

Exod 03-06-15a

As we continue our worship this morning, let's take a moment at the outset to clear our minds, prepare our hearts, recognize the ministry of God's Holy Spirit in our souls. God the Holy Spirit never leaves us. There has been a model of understanding that some of us were trained in in earlier days that suggested that when we sinned and were, quote, out of fellowship, that we lost the ministry of God's Holy Spirit and were sort of in the dark without His help and without His ministry until we confessed our sin.

Of course, by looking at the Word of God and recognizing that we can only apply the Word of God, we can only understand spiritual things by means of the Spirit's ministry, it's sort of a catch-22 because if that were truly the case, we could never recover because we wouldn't be able to apply the Word of God in recognizing our sin and in coming before God in prayer and having God the Holy Spirit convey our prayer to the Father. And the reason we are convicted and the reason our conscience afflicts us is because God the Holy Spirit does not leave and He does not stop talking to us. His ministry that Jesus stated in John chapter 14 and 15 is of conviction of sin, not only for unbelievers but everyone in the world, and that includes us.

God the Holy Spirit is always with us. We could never recover. We could never make progress.

He, in the same way that we don't take a child in our household and say, well, if you break one of the rules of the house, if you disobey or malfunction in some way, I'm just going to cease talking to you until you come to me and acknowledge what you've done wrong. I mean, that would be a pretty silly way to try to raise a child. Well, God does the same with us.

He is with us and works through our failures. He's not shocked and He's not dismayed and He doesn't turn His back or turn His face away. That turning away was taken care of at the cross by the Lord Jesus Christ.

So we recognize that the Spirit is always present with us. He indwells us. He applies God's Word to our situation and enlightens us as to the way that it applies.

So it's very important for us to realize that we really can do nothing apart from God's Spirit, nothing that counts in the spiritual life. And there's no more important function than to take in the Word of God, have it stored in our souls so that God the Holy Spirit can accomplish His work in us. It is not the be-all and end-all of our spiritual life.

Another common error in some parts of our Christian community is to think that taking in the Word of God is pretty much the whole ball of wax. If you hear the Word of God and assent to it and take good notes on it, you pretty well hit your spiritual mark for the day and then you can go forth and count on being pleasing in God's sight. And that's not the case either.

We have a constant responsibility of which this is only a part. You wouldn't go to class and then walk out of the class and forget everything that was taught until you got to the next class

period. The idea is you think about it and put it into practice in the times between classes or it really doesn't do any good.

This is what James talks about when he says, the man who looks into the perfect law of liberty like a mirror and sees what he looks like and then walks away and straightway forgets what he saw isn't functioning properly. That's not the purpose. So we recognize the importance of what we're doing.

We recognize that it is the means to an end and it is an end that God the Holy Spirit accomplishes in us. God is at work in us teaching us to will and to do His good purpose in His strength and in His power. So let's go to the Lord in prayer.

Father, we thank You for the provisions of Your grace. We thank You that we are not called to try to live the life that is described for us, the life that Jesus Christ led as an example for us in our own strength. Instead, we have been given grace from You.

We have been empowered by the presence of Your Holy Spirit. We pray that He will be with us and enlighten us as we study Your Word. We pray that You'll give us insight and understanding.

We thank You for our country and our citizenship in it. We pray that You'll be with our leadership, especially with our president and those who represent us in foreign countries. We ask that You'll continue to preserve the environment of freedom and opportunity that we have to grow in grace and in knowledge of the Savior.

Be with us as we study. We pray that Your Spirit will lead us into all truth. We ask it in Jesus' name, amen.

Our script reading this morning is in Ezekiel chapter 45. Ezekiel chapter 45. In this chapter, we see Ezekiel giving a description of future times, of future things.

It is a prophecy of the millennium, the millennial kingdom. What do we know about the millennial kingdom? What's the first fundamental truth about the millennial kingdom? It has not happened yet. That is the first fundamental understanding.

Now, you would think, well, we are now a master of the obvious. But there are people who think we are in the millennial kingdom. There is a large segment of Christianity that believes it's kingdom now theology, that we are either in the millennium or we are building the millennium.

I will tell you that this has infiltrated Dallas Seminary in one particular form, and that is progressive dispensationalism, that says when Jesus left here and went to the throne of the Father and sat down at the Father's right hand, that chair at the Father's right hand is the throne of His Father David, and that He is now ruling over His kingdom. Now, I ask you, you look around, does this resemble in any way, shape or form, all my kingdom is not of this world, it's a spiritual kingdom. And so, it's the, ignore the politics and the wars and rumors of wars and the earthquakes in diverse places.

Ignore the slaughter by the Khmer Rouge and by the Taliban and by the communists and all the rest of the things that have gone on, all the horrible things. Ignore the Inquisition, ignore the gas chambers in World War II, that's of this world, Christ's kingdom. I mean, it is to laugh.

I don't understand how somebody can possibly make that work. But they do. So, here's the idea.

Ezekiel chapter 45, in fact the chapters surrounding this, this is a vision of the millennial kingdom and the millennial temple. If you look in the earlier chapters, there is a description of the millennial temple. And people have a hard time making this work because the dimensions don't match.

Patty and the children's Bible study, the weekly Bible study, went through all the different phases of the temple. And Solomon's temple, the temple that was rebuilt in the days of Ezra and Nehemiah, and Herod's refurbishment of it and the destruction, and then addressed the millennial temple. And there's a lot of speculation that it is somehow symbolic and will not actually come into being because the dimensions are different and the descriptions are different.

I'm here to tell you there is a literal, physical, millennial temple. And it is a temple that people will go to to worship. It is a place where there will be sacrifice and offering.

There is a place where people will come to celebrate the feasts in Israel. And it is a place that is talked about in Ezekiel chapter 45. What does he say here? What is he talking about? Well, it is the very feast that we are studying in Exodus chapter 12.

It is the Passover. One of the feasts that is going to continue to be celebrated in the millennial kingdom is the Passover. Now, let's stop and think about this for a minute.

The Passover was a feast that foreshadowed and looked ahead to the Lamb of God that taketh away the sin of the world. John the Baptist didn't say the bull of God, the bullock of God, the goat of God, the dove of God, or any of the other animals that were qualified for sin. What do you think about it? Sin offerings, guilt offerings, trespass offerings, sin of the high hand, all of these, you could offer all different kinds of animals.

John the Baptist didn't say behold the altar of God upon which is sacrificed. He said the Lamb. Why does he say Lamb? Because John the Baptist is specifically referring to the Paschal Lamb.

The Lamb that is slaughtered and His blood causes God to pass by on the day of judgment. This comes to be called the Passover. Well, that was looking forward.

Jesus came, He suffered and died, He fulfilled the type. We don't celebrate the Passover. The Jews were not to continue slaughtering lambs and so on after the stopping of the clock for their age.

So why is this cranked up again in the millennium? Well, we need to take a look at the details of it because it sheds some additional light on the original institution of the Passover. So we're going to use this for our scripture reading this morning. Ezekiel chapter 45, you'll see in the beginning of this chapter it talks about dividing up the land.

Everything is described here. You have the temple, you have the land. The land is divided into horizontal strips, if you will, going across.

And there is a reservation, which is what this chapter talks about. An allotment to the Lord, a holy portion of the land in Ezekiel 45, 1. Gives the length and the width, it's holy within all its boundaries. And there's a holy place in it.

And it talks about the cubits. And in it shall be the sanctuary, verse 3, the most holy place. It shall be the holy portion of the land.

It shall be for the priests, the ministers of the sanctuary, who come near to minister to the Lord, in verse 4. It shall be a place for their houses and a holy place for the sanctuary. Gives some more details of cubits. We don't have time for all that.

Verse 7, the prince shall have land on either side of the holy allotment and the property of the city. On the west side, toward the west, and eastward on the east side, the lengths side by side with the tribal portions, west and east. The land shall be his possession.

My princes shall no more oppress my people. They shall give the rest of the land to the house of Israel according to their tribes. So you don't have this government requisitioning of land as took place in some of the latter days of Israel.

But we want to start here in verse 9. Where is the laws governing the prince? And it says, Thus says the Lord God, Enough, O princes of Israel. Remove violence and plundering. Execute justice and righteousness.

And stop dispossessing my people, says the Lord God. You shall have honest scales, an honest ephah, and an honest bath. Bath was a unit of measure for liquids.

Ephah was the dry measure. The ephah and the bath shall be the same measure. So the bath contains a tenth of a homer and the ephah a tenth of a homer.

Their measures shall be according to the homer. The shekel shall be twenty giras, etc., etc. It talks about the offerings in verse 13.

It describes these. What is the point here? We could go through this in detail, but the idea is honest measures. What is the problem in human history? What is the problem before Christ comes and institutes his government? We don't measure right.

We do not evaluate properly. We assign wrong values to things. We overemphasize certain things.

We undervalue other things. In the millennial kingdom, the emphasis here, the reason this prophecy is given is, it is pointing out God's strong desire for just scales, for a right measure. We can, because we are getting a preview of the kingdom, we live in the power of the Spirit that is going to be poured out on all flesh in the kingdom.

We live in the revelation of Jesus Christ that is going to find its full expression in the millennium. But we have what the song calls a foretaste of glory divine. We have the opportunity now, and this is why when Jesus says, My kingdom is not of this world, you don't have to wait for the physical implementation.

We who are the younger son, if you will, in the picture of the father that has an older and a younger son, Isaac with Jacob and Esau, Abraham with Ishmael and Isaac, the older son messes up and fritters away his inheritance in some way, and the younger son winds up inheriting. And the older one has to catch up at a later time. Ishmael is a believer.

Esau is a believer. But they don't avail themselves of their first chance to obtain the inheritance, and they have to catch up later. Israel is God's firstborn.

That's what he has said here in Exodus, beginning in chapter 3 and all the way through chapter 12. Israel is my firstborn. Israel was not ready to receive the inheritance when the Lord Jesus Christ came to give it to them.

He was the Lamb of God that takes away the sin. He is the Messiah of Israel. They weren't ready.

So, who is the Johnny-come-lately? Who is the one that wasn't thought to be qualified to inherit, and yet they wind up inheriting? It's us. It's the church, composed not only of Gentiles, but also of Jews who recognize and become body and bride of Christ in this age. Well, what is the inheritance? The inheritance is the kingdom.

The inheritance is the fullness of the ministry of the Spirit, which Old Testament saints did not enjoy except for a time by special gift, by special dispensation. We all have, this is what we're seeing in our study of Acts, when the Spirit comes down, pictured like tongues of fire on each individual. 1 Corinthians talks about the measure of grace.

Peter talks about the measure of grace that is given to each one of us. We, individually, and collectively as the church, are partaking of the inheritance that's going to come to fullness. Paul says in Romans that Israel and the Old Testament saints are going to catch up.

All Israel will be saved, he says. Hebrews chapter 11, all these died in faith, not having received the promise. Talking about the Old Testament guys.

So that without us, they should not be made complete. It's not going to come to its fullness until all of us are joined in the millennial kingdom. But we are partaking ahead of time.

We can begin to enjoy our kingdom standing, and our heavenly citizenship, and our fullness that comes from the presence and power of the Spirit now. One of the ways we do that, one of the things that is going to pertain in the millennial kingdom, is absolutely just and balanced scales. And it's pictured here by the ephah, and the bath, and the gira, all of these different weights and measures.

People would cheat. There's just really no graceful way to say it. They would cheat.

They would make a basket, and they would say, well, when I measure out this grain you're buying, this is my ephah basket. Took three-tenths of an ephah, of flour, to accompany the sacrifice of a bull. We're seeing this in 1 Samuel, with the dedicatory sacrifice for Samuel when he comes down to the temple at the age of three or so.

And he brings an ephah of flour. That will cover three sacrifices. He brings three bulls.

One bull is the annual sacrifice, the pilgrimage they make every year. The second bull is the sacrifice on the fulfillment of a vow, because Hannah made a vow, and Elkanah seconded it. And celebrating the completion of a vow, there was a sacrifice.

And then there is the dedicatory sacrifice for Samuel as he begins his ministry at a much earlier age than normal. They used to not start, Levites were to start their ministry in the temple at age 25. He's starting much younger, but he has this dedicatory sacrifice.

So they bring the three bulls. You bring an ephah of flour, you've got three-tenths for one, three-tenths for another, three-tenths for another, and a little bit left over, maybe for spillage. But the idea is there is an accurate, valid weight.

Nobody's going to cheat in the millennium. Scales and weights and measures will be accurate. Well, why do we have so much information about the millennial kingdom in our Bible? Why didn't God wait and give this out on, you know, a lot of times when you start a new class, you start a new school, you start a new thing, they give you a handout.

And they say, here's your instructions, here's the rules, here's everything you need to know to function. Well, God didn't wait. God has already given us a lot of this information about the millennium.

Why? Because we live in the millennium spiritually now. We can partake of that peace. We can partake of that rulership of the Lord Jesus Christ.

We can partake of that full ministry of the Spirit to everyone. We can partake of the just weights and measures now. We look forward to the millennium and make application of those principles now because we are in the preview mode.

This has been called the already, not yet. Already slash not yet aspect of Christ's kingdom. In the literal sense, it's not yet.

But in the spiritual sense, it's already. And you can see how people have slipped off the edge here and gone into the literal kingdom now. They think, well, this is the millennium.

Some people think we have to build the kingdom. It will take us a thousand years. We have to eradicate sin.

We have to purge out the old leaven. And when we get everything ready, Jesus will come back and sit down and say, Good job. I like this kingdom you've built.

I'll just preside over it. And, of course, this sort of elevates man because we're pretty important. We've got to build the kingdom so Christ can come and rule over it.

This is the motivation for social activism and sticking your nose in other people's business because, hey, I've got to straighten you out because you're keeping the kingdom from coming in type of thing. Say all of that to say this. The emphasis in Ezekiel 45 and elsewhere that talks about just weights and measures, when you and I look at our lives, we've got issues that are on the burners right now, both in the areas of prosperity and in areas of adversity.

Do we get carried away with our prosperity? Do we get carried away with our adversity? We need an accurate measure, objectivity, just like we talked about at the beginning of our worship this morning. So it describes in verse 13 and following ordinances concerning oil and the bath of oil and so on. It says in verse 16, all the people of the land will give this offering for the prince in Israel.

Notice prince singular. There's going to be a prince. Interesting thing about that word prince.

You'll just have to bookmark that because I don't want to digress any further than I already have. But we'll be seeing that in 1 Samuel. There is a difference in Hebrew in the word prince and in the word king.

And I will just tell you now so that I don't sort of leave you twisting in the wind that when Samuel starts setting up for the institution of the monarchy in Israel, he does not use the word melek for king. He uses the word for prince because God was supposed to be the king in Israel. But we'll talk about that in our Samuel study.

And when Jesus comes, he is still going to be the prince on the throne of his father David because who is the top authority? It's God the Father. God the Father is the king of Israel. And the Lord Jesus Christ is going to be his proxy, his prince.

Anyway, we'll have to look at that in more detail. But now verse 18. Now we're finally where we want to be.

Thus says the Lord God, in the first month, on the first day of the month, you shall take a young bull without blemish and cleanse the sanctuary. Remember, this is the millennium. Thought this was streets of gold and angels and harps and no more sin.

Not in the millennium. There is still sin. There is still corruption.

There is still defilement. There will still be prisons. There will still be death.

It is a wonderful, perfect environment. But there are still tears amongst the wheat. There is still the need, not among the resurrected, of course.

There should not be any sin going on. But amongst the rest of the world, why do you think God needs rulers? If everybody was perfect, you wouldn't need a government, would you? It doesn't talk about government in the kingdom of the Father, does it? It talks about government, emphasizes government in the millennial kingdom because you still have to enforce policy. You still have to settle disputes.

You still have to function in a civilization that includes fallen people. So, cleanse the sanctuary. The priest will take some of the blood of the sin offering, put it on the doorposts of the temple.

This is the only other place in the Bible, besides our passage in Exodus, that talks about applying blood to the doorposts. And it harks back to the original application at the Passover. These are not the doorposts of people's dwellings.

These are the doorposts of God's dwelling. Doorposts of the temple. On the four corners of the ledge of the altar and on the gateposts of the gate of the inner court.

This is for the cleansing of the sanctuary. What does this mean? It means that there is still a sense in which, in the millennial kingdom, God has to pass over. God has to find a way around transgression.

This is not a memorial. This is a symbolic application of the blood of the bull here. This is a sin offering.

This is not the lamb. This is a bull's blood now that is applied to the doorposts. This is a different sort of Passover.

This is the millennial Passover in terms of the doorposts of the gate and of the temple itself. There's a lot you can think about there. But there is still the need for a sin offering.

And there is still the need for God to put on hold the judgment of sin. And these sins are going to be judged at the end of the millennium. We've seen that in the sheep and goats judgment.

A lot of animals associated with the millennium for some reason. Lions and lambs and so forth. You shall do so again on the seventh day of the month for everyone who has sinned unintentionally or in ignorance.

Notice there is unintentional and ignorant sin in the millennium. Thus you shall make atonement for the temple. In the first month, on the fourteenth day of the month, you shall observe the Passover.

A feast of seven days on leavened bread shall be eaten. So this is back now to the original Passover. We're looking at the fourteenth Abib or fourteenth Nisan, first day of the month.

On that day the prince shall prepare for himself and for all the people of the land a bull for a sin offering. This is the Lord Jesus Christ himself preparing a bull as a sin offering. On the seven days of the feast he shall prepare a burnt offering to the Lord.

Seven bulls and seven rams without blemish daily for seven days. And a kid of the goats daily for a sin offering. Now I would love to get into a detailed study of the millennial kingdom and the millennial sacrifices and so on.

Let me just tell you now, think about this. Why were there bull offerings? Why were there sin offerings? Leviticus chapter one through five in Old Testament Israel. Because there was sin that God had to overlook until it could be judged.

It was judged on the cross, right? Now you're in the millennial kingdom. This is God's kingdom. This is God's planet.

The Lord Jesus Christ is presiding over the entire world in the same way that Caesar presided over the Roman Empire. Although there was Rome proper and then there were the provinces and those who sent tribute and provided conscripts for the army and so forth. Jesus is not the king of the world in that sense.

He dominates the world as king of Israel. Does that make sense? There are subordinated kingdoms who are subordinate to... I don't know any other way to say it but subordinate. But He does not claim the title of the king of each of those.

He has them under subjection. He has put all things under His feet, if you will. So there is sin in this environment and it is not covered by any judgment that has already taken place.

What does this tell us? It is the sin of unbelievers who are living in God's world. It has not yet been judged. Sins of believers were judged at the cross whether in retrospect or in prospect.

Whether it is after the cross or before the cross, sins of believers are covered by the blood of Christ on the cross. If we are still offering sacrifices here and these are not memorials or not stated to be a memorial, then what are they? They represent the fact that there is unjudged sin that is being covered just like there was in the Old Testament economy under the law of Moses. And this is why we have the wheat and the tares.

This is why we have the good and bad fish. This is why Jesus says He will send His angels and at the end of the kingdom they are going to cleanse out. They are going to scoop out of the kingdom the things which defile.

This does not match. People think, oh no, those parables are talking about the second coming or they are talking about the rapture. Think about it.

When Jesus comes to earth for the rapture, some are taken and some are left, right? Who is it that is taken out? Hopefully it is us. We have a sinful fallen world, all of this corruption. Here are the little points of light.

Jesus comes down and gathers His own out. We meet Him in the air and we are ever with Him. So the ones who are taken are the good guys and the ones that are left are the bad guys.

What happens at the second coming? At the second coming, He comes down and slaughters. He does not take them anywhere. They die in place.

Their eyes disappear in their sockets. The blood runs as high as a horse's bridles. It takes six or seven months to clean it all up.

They have to mark the radioactive bones. There is a whole thing about Him eradicating by extermination before He sets up the kingdom. The only time where you have the angels coming and collecting out of the kingdom the bad, at the time of the harvest, now bind the tares into bundles and they are burned.

He will send His angels and they will collect out of His kingdom those things which offend. They collect out of His kingdom. The kingdom does not exist until the kingdom exists.

You cannot collect stuff out of the kingdom until the kingdom is here. It has had time to accumulate all of these bad things. This is at the end of the millennium.

Those are going to be collected out. This is after Gog Magog. Satan is released from the pit.

Like a magnet, he draws all of these who have been hiding and camouflaged and going along. The tares amongst the wheat. They look fine, but they are really not.

Why does God keep Satan in the pit for 999 years instead of just tossing him into the lake of fire at the beginning of the millennial kingdom? He needs him. He is going to use him. God works all things together for good.

He releases Satan from the pit at the end. Satan says, all right, all of you people that agree with me, stand up and be counted. There are these huge throngs that say, yeah, we are sick and tired of this millennial kingdom business.

We are sick and tired of this government of Jesus in Jerusalem and being under the thumb. We want to go our own way. It says they are as numberless as the sands of the sea.

They are going to gather together in armies. They are going to surround the camp of the saints. A lot of the people on the planet are going to assemble and gather in these huge giant armies and march on Jerusalem just like they did at the end of the 70th week of Daniel in the Armageddon campaign.

They are going to do the same thing at the end of the millennium. And that is why Satan is

preserved. These people all get outed.

They get drawn out of their camouflage and shown to be what they are. They are going to be knocked out of the box and you have the great white throne judgment. That is when their sins are judged.

Well, what about their sins that were committed 800, 900 years earlier in the early days of the millennial kingdom? They are covered. God overlooks them. God passes them by for a time.

And that is what this sacrifice represents. God overlooks it. God works around it.

God says, bide our time. This judgment is coming. I can't stop and judge each person and obliterate them or pop them into the lake of fire just because they commit a sin.

We have a blood offering that temporarily covers in the same way that the offerings in the Old Testament temporarily covered until the time of judgment. That is what this is all about. Then there is this memorial, verse 21.

The first month, 14th day of the month, observe the Passover. A feast of seven days, unleavened bread shall be eaten. On that day the prince prepares this offering.

On the seven days, verse 23 of Ezekiel 45. On the seven days of the feast, this is the feast of unleavened bread. What do we know about leaven? What does it represent? Sin.

Got to go around at the beginning of this feast and get out the leaven, get everything out of the house. This is cleansing. Got to look around and find what defiles, find what corrupts, find what offends.

How do you do this? You have to know what leaven is, right? You have to know what corrupts and defiles. You have to apply the word of God and you have to expunge, excrete, remove, expel, get rid of things that defile, offend, corrupt. On the seven days he prepares a burnt offering to the Lord, seven bulls and seven rams without blemish daily for seven days, and a kid of the goats daily for a sin offering.

Wish we had time to go into all the details of this. He shall prepare a grain offering of one ephah for each bull and one ephah for each ram together with a hint of oil for each ephah. This is three times the normal amount.

And this is a multiplication. There are multiplications of three. There's multiplications of seven here compared to the old sacrifices.

And all of this has to do, the number three has to do with God. The number seven has to do with completion and perfection and the culmination of things. In the seventh month, on the fifteenth day of the month, at the feast he shall do likewise for seven days according to the sin offering.

The point here is Passover is an important feast. And it is going to be remembered and it is going to be observed in a supercharged way in the millennial kingdom. The principle of God overlooking, the principle of God passing over is true even in our lives.

You think about the verse 1 John 1.9. 1 John 1.7 and 1.9 together. We always kind of skip over 8. One who says he has no sin. 1 John 1.7 says if we walk in the light as he is in the light, we have fellowship.

One with another, each with the other. This is us with God the Father, God the Father with us. And the blood of Jesus Christ his son.

You look for the antecedent of his and it's in each with the other. It tells us it's the Father. The blood of Jesus Christ his son cleanses us from all sin.

Those are all present tenses. It's an ongoing process. It's not an heirship.

It's not a finished, completed thing. It's not a past perfect. If we keep on walking in the light just as he keeps on being in the light, we keep on having fellowship.

He with us, we with him. And the blood of Jesus Christ his son keeps on cleansing us from all sin. You get to 1 John 1.9. What does it say? If we acknowledge our sins, we admit it, we name it, homo logeo, say the same thing.

God says it's a sin. I say it's a sin. If we confess our sins, he is faithful and just, righteous, to forgive us our sins and to do what? Cleanse us from all unrighteousness.

Can I think of and name every sin that I commit? I can't. But it is the attitude of humility. It is the attitude of acknowledging my sinfulness and naming the ones that I can identify that God honors.

I may get into an argument and I may commit seven different mental attitude sins. I may be bitter. I may be hateful.

I may be impatient. I may be deceitful. I may exaggerate and say that somebody has done something they really haven't done.

I can be angry. I can have all these different sins. When I look back on that later and I say, Lord, I have sinned.

I was unkind. I name as many things as I can think of. There are probably some I didn't name.

But when I acknowledge my sins, God is faithful and just to forgive me of those sins and to cleanse me from all unrighteousness. He applies it beyond what I was able to see and what I was able to apply. And in the same way, there is this passing over.

There is this fixing of sins that have not been covered by sin offerings. That haven't been

covered by any judgments that God accomplishes in His grace. And that's what is in view here.

And it is on the 14th of the month. And it continues to be observed on the 14th of the month. Because 14th, that's two sevens, isn't it? You have one seven that's like a creation week.

And then you have another seven that's like another creation week. And what's the idea? There is a new creation. There is a new economy.

But there are some things that carry forward from the original economy. But anytime you see the number 14, it is a reminder that God has done a new thing. There is a new creation based on the work of Christ.

There was the first Adam in the first creation week. There is the second Adam and the last Adam in the second creation week. And that number 14 counts for a lot.

We'll talk a little bit more about that when we get into our lesson. I think we'll go ahead and pause here and take our break. If there's one thing that we pull from our Scripture reading this morning, God stresses accuracy.

It's one of the reasons we try to memorize our Scriptures word for word. God wants an accurate measure, accurate evaluation. You don't celebrate on the 13th or the 15th.

It's the 14th. There's a specific number of bulls. There's a specific measure for each thing.

We want to strive for balance. We want to strive for accuracy and objectivity in our lives. God is not sloppy.

God is not approximate. He doesn't have an approximate list of the saved. It's exact.

And we want to strive for accuracy and objectivity and accurate measure when we evaluate ourselves and when we evaluate things in our situation. It makes a difference in God's plan and in God's purpose. Let's pause here and take our break.

When we come back, we'll resume our study of the Passover in the book of Exodus.