

Lev 05-07-10a

This is Sunday, the 10th of July, 2005. We are beginning a new study this morning, having completed the Levitical Offerings. And we're going to take a look now at the Feasts of Israel, which are sort of a natural follow-on, I think, to looking at the Offerings.

These are the ritual teaching tools in Israel. These are the pictures that God used as a flannel board or as a graphic illustration to teach truths to people that could not carry around a Bible. And by learning the details of these and understanding them, every time we see a Jewish feast day come up on our calendar, we ought to be able to do the same thing that they could do, which is stop and think, oh yes, this is the significance of Passover.

This is what the Feast of Unleavened Bread means. This is what the Feast of Booths or the Feast of Trumpets is all about. And so it's a little memory aid and teaching tool that we can use to keep in mind truths, not only pertaining to Israel and by interpretation and application pertaining to us, but it also reveals to us the timetable of God's plan in human history.

Some of these feasts, the pictures that they present, have already been fulfilled. The prophecy, the foretelling that they did have already been fulfilled. There are others that are yet unfulfilled.

And so we can see where we are in the progress of God's plan and what it is that we can look forward to. So I think it's going to be an interesting study. It will not be a long study.

We're going to try to do one feast per lesson, which means we'll cover two feasts this morning. And Lord willing, we'll finish here in just a few weeks, and then we'll begin yet another study. But we've got all we can do to get through this one, so let's take a moment at the outset to clear our minds and prepare our hearts and seek the ministry of God's Spirit as we learn the truth of God's Word together.

Shall we pray? Father, we are grateful for our fellowship. We are grateful that you have brought us together with fellow believers who share an enthusiasm, a respect, and an appreciation for your Word and for the calling whereunto we have been called, the opportunity that you have given us through the work of the Lord Jesus Christ to not only be saved from an awful eternal fate, but to have a life that transcends the material and transcends the ordinary, a life that redeems time and turns it into treasure of eternal value. We thank you for the Lord Jesus Christ and for his faithfulness, his obedience, his love for us expressed in his willingness to go to the cross, to die a humiliating and painful death, to be separated from you, to endure the penalty for our sins so that we could be free of that penalty and have the opportunity to enter into relationship with you.

We thank you that having done so, having accepted that free gift of grace, we now enjoy the benefits of being in him and sharing his sonship, sharing his status as an heir, sharing his destiny, sharing his righteousness, his peace, his sanctification, his standing before you, and having been sanctified and having been gifted in so many ways, we can use the remaining time

in this life to prepare ourselves for life with him and life with you. We pray that our study this morning will contribute toward that goal, that we will learn things that will stay in our souls and be a resource and a motivation to redeem the time, although the days are evil. We thank you for the nation in which we live, the freedom that we enjoy, the government that we have and those in that government at all different levels and in all different branches who are seeking to please you as they execute their duties.

We pray your blessing on them. For those who cannot assemble, that you will enliven and activate the truth that is in their soul and bless them with fresh insight and fresh encouragement from the storehouse of treasure that is available through the ministry of the Holy Spirit in their souls. May this comfort strengthen and encourage them and reunite them with their loved ones and with their local fellowships as the opportunity permits.

We ask your blessing on us now as we study together. May the Lord Jesus Christ be glorified in our worship. We ask it in his name.

Amen. For our scripture reading this morning, we are going to cut right to the chase. We are going to go to Exodus chapter 12 where we have the instructions and the account of the first feast in Israel.

It wasn't the January of the Hebrew calendar when this time arose. It was the seventh month. They were well along.

What's the seventh month in our calendar? We're in it, aren't we? July. Well, it was sort of in the Hebrew calendar. Their New Year's is kind of in the fall.

And so they were about seven months along by the time they got to the spring of the year. You figure three and a half months before our New Year's and about three and a half months after our New Year's. And you get into the sort of April-ish time frame.

They were in the middle of their seventh month in Egypt when the last of the plagues was about to take place. Nine plagues. We saw that there were really three sets of three plagues.

And a perfect set of three times three had already befallen the nation of Israel. And one final horrific affliction is about to befall that nation. And this one is apart and distinct.

Flies, frogs, lice, darkness, water into blood, all the rest of those. Those were a buildup. And when we studied Exodus, we saw those sets of three.

The first three, the middle three, and the last three. And the plague just before this is darkness. Look up in chapter 10, verse 21 and following.

21 through 29 is the ninth plague. I won't review, although I could, I won't review the first nine plagues. We'll just look at number nine because it is pertinent.

We've already had boils, hail, locusts, and so on. And the ninth plague is darkness. Now, let's

think.

Let's stop. Just pull ourselves out of Exodus for a moment and think about human history. Think about Genesis, chapter one.

You can probably recite these verses by heart. In the beginning, God created the heaven and the earth. And the earth was without form and void, *tohu wabohu*, and what? Darkness was upon the face of the deep.

And the Spirit of God hovered over the waters. And God said what? Let there be light. Darkness is the status quo at the surface of the waters where the Spirit of God is hovering.

And the first thing that happens is darkness is lifted. And then you have the birth of the environment in which man will ultimately appear. Light separating of that.

You have the waters, the firmament, the land gathered into one place. You have the beginning of life, biological life, plants and animals culminating on the sixth day in the creation of Adam and Eve, right? But the initial condition is darkness. What is the ninth plague right before Passover? Darkness.

Stretch out your hand toward heaven that there may be darkness over the land of Egypt. Darkness which may even be felt. Moses stretched out his hand toward heaven.

There was a thick darkness in all the land of Egypt three days. Three days of darkness. Now, have we ever seen this number three? Three days? Just once or twice, like all through the Bible, haven't we? How long was Jonah in the belly of the great fish? Three days and three nights.

How long was Jesus Christ in the heart of the earth? Three days and three nights. Just as a superficial sampling example. Darkness for three days.

We've had three sets of three plagues and now we have three days of darkness at the end of that, that culminating. Three is the number of God. Three is the number of perfection.

A triangle is the strongest geometric shape in the universe. You look at any bridge. You look at anything that you're trying to brace.

You look at a step ladder. How does a step ladder work? You've got up one side, you've got down the other and then you've got that little cross bar on the A there that holds it in place. Triangles can... Those triangular structures, whether you look at the honeycomb structure inside modern composite materials.

You look inside cardboard. Corrugated cardboard is a modified triangular shape. If you cut a piece of cardboard and look at it, you'll see angles in there.

They're little triangles. That's how corrugated cardboard holds its shape. It just gets rounded off because they've got glue on the little points.

But that's a triangular. So it's very strong. Three is the number of God.

It's the number of perfection. It's the trinity. And three days is the complete, perfect amount of time.

Three days of darkness. They did not see one another, nor did anyone rise from his place for three days. Darkness.

Darkness of the grave. Darkness of death. Nobody moves.

Inactivity. Tohu wabohu. Formless and void.

Nothing is going on in the darkness. It's a picture of the pre-life state. Before the action of God brings things into being, brings things into reality, and there is life, and there is production, and there is growth, and there is the positive.

What is the memory verse that we just quoted this morning that talks about darkness? In 1 John 1, God is light, and in him is no darkness at all. So when the Spirit of God comes to the face of the waters, the Spirit of God is God, right? God is light. In him is no darkness at all.

So when the Spirit comes and hovers over the water, that darkness is not going to last very long. First thing God says, let there be light. And there was light.

God called the light day. He called the darkness night. And he made a distinction.

There's a line. There's a difference between light and darkness. That's our context for the first great feast in Israel.

It's such an important feast that God says, you know what? We're going to shift the calendar around. And even though this is the seventh month, this is going to be the first month for you. We're going to make July, January.

It would be like the United States. We consider the birthday of our country to be the one we just celebrated last week, July the 4th. And it would be like people saying, you know what? The New Year's is July.

That's going to be our first month. And we'll just run our years July through June. So after the darkness, the Lord hardened Pharaoh's heart.

He wouldn't let them go. Pharaoh said, get away from me. Take heed to yourself.

See my face no more. For in the day that you see my face, you shall die. So Moses said, you've spoken well.

I'll never see your face again. Then in chapter 11, we have this little short chapter. It's only about ten verses.

The Lord said, I'll bring one more plague on Pharaoh and on Egypt. Afterward, he will let you go from here. We have to understand this tenth and final plague because this is the context.

This is why you have Passover. Why Passover? Because of chapter 11. If there was no chapter 11, there would be no Passover.

And the symbolism of this feast is tied to what it reveals and what it protects the firstborn in Israel from. So in chapter 11, we can read this real quick. The Lord said to Moses, I will bring one more plague on Pharaoh and on Egypt.

Afterward, he will let you go from here. When he lets you go, he will surely drive you out of here altogether. This is kind of startling because in the first nine plagues, they've been prying and prying and wheedling and wheedling and talking and talking and pleading.

And he says, no, no, well, maybe, no, no, it changed my mind. Now, he's going to drive you out of here. He will not wait to get rid of you, God says.

Speak now in the hearing of the people. Let every man ask from his neighbor and every woman from his neighbor articles of silver and articles of gold. The Lord gave the people favor in the sight of the Egyptians.

Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. Now, keep in mind, this silver and gold, this booty and loot that they're getting from the Egyptians, they asked for this before the tenth plague. This is before the firstborn die.

But the darkness has been lifted and all the rest of the people in the land of Israel, they have seen water turn to blood, frogs, flies, lice, locusts, hail, culminating in darkness, right? And so, when the people of Israel who have not been afflicted by these plagues, their cattle weren't slaughtered, their crops didn't get hammered to death in the hail. So, the people of Egypt are smarter than the Pharaoh and they say, these people are special. So, when the Israelites say, you know, I wonder, I really like that candelabra you got on the mantle there.

And, hey, take it. I really like this golden goblet or this golden bowl or this silver vase or whatever. And the Egyptian servants and people say, it'll be good luck for me if I give you something.

You are a favored people, so I'll be nice to you and maybe the powers that be will be nice to me. Doesn't mean they are believers in God necessarily, but they certainly recognize the power that is preserving Israel and is hammering them. So, they are very generous.

Now, verse 4, Moses says, thus says the Lord, About midnight, how light is it outside at midnight? Dark as the inside of your hat, isn't it? I will go out into the midst of Egypt and all the firstborn in the land of Egypt shall die from the firstborn of Pharaoh who sits on this throne even to the firstborn of the female servant who is behind the hand mill and all the firstborn of

the animals. Then there shall be a great cry throughout all the land of Egypt such as was not like it before nor shall be like it again. But against none of the children of Israel shall a dog move its tongue, against man or beast, that you may know that the Lord does make a difference between the Egyptians and Israel.

And all these your servants shall come down to me and bow down to me, saying, Get out, and all the people who follow you. Notice, who are the slaves in Egypt? Who are the slaves in Egypt? Israel, right? But God says, These Egyptians your servants shall come down to me and bow down to me, saying, Get out, and all the people who follow you. After that I will go out.

So then he went out from Pharaoh in great anger. So Moses says, Look, Pharaoh, all of these your servants, they're going to be bowing down to me. They're going to be saying, they're going to be acting the servant's role.

Get out, and all the people who follow you. After that I will go out. Then he went out from Pharaoh in great anger.

But the Lord said to Moses, Pharaoh will not heed you so that my wonders may be multiplied in the land of Egypt. So Moses and Aaron did all these wonders before Pharaoh. When it says all these wonders, he's talking about all of the first nine plagues.

And up through number 10, the Lord hardened Pharaoh's heart and he did not let the children of Israel go out of his land. This is very typical Semitic storytelling that he kind of goes back and gives a comprehensive summary of all of the wonders, the first nine plagues. Once again, people get thrown off when you have this element in other stories and they say, Well, there are two creation accounts or this is two different versions that don't match and so on.

Now, that's the background. That's the context. They have just emerged from darkness and now God is going to create a new nation.

He is going to redeem and create for himself a people and a nation out of this darkness. Chapter 12, The Lord spoke to Moses and Aaron in the land of Egypt, saying, This month shall be your beginning of months. It shall be the first month of the year to you.

Speak to the congregation of Israel, saying, On the tenth of this month, every man shall take for himself a lamb, according to the house of his father, a lamb for a household. How many lambs would it need for us here? Cuskers would need a lamb. Matt holes would need a lamb.

Sam holes would need a lamb. Dan holes would need a lamb. One lamb per household.

If the household is too small for a lamb, let him and his neighbor next to his house take it according. Matt and Debbie live nearby. We might share a lamb between us because there aren't enough just us four couldn't consume a whole lamb in one evening.

So we get some neighbors and bring them near. Bring some kinfolks. If the household is too

small, let him and his neighbor next to his house take it according to the number of the persons.

According to each man's need, you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats.

It could be a kid. You shall keep it until the fourteenth day of the same month. How many days is that? You get it on the tenth, keep it until the fourteenth.

Four days. Then the whole assembly of the congregation of Israel shall kill it at twilight. Then they shall take some of the blood and put it on the two doorposts and on the lintels of the houses where they eat it.

Then they shall eat the flesh on that night, roasted in fire with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw nor boiled at all with water but roasted in fire, its head with its legs and its entrails. And we know a little bit about the head and the entrails and the legs now having studied the Levitical offerings.

You shall let none of it remain until morning and what remains of it until morning you shall burn with fire. Thus you shall eat it with a belt on your waist, your sandals on your feet and your staff in your hand. So you shall eat it in haste.

It is the Lord's Passover. For I will pass through the land of Egypt on that night I will strike all the firstborn in the land of Egypt both man and beast against all the gods of Egypt I will execute judgment. I am the Lord.

Against all the gods of Egypt I shall execute judgment. How many gods are there in Egypt? Do they have any legitimate gods? Is Horus an actual god? Or An or Ra or any of these other goofball things? I guess I gave away the answer there, didn't I? They're not, are they? So what does it mean when it says God will execute judgment against the gods of Egypt? It's one of two things. If there is demonic activity to where the magicians in Egypt have some sort of supernatural power because Satan is at work then those demons are going to be judged.

Their activities are going to be brought to a halt. What I think is more likely is these gods exist in the minds of the people They believe that Osiris and all of these others are alive and well and influencing things in Egypt and yet God has demonstrated through all the first nine plagues that they don't have power over everything. The frog god can't control the frogs.

The god of light can't control the darkness. The god of the Nile can't control the blood. The lice and the hail and all of the other gods of Egypt have been humiliated because everything that the Egyptians said is under the control of the gods the god of Israel has just tweaked their nose.

So you're the god of light. See if you can overcome my three days of darkness. So you're the god of the frogs.

See if you can keep your frogs from overrunning the land and dying and stinking up the place. So you're the lord of the flies. See what you can do when I send this plague of flies.

You're the god of the Nile the benefactor that floods and gives the rich soil for the crops and all that. Well, I turn your Nile water into blood. See what you're going to do with that.

You're trying to dig holes around it and find water because the mighty Nile has been completely made useless for all of its purposes. And so these gods have been humiliated. God says, now with my final plague it doesn't matter who they appeal to I will humiliate, I will judge the gods of Egypt.

And this is the concept of the gods. This is belief in the gods. And the people of Egypt are going to be so dispirited and so confused and their land has been laid waste that within a matter of weeks their country is going to be taken over by the Amalekites.

The Amalekites are going to be coming in as the Israelites are going out and they're going to take charge of it. And in my view and in the view of a lot of scholarly people this is going to be the reign of the shepherd kings. This is the reign of the Hyksos where you have foreigners ruling the land of Egypt for several dynasties because Egypt is just open and laid waste and all of their gods have been obliterated for the time being.

So this is what God says. This judgment in verse 12 I will pass through the land of Egypt on that night I will strike all the firstborn of the land of Egypt both man and beast against all the gods of Egypt I will execute judgment I am the Lord now the blood shall be a sign for you on the houses where you are 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. So what purpose does the blood serve here? Do they drink it? Do they eat it? It is a sign, right? It is a token.

And when God sees that He passes over it says here the plague shall not be on you to destroy you. Verse 14 This day shall be to you a memorial you shall keep it as a feast to the Lord throughout your generations. Feast number one in Israel.

This feast establishes Israel as a nation. You all what have they ever done corporately up to this point? What has the nation of Israel ever done together other than be slaves? What have they ever all done at the same time? When have they ever all gathered for worship? When have they all gathered for a sacrifice? When have all of the descendants of Jacob ever united and done anything together? Never. They never have.

All they have done is serve as slaves in all the different levels of slavery in Egypt. This is the first thing they all do together. They have been delivered corporately as a group.

They have been identified as a group by God sparing them through the first nine plagues. That gives them a group identity. The Egyptians now look at them as a group instead of as individual slaves don't they? They say these Israelites are something special I'll give them some silver give them some gold.

They are being viewed as a group and they are starting to act like a group. But that's all passive. They are spared by God.

They are preserved by God. They are treated by the Egyptians as a group. But this is the first time that they actively do something in concert do something together.

Moses stands up and says alright this is what we are all going to do. First thing they ever do is celebrate the Passover. 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.

This is going to be our second feast. The feast of unleavened bread. On the first day you shall remove leaven from your houses.

Whoever eats leavened bread from the first day until the seventh day that person shall be cut off from Israel. On the first day there shall be a holy convocation and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them except that which everyone must eat.

That only may be prepared by you. So why do we have the Sabbath feature on ovens when God says it's okay to cook during the Sabbath week? So you shall observe the feast of unleavened bread for on this same day I will have brought your armies your hosts out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.

In the first month 14th day of the month that evening you shall eat unleavened bread until the 21st day of the month that evening. That's seven days. It starts just as they're celebrating Passover they're going to eat unleavened bread with that.

That's sundown on the 14th. So the 15th 16th 17th 18th 19th 20th 21st Seven days. Exactly.

What does seven days speak of? What's the first time we ever see seven days? Creation. It's a model of the span of human history 7,000 years of human history six days you labor and do all your work the seventh is a day of rest 7,000 is the millennial kingdom the time of rest. So it speaks of complete time in human history and for the duration of their time pictured by this week they are to eschew they are to avoid and push away sin which is symbolized by leaven.

No leaven no contamination during this time. Touch not the unclean thing. Come ye out from among them and be ye separate God says.

Touch not the unclean thing. Purge out the old leaven is the idea. You leave it throughout your generations.

Seven days no leaven shall be found in your houses. Whoever eats unleavened bread whoever eats leavened bread that same person shall be cut off from the congregation of Israel whether it is a stranger or a native of the land. You shall eat nothing leavened in all your dwellings you

shall eat unleavened bread.

So Moses calls the elders and they take it out. Well I want to talk about a couple of things that we did not cover when we went through this in Exodus and some things I'm going to assume that you remember and we'll give those a light treatment. The lamb is selected on the tenth day.

Lamb is selected on the tenth day. That is the same time when you go over and look at the gospel accounts that Jesus told the disciples that the Son of Man is betrayed into the hands of men. This is when Judas went and contracted for the thirty pieces of silver.

And at the same time that people were purchasing their lamb in Jerusalem to celebrate Passover the lamb was being purchased for the thirty pieces of silver as it were. And from the tenth to the fourteenth you have this four day period. What do they do during that four days? Why don't they just buy it on the thirteenth and get it all ready? Or why don't they purchase it on the fourteenth get it in the morning slaughter it in the afternoon? Why keep it up for four days? Do you remember? We talked about this when we went through Exodus.

How many years were there from Adam to Christ? Four thousand years. A day with the Lord is as a thousand years. A thousand years is as a day.

Four days from the time that God speaks in the garden after the fall and He says the seed of the woman is going to bruise the head of the serpent. That's the beginning of the gospel and the unfolding revelation through Abel and through Noah and through Abraham and Isaac and Jacob and Joseph and down to Moses. This is the unfolding revelation of the Savior.

And He is being revealed and He is being examined and His qualifications are becoming known. And so by the time the Lord Jesus comes the people of God have had four thousand years of history to see the witness and the testimony that He is the Lamb of God that takes away the sin of the world. And it is the clearest and the easiest to see right before it happens when John the Baptist himself gives that testimony.

Four days to examine the Lamb. Four days of witness and testimony that this is the perfect and acceptable sacrifice. And that's exactly what you have in the Old Testament and in the Gospels.

You have the witness and the testimony. Four days of examination of the Lamb. The Lamb is taken and He is eaten.

What does it say about the preparation of it? It says in verse 9, Do not eat it raw. Do not boil it at all with water. Well, the Lamb is the picture of the Lord Jesus Christ.

It is to be roasted with fire. So, as you partake of that meat, as you partake of the Lamb, it is the Lamb that has been exposed to fire. Fire represents judgment.

So, what is it that we partake of? You don't do like a lot of modern people do, and they say, well,

you know, the whole cross redemption thing, you know, Jesus was a wonderful teacher, turned the other cheek, golden rule, the gentle Jesus with a child on His lap, feeding people, helping people, compassion. Well, this is like trying to eat the meat raw. I like the Lamb, but I don't like the part about judgment and substitutionary atonement and that He took my place and He was judged for me.

He went through the fire on my behalf. No, no, no. I just like the gentle Jesus.

He was a wonderful teacher. He's like Confucius or Buddha or somebody else. He just, you know, it's His ideas.

It's His attitude and compassion and all of this. That's trying to take the meat raw and ignoring the judgment. Well, what about boiled? What happens when you boil meat? If you've ever been at the Naval Academy and eaten New England boiled dinner, you'd know the answer to this question.

All of the flavor leaves. When you boil meat, it becomes tasteless, at least in my view. But there is something in between the fire and the meat.

There is an intermediate medium of water. The fire heats the water. The water boils the meat.

And the meat is bubbling and drowning and getting sodden in this water. The fire does not contact the meat. The fire does not roast the meat.

There's this intermediate thing in between. And so what you're getting has not really been touched by the fire. What you're getting has been boiled in water.

And it is changed by water, not changed by fire. It's been judged by boiling, not by fire. And this is another distortion of the body of Christ.

When Jesus handed bread to His disciples in the upper room, He said, Take, eat. This is My body which is broken for you. You don't want intermediate boiling.

This is what creeds and religions and cults do to the Word of God. Oh no, we can't just have the character of God, the righteousness and justice of God, in judgment. We've got to put something in between.

We're going to insinuate a medium between the fire and between the meat. And that is going to work on the meat. So you don't have God and God's character contacting it.

You have some intermediate humanly applied agent. And this is the danger of denominationalism. This is the danger of creedalism.

This is the danger of doctrinalism. And the whole academic approach where we are going to predigest. We will cook the meat for you and give it to you.

It's not direct from God. It's not the way God specified it. It's the way we're going to do it.

You don't eat the meat raw and you don't eat the meat boiled. You eat it just the way God says. Here's the fire of judgment.

This meat is acceptable and you need to partake of it because God has judged it. Not man has boiled it for you. Don't settle for New England boiled dinner.

We get our feeding. We get our truth. We get our spiritual sustenance from the Word of God.

You should not be dependent on me or any other teacher of the Word of God or any other denomination or any other formalized church or any radio ministry or any particular series of books. You are fed from the Word of God by God the Holy Spirit. I put stuff on a plate but I don't put it into your soul.

I bring you bread. I bring you lamb's meat. But you have to partake of it as it comes from God, as it is roasted in the fire.

Don't go off and say, well, you know, Sam says this or Sam says that or Dr. So-and-so says this or my favorite radio preacher says that. We have to concentrate on availing ourselves of whoever is doing the work, whoever is digging things out of the Word of God. Find the meat.

Find the bread. And then we reach out and we partake. We look at it and we say, is this roasted in the fire or has somebody boiled this thing? And it's not what it started out to be.

It's not the way God originally designed it. Don't be a slave to a doctrinal system. Don't be a slave to a particular theology.

Don't become an ist. Well, I'm a Calvinist. I'm a Methodist.

I'm a Baptist. I'm a Lutheran. I'm a Presbyterian.

I'm a Catholic. I'm a this. I'm a that.

No. We are of Christ. We are Christians.

And you want your meat and your bread to be directly from the Lord. Teachers and preachers are an intermediate agency, but they are only as good as what they bring you. It's not what they say.

It's what they bring. It's what they reveal. You can have a beautiful painting that somebody painted, a great giant thing that's half a wall high and there's a curtain in front of it.

There's a little guy there when they reveal this statue or this painting or whatever. Well, he goes up and he grabs the rope on one side and he pulls the curtain aside so that you can see this wonderful work of art. That's what a preacher and teacher in the Word of God does.

It's just try to clear away the fog, pull away the curtain, and let us all see what God has wrought, what God has done. The character and the plan and the purpose of God. That's what you have to go for.

And if a guy stops pulling the curtain aside, if he starts pulling other curtains in front saying, look at my great curtain, look at this tapestry I made, look at this fringe that I sewed on, look at the technique and the swish that I use when I swing these curtains back and forth, or watch me do this buck and wing cat dance in front of the curtain, and you start looking at that instead of what is supposed to be revealed, then the preacher or the teacher has screwed up. This is the Word of God. This feast are the instructions of God.

When He says, get the lamb's meat, you get it exactly four days prior, you slay it exactly between the evenings, which is 3 p.m., that gives you just enough time between 3 p.m. and sundown to drain that animal, to skin that animal, to chop that animal up, to prepare that meat and roast it, and at sundown when the Sabbath begins, you're ready to put on your traveling clothes, keep your sandals on your feet, put a staff in your hand, and eat that meat with the bitter herbs and so on. So, very important. Your intake of the Word of God is a deal, it's an arrangement between you, God the Father, God the Son, and God the Holy Spirit.

God put the Word into written form through men. But we don't treat it as the Word of men, we treat it as the Word of God. If a preacher or a teacher comes to it and selects certain portions and offers them to you for consideration, then you consider it, but it is as from God.

Look for the ministry of the Holy Spirit to verify and to authenticate and to make valid and meaningful what comes from the pages of the Word. And you will know, just like you know when you have a good meal, whether or not you're being fed. Whether or not your soul comes away satisfied and strengthened and encouraged and built up.

Or whether you come away saying, but, but, but, you sound like a motorboat, but, but, but, what about this? What about that? I just don't understand. I can't take anything away from this and live my life in a way that pleases God. I'm not any more mature, I don't have any better perspective than I did when I came in.

You need to change teachers, you need to change preachers, you need to change sources and get back to that good roast meat. That good bread of the Word of God. We have to grow.

We have to learn. We have to become mature. We have to become those who, by reason of exercise, have their senses able to discern good and evil and not just looking for the next bottle of milk.

So, very important. Do not eat it raw. Do not boil it.

Don't mess around and try to recodify, reformulate, well, our denomination has a creed. We have a doctrinal statement. We have this.

We have that. Read my book. I'll tell you what the Bible says.

Look at the Word of God. Roast the meat and eat it the way God intends. It's head with it's legs and it's entrails.

What does the head stand for? It's the seat of thought. That's your intelligence. That's the driver's seat for the soul, is the head, right? And the head is there.

The legs are there. What are the legs? This is the mobility. This is your walk.

This is how you get from point A to point B. All of it counts. All of it is good. All of it is eaten.

It is all roasted. The head, the legs, and the entrails. Now, obviously, you're not going to eat the entrails.

You're not going to eat the head. You're not going to eat the legs, you know, the hooves and so on. But it's all roasted together.

The entire animal is roasted. And this is a picture of Christ's complete sacrifice of Himself, complete dedication of Himself to God. His thought life, not my will, but Thine be done.

His walk, He lived amongst us and was tested in all points as we are yet without sin. His entrails, it wasn't just an exterior show. He wasn't just modeling good behavior.

He wasn't just mentoring His disciples and, you know, well, I'm really full of violent hate and anger and I'd love to just fry these 5,000 people, but I'm going to give a good witness and a good testimony and I'll feed them because this will be good for the disciples. Jesus was not hypocritical. He was the same inside as He was outside.

He was perfect on the outside. He was perfect on the inside. The thoughts and intents of His heart were pleasing in God's sight.

That's what the entrails represent. All of it is an acceptable sacrifice. All of it is roasted in the fire and we partake as we are able of those parts of Him.

There are some parts that we can't partake of because the Lord Jesus is beyond us. He is the perfect man. And there are some parts of the sacrifice that are for God.

The head, the legs, the entrails, that's for God. The meat, the part that we are able to partake of in this life as much as we can understand, that's what we partake of. Now, I can see that I'm going to have to borrow a little bit of time from the Feast of Unleavened Bread to finish on the Passover.

It says you shall eat it with a belt on your waist, your sandals on your feet, and your staff in your hand. Why? Because Passover is a picture of salvation. It is not a matter of acknowledging that the lamb is perfect.

It is a matter of partaking of the lamb. And when you take that lamb and you put it through the fire of judgment and then you partake of it, this is a picture of active faith. I am claiming this lamb for myself.

I do two things. We always talk about, well, the Passover is the blood on the doorpost. Passover is also partaking.

It's two things. I will apply the blood to the doorpost. I will also partake of the meat.

Now think about this. Where is the blood of the lamb? Where is it applied? It's on the lintel and on the doorpost, right? And you remember the thing, you splash down on each side on the top and it drips to the bottom and it looks like a cross. The four places where Christ was wounded, His hands, His feet, and His head.

You have blood foreshadowing that in the same places. But where are the Israelites? Where are the faithful Israelites? Outside or inside? Do they see the blood? Can they see any of the lamb's blood when they are sitting inside? Who is the blood for? The blood is for God and the destroyer who are traveling together as we will see when we come back from the break. But the blood is on the outside.

The cross is on the outside. What are the people inside doing? Partaking of the meat. The people inside see the meat of the lamb.

God and the destroyer on the outside see the blood of the lamb. What's the problem in Catholicism? What's the problem in Reformed Theology that focuses continually on the blood and the work and leaves Jesus on the crucifix and is all about the cross? Focusing on the wrong thing. That's on the outside.

God sees the blood. We partake. Even in the upper room.

Jesus, when He had the cup, He said, this cup is the new covenant in my blood. And what did He say? Drink ye all of it. Once you partake of it, do you still see it? He didn't say splash it on your clothes and walk around with wine stains on your garments, did He? He said, drink it.

It's sort of a one-time thing. You take it. You partake of it.

And now you have been identified with it. You have entered into the covenant. He didn't say, carry this cup with you always.

You can see these cups that they used to make that have a point on the bottom so you can't set them down. There's different traditions about, well, you drink from this right before you go into battle and then you drop it and it sticks in the soil and you pick it up when you return or whatever. But they used to make these cups that didn't have a stand.

It just had a point so that you had to hold it in your hand. Well, Jesus could have said, okay, you disciples, I want you to always carry grape juice around with you. Always carry wine so that

you'll always remember the sacrifice.

No, He said, drink it, and now it's gone. Eat it, and now it's gone. But you concentrate on the life, the work, the flesh, and the living dedication of the Lord Jesus Christ.

The blood is on the outside. But we have to pause here and take our break. When we come back, we'll continue our study of this first great feast, the Passover.