.

Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. And this word that is used here, of lamb, is a word that is used for the offspring of either a sheep or a goat.

It's the word seh. It's S-E-H. And so if you could imagine that the word kid or lamb could be applied to a sheep or a goat.

I find this very interesting because what kind of judgment did Jesus say would take place at the end of the millennium? I will separate and I will put the sheep on my right hand and the goats

on my left. In the law of Moses, in the sacrificial system, there is no distinction between sacrifices. When it says it specifies a kid or a lamb, either one will do.

But in the millennium, they are distinguished. Why? Greater revelation. Greater granularity or refinement.

We are responsible for much more now than Old Testament saints were because we have more revelation. People in the millennial kingdom will be responsible for much greater discernment because they've got the Lord of Glory physically present and ruling for a thousand years. They will have all of us there to teach.

And there will be finer distinctions made. It will no longer be acceptable to say, well, either a goat or a lamb will do. They will be distinguished.

They are to bring them up on the 10th and keep it until the 14th day of the same month. Now, we've talked a little bit and Joseph and I have been talking. Joseph had a question about the period of time.

And this is the 14th of Nisan. And it's the first month. So 14 days pass when this lamb is sacrificed.

What do you think that 14 is going to represent? Well, if you think about it, how many days of creation are there? There are six days of creation and a day of rest on which everything that happened in the preceding six days is surveyed and declared to be good. And there is a rest. If this is 14 days, then it suggests to us a second creation week, doesn't it? You have the first week for seven days and you have another seven days.

There is a new creation. And I think that's what is being suggested here. The reason God chose the 14th, the first month, means we're not talking about any other days.

We're starting at the beginning and measuring forward. You have an initial creation and that's the fallen creation. Now, we have another seven days that pass and there is a new creation.

What does the New Testament say about those who come to faith in Christ? If any man be in Christ, he is what? The old King James said he is a new creature. But the Greek says he is a new creation. Old things are passed away.

All things are become new. It also tells us that the work of salvation, the work of redemption and deliverance through the blood of Christ is as big a work and is on an equal par with everything that God did in creating the earth in the first seven days. You take up the lamb on the tenth day and you watch him for four days.

The Lord Jesus Christ came after 4,000 years of human history had passed. From the time of the initial prophecy of his coming in the garden about the seed of the woman that would crush the head of the serpent, people had 4,000 years to evaluate all of the information that God gave

about the coming Messiah. Just like the four days of evaluating this lamb.

Now what I find interesting is that there are aspects of this first Passover that are unique to the first Passover and were not observed in Israel later on. Take it from the sheep or the goats. Keep it until the fourteenth.

Then the whole assembly of the congregation shall kill it at twilight. They will take the blood and put it on the two door posts and on the lintel of the houses where they eat. Notice they don't put it on the threshold.

You know what the threshold is, right? That's the bottom part. The groom carries the bride over the threshold. They put the blood on the two side posts, the lintels, on top.

The two door posts and the lintel, which is over the top of the door but not on the threshold. Why do you think there's no blood on the threshold? Why not make sure that all sides of the door are covered? Any idea? What does the Word of God say in the New Testament about those who count the blood of the covenant a profane thing, who trod underfoot the Son of God? This precious blood that is the mark and the seal of the people of God and is the sign of faith is not to be trodden underfoot. It's not to be stepped on.

You get the idea. We've talked about that blood from the lintel possibly dripping down and occurring in the same place as you have blood on Jesus' cross at His head, His two hands and His feet and that this blood would make the sign of the cross. But it is not to be applied there.

They are not to splash the blood on the ground. It may drip there from the lintel and picture the cross in prospect, but it is not to be applied there. It is not to be profaned.

It is not to be trodden underfoot. Then they shall eat the flesh on that night roasted in fire with unleavened bread with bitter herbs. They shall eat it.

Do not eat it raw. Do not boil it in water, but roast it in fire, its head with its legs and its entrails. Now this does not mean that they eat the head, that they eat the legs or that they eat the entrails.

It says that the entire lamb is to be roasted with fire. Why is that? What is fire a picture of in the Word of God? It is a picture of judgment. Fire is always a picture of God's judgment.

You go to Revelation chapter 1. The Son of God appears and He has eyes like a flame of fire. He is looking in judgment. He is looking in evaluation.

Fire burns away the wood, hay and stubble, the chaff and leaves behind the gold and silver and precious stones. It is a picture of what the Lord Jesus Christ is going to go through. Now why roast the head and legs and entrails which are not eaten? Well, there are two reasons.

First of all, it tells us that it is not just a part of Christ that went through the travail on the cross, like He was sort of detached and maybe part of Him kind of stood far off and His body suffered,

but His mind was elsewhere. He suffered entirely on the cross. It also tells us that Christ is not divided.

Christ is not separated. You do not take a part of Christ and do one thing and take a part of Christ and do something else. He is whole and entire.

Also, you have the issue of the Holy One seeing corruption. Let's say that you prepare this lamb. You take away the head.

You take away the legs. You take away the entrails as you would normally do in the butchering process. And you set those aside and you concentrate on the meat portion that is edible.

What is going to happen to this that you set aside in a very short amount of time? It is going to begin to putrefy. It is going to begin to decay and to have a stench. And God says, that is not going to happen to this paschal lamb.

You will roast it. What does roasting do? Why do we cook meat? In addition to making it more tasty, it also is a means of preservation. Cooked meat will last a lot longer than raw meat.

And in the ancient world, they understood this and they cooked things to preserve it. It is going to be preserved so that during the time that they eat the meal, it is not going to go bad. So there is also this practical side of it.

Then he says, you shall let none of it remain until morning. What remains of it until morning you shall burn with fire. So you prepare the lamb.

It is all roasted together, even the entrails that were normally discarded in almost any animal preparation, whether for eating or for sacrifice, you would discard the entrails, not this one. You cook everything so that it does not spoil. It does not see corruption.

You eat, and if there is anything left over, the head, the entrails, the legs, and whatever is left over is burned with fire. Purified. There is nothing left.

There is nothing wasted. And there is nothing that goes bad. It is a very important picture of the work of Christ.

You will eat it with this unleavened bread. Unleavened bread speaks of haste. It also leavened throughout the Bible uniformly without exception.

It is a picture of sin. It is a picture of corruption. You can go to the New Testament.

We will see it next time where Paul talks about purging out the old leaven. And the bitter herbs. Leavened bread is easier to eat and is tastier.

It sops up the other foods better than unleavened bread does. Bitter herbs. This is not necessarily a pleasant meal to eat.

The bitter herbs, this might have been... In fact, one suggestion is that this included whorehound. My dad used to have whorehound candy, and he got it because no kids wanted to eat it. It tastes bitter.

He says, this is the only candy I can keep around the house that the kids won't get into. Bitterness. Bitter herbs.

You partake of it because it is the command of the Lord. It's not necessarily pleasant, but it's necessary. The work of Christ on the cross was not pleasant, but necessary.

Our obedience is not always pleasant, but it's necessary. None of it remains until morning. Thus you shall eat it.

A belt on your waist, sandals on your feet, your staff in your hand. You shall eat it in haste. It is the Lord's Passover.

God has things for us. Some of them are pleasant. Some of them are not.

Some of things seem to be unleavened and full of bitter herbs because they are unleavened. Sometimes leaven makes things more enjoyable. A little bit of sin mixed in with something makes it a lot more fun.

You can have a party and have a conversation, but if you can get into some sinful gossip, it just seems to make it a lot more stimulating. He says, purge out the leaven. It may not be as tasty to your palate, but it is what God commands.

We want to look for the leaven in our lives and purge it out. We want to have that long-term view that says, I want to look for those things that are a part of the wise heart that I take with me into the eternal future. Well, we're going to have to pause here at this point in the instructions for the preparation of the Passover.

We will pick up here next time and we're going to see some fascinating things not only in Christology, but also in our daily operation. How should this affect the way we live? What do we learn from the Passover? It's a lot more than just Easter time knowledge. It's a lot more than just what did the Jews do at the Passover.

It has a direct bearing on us. But the preconditioning for this is what we've already seen. How do we view our life? Do we number our days? Do we seek a heart of wisdom? Do we take that long-term view? Or do we measure things by the short-term effect? I either do or don't see a consequence.

Sometimes the short-term consequence of doing the right thing is not that great and it makes us hesitate to do it. Sometimes the short-term consequence of doing the wrong thing doesn't seem to be that bad. And we say, well, why not? What's the harm? We can't take that view and have a heart of wisdom.

We can't do things in that light and have God bless us in the way that Psalm 90 talks about. We have to raise our eyes. We have to lift our vision beyond the immediate and use that sight that God the Holy Spirit alone can give us from God's Word.

It is the advantage. It is the edge that we have as believers.