

Exod 03-06-08b

Let's resume our study now in Exodus chapter 12, we're looking at the details of the Passover that were communicated by God to Moses and Aaron for the children of Israel. We have already seen that this month in which the deliverance occurs now becomes the first month or the head of the year for Israel. This observance is on the 14th Nisan.

They take up the Lamb on the 10th. Now, there were four aspects of this Passover that were not continued forward to the future. They are sort of one-time observances.

And one of them is the taking of the Lamb on the 10th. If you remember Jesus and His disciples as they're preparing the Passover and so on, it doesn't say four days earlier, which would have been the day of the triumphal entry. It doesn't make any mention of them going and acquiring a Lamb and penning it up and so on.

This is because the Jews did not collect the Lamb on the 10th. It was just this first time. Why is it that only on the initial Passover did they collect it on the 10th? Well, there was quite a lot more confusion going on in Egypt during this time.

And the symbolic value of collecting the animal on the 10th and penning it up and watching it for four days was achieved in the first Passover. But it was not observed by the Israelites. And really, the passage is not clear.

God doesn't say whether they should or shouldn't continue to select the animal on the 10th. But the fact that the Lord Jesus does not appear to have His disciples do so is an indication that some of these aspects were for the first. I mean, there are certain things that happen when you're born.

In fact, nearly everything that happens when you're born is unique to that first day. And you remember your birthday ever afterward, but you go back through birth again. In the same way, some of these, because it is the commemoration of an actual event, there are details of the actual event that the angel of God or God Himself does not pass through on every subsequent Passover.

So some of these details are not applicable. And one of them is collecting the animal on the 10th. And we talked last time about why this is and the symbolic value of selecting the animal four days early, 10th of Abib or 10th Nisan, when the Passover is not until the 14th.

The animal is kept up and examined for four days to ensure that it is without spot and without blemish and is a worthy sacrifice. And this pictures the 4,000 years of human history that precede the coming of the Lamb, capital L, of God, where the qualifications and the identity and the perfection of God's Son, as it is revealed throughout the Old Testament, beginning in the Garden, where He is named as the seed of the woman, and going forward, the unfolding progress of God's revelation throughout those 4,000 years, whether you look at Abram with

Isaac on top of Mount Moriah or whether you look at the Levitical pictures, the various Christological foreshadowings that we have, for example, in the career of Joseph or in the career of David and so on. So this all indicates to us that the evidence establishing the identity and the qualification of the Lord Jesus Christ is found in the Old Testament.

This is why Jesus gave His discourse on the road to Emmaus after His resurrection, and He opened the Scriptures to them and showed them from the Law and the Prophets and the Writings why this all had to take place and basically showed Himself in all of those Scriptures. 10th Abib or 10th Nisan is a significant day. There are some other things that happened on this day in which they were to collect the Lamb.

For example, turn with me. Keep a finger in Exodus 12, but turn to Joshua 4 and verse 19. Joshua 4.19. You remember that the second generation of Israelites approaches the Jordan and the priests with the Ark of the Testimony go across and the waters part of the Jordan just like they did for the Red Sea.

And the Lord spoke to Joshua in Joshua 4.15, command the priests who bear the Ark of the Testimony to come up from Jordan. Joshua therefore commanded the priests saying, come up from the Jordan. It came to pass when the priests who bore the Ark of the Covenant of the Lord had come from the midst of the Jordan and the soles of the priests' feet touched the dry land, the waters of the Jordan returned to their place and overflowed all its banks as before.

Remember, the priests went in with the Ark. The waters parted as soon as they got to the edge. They stayed there while all the people passed across and then the Ark came across.

It was that by which the waters were kept apart, so to speak. That's great significance in the Ark. But look at verse 19.

The people came up from the Jordan on what day? Tenth day of the first month. Camped in Gilgal on the east border of Jericho. Twelve stones they took out of the Jordan, Joshua set up in Gilgal.

And he spoke to the children of Israel in verse 21 saying, when your children ask their fathers in time to come saying, what are these stones? You shall let your children know, saying, Israel crossed over this Jordan on dry ground. Tenth Abib, Tenth Nisan. Well, God is also going to give some instructions here in Exodus chapter 12 about instructing children on the significance of the memorial observance of this feast.

Something else happened on Tenth Nisan. Do you remember what it was? We studied it just weeks ago back in early April. Jesus rides on the foal of a donkey, goes down into Jerusalem, Hosanna, palm branches.

What day was that? Tenth Nisan. It is the presentation of the Lamb for examination. You get two aspects here in the subsequent occurrences on that day.

Why is Israel qualified to enter the land? Because they bear with them the presence of God symbolized by the Ark of the Covenant. The priests bear the Ark to the center of the river. The waters have parted to allow them.

And by identification with God going through the baptismal waters of the Jordan, if you will, what did Jesus tell the disciples? Make disciples of others from all nations, baptizing them into the name of the Father and the Son. Identification with the reputation, the doings, the mighty deeds and actions, the character, the person of the Father, the Son and the Spirit has a lot more than just water. So, God's acceptance is symbolized by... It's not the people.

The people don't just come up and wave the rod as Moses did when they got to the Red Sea. Now, the Ark goes through. And to enter the land, it is fellowship with, identification with God.

And God's satisfaction is evidenced by the fact that the waters part and that God allows the children of Israel to cross into the land of promise. The fulfillment of His promise is obtained because God is satisfied. What did David say in Psalm 26, our first lesson? I have walked in my integrity.

God sees me and can examine me and I have nothing to hide. God sees the children of Israel and allows them through into the place of fulfillment because of the Ark. The Ark represents the presence of God.

It is wood overlaid with gold, hypostatic union of Christ, identification with Christ in baptism. There's so much symbolism. And this takes place on the 10th Nisan.

That's God's acceptance. God is pleased and those who identify with that are allowed through. This is God's doing.

Now, the second echo of 10th Abib, 10th Nisan, is our New Testament example of the Lord Jesus coming into Jerusalem. Now, it is the issue of what think ye of Christ. What is man's reception going to be? And we have changed the label on this from the triumphal entry to the tragic entry because on this day, God is pleased.

God recognizes the worthiness of the Lamb, but the people do not. The people miss it. And Jesus goes to the temple and looks around and then leaves.

This is also the time of the second cleansing of the temple with the purging of the money changers and the overthrowing of the tables full of merchandise. So, when you think about the 14th Nisan, there is so much weight of doctrinal value here because there is anticipation. There is looking ahead to something four days earlier.

There is evaluation of the Lamb. What think ye of the Lamb? Are you qualified? Are you worthy? Are you going to place your faith in the blood of the Lamb when the judgment comes? We have taken the Lamb, so to speak, before the time of judgment. The judgment is yet future, isn't it? The judgment that falls on those who reject Christ has not yet fallen in the same way that these

Israelites are going to partake of the Paschal Lamb, the Passover Lamb, in the evening.

This is before God comes through the land of Egypt and slays the firstborn. They have already partaken. They have already applied the blood.

But they don't see God standing outside just about to bring down the big sword when they splash the blood on. It is future. It is in anticipation and recognition that what God says is true, that they do this.

So, highly significant day, 10th Abid, 10th Nisan, when the people crossed Jordan into the land and it was the day that Jesus entered Jerusalem and potentially the people of Israel could have crossed Jordan, if you will, into the Millennial Kingdom. Canaan is a picture of the Kingdom of God, the fulfillment of God's promises. It is not a picture of salvation.

Crossing Jordan is not a picture of the deliverance from Egypt. That's a different picture. And the deliverance from Egypt takes place on the 15th Nisan.

The Lamb is slain on the sundown of the 14th and they walked out of Egypt after that. Well, back in Exodus chapter 12, God says the whole assembly of the congregation of Israel shall kill the flock animal, the male of the first year. Why does it need to be a flock animal, a one-year-old male? Why is it not a bull? Why is it a sheep or a goat? This is accessibility.

Not everyone was prosperous enough to have a bullock. And yet the significance of this sacrifice is such that it is not to be done with doves or pigeons. And this indicates as well that by sharing, some of the people who maybe were too poor to even have access to a goat or a sheep would be able to share with someone in their clan or their family or their tribe who did.

But this is accessibility. Everyone can partake of this sacrifice. Have you ever thought about the fact that this sacrifice was not slain by the priest? Normally, Israelites in the Levitical system are going to bring something down to the tabernacle or to the altar, and the priest is going to slay it.

They lay their hand on the head of the animal. When we get to the first few chapters of Leviticus, we'll see this. This sacrifice is slain by each man for his household individually.

He slays the sacrifice. He roasts the meat. 1 Samuel, we're going to see Hophni and Phinehas out there with the big boiling pot and the three-pronged claw hook pulling stuff out for themselves.

That's why Eli and Hophni and Phinehas were great big fat men. Eli's going to fall backward and break his neck because he's such a fat man. The reason he's so heavy is because he and his sons got all of this meat from the sacrifices.

But this is sacrificed and slain by each man individually. The meat is not eaten by the priests as it will be in the regular offerings. This is eaten by the individuals themselves.

That is something that took place in some of the sacrifices. The Thanksgiving offering, for example, later on. But it is unique and it is also not taken to any particular place of worship.

This happens at each individual household. There's a lot of application you can draw from that. God delivers us wherever we are and it is by an act of individual faith.

We have no proxy. We have no priest to whom we go other than the great high priest, the Lord Jesus Christ Himself. It is something we personally appropriate.

The whole assembly of the congregation of Israel shall kill it at twilight. They shall take the blood and put it on the two doorposts and on the lintel of the houses where they eat it. They don't put it on themselves, which I find interesting.

Wouldn't you think that this would be individual sanctification? But it is done by household. And one of the applications of this is... Remember, it's not everybody in the house is going to be slain. It's only the firstborn.

And why is that? Well, there is a theme that began way back in the early days when Moses first approached Pharaoh. And he says, Israel is my firstborn son. And it is all about the firstborn who is the only begotten of the Father in the ultimate sense.

It's the Lord Jesus Christ. But Israel was pictured as God's firstborn in the Old Testament. And you can see the principle of substitution.

God is going to substitute His firstborn for His firstborn, His people, at the cross. And there is an identification. Israel was to picture God among men, Emmanuel, God with us, as a nation in the way that Jesus Christ does it individually.

And so there is an identification of role or symbolic function with the nation of Israel in the Old Testament and the Lord Jesus Christ at the culminating point of human history. They shall take this blood and put it on the doorpost and the lintel of the house. Everyone is inside the house.

No one is to leave the house. But only the firstborn is at risk. Right? It doesn't say that everyone in the house will die if there is no blood on the doorpost.

This is the protection of the firstborn. There is a practical reason for this. None of the Egyptians are going to apply this blood.

If God slays everyone that's not under the blood, the Egyptians as a nation and as a people will be exterminated in a single night. There will be none of them left. This is not God's intention to wipe out the nation.

They have a role to play in God's plan. They have a symbolic function in the rest of God's Word. God does not want to wipe out the nation but the firstborn stands for the whole household.

It is the future. That's where the hopes are pinned. That's who gets the inheritance.

That's who is going to carry on the family name and the family business and inherit the family fortune. This is the prospect. And it tells us that if you slay the firstborn, this household is, in symbolic terms, doomed.

To lose your firstborn son is the most serious blow you can deal without wiping out the family itself. So there is a practical reason for this and it ties in with the firstborn proclamation that Moses had made earlier. And if you're going to have a representative of a household, the firstborn son is the representative.

Why not the father? Why not slay the father? Well, for the same reason that God does not slay Pharaoh, it's his firstborn son. The firstborn is what is at issue. They shall eat the flesh on that night, roasted in fire with unleavened bread and bitter herbs.

We talked about why it is roasted and not boiled. It is identified with fire, the fire of God's judgment. It is all roasted.

None of it will remain. The head and the legs, there is going to be no corruption. Fire purifies.

Fire cleanses. And there is not just a part of the lamb that is subjected to judgment. All of it is.

There are people that have the idea that only the humanity of Christ suffered on the cross. This passage and its symbolic import tell us that Christ was not divided. He wasn't a schizophrenic.

He is a single person. He is God and He is man. And as an individual, with everything that makes Him up, He suffered on the cross.

I argue with the statement or the hymns that say God died on the cross. But Christ died on the cross. And Christ is fully divine and fully human.

And you can say Christ died all you want, but you can't say God died because God encompasses more than just Christ. And to say God died would mean that the Father, the Son... To me, I don't know why people get all wrapped around the axle on the Trinity. It is very simple.

It is God incorporated. God comma ink. And God is not complete unless you have the Father, the Son, and the Spirit.

There are three individuals, but they are part of one indissoluble corporation. And you do not have God unless you have all three persons of the Trinity. Each one of them is God.

Each one of them represents the other two in some fashion. And they have a system of organization. The hierarchy is Father followed by the Son followed by the Holy Spirit.

It doesn't mean that they are not co-equal or co-eternal. It means that they voluntarily subordinated themselves in a functional way as regards human history. There are other aspects of divine operation beyond human history where it may be that there is a different system of organization.

But for human history, it is the Father and the Son and the Holy Spirit. But we are very limited in our thinking and we don't contemplate that these three equal members of the Trinity might organize themselves in a different fashion for some other endeavor. You shall burn it with fire, thus you shall eat it with a belt on your waist, sandals on your feet, your staff in your hand.

This is what has been missed in modern Christianity. We are delivered for a purpose. He doesn't say with a helmet on your head and plenty of rations in your pocket so that you can hunker down and last a long time in case you are afraid to go out of the house because the Egyptians are going to be mad.

This deliverance is preparatory for a journey. They are delivered to travel. They are delivered to walk.

And even as they memorialize and observe the means by which this deliverance is effected, they have a staff and they have their belt on. They would gird up these long garments that they wore to be able to walk. And it is not to be forgotten that we are saved for a journey.

We are saved because we are supposed to walk. And the great emphasis on evangelism without an emphasis on the purpose of being saved, which is not a ticket out of the lake of fire, but to grow in grace and knowledge, to develop a heart of wisdom, to walk the narrow road through the straight gate, to walk in the light, to grow in grace and knowledge of our Lord and Savior. How many different ways does the Bible have to say it? Deliverance out of this present evil age is to walk before the Lord, worthy, well-pleasing, to be conformed to the image of His Son, to be the brethren among whom He is the firstborn and share in the inheritance.

We have a staff and the belt and the sandals because when you're delivered, you're going somewhere. There's a purpose. Eat it in haste.

It is the Lord's Passover. The four things that I mentioned that were not carried forward in the traditional observances of Passover were, A, the eating of the lamb in homes throughout Goshen. Obviously, they didn't stay in Egypt.

Secondly, they no longer took the lamb on the 10th of the month. And this is why when Judas gets up and leaves on the night before Passover, the evening of 13 Nisan, they assume he's going to go out and buy those things that are needed for the feast. They would get it the day before.

It's called the day of preparation. And they would do all of this just the day before. Thirdly, they did not sprinkle blood on the doorposts, on the lintel.

And four, they did not eat it in haste. These are the four parts of the ritual that they did not observe. You often find in the modern observances that they continue to observe the staff in hand idea and the idea of eating in haste.

But the rabbis said it is not necessary to eat it in haste. But they did follow the other things.

They stayed in their house until morning.

They did make sure that there was none left. But after the fall of Jerusalem in 70 A.D., when they could no longer sacrifice a lamb in the traditional fashion, they modified the observance. The rabbis got together and said, well, we will boil a portion of the lamb's meat because we don't want to try to emulate the Passover in its full sense because we cannot.

God has denied us the ability to do the sacrifice. The temple is gone. So the Passover is the one thing that nearly all Jews observe down through the centuries, even though every other part of their ritual has fallen away.

You will find the observance of Passover, but it's a modified observance. And in the modern day, they tend to not roast the entire lamb. They go out and buy some lamb meat and prepare it in a variety of ways.

But they do keep the bitter herbs. Bitter herbs, as I mentioned last time, they're not real sure what this was. It was something that tasted bitter.

It is a reminder of the bitterness of bondage. They are to remind themselves how bitter that bondage was. You always want to remember where you came from.

You want to remember what you have been delivered from. It is the Lord's Passover, it says at the end of verse 11. The focus of this is God's judgment.

God is going to come through. God is going to evaluate. Are you going to stand the test of that evaluation? It is the Lord's... And really, it's been suggested, and I think it's valid.

This ought to be two words. It is the Lord's Passover. Is God going to come in and judge or is He going to pass over because He sees the blood and that blood symbolizes that judgment has already taken place.

There is no need for judgment here. It has already been done. This is what Psalm 26 is all about.

I can walk in my integrity because God has purged me. God has cleansed me. I know God's grace and it is ever before me.

I walk in His truth. Judgment, if we would judge ourselves, we would not be judged. If we claim God's grace, we are not judged.

We spiritually have that blood on the doorpost and God passes over and acknowledges the work of Christ on our behalf. I will pass through the land of Egypt that night. I will strike all the firstborn in the land, man and beast, and against all the gods... This is Elohe Mitzrayim, the gods of Egypt.

I will execute judgment. What is He saying? All of the culmination of these ten visitations on

Egypt have demonstrated the insufficiency and inadequacy. What does it say in Psalm 26? What does it say in Psalm 1? About those who practice idolatry, who set up some other god.

God says, I have demonstrated how false and how empty and how pointless and futile it is to do anything except live for God. All the gods of Egypt, I will execute judgment. I am the Lord.

The blood shall be assigned for you on the houses where you are. It's by household. Remember Paul talking about the believing spouse sanctifies the children? God looks at us as a household.

There may be a couple where one is saved and one is not. God will treat the entire household on the basis of the believer. If you are a faithful believer and you're in the midst of people who are not, you're in a family where many are not, in that household, this is the principle of blessing by association, God will sanctify, God will associate everyone in the household with the faithful believer, with the one that belongs to Him and will not visit judgment and will not allow disaster and destruction in this sense.

God does treat us in terms of association both for blessing and for cursing. I am the Lord. Verse 13, The blood shall be assigned to you.

When I see the blood, I will pass over you and the plague shall not be on you to destroy you when I strike the land of Egypt. This is yet future for us. We have claimed the lamb.

We have partaken of the meat. Jesus said, Unless you eat my flesh and drink my blood, you're not worthy of me. You have no part with me.

But the pass over is yet future. This will come at the great judgment. This day shall be to you a memorial.

You shall keep it as a feast of the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance. Seven days you shall eat unleavened bread.

Right after Passover, there is a holy week. Seven days of unleavened bread. Leaven is a product of corruption.

Leaven is fermentation. It is universally, always without exception, a picture of sin. A little leaven leavens the whole lump.

The woman who hid the leaven in the portions of meal and the whole thing was leavened, it's always sin. Purge out the old leaven, Paul says, over in Corinthians. He says, Christ is our Passover.

Let us keep the feast, not with the old leaven, but with the unleavened bread of a pure heart and so on. Whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel. The first day is a holy convocation.

On the seventh day, there is a holy convocation. Day one of the Feast of Unleavened Bread is a

Sabbath. Notice, no manner of work shall be done on them, but that which everyone must eat.

That only may be prepared by you. We've covered this in connection with Crucifixion Week. Christ was crucified on Thursday.

Friday was day one of the Feast of Unleavened Bread, a Sabbath. Therefore, the bodies had to be off the crosses no later than sundown on Thursday. So you shall observe the Feast of Unleavened Bread for on this same day I will have brought your armies out of the land of Egypt, your hosts.

Therefore, you shall observe this day throughout your generations as an everlasting ordinance. What's the point for us? Do we forget who we are? Do we forget that we are delivered ones? Do we forget that it is our association with Christ that counts? That we are meaningless? We are worthless? Our life has no point. Our endeavors have no accomplishment to them, no lasting value to them, unless it is in the plan of God.

Everything we do should be done heartily as unto the Lord and not unto men. Why? We are bought with a price. We are here to glorify God in our bodies.

It is the dwelling place of God where the glory dwells. And every time we forget that, every time we fail to memorialize, fail to meditate on what we know and remember who we are, we do not redeem the time. We fall back into the evil age which Christ died to deliver us out of.

And we start cooking up the leavened bread. We start intermingling. Notice you can have all kinds of a clean house, but if there is leaven in any part of it, the house is defiled.

It is not that you are 99% clean and 1% defiled. He says you have got to purge out. Even today, they traditionally have a search through the house for leaven to find anything that contains it or that has it as an ingredient and purge it out.

We should be doing this with our souls. What is there that I have not purged out? What is that in my heart that still defiles? What motivation is there? What false ideas am I still clinging to? Well, we are right in the middle of the Passover. This is where we need to stop.

It is a good place to pause and reflect. When we come back next week, we are going to see in verse 21 that Moses is going to call Israel together and enjoin them to this act of obedience. Those who obey will be delivered.

Those who do not will suffer loss. We face that same decision today, tomorrow, and all the remaining days of our lives. Do we dedicate ourselves to the Lord? Are we obedient? Are we seeking that heart of wisdom and to walk before Him blameless in our integrity? Or have we got some other agenda? It is really just that simple.

Let's close in a word of prayer. Father, thank You for the wonderful pictures that You present to us in Your Word, the clear way You communicate Your desires and Your purpose for our lives.

We pray that God the Holy Spirit will impress these truths on our minds and on our hearts in such a way that we will find the motivation and find the incentive to make our decisions, to set our goals, establish our priorities, and implement the values that will make our lives count both now and in the age to come.

We pray it in Jesus' name. Amen.