

## The Passover – Part 2

### Exodus 12:14-28

Pastor Arlyn

Message Transcript

[00:00:00] Exodus Chapter 12 tonight. In Exodus chapter 12, verse 14, where we will pick up tonight, we are in the middle of God's Passover instructions to Moses and we're already starting to see the incredible connections between the institution of the Passover and Jesus, the fulfillment of the Passover. I mean, even down to the prescribed way that they were to eat that Passover lamb, even that speaks to us about our faith in Jesus. It reveals something to us about Jesus. And verse 6 from last week, we didn't get a chance to really get into it, but yet another incredible connection between this first Passover and Jesus, the fulfillment of the Passover. Quickly, look, if you will, just glance at verse 6. It said that the Passover lambs were to be slain at twilight. [00:01:13][73.8]

[00:01:14] It says that, twilight, in the New King James Version, and it says in the evening in the King James Version. That is actually the word ben erev, which means between the evening. It's a very difficult Jewish statement, and most people don't know what to do with that in order to translate it, but once again, the Hebrew language is very precise in what it means. Between the evening. It doesn't mean just sometime in the evening, it doesn't mean at the very end of the day when it's dark, but it means between the evening. Now, we know this, according to the Talmud, that the Jews have always reckoned their evenings to be divided up into two sections. And basically they look at it as if there are two evenings in a day. They have that first evening or that first section, which goes from the beginning of the decline of the sun from 12:00 noon all the way to 3:00 p.m. And then they have that second section of evening, which would be from 3:00 p.m. to actual sunset, about 6:00 p.m.. So when we read about these lambs needing to be slain during the twilight or between the evenings, this tricky statement to translate, it means exactly what it's saying. [00:02:45][91.1]

[00:02:46] It's saying that the time to slay those Passover lambs would be anywhere from 12:00 noon all the way to sunset, approximately 6:00 p.m.. Which means that if you divide up those two sections of evening, according to the way that the Jews reckon this, you're looking at what time, 3:00 p.m.. Now, what do we read from the gospels? All of them, Matthew, Mark and Luke? Well, not all of them, I'm not sure if John puts this in there, but Matthew, Mark and Luke in their gospels, they tell us that Jesus was crucified and died. He died, what, on the ninth hour, which is Roman time for 3:00 p.m.. So you see the very middle of what this verse and verse 6 was speaking to us was the actual literal time of the death of Christ. Now, they gave that nice big window from 12:00 p.m. to 3:00 p.m. because the Lord knew that in the future there were going to be a ton of lambs getting slain during the Passover, hundreds of thousands of lambs. And so they needed time to process all of that, to accomplish all of that. But if you look at twilight proper, or between the evenings and that that actual literal moment, that perfect moment spoken of in verse 6 is 3:00 p.m. So once again, just another connection on how this Passover is pointing us to Jesus as the fulfillment being our Passover lamb.

[00:04:28][101.9]

[00:04:28] Now, we're going to continue on in verse 14 here, reading the instructions from God to Moses. We're going to see how many other connections that we can make between the Passover and Jesus, the fulfillment of the Passover. Let's begin reading at verse 14. I'm going to try to move as quickly as I can because there's a lot to say tonight. And as usual, I know I'll be pressing up against my time limit, but I did pay very close attention to the clock, so you should be very comforted by that. Usually I'd hardly look at it. I'm just being honest. Verse 14. Let's start reading. [00:05:02][34.4]

[00:05:04] So this day shall be to you a memorial that is a day of commemoration and celebration reading on and you shall keep it as a feast, a festival to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance. Verse 14 is referring to the day of Passover. The Lord said it is to be an annual and perpetual day of commemoration and celebration. Now, we have not gone into detail yet about the Passover. We're going to get to that very shortly. But before we do that from verses 15 through 20, instruction from the Lord now centers on the topic of unleavened bread, which we already read in our last Wednesday study together was to be a part of that Passover day feast. When we read this section, it's going to be clear to you that unleavened bread was no small thing. It was a very important thing in this whole celebration. It even ends up with its own name and its own celebration. It's going to be referred to as the feast of unleavened bread. It sort of becomes its own holiday. Holy day, right? That's what holiday means holy day, it sort of becomes its own holiday, and yet it is inexorably conjoin to the Passover, so you can't really celebrate it, they overlap. You're going to see that in just a moment. So interesting, very interesting feast that the Lord includes at the very end of the Passover. [00:06:52][108.5]

[00:06:53] Let's take a look at it now. What I'm going to do is I'm going to read through versus 15 through 20. I'm going to read straight down through it with very little commentary. And then I'm going to circle back through it and outline it for you, break it down for you and try to give this to you in a way that's going to help you to understand what you're reading in those verses. [00:07:14][21.3]

[00:07:15] Let's read verse 15: Seven days you shall eat unleavened bread. On the first day, you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. 16: 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; but that which everyone must eat - that only may be prepared by you. 17: So you shall observe the Feast of Unleavened Bread, for on that, excuse me, for on this same day I will have brought your armies out of the land of Egypt. Therefore, you shall observe this day throughout your generations as an everlasting ordinance. [00:08:17][62.2]

[00:08:18] So same as Passover, right? The Passover and the Feast of Unleavened Bread are to be annual and they are to be perpetual every year without fail. [00:08:28][10.2]

[00:08:28] Verse 18: In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. 19: For seven days, no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land. [00:08:56][28.0]

[00:08:57] So whether you are home grown or transplanted in, if you're going to live with the Jews, there is one body of rules that applies to all. We're going to talk about that more next week in detail. Verse 20: You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread. So far, here's what we know about the Passover. The Passover began on the tenth day of Nisan with the selection and inspection of the Passover lambs. Then on the fourteenth day of Nisan, that was the day for the Passover lambs to be slain. So that was the culmination of the Passover, the big day, Nisan the fourteenth, and on that very day before that day is even over, the Lord smooshes up against it another feast. Another feast begins on that same day and they overlap. It is the Feast of Unleavened Bread. So Passover day and the first day of the Feast of Unleavened Bread, they overlap. They occur both on the same day, the 14th, and then the Feast of Unleavened Bread lasts from the 14th day of Nisan, all the way to the twenty first day of Nisan. [00:10:20][83.5]

[00:10:21] Now, the reason I just sort of went into a little extra care to get that out is because it can be confusing when you read verse 15. Because in verse 15, it says on the first day, you begin this Feast of

Unleavened Bread and it goes until the seventh day. But we have to understand that verse, verse 15, is not the Lord dropping calendar dates yet. All that is doing in verse 15 is showing us that the feast is to be seven days long. So it's speaking of the first day of the celebration of that feast all the way to the seventh day of the celebration of that feast. But then in verse 18. Let's see is it verse 18? Yes, in verse 18, that is when the Lord puts this feast on the map, that's when he gives this feast an annual date. And that date would be beginning Nisan the 14th and going all the way to the twenty first day of Nisan. Are you with me? [00:11:24][63.2]

[00:11:26] Do you think I'm talking about automobiles? If so, you are not with me and I'm talking about Nisan. We're talking about the month of Nisan. All right. Stay with me. So verse 16: On the first day of unleavened bread, which would be what day church? Nisan the 14th. Very good. Some of you are listening. On the first day of the Feast of Unleavened Bread, Nisan the 14th, there was to be a holy convocation. That means a public assembly, a gathering of the nation or, if you will, a public church service. And the scripture tells us also that on the seventh day, the final day of this Feast of Unleavened bread, which would be Nisan the twenty first, there was to be another public service, another public gathering and celebration. And on both of those days, the 14th of Nisan and the 21st of Nisan, they were to be holiday Sabbaths. So they were to be treated like any other regular Sabbath. And you can read right there in verse 16 that during those two holiday Sabbath, the beginning of unleavened bread and the end of unleavened bread, they were to do no work. [00:12:48][82.4]

[00:12:49] They were to observe these as holiday Sabbath. The only thing that they were allowed to do was to prepare the meals that the Lord had commanded them to prepare. That was it. The rest was rest and relaxation and celebration of what they're celebrating. And we're going to talk about that a little bit, in a little bit, I should say. So for that entire duration from the 14th to the twenty first, they were to abstain from bread that had leaven in it. If they didn't, verse 15, if they didn't if someone cheated and had some fluffy white bread, they were, as the scripture says, to be cut off. And that does not mean that they're going to string them up at high noon. That does not mean execution. It simply means excommunication. Does not mean destruction. It means disfellowship. So so think, think, think of it like this. The shunning. This was like an Amish shunning, right? The shunning would happen. Not the shining, the shunning. If you didn't abide by these rules, you were shunned. You were kicked out of the Hebrew camp. That was your fate. And it may not be execution, may not be that serious, but you can see that it is still, in fact, pretty serious. God is serious about this. You can't be cheating and have unleavened bread. The symbolism, the ritual here was important to the Lord, and if you didn't abide by his rules, there were consequences. [00:14:35][105.7]

[00:14:37] So let's talk about the significance quickly. The reason to leave leaven out of the bread for this Passover and subsequent Feast of Unleavened Bread. That reason was given to us in verse 11, the reason was this, haste. See, the Lord knew that when the nation was going to be leaving Egypt, they were going to be leaving in a hurry, and leaven is what? Leaven is yeast and yeast takes time because when you're making bread, that bread has to? Sue, do you want to teach this message? Are you sure? [00:15:17][40.6]

[00:15:22] I think she could do it. [00:15:23][0.8]

[00:15:23] Yeah, exactly. I love it. Keep going. I'm going to keep asking questions now. Yeast takes time to rise the dough, and the Lord says you're not going to have time. You're not going to be able to wait for your bread to rise, so don't put any leaven in your bread. That was the reason, but church, that was not the symbolism. [00:15:45][21.5]

[00:15:47] That was not the symbolism. [00:15:48][0.6]

*[00:15:49]* What is the symbolism behind the weapon? We know that very well. In this church, leaven in the Bible is symbolic of sin, corruption and decay. And it's why this Feast of Unleavened Bread begins on the day that it begins. *[00:16:06][17.1]*

*[00:16:06]* It begins on the very same day that the Passover sacrifices are made. Because, listen, the Passover sacrifices are symbolic of our salvation through the blood of the lamb, through a substitutionary sacrifice. And that sacrifice, that salvation, that redemption, is not progressive. *[00:16:26][20.0]*

*[00:16:28]* It happens through the slaying of that lamb and the obedience to apply that blood to the doorposts of the home in Hebrews, right? So the 14th, the 14th day of Nisan, that high day of the Passover celebration, symbolizes the day that you were saved by Christ. But what happens beginning on that very same day that you get saved? What did the Lord start doing in you? The Lord started the process of sanctification and it was a progressive work. It wasn't all at once like your salvation was. It was a progressive work. It took some time. It's that seven day period where you saw the Hebrews, this Feast of Unleavened Bread. The seventh day period, the seven day period, pardon me, was seven days of scrubbing your home down. Every nook and cranny, you were trying to get out of your home, every single piece of yeast because it doesn't take much yeast to do what, Sue? To rise the bread. She got it right. Yeah, it doesn't take much yeast at all. So the Lord said, hey, clean out your house is beginning on the 14th. That is the picture of sanctification for us. Sanctification is that period that immediately follows the acceptance of our Passover lamb, the acceptance of that sacrifice. And it's a progressive thing. That's where that number seven comes in as symbolism because seven in the Bible and Bible numerology stands for completion. And that's what God is doing in your sanctification. It's maybe not as quick as we would like, but sure enough, when you got saved, the Lord started the process of sanctification in you. And he has promised you, Philippians 1:7, that he is going to finish that work that he started in you until the day of Christ. He's going to keep working that work of sanctification in you. And ultimately, Paul says he's going to complete that work. The number seven stands for completion. So that's the symbolism that we are seeing in this feast of unleavened bread. The full prophetic statement then will go something like this, that Christ is one day going to become our substitutionary sacrifice, our salvation through his death on the cross. And from that moment that you accept his sacrifice, he would begin sanctifying you. Right now, the observance of unleavened bread also shed some light on the resurrection of Jesus Christ. Jesus died on the 14th day of Nisan right at 3:00 p.m., even as the sacrificial lambs would be slain for the Passover. And pray tell, what begins on the 14th day of Nisan? Even as the Passover is coming to a culmination, the Feast of Unleavened Bread, which is, which is picturing for us the cleaning out of sin and corruption. And what happens on the 14th day of Nisan, as Jesus dies on the cross? His body is taken down from the cross and his body is placed in the tomb. And the incredible thing that happens next, the thing of note, is the thing that didn't happen. For those three days while his dead body laid in the tomb, here's what didn't happen. His body did not decompose, his body did not decay. *[00:20:41][252.8]*

*[00:20:41]* His body did not see corruption. We knew about that hundreds and hundreds of years in advance of 16 verses 9 through 10. It told us that it said, therefore, my heart is glad and my glory rejoices. My flesh also will rest and hope for you will not leave my soul and Sheol the place of the dead. Nor will you allow your holy one to see corruption. *[00:21:08][26.7]*

*[00:21:11]* That is unnatural. *[00:21:11][0.4]*

*[00:21:14]* That's not something that happens to our human bodies. Our human bodies, when we pass away three days later, the decomposition. It's pretty obvious that did not happen to Jesus. Peter talked about this in his Acts sermon, that sermon that brought in three thousand new converts to Christ. *[00:21:39][24.9]*

[00:21:40] I doubt my talking about it tonight is going to bring in three thousand people, but we'll see. We do have this thing up on the Internet. We'll give it some time. We'll aim for three thousand and one. See if I can top the apostle Peter. [00:21:52][12.5]

[00:21:53] But the apostle Peter talked about it. [00:21:55][1.6]

[00:21:55] The apostle Paul talked about it in his message that he delivered in city there in Acts Chapter 13. Let me read these verses to you. Verses 35 to 39. Therefore, he also says in another Psalm, You will not allow your holy one to see corruption. So Paul is quoting Psalm 16 9 through 10. And Paul goes on to say, for David, after he had served his own generation by the will of God, fell asleep. That means he died in Christ. He's going to rise again, but he died in Christ, was buried with his father's, and saw corruption. [00:22:32][36.7]

[00:22:33] So Paul says, look, David could not have been talking about himself in Psalm 16 because he died and his body decayed. Decomposition happened. So Paul is getting to the point here. David was not speaking about himself. David was prophesying. And Paul goes on to say therefore or pardon me, verse 37: But he whom God raised up saw no corruption. [00:23:02][28.9]

[00:23:04] Therefore, let it be known to you, brother, and that through this man is preached to you the forgiveness of sin and by him, everyone who believes is justified from all things from which you could not be justified by the law of Moses. [00:23:19][15.0]

[00:23:20] So there you have it. There was no sin in Christ's fleshly body. Therefore, when he died, his body did not corrupt, decay or decompose in any way. Yes, he was born into human flesh, but not sinful flesh because his father wasn't a man. His father was God, The Father. And so we see his purity being shown even in the grave. Just picture the first Adam before the fall, right? That is the flesh that Jesus had. Human flesh, but not sinful human flesh that was subject to the fall, as unfortunately our flesh is. [00:24:09][49.7]

[00:24:12] Folks, just follow the logic here. This is why mere human sacrifice is not sufficient to save us. [00:24:21][9.2]

[00:24:23] Because, you see, the tomb was the real test. We don't talk about this a lot, but the tomb was the real test. Was there sin in Christ? If so, the tomb would reveal it. Was there corruption in his flesh? Was he susceptible to the fallen flesh? Was that a part of what he was? The test of the tomb would declare it is. That even if I decided to lay down my life as a sacrifice for all of the sins of mankind, that it would mean absolutely nothing because, you know what would happen after three days or so. [00:25:06][43.2]

[00:25:06] You take a look at my burial place, you take a look at my tomb, I'd have to pass that test, the test of the tomb. [00:25:14][7.7]

[00:25:15] And you'd walk in there to see if my sacrifice was good enough and you'd be like, oh, man, this stinks. [00:25:20][5.4]

[00:25:23] Arlyn failed miserably. Here's the proof. There was corruption in his flesh. Here's the proof, decomposition's set in. Its why the story of Lazarus doesn't disprove what I'm saying, but prove it. Same thing with Lazarus. He was dead for days and his body stunk. I like how the King James version wordsit, it says his body stink. I think is what the King James version says. He's been dead for four days, he sthinketh, man. Decomposure or pardon me, decomposition has set in, a proof of the corruption in the flesh of Lazarus. And he was not resurrected by himself. [00:26:07][44.3]

[00:26:08] That's why the scriptures don't say Lazarus is the first fruits of the resurrection or the widow's son at Nain. No, the scriptures tell us that Christ is the first fruits of the resurrection because his resurrection was different from all of the people that he resurrected. [00:26:29][20.4]

[00:26:33] Lazarus was resurrected by Christ, he didn't resurrect himself. That's one difference. Secondly, when Lazarus was resurrected, that poor old boy was resurrected right back into a corrupt, fallen, sinful, fleshly body, and that poor guy had to die twice. [00:26:53][20.4]

[00:26:54] You ask me, that stinketh. Two deaths, that's that's terrible. Poor guy. [00:27:00][5.2]

[00:27:00] So there's the difference, when Jesus resurrected from the from the grave, from the dead, he resurrected into a perfect glorified body and he resurrected himself. And that resurrection is coming for you and I one day. [00:27:18][17.2]

[00:27:18] It is yet future to us, but it is guaranteed to us. [00:27:22][3.6]

[00:27:23] So Christ was pure Psalm 16. 9 through 10 prophesied it. They could have left his body in the grave for 30 days or 300 days and it wouldn't have mattered when they came back to the body. It wouldn't have decayed or decomposed in any way. In that statement, as small as that might seem, that statement is a proof in the purity of Jesus from spirit to flesh, and that made him worthy of the resurrection and that made him worthy to be our savior. All of that is beautifully captured by the Passover and the subsequent observance of the Feast of unleavened bread, do you see it yet? [00:28:14][51.6]

[00:28:17] You're saying yes, because, you know I'll keep talking. If you say no, I'll just keep explaining. [00:28:21][4.0]

[00:28:22] OK, here's here's a summary. Here's a summary. Here's the cliff notes of what I just said. All right. Here's a summary that will help you understand what we've covered so far. First of all, let's look at the personal application. And this is real, short and sweet. The personal application is this Passover day symbolizes the day of our salvation and unleavened bread symbolizes our progressive but eventual complete sanctification. All right. Second of all, that's the personal application. But now let's look at the perfect fulfillment. All right. Here we go. The perfect fulfillment. When Jesus died on the cross, he fulfilled the Passover. And when Jesus rose from the dead, when he resurrected, he fulfilled the meaning and the purpose of the Feast of Unleavened Bread. He passed the corruption test. OK, we need to move on. God's instructions to Moses are now complete. And as we come up against verse 21, Moses now is passing those instructions from the Lord onto the Hebrew nation. And this is where we're going to begin to take a more detailed look at the components of this pass over. How it worked and what it meant. Let's read verse 21. Then Moses called for all the elders of Israel and said to them, pick out and take lambs for yourself, according to your families. Remember that this is based on the size of your family, approximately 10 people per one lamb. So pick out lambs according to your families and kill the Passover lamb. Look at this carefully. Pick out lambs and kill the Passover lamb. Again, do you notice the imbalance between the plural and the singular? Verse 6 was not an anomaly. And probably when I covered that you didn't believe me, but it's true. And here we have it again. You bring your thousands and thousands and thousands of lambs. But when it comes time to kill all of those lambs, it morphs into a singular the Passover lamb. Do you get that yet? All right. It represents the lamb singular. So you bring the lambs plural, but get used to what it represents. It represents the lamb singular. Ultimately, we know that would prove to be Jesus Christ, our Passover Lamb. Verse 22 and you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning.

[00:31:39][196.6]

[00:31:41] All right. Exciting moment for me, the components of the Passover. [00:31:46][5.4]

[00:31:48] Let's take a look at them. What I want to do tonight is give you a visual demonstration, because I figured that is going to go further in your memory than if I were to just stand up here and throw a bunch of words at you. So we're going to do a visual. [00:32:02][14.5]

[00:32:03] We're going to begin with hyssop. I know it's a paintbrush. [00:32:09][6.9]

[00:32:13] I mean, I may not be super intelligent, but I know that much. This is going to symbolize hyssop because hyssop was a plant with a flowery top on it and it had a long stem which made it just absolutely perfect as a pluck and brush. [00:32:33][20.0]

[00:32:34] It was nature's paintbrush. You can pluck that thing. You could dip it in some kind of stain and you could use that hyssop to paint with. [00:32:42][8.7]

[00:32:44] So we're going to use this to symbolize the hyssop. Hyssop would eventually become a standard applicator for the sacrificial system, especially those sacrifices that involved the sprinkling. So hyssop is our paintbrush. It was also said to have detergent like properties. So when you add to that the fact that what the hyssop really represented was the application of the cleansing blood, then you start to understand why David would say in Psalm 51:7 purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow. Here's what David's talking about. He's talking about the language of the sacrificial system. He's praying to God. He's saying, Lord, take the hyssop and dip it in the blood and clean my heart up with the blood. That's what David is saying through the symbolism of the sacrificial system, specifically this Passover that we're speaking about. Next, we have the lintel, which is the top crossbeam of the doorframe. [00:33:59][74.5]

[00:34:00] And then, of course, we have the two side posts, the sides of the doorframe, and we have another component, a very important component, a component that is called the basin. [00:34:14][14.1]

[00:34:16] And you can't leave that out of it. I don't know why, but so often when people study this, they say very little about the basin. And when you see depictions, pictures or artist renderings of a Hebrew door during this Passover time, in almost all of them, they are missing the basin, but we need the basin. [00:34:43][27.8]

[00:34:44] It's the same with music. You need the bass-in. [00:34:46][1.7]

[00:34:49] That joke would have killed in Nashville. [00:34:50][0.9]

[00:34:53] You need the basin. It is an important component of what we're looking at here in this Passover. Basins are thought to be an invention of the Egyptians and it is thought to be the Hebrew word for basin. It is thought to be actually an Egyptian word that was accepted and then absorbed into the Hebrew language. So it was an Egyptian thing. This is where the whole basin at the threshold of the door began. Usually the basins were built right into the doorways. They were thresholds that would hold water. They were even with the ground, you know, the water was even with the ground. We had to make do with like a planting thing here, but normally they were just built right into the threshold of the door so that when you came into your home and you opened the door, you could dip your feet in the basin of the water, you could wash your feet, and then you could go in your home with clean feet, but not on this night. On this night, the Lord said those basins were to be filled with the blood of that lamb that you had just killed to be your substitutionary sacrifice on the night of the Passover. So the first thing you did after slitting your lamb's throat was you drained its blood into the basin at the threshold of the door. [00:36:24][91.7]

[00:36:26] There's your components: lintel, doorposts, and basin. So let's walk through this, giving special attention to the word of God. Here's what they were to do. They were to take the hyssop, nature's paintbrush, and they were to dip that in the basin, and then they were to, what does the scripture say? Strike the lintel and strike the doorpost. [00:36:59][33.9]

[00:37:03] That's important because, again, unfortunately, when you see depictions of this online, when you see artists renderings, you'll see usually this whole lintel painted red with blood and the entire door sides doorpost painted red. [00:37:24][20.6]

[00:37:25] And that's not what the Lord said. The Lord didn't say, OK, now take your hyssop and paint the lintel and paint the doorpost, he said to strike it. Symbolic, of course, of the lamb that was struck. That was stricken and killed for you. But it's important. OK, so this is not blood in the basin. [00:37:52][26.7]

[00:37:53] I want you to know that we did not kill our cat in order to do this demonstration. I did think about it for a little bit, but I decided against it. So we went with paint. [00:38:03][9.9]

[00:38:04] So this is paint and new carpet. So what I'm not going to do is dip this in the paint and then strike this, because if I get that piano covered with red paint, I mean, Tammy is right there in the congregation and I'm dead. [00:38:22][18.1]

[00:38:26] So I'm going to, what I'm going to do is, I'm going to take this and dip this and paint what a Hebrew door would look like on this night from taking the hyssop and striking and striking and striking and set this down for a moment and do this. [00:38:44][18.6]

[00:38:48] Oh, good, the paint didn't dry. [00:38:49][1.1]

[00:38:51] I was a little worried about that. [00:38:52][1.0]

[00:39:16] Oh, boy, and that's why we had drop cloth. OK. [00:39:23][6.7]

[00:39:28] There you have it, that is the way that a Hebrew door was to look on the night of the Passover. Now read with me verse 23. [00:39:42][13.6]

[00:39:48] I hope the drop cloth doesn't have holes in it. Verse 23 for the Lord will pass through to strike the Egyptians. [00:39:55][7.3]

[00:39:58] And when he sees the blood on the lintel and on the two door posts, the Lord will pass over the door and not allow the destroyer to come into your houses to strike you. The Lord is with someone on this night, isn't he? He's with someone. He's with the destroyer. Who is the destroyer? I can't give you a definitive answer. All I know is it's not God and it's not a holy angel. So the Lord is either with Satan himself, which I think is most likely, or he is with a demon specifically mentioned and purposed for this event. [00:40:42][44.4]

[00:40:45] But you'll notice that the Lord has him completely under control. Whoever he's with on this night, that destroyer kills only who the Lord says. And when the Lord comes by your home, this is what he is looking to see. [00:40:59][13.7]

[00:41:03] Two things that are very important here. [00:41:07][4.0]



[00:41:08] Number one, the Lord was teaching us two truths about sin and salvation. Number one, he was teaching us Romans chapter six, verse 23, that the wages of sin is death. And he was also teaching us Hebrews chapter 9, verse 22, which says that without the shedding of blood, there is no remission of sin. So listen, if you are a sinner, then you either have to die for your sins and because of your sins, or there has to be the death of an acceptable substitute in your place when the Lord saw the blood on your home. Here's what that spoke to him, that spoke to him that you had taken and slain a lamb as your substitute, you had obeyed his word by applying the blood of that lamb to your doorpost. So the Lord saw this as an acceptable substitutionary sacrifice that was offered up on your behalf and he let you go free if you were a Hebrew at this time. This was the image that God wanted to see. It meant that something died so that you could live. Not just something, but an approved sacrifice had died so that you could live. But the symbolism that is depicted on those doorways on the night of the Passover were also important because of this. We're told, in Hebrews Chapter 10, verse 4 that it is not possible that the blood of bulls and goats could take away sin. The blood of sheep, goats and bulls that was never meant to be an action that legitimately cleansed a person of sin. If we could be forgiven and cleansed by the death of a sacrificial animal, then we would still be under the sacrificial system. Jesus would not have had to come and die. We would just be going along with the system that God set up, we would be killing our animals because they satisfy the requirements and set us free. But that wasn't the purpose of the sacrificial system. The sacrificial system, the blood on the doorposts, the blood of the lamb on the doorpost. These were temporary coverings for sin. These were placeholders to appease the wrath of God for sin until the fulfillment of the Passover came and gave his life as our perfect lamb on the cross. That was total redemption, not following through with the killing of animals. So, what I'm telling you is that when the Lord looked at the Hebrew door, yes, he was checking to see that his sacrifice had been made.

[00:44:33][205.4]

[00:44:35] But something more important. [00:44:37][1.8]

[00:44:40] Hebrews, chapter 10, verse 14, we are told, for by one offering, he, Christ, has perfected forever those who are being sanctified. And that's a good translation there. That is in the perfect present tense, those who are being sanctified. He has perfected forever those who are being sanctified. So what the Lord wants to see on this night, is he wants to see the placeholder. [00:45:12][32.0]

[00:45:15] But he also wants to see the imagery that would depict the very manner of the death of his son, Jesus. Let me show you, I'm going to demonstrate this. [00:45:30][14.5]

[00:45:37] What happens if you connect the dots? Now, this is why the basin is so important. [00:45:43][5.5]

[00:45:48] What happens if you connect these dots? [00:45:51][3.4]

[00:45:58] Well, I'm not going to get any painting gigs tonight. [00:46:00][2.1]

[00:46:34] So what do we have when we connect the dots? We have a cross. I know what you're thinking, Arlyn you're taking this too far. [00:46:41][7.2]

[00:46:43] But this is not the only time that the image of a cross is going to appear within the nation of Israel throughout their history. We're going to see an image of the cross even within the setup of the encampments of the Israelites in the future. And let me, just let me do it like this just to show you. This is, this is not taking it too far. This is understanding the imagery that the Lord wanted us to see. All right. Now you see the cross and you're thinking Arlyn is taking this way too far. [00:47:14][31.1]

[00:47:15] He connected the dots like this. He cheated. Why didn't you connect the dots like that? So he's just sort of doing his own thing here. No, listen, if you look at this as a cross, I want you to still look at the markings. And I want to bring your attention to what those markings are depicting. [00:47:33][17.4]

[00:47:36] The top marking the top of the cross, which would be where the head of Christ was resting. [00:47:43][6.5]

[00:47:45] And if you remember from the scriptures, they placed a crown of thorns on his head and pressed it forcibly into the flesh of his head, which means that his head, as it was laid against the cross, would would bring a smudge mark of blood. And that's that's the mark you would see when you struck the doorpost, you would see a splatter, you would see a smudge, you wouldn't see a perfect paint stroke like that. [00:48:13][28.3]

[00:48:13] Well, I mean, maybe I shouldn't call it perfect. I'm not that good, but. [00:48:16][2.4]

[00:48:18] So you have the place where his head would be. You have blood spots on the sides where his pierced hands would be pinned to the cross. And what about the basin? Well take your pick. [00:48:35][17.5]

[00:48:37] You have the very bottom of the cross where the pierced feet of Jesus were fastened to the cross, or you have the very bottom of the cross where the blood of Christ would drain down and pull at the bottom. Take your pick. But either way, we're seeing a perfect early, early, early depiction of the very man or that his son would die. He knew this. He knew his son would be sent and hung upon a cross. And he gave us this imagery in Exodus 12. I believe that with all my heart. If you want to still think I'm taking this too far, that's up to you. But I believe this with all my heart, that that's the image that the Lord was going for. Here we see those kind of things in everything that the Lord sets up in the sacrificial system. [00:49:25][48.5]

[00:49:27] The Ark of the Covenant. [00:49:28][0.5]

[00:49:31] All of these things that we see, our pictures are revealing something to us about Christ now it's 7:40. [00:49:40][9.3]

[00:49:42] Let me do this real quick. Let me read through the remainder of this verse 24 through 27. Let's read this: and you shall observe this thing as an ordinance for you and your sons forever. Verse 25. It will come to pass when you come to the land with which the Lord will give you, just as he promised that you shall keep this, verse 26 and it shall be when your children say to you, what do you mean by this service? Verse 27 that you shall say 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 worship. [00:50:26][44.2]

[00:50:27] So here's a life application principle in here that parents, I hope you are already employing and it's this. Your kids are going to ask questions. Kids ask a lot of questions, like way too many questions. [00:50:40][12.9]

[00:50:43] They're going to ask questions, they're going to ask verse 26 when they get home from church, what do you mean by this service? [00:50:50][7.0]

[00:50:52] What's all this stuff that we're doing in this church service? What's it all about? Why do we sing to the Lord? Why do people raise their hands? Why do we, you know, do the whole bread and juice thing? Why do we dunk people in cold water? Like punishment for them joining us? Shouldn't that be a good thing? So

they got all these questions. And just as I shared with you Sunday, we should be able to give them biblical answers to the questions they have. Why do we pray? Why do we sing? Why do we worship? Why do we celebrate what we do? Why do we have the rights that God gave us in communion and baptism? All of these questions we should be able to answer and explain to our kids by pointing to chapter and verse. Right? That's what I said Sunday. By pointing to chapter and verse, we should know these things so that we can train them in them. That is what God is saying to Moses here. You need to pay close attention to what's happening, because in the future, your kids are going to ask questions. And I want you to have answers first. 26 and 27 real quick. What does this mean? Here was their response. It was to be this. It is the Passover sacrifice of the Lord. I just want you to pay attention to the wording there. The wording is not it is the Passover sacrifice to the Lord or for the Lord. It is the Passover sacrifice of the Lord. It reminds me of the language we see when Abraham is offering Isaac up on the altar, getting ready to kill him and Isaac get suspicious. Dad, what's going on? Wood fire. Why am I tied to this cement stone here, this huge stone here? Where's the sacrifice? Remember what Abraham said? He said The Lord will provide himself a sacrifice. He didn't say the Lord will provide for himself a sacrifice. He said the Lord will provide himself a sacrifice. I see that same kind of wording here. This was the Passover of the Lord. Verse 28 then the children of Israel went away and did so, just as the Lord had commanded Moses and Aaron. So they did. Now we all know how this is going to go down.

*[00:53:18][145.3]*

*[00:53:19]* And verse 28 is just that, verse 28. Is that all of the explanation? All of the instruction is done. It is time for the event. It's time for the Passover. It is time for their salvation and deliverance. It is time for their exodus, their exit out of Egypt. And that's where we will pick up in verse 29 next week. So would you stand and let's pray. *[00:53:19][0.0]*

[2973.0]