

Exod 03-06-22b

Let's resume our study now in Exodus chapter 12 and into chapter 13. Now, we have no excuse for not understanding what's going on in this observance and in this event because we spent copious amounts of time looking at the details of the sacrifice. You remember the selecting of the lamb and penning of it up on the 10th of Nisan, slaying of the lamb on the 14th Nisan, four days of observation to ensure that it is perfect and without spot and blemish.

There's the sacrifice of the lamb, the application of the blood to the doorpost, which is unique to this sacrifice. There's no other observance in Israel, in any part of the law of Moses, that requires the splashing of the blood, the application of the blood on the doorpost like this. You have some sprinkling of blood for sanctification.

You have the smearing of blood for purification, but the only other place we have seen any sort of blood on the doorpost was Ezekiel's description of the purification of the Millennial Temple. And what do we learn from this? The application of the blood of the lamb. By the way, remember it doesn't even occur on the annual observances of Passover.

It's only on this first one. It's the only time they actually put blood on the doorpost. And why is that? What does it put us in mind of? How many times do we need to be saved? Only once.

How many times is Moses, later on in Exodus, how many times is he going to have to strike the rock for water to come forth? Only once. And Moses gets in big serious trouble for striking the rock a second time. Once is enough.

Contrary to things that happen in the world, once is enough. This goes against the people who think you can lose your salvation or you have to be reinstated over and over again. It happens once and ever after it is a memorial.

The other feature to remember about this Passover observance is it is a meal that is shared as a group in the evening. There is one lamb that is specifically said to be roasted entire. You don't remove the head and legs.

You don't remove the entrails. It's one entire lamb, purified lamb, roasted whole and set at the table undivided. No bones are broken.

And then everyone partakes of that lamb. Right? Does this have any overtones or anything suggestive in our church age? Do we have a meal observance that began with a unique time, followed by memorial observance where people share a symbolic meal about the Lord's table, about the communion. The Lord Jesus had a meal with his disciples the night before he was crucified with a symbolic bread and a symbolic cup.

Last time we studied this in detail, we pointed out, which was in Luke when the observance of it comes up, that it was a single piece of bread. It was entire and Jesus broke the bread and gave

it out to his disciples. But it was all pieces from the same bread.

And I made the mention at that time that I think it is unfortunate that in our modern day observance of the Lord's table, we get the box of crackers. So we have to assume that that was originally one big cracker that was broken up into smaller ones. But it was a part of the original observance that a single piece of bread was broken, that a single cup was shared amongst all the disciples because it is the unity.

There is one lamb, there is one bread, there is one cup. Even in our study of Acts that we had Friday night, remember the sound of the rushing mighty wind and then the spirit descends like fire, and then it divides. It starts out as one fire and then it divides to rest on the heads of each of the ones that was present.

But it's the same fire. It starts out as a single thing that is then individually applied. And so there are some similarities.

And even though some of the actual exposition and exegesis is faulty, where people say that Jesus took the Passover and transformed it into the Lord's table for the church, it's two different meals. Jesus did not eat the Passover with his disciples. He was crucified and was actually in the tomb at the time of the celebration of the Passover meal.

But there are, that doesn't take away from the fact that there are similarities. The Passover looks forward to the work of Christ and talks about the community observing that memorial ahead of time, a memorial before the fact, if you will, and being reminded of it. So when we come to chapter 12 and verse 25, God says in verse 24, you shall observe this thing as an ordinance for you and your sons forever.

Now this is Moses passing the word along. God has already described everything that partakes, everything that composes the Passover celebration. Now Moses has gathered the elders of Israel in verse 21, and he tells them all the details about the lentil and the doorposts and the Lord passing through and striking.

You shall observe this thing as an ordinance for you and your sons ad olam, onto the ages. It will come to pass, verse 25, that when you come into the land which the Lord will give you, just as he promised, that you shall keep this service. Now the word service there, you might circle that, because that word service, this is not like a church service.

This is from the verb avad, from which the noun comes, ebed, ebed, e-b-e-d. And this is the word translated slave or servant in the Old Testament. This is a service in the sense of what a servant would perform on behalf of a master.

This is an obligated form of work, if you will. It is a work to be performed on behalf of the master. So it is called avda, or from ebed, or from avad, which means to perform a service, to function as a servant or a slave.

You shall perform this service. It shall be, verse 26, when your children say to you, what do you mean by this service? Why are you performing this work? You shall say it is the pesach, it is the Passover sacrifice of the Lord, who passed over the houses of the children of Israel in Egypt, when he struck the Egyptians and delivered our households. So the people bowed their heads and worshipped.

This, in future observances, is going to be a memorial. It is going to be a reminder of this physical deliverance of the nation of Israel from Egypt. And it has prophetic overtones for what is going to happen.

The Lord's Supper is similarly going to be a shared fellowship meal, where people all partake of the same undivided food substance, in terms of the bread and the cup, just as these people partake of the lamb and the bitter herbs. By the way, it's interesting, I can't even begin to tell you everything that's here in the Hebrew, but I'll just point out one thing. If you go back to where it's talking about the lamb meat that is roasted in the fire with unleavened bread and with bitter herbs, they shall eat it, back in verse 8 of this chapter.

The preposition there, when it says with, it's actually upon. It's A-L, it's the verb that means upon. They will eat this lamb's meat roasted in fire upon unleavened bread, upon bitter herbs, they shall eat it.

And it indicates, have you ever seen these things where they put down rice and then they put stuff on top or they put down lettuce? Actually, these bitter herbs, there is a wild lettuce type of thing that's native to Egypt that is a broad leaf type of thing and has something of a pungent or bitter flavor to it. And the idea is that there would be the plate and then the lettuce and then this meat on top. And so the meat, which is roasted lamb and was a delicacy and was very tasty in Israel, is put on this bitter, not so tasty, leafy stuff.

Well, what do you start with when you're building the plate? The first thing you put down is this bitter herb and it's the bitterness of bondage, it's the bitterness of their experience in Egypt for these 100, 200, 15 years. Then you put the lamb's meat on top. And in the same way, have you ever eaten a Reuben sandwich? I love a really good Reuben sandwich.

But the individual components of a Reuben sandwich do nothing for me because one of the major components of a Reuben sandwich is sauerkraut. I have a low opinion of sauerkraut. I do not think that God ever intended for people to take cabbage and pickle it and put this bitter flavor in it.

And I don't know how they make it, but the end result is obnoxious to me. However, when you get the bread and you put on the mustard and you put on the sauerkraut and then you put the, what kind of meat is that? Corned beef. You put the corned beef on it, the sauerkraut is suddenly transformed from an obnoxious thing I would never in a million years eat by itself into something that gives the sandwich a wonderful, unique flavor and everything just combines and it's great.

But I would never eat it by itself. I think in the same way, the application of the roasted lamb's meat onto this bitter lettuce transforms it and the combination works out for good. And it is a reminder of the fact that the sacrifice of Christ as a sweet-smelling savor to God takes our bitter bondage to sin and God works that together for good.

It becomes something wholesome and something nourishing and something beneficial and something that reminds us of the power of God to take what is bitter and unlovely and relatively useless and by the application of the work of Christ turn it into something great. Well, this is the memorial. This is what they're going to remember.

Now there are certain parts of this that will never be repeated. They never again splash the blood on the doorposts. Why? God is not going to come annually and look for people to kill and stop only when he sees blood on the doorpost.

This was a one-time judgment and ever after there is the memorial of it in the same way that the Lord Jesus Christ has died once for sin and we can remember it, we can memorialize it, but we don't have to crucify the Son of God afresh again and again and put into an open shame as you find in Hebrews chapter 6. Well, beginning at verse 29 we now have the fulfillment of this. It came to pass at midnight that the Lord struck all the firstborn in the land of Egypt. This word that's translated struck is an interesting Hebrew word because it means to strike a blow and it is never used of any other deity, any other God of the Old Testament except the Lord God.

Does this remind you of anything? Like maybe our scripture reading out of Psalm 115, who is the only God that has the actual hands that can strike a blow. Only the God who dwells in heaven, only the God who is the creator of the heaven and earth, only the God who has given the earth to mankind to dwell in and to learn from. So this word is only used of God striking a blow.

He struck all the firstborn in the land of Egypt from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon and all the firstborn of livestock. Now, I want to point something out here. Keep your finger in Exodus 12 and turn over to the first part of the book of Psalms.

Make sure I have my psalm right here. Well, someone's going to have to look it up for me. I've had a little bit of trouble with my notes.

It's the psalm that talks about the fool has said in his heart there is no God. What is the number of that psalm? That psalm, when you find it, goes on to say there is they have all gone astray. They have all gone their own way.

There is none that doeth righteousness. No, not one. But the very first verse says the fool has said in his heart there is no God.

It's one of the early psalms. I've lost the number and I can't access my notes at the moment. You can find it little research project for you.

But you will note in that psalm, it says there is none that doeth righteousness. No, not one. They have all gone astray.

Fourteen. Psalm 14 is the one. Thank you.

I got as far as 12 and then I gave up Psalm 14. They are corrupt. They have done abominable works.

There is none who does good. The Lord looks down to see if there are any who understand who seek God. Verse three, they have all turned aside.

They've all together become corrupt. There's none who does good. No, not one.

People have gone to this first and said, this is why Calvinism is true. God has to implant in you a seeking and an ability to believe in him because Psalm 14 says that they have all there is none that does righteousness. And this is all inclusive thing.

Now I want you to go back to Exodus chapter 12 and read verse 29 again. It came to pass at midnight. The Lord struck all the first born in the land of Egypt from the first born of Pharaoh, who sat on his throne to the first born of the captive who is in the dungeon, all the first born of livestock.

Now, if you just looked at this verse, we know in the context that there are not only Israelites, but also Egyptians who have sacrificed the Passover lamb and splashed blood on their doorposts. There is a huge mixed multitude that's going to come out. So you can't say, oh, well, he says all in Egypt and it's just the Egyptians.

There are many Egyptians who have heeded the word of the Lord and have sacrificed the lamb and have the blood. This says all the first born in Egypt. So what knowledge do we bring to this to understand that all is within a specific category? We understand from the context that this is all of those who have not applied the blood from Pharaoh all the way down to the smallest servant, the captive who's in the dungeon.

Think about the poor captive in the dungeon. How's he going to get a lamb? Well, he's just out of luck. He shouldn't have been in the dungeon.

Shouldn't have been a criminal. He's cut off his options. So Pharaoh rose in the night, he and all his servants and all the Egyptians.

And there was a great cry in Egypt for there was not a house where there was not one dead. We know this is not true in the literal sense. There are houses in which there is not one dead.

It's those who applied the blood. But when you read these verses, if you took them out of context and didn't study the whole thing, you would say, well, every single Egyptian household, somebody died. What about the couple that just got married and don't have any kids? And he's the sixth son of a family.

Is there somebody dead in that household? Probably not. It says all. But we understand that it's talking about a specific category of people.

All those who did not heed the word of the Lord, they all suffered loss, right? We this makes sense to us in Exodus. Why does it not make sense to us over in Psalm 14, where the psalm specifically states the category fool, the fool has said in his heart, God's not important. God doesn't exist.

I don't have to worry about God. He's not an issue for me. In the category fool, you will find no one who does righteousness.

No, not one. You will not find any fools who are seeking after God, because what does the Bible say? The fear of the Lord is what? Fear of the Lord is the beginning of wisdom. As soon as you start paying attention to God, guess what? You're no longer a fool.

Anyone who disregards God is by definition category fool in Psalm 14 applies. But people will go to that verse and say, No, it doesn't matter. Even if you're a Christian, even if you're going to accept Christ, you you can't do righteousness.

No, not one. You don't seek after God. God had to seek for you.

God had to send you efficacious grace. It violates the normal standard principles of interpretation, and it's not true. Don't let anyone lead you by the nose down the Reformed path.

It is not so. It is faulty biblical interpretation. It is taking the words of Scripture and twisting them to fit a preconceived theological notion.

Just come back here the next time somebody does that to you from Psalm 14 and say, Well, let's look at Exodus chapter 12, verse 29 and 30. All households in Egypt suffered a loss. All the people had someone die.

We know from the context that that's not the case. What's it trying to say? If I said, Boy, they had condition read yesterday for ozone here in Dallas and everybody stayed indoors. If I said all they opened that new Sam's Club down there and everybody in Dallas was there.

What am I doing? I'm using hyperbole to indicate that there was a huge crowd that people stayed indoors in droves, so to speak. But we can't expect the Bible to ignore the normal convention conventional uses of language. So having said that, look at verse 31.

Pharaoh had risen in the night. There's a great cry in Egypt. There's not a house where there was not one dead.

He called for Moses and Aaron by night. He said, Rise and go out from among my people, both you and the Children of Israel and go serve the Lord, as you have said. Notice what is the time that God told them to eat the meal? Is it daylight or darkness? Darkness.

Why does God? Have you ever asked yourself this question? Why is it at sundown that they slay the Passover? Why do they eat the meal in the dark? Why wasn't it a morning meal? Why not get up early? Why not have everybody see the firstborn gets slain and have a whole day to, you know, let's get an early start. We'll we'll slay the firstborn at eight in the morning. We'll eat.

We'll have the Passover breakfast. Why not? Why does it have to be at night? What does darkness speak of? Why do men love darkness rather than light? When do most crimes take place? Broad daylight or darkness? Men love darkness rather than light when their deeds are evil. Evil walks in the dark.

People like the cover of darkness. They don't want to be seen doing their dastardly deeds. People want to sneak.

They want to go under cover of darkness. God is light and in him is no darkness at all. So this judgment takes place at night is a judgment of the night is a judgment on the night.

And while it is still night, Pharaoh calls for Moses and Aaron. It's no accident that first 31 says he calls for them by night. This cry rises up while it's still dark.

Early, early, early morning hours, he says to them, rise and go out. Didn't he say, I will see your face no more. I see you again.

I'm going to kill you. But he has called for them. And he says, rise and go out from among my people, both you and the Children of Israel, and go serve the Lord as you have said.

Now, as you have said is pregnant with meaning, because he's proposed several other methods of him leaving, hasn't he? Go for three days and come back. Just send them in. Leave your cattle behind.

Leave them. You know, he's tried to modify it, water it down. Now he says, go serve the Lord as you have said.

Take your flocks, take your hers as you have said and be gone and bless me also. And the Egyptians urged the people that they might send them out of the land in haste, for they said, We shall all be dead. They see the firstborn dropping and they say, you know, if there's an 11th plague, what's going to be left? We've got no crops.

We've got no animals. We've got devastation throughout the land. We've lost the pick of the litter, the prime of the crop, the firstborn throughout Egypt, the best of the herds, the best of the flocks, the best of the people, the inheritors, the ones who have been trained to take over the family estates, the leaders in business and agriculture and industry, all slain in a single night.

They're devastated. One more blow would totally wipe them out. They say, look, we were ready for you to go three or four plagues ago.

And now look at the death. It's going to take them weeks just to bury the dead. This is millions of dead people and animals in Egypt.

And they say, look, go. Pharaoh's given the word. We were ready a long time ago.

Here's some more jewels for you. I forgot. I've got a gold necklace here.

Take this and be gone. Get away. So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders.

The children of Israel had done according to the word of Moses. They had asked from the Egyptians articles of silver, articles of gold and clothing. The Lord had given the people favor in the sight of the Egyptians so that they granted them what they requested.

Thus they plundered the Egyptians. These are the spoils of victory. What did the Israelites do to win this victory and win this deliverance? What effort did they expend? Did they launch any kind of warfare against the Egyptians? Do they stand up in their own strength? All they did was trust in God.

All they did was obey God in an area of worship that had nothing to do going out and penning up a lamb for four days, killing it and eating it in the middle of the night. What does that have to do with being delivered from Egypt? There doesn't seem to be any cause and effect there, does there? But that's the beauty of it, because that obedience qualifies them for God's deliverance and God's mighty arm to be flexed on their behalf. And the same thing happens with you and me.

There might seem to be no cause and effect in making sure that we listen to the teaching of the word of God and trying to meditate on the word of God and trying to day by day live the small decisions and the small actions in the light of God's word and try to do it heartily as unto Him. It might not seem to have any kind of payoff, might not seem to have anything to do with anything, but that is what qualifies us. Remember Psalm 115? Who is the God that created the heavens and the earth? Who is the God that has the mighty arm to deliver? If we are qualified because we're pleasing in His sight, He can bless us and not discipline us.

He can deliver us and not judge us. Don't look for cause and effect. It's not a magic incantation.

It's not an open sesame to get the door open or a rubbing of the lamp to get the genie to come forth. We tend to think, and the human solutions that are offered by the idolatry of our day says, well, follow this technique, follow these steps, do these things, and you'll begin to see the effects of these causes that you implement. Dale Carnegie did this 30, 40 years ago with his book, *How to Win Friends and Influence People*.

Norman Vincent Peale came out about the same time with *The Power of Positive Thinking*. And their book was all about if you can win friends, if you can influence people, if you can put this positive spin on things, people are going to respond and do things for you and you're going to

get ahead and you're going to be rich and prosperous and so on. Cause and effect.

God's plan has a completely different basis. What does slaying a lamb have to do with being freed from slavery? There is no human sense of cause and effect. It's a spiritual cause and effect.

I have put my faith in the God of Israel. I have chosen to obey him in the area of this sacrifice. And as a result, the Egyptians are pushing me out of the land.

I didn't have to try to flee and escape. I didn't have to tunnel under the wall. They're not only pushing me to escape, they're paying me to go.

They're giving me the best of their loot. What did the Israelites do to bring about this effect? Nothing. They squared away their relationship with God.

God brought this about by his own supernatural power in his own divine time. If you don't remember anything else from this whole Passover episode, remember that it is by heeding and obeying our God and being squared away with him that everything else in this life and in the next depends. It all depends on right relationship with God.

It's been compared to the cross. What's the cross made of? What's the cross look like? It's got two big beams, doesn't it? Which way do they point? One points up and down. The other one points across.

Which one holds up the other? It's the vertical one, isn't it? You have to have the vertical beam before the horizontal beam can be there and function. The vertical beam holds up the horizontal. You think about our relationship with God as the vertical beam.

Think about everything that happens in life as the horizontal beam. You can't get the horizontal to function as a believer if you don't have that vertical beam first. And it would seem many times that our obedience, it may seem like there's a critical time.

Oh, I just can't make Bible class or I just can't stop and think about what I've learned. I can't really pause here and reflect or pray. I can't.

This is just not a situation where the Word of God or the principles of God, I've really got to take some emergency action here. I'll just have to set that aside and think about God later. We can't do that.

This life and everything in the next life depends on faith and obedience. God has given us His grace. God has given us His truth.

Nothing is going to work. We're going to end up like the Egyptians, weeping and wailing in the dark of the night. If we do not recognize the priority of what God says and what God asks us to do, we have to do it.

People might say, what? You're saying, I kill an animal, I splash its blood, I'm going to make my house all stinky, you know, blood within a matter of hours will corrupt. People say, I don't want to get that stuff all over the outside of my house. It's some kind of superstition.

Who says this? What's that got to do with anything? None of these other plagues could have been staved off. Would the darkness have gone away? Would the frogs have gone away? Would the lice and the flies and all the rest of it have gone away? I don't see any cause and effect between this sacrifice and this blood and sitting there with my staff in my hand, my sandals on all night, and making sure there's no leaven in my house, and putting lettuce under the meat. What has that got to do with anything? It's mumbo-jumbo, it's superstition.

Look who's walking out of Egypt rich, and look who's at home digging holes and having funerals. It makes a difference. It is the key to success or failure in this life.

We have to pay attention to what God says. So the Egyptians pushed them out of the land. Who would have thought a year earlier, after decades and decades and decades in bondage, if somebody walked up to Uriah the brickmaker and said, hey Uriah, you know this time next year the Egyptians are going to be pushing you out of the land and giving you gold to go.

What would they have thought? There is no way. And yet here it happens. The children of Israel journeyed from Ramses to Sukkot, about 600,000 men on foot besides children.

A mixed multitude went up with them also, and flocks and herds, a great deal of livestock. Who is this mixed multitude? That's everybody that doesn't qualify as a child of Israel, as a son of Israel. These are Egyptians, these are slaves from other cultures and other lands.

These are households who were evangelized, if you will, by the plagues and said this God in Israel beats Ra and Osiris and Hecate and all the rest of these weirdo gods in Egypt by a double handful. When he says something's going to happen, it happens. When he decides to deliver his people, they're delivered.

That's the God for me. And so there's this huge mixed multitude that go up with them. It doesn't say a mixed few or a couple of dozen people.

It says a multitude. This is a sizable crowd of people who go up and become a part of Israel, who actually have a Gentile heritage. They baked unleavened cakes of the dough which they had brought out of Egypt.

It was not leavened because they were driven out of Egypt and could not wait, nor had they prepared provision for themselves. You think about the symbolism of leaven. Leaven takes time to ferment.

You have to put it in dough and let it rise and let it sit for some days. Leaving all the leaven behind in Egypt and coming out, they're not going to have this leaven brought forward from Egypt. It's left behind in Egypt.

They start with a clean slate. They start with purified bread and that is going to be commemorated in the Feast of Unleavened Bread. So this is the point.

You and I have been delivered from the Egypt of the power of sin. We are no longer, or we need no longer be, slaves to sin. There is an application of almost every detail of this to our own lives.

We have a responsibility to find and purge out the leaven, the thing that drags us back into Egypt. We have a responsibility to be obedient to God, to put our faith in Him so that He can deliver us by His power. The Word of God says, not by might nor by power but by my spirit saith the Lord of hosts.

So what are we going to think about when we remember the Passover? We remember the blood, we remember the destroying angel. If you want to know for sure it's the destroying angel, you can go over to Hebrews chapter 11. But what's the point? Everything hinges on where we stand with God.

If we believe what He says, if we do what He says, He implements His power. He is not an empty idol that looks like it has a face and looks like it has capabilities but does not. He is the real McCoy.

He is the one that has the power to change our lives, to perform what He has promised. Nothing else does. We were talking on the break about how a lot of solutions describe your problem for you.

They can describe the origin of your problem. They can describe the symptoms of your problem. They can even describe the solution to your problem.

Well, you need to be happier. You need to get a hold of your anger. You need to be objective.

You need to be calm and cool. You need to plan ahead. You need to do this, that, and the other.

Well, that's all fine, but where does the power come from to do that? Where is the transforming energy that gives us the ability to do those things and to stay objective in the midst of an argument or of a pressure situation? Well, description... I can describe a cancer patient and tell him how he got it and what's happening to him and what's going to happen and that he needs new lungs and he needs to get rid of these cancer cells, but describing it doesn't solve it. God is the only force in the universe with the power to change, with the power to heal, and with the power to deliver. All the gods of Egypt have been judged, and we need to remember that in our daily lives and not try to fall back on something that has eyes but cannot see.

Let's close here in a word of prayer. Father, thank you for illustrating for us so clearly the distance and the distinction between yourself and between everything that is put forth as a solution or as a God to be followed and a principle to be worshipped. We pray that God the Holy Spirit will impress these truths on our hearts at the point where application is needed, at the point where we are making our choices, setting our priorities.

We pray that it will be ever mindful to us that we have been bought with a price, that our function and our purpose is to glorify the Lord Jesus Christ in our daily tasks, our daily decisions, our daily thinking. We pray that as a result we will be able to avail ourselves of your grace and of your truth and that we will be qualified both now and in the age to come to reflect your glory and to vindicate the work of the Lord Jesus Christ on our behalf. We pray it in Jesus' name.

Amen.