

The Passover – Part 3

Exodus 12:29-51

Pastor Arlyn
Message Transcript

[00:00:00] Anchored, this is our third week in Exodus, Chapter 12, but things are going according to plan, that's the way that we intended it. [00:00:10][10.7]

[00:00:11] We knew that this chapter would be a little longer than most chapters that we study because of the gravity of the content. And you can see that by the chapter length itself, look at the chapter. It's 51 verses long. That says something. That's what you do when you have content that is this crucial, information that is this crucial, you spend extra time on it. So the Lord gives this 51 verses, he has spent way more time on this 10th and final plague than he did on any of the other plagues. And that is because of the significance of it. This final plague is to lay the foundation for salvation through the symbolism that we find here in the Passover. And from this symbolism, from the information that we learn from the institution of Passover, we find out a whole lot about our salvation. I think we've already been discovering that, and I do believe you'll see that tonight, so long as this inadequate and insufficient guy up front can get these points across appropriately and effectively. And we need the Lord for that. Now, we have covered the instruction and the dialog surrounding the Lord's plan for the Passover and what he required from the Hebrew nation. Those instructions were given to Moses, Moses has passed those along to the Hebrews. And we finished up in verse 28 last week reading that the Hebrews went and did all that the Lord had commanded them. So tonight we get to the actual doing. All of the information, all of the discourse, all of the dialog, all of the instructions, it's all done. And now, as Jay Vernon McGee would say, this is where the rubber meets the road. It's about to go down. And since we have done a pretty thorough job of covering all of those instructions and the dialog between God and Moses and Moses and the nation, that's going to help us, I think, to move a little quicker tonight and only stop and focus on the passages of special interest or new interest to us here tonight. [00:02:47][156.5]

[00:02:48] So let's begin at verse 29, let's read. [00:02:53][4.8]

[00:02:55] And it came to pass at midnight, and this is on Nisan the 14th, midnight of Nisan the 14th, that 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 was in the dungeon, and all the first born of Livestock. 30, so Pharaoh rose in the night, he 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. And this makes it quite clear to us that not one single Egyptian was given the directive to apply the blood. [00:03:46][51.3]

[00:03:49] That proxy sacrifice was a Hebrew thing only. I just want to point that out, because as we've gone through the plagues, there was one occasion where the Lord allowed the Hebrews to get in on the shelter, the safety and protection of obeying the Lord. But that is not the case here. This is purely a Hebrew thing. [00:04:12][23.9]

[00:04:13] Every single Egyptian in the land that night lost at least one loved one. And probably more than that. For example, imagine yourself into this scene as an Egyptian with your family members right now that you have. If this was going down tonight and we were in Egypt and you were an Egyptian, how many family members would you lose? [00:04:39][26.4]

[00:04:42] Yeah, it's like dominoes, isn't it? [00:04:44][1.9]

[00:04:45] I lose some uncles, I'd lose my brother and finally be in the second born would pay off, but I lose my brother. No, and I wouldn't be happy about that. [00:04:57][11.8]

[00:04:59] I'd lose my first born son, and on and on it goes. Any that were the first born in the land they died. So many families would experience multiple losses on this night. Quite a big deal verse 29 from the Palace of Pharaoh to the dungeons of Egypt. The Lord didn't miss a single soul. God is painstakingly perfectly thorough in his judgment. The Book of Hebrews Chapter 4:13 reminds us that there is no creature hidden from his sight. But all things are naked and open to the eyes of him to whom we must give account. If you thought you could hide away from the judgment of God, if you thought you could hide from your sins being exposed before the Lord, you got another thing coming. There is no hiding from him. I think of a future time that we are barreling toward, a time in the revelation, in the Book of Revelation during the tribulation period where they will be crying out for the rocks to fall on them and hide them from the wrath of the lamb. [00:06:19][80.3]

[00:06:19] There is no hiding your sin. There is no hiding from God's judgment. But you do have a good and a clear option not to hide from your sin, not to cover it up, not to run from it, not to try to avoid God in some dark corner of the world. He'll see you. But to take your sin, bring it to Christ and let him be your proxy, sacrifice your salvation, the very principles that the Lord is laying down through this ritual of the Passover. Verse 31, then he, Pharaoh, called for Moses and Aaron by night and said, rise, go out from among my people, both you and the children of Israel, and go serve the Lord, as you have said. Verse 32, also take your flocks and your herds, as you have said, and be gone and bless me also. So finally, this is what we've been waiting for for eight chapters. The Lord has finally wore him down and he has finally given in. He has been a stubborn bugger all the way. We saw some compromise in him. You know, he started off by saying, OK, well, the men can go for a brief convocation with the Lord, but leave the children, leave your sweethearts, leave your livestock and come back after that three day journey. I want you right back here to report for your shifts, brickmaking. Well, then that turned into OK, the plagues are coming, the Lord is pressing the issue, Pharaoh is starting to wear a little bit, so he steps up his compromise game and says, OK, well, you can go, you can take your sweethearts and you can take your kiddo's, but leave the livestock here. I need you to leave something here that just lets me know you're going to come back for your stuff. We don't want you going permanently. Finally now, the Lord has broken Pharaoh and Pharaoh's will has given in and Pharaoh says, OK, just go get out of here. Men, women, children, possessions, animals. Take it all, just go. And I like that last phrase in verse 32. It cracks me up. He's saying take it all and go and bless me also. Don't go away mad, just go away. I don't want you to go away mad at me. I need you to bless me as you leave. You've heard the expression don't let the door hit you on the way out, Pharaoh's saying Don't let the door hit me on your way out. I need to go on good terms with you or pardon me, you need to go on good terms with me. I need the Lord's blessing. And you know, it never ceases to amaze me. I see that in the world. I see that from unbelievers out there, really even the most hardcore heathens that have spent probably a good portion of your life criticizing you and ridiculing you for your faith. And yet something happens when they hit their times of trouble. Suddenly your Christian faith isn't so dumb and suddenly they're reaching out to you and asking for your prayers of blessing. Have you ever had that happen? Now, that's not a good time to say, oh, don't even try it now. [00:10:01][222.1]

[00:10:04] You burned that bridge with me. I would encourage you, if they're praying for your blessing, if they're requesting your blessing, give it to them. Pray that the Lord will bless them. It doesn't matter how mean they've been to you. We return cursing with blessing. You pray for their blessing. And you know what? God will take your prayer and he'll know what to do with your prayer. He'll know whether to answer that and bless that person that's been horrible to you. And I can guarantee you the Lord will do the right thing in that situation. [00:10:34][30.1]

[00:10:36] Verse 33, and the Egyptians urged the people that they might send them out of the land in haste, exactly as the Lord predicted they would in verse 11. He said, when you go, it's going to be a forced thing. They're going to want you gone fast. So, reading on, for they said we shall all be dead if you guys don't get out of here soon. We are all dead meat. Verse 34, so the people took their dough and that does not mean money. Now, they probably did take their money, too, but this is talking about bread dough. They took their bread dough and that had to be unleavened because there was no time to wait for that yeast, for that leaven to raise their dough. If they just had a little more time for that dough to inflate up, that dough would have gone a lot farther. It is the exact opposite for us, isn't it? Our dough doesn't go further because of inflation. It's a little economics joke, and after that joke, I better move on in haste, just as the Hebrews did. All right, let's try that again. Verse 34, so the people took their dough, before it was leavened having their kneading balls bound up in their clothes, on their shoulders, you know how they did that, you know, like this. Verse 35, now, the children of Israel had done according to the word of Moses, and they had to ask from the Egyptians articles of silver, articles of gold and clothing. Verse 36, and the Lord had given the people favor in the sight of the Egyptians so that they granted them what they requested, that thus they plundered the Egyptians. You know, neighbor, I've always like that Armani suit I've seen you in. Could I have it? And the neighbor would say, yes, please. Here, take the Rolex to just please go so that we all don't lose our heads. *[00:12:56][139.7]*

[00:12:59] Verse 36, I want to point out again, verse 36, that plundered is a military term. This is the second time that we've seen this and I just want to point this out again, because the fact that God uses a military term like that here reveals God's perspective on this entire exchange. God considered it war and God's side won. *[00:13:25][26.6]*

[00:13:27] And to the victor go the spoils. That's what you get to do when you're in a battle and you win the war. I know, believe me, I know the Israelites haven't done a thing here, but see, God was on their side and they were on God's side. So when that battle was won by the Lord, the nation of Israel, because they were a part of God's team, got the spoils. Does sound like any group of people that, you know? Why do we get our victories? Why do we get our spoils from the enemy? It's not because of us. It's not because of well, that relative of yours got saved because of your incessant pestering. So good job. No has nothing to do with the way that you presented the gospel, has nothing to do with how often you presented the gospel, that spoil that you took back from the Kingdom of Darkness, that soul that you brought to Christ wasn't so much about you, was it? That was a spiritual battle and the Lord won it. And to the victor go the spoils. Verse 37, then the children of Israel journeyed from Ramses to Sukkoth, about six hundred thousand men on foot besides children. So Ramses was a city namesake for the pharaoh. *[00:14:58][90.8]*

[00:14:59] And then Sukkoth was a place in the wilderness that would actually be the first stop for the nation of Israel. The first stop, not the first major location that they arrived at, but the first stop. *[00:15:15][15.2]*

[00:15:16] And I'm pointing that out because Sukkoth, the word itself means booths, tents, Tabernacles. And I think in the arrival of the nation into Sukkoth, that was pretty clearly communicating a message to the nation about what their journey was going to be like. Now, if you're going to a place that's called tents, that's like the campground. It's a place that's transient, you move through it, you're a soldier and you pilgrim through it, you don't build a house there. It's a campground. That's what Sukkoth is. It's a place you move through. It's transient. So I think message number one for the people in their first stop would be this. Don't plan on putting down roots any time soon. You might want to wait before you go to the bank to get approved for that home loan. Just wait a little while because God would want them to be pilgrims, sojourners. God would want them traveling through, and in fact, they would be traveling for 40 years in the desert. Now, I don't know if you recall back as far as our first few studies in Exodus, probably not, but when we were in our first few studies in Exodus, I mentioned that the initial number of Israelites that relocated from Canaan into Egypt was 70 souls, and that by the time they left, by the time the nation of Israel exited the land of Egypt, there were nearly

somewhere around three million people. Do you remember me saying that? This verse is where I got that number, we're told right here in verse 37, about six hundred thousand men on foot besides children. So this is a total of just the men. Six hundred thousand men. And if you just do that math conservatively, you add the wives, you add the kids, and you know that the Jews were always big on having big families. So I think you're looking at minimally, conservatively, two point five million, probably more likely closer to three million people by the time that they leave. And that was all thanks to God's blessing on the nation. God's people prospered and proliferated, and there was nothing that Pharaoh could do to stop that. It made him nervous. Why are the people prospering so much? Why are the Jews growing so fast and overtaking us in number? We've got to do something to stop that. So the pharaoh thought, let's put them to work. Let's make them work even harder. Let's crack the whip, didn't work. [00:18:21][184.8]

[00:18:23] The persecution of labor, slave labor, didn't work. [00:18:26][3.4]

[00:18:27] In the midst of that hard labor, the nation prospered and proliferated. And then Pharaoh tried what next? The abortion mandates, two different waves of abortion mandates. And guess what? That didn't work either. The nation continued to prosper no matter what, because, again, God was on their side. And when the Lord is on your side, he's going to bless you. And when the Lord blesses you, it doesn't matter what your enemies do, they can't hinder when God is trying to bless you, they're not going to be able to stop that. You can't unbless what God has blessed. All you can do is land yourself on the wrong side of God by trying to hinder the blessing of God upon his people. And I'd say that sums up quite well where we find Pharaoh in this chapter. Verse 38, a mixed multitude went up with them also in flocks and herds, a great deal of livestock. And let's stop on that one for a sec. In verse 38, we are introduced to a new phrase, a new group of people known as the mixed multitude. When I hear that phrase, I'm expecting the dun dun dun. This was a troubled group right here. This was a negative influence on the nation. This is where we get introduced to them. And it's probably a good thing to understand from the beginning who they were because they're going to be tagging along with the Egyptian or pardon me, tagging along with the Israelites on their journey. Folks, they are Egyptians. The mixed multitude is Egyptians that have chosen to travel with the Hebrew nation. They are tagalongs likely because they were too afraid to stay put. Wouldn't you be? I mean, when they go, I'd be thinking to myself, I have no guarantee that God's anger or God's wrath isn't going to lift, so I'm going with them. So whether it was being too afraid to stay, whether it was because of how impressed they were with the Hebrews, because the Lord told us that he gave the Hebrew nation favor in the sight of the Egyptians, they looked up to these people. They were amazed at how God worked in the nation. So whether it was that or just fear of God's wrath, we don't know for sure. But what we do know is that though they were motivated enough to travel with the Hebrews, they would never end up being motivated enough to be committed to the God of the Hebrews, as the Hebrews were. And that's where the problem is going to come in. They would end up being a major thorn in the side of the Israelites. And in Numbers Chapter 11, we see there the mixed multitude in full swing, negatively influencing the nation and dragging them down. Now, the problem isn't their nationality. God doesn't care about that stuff. He's proven that over and over, not just in the New Testament. He proved that countless times in the Old Testament, he has proven is not about nationality. They are a mixed multitude, not because of their nationality, they're a mixed multitude because they are mixed in their devotion. And that's where the problem is going to be. So they're the weakening element for the nation that travels along with them. And you might want to be on the lookout for them in our future studies. Let me just add this. You might want to be on the lookout for the mixed multitude in church too. Every church has them. [00:22:33][246.6]

[00:22:35] Every fellowship has them. [00:22:37][1.5]

[00:22:39] They join in with us for whatever reason, maybe it is the joy in our spirits, maybe it's the love in our hearts and the warmth in our fellowship, maybe it's their fear of God's judgment. And they erroneously think

that if they just kind of travel along with us, that they'll be all good and all set in their eternity, whatever the reason is, every church has the mixed multitude. They're people that are motivated enough to travel along with us. They come to church with us, they sit beside you. They raise their hands like you. They sing like you, probably even louder. And yet there are mixed multitude in our church because they are mixed in their devotion, they have a foot in the church and a foot in the world. And I'll just say this, just as Israel did, you let him travel along with you. God's going to lay down the rules for them. We're going to start seeing that in this chapter, you let him travel along with you don't act suspicious of them. You don't cut them out, you don't be rude to them, you treat them like everyone else, just make sure you don't let that person pull you to the other side. You be the one that lets God use you to pull them all the way in both feet. [00:24:04][85.4]

[00:24:06] Both hands. [00:24:06][0.4]

[00:24:07] Whole body, whole heart, whole soul, whole spirit. Verse 40, 39, thank you. [00:24:19][12.0]

[00:24:23] You're going to regret that later, we could have been further along and I'd have been in like 45 or something verse 39, and they baked unleavened cakes of the dough, which they had brought out of Egypt, for it was not leavened because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves. 40, now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. That was the final count, the total. They were in Egypt for four hundred and thirty years. Paul confirms that in Galatians chapter 3, verse 17. And I mention that because there's a little bit of controversy over this passage, considering that way back in Genesis 15:13, when the Lord was speaking to Abraham and predicting the Israelites time spent there in the land of Egypt, God said, what? You'll be there for hundred years. People get all bent out of shape over that. Now, if you ask me, I think God was probably just giving Abraham a roundabout number. He was probably rounding off to four hundred. Perhaps he was speaking of a specific time of their slavery because he mentions that in the passage, whatever the reason might be, we know the total for sure is four hundred and thirty years. It's a long stay, four hundred and thirty years. Verse 41, and it came to pass at the end of the four hundred and thirty years on that very same day, it came to pass that all the armies of the Lord went out from the land of Egypt. On that very same day. In other words, and this is just amazing, unfathomable. They left Egypt on the 430th anniversary of their arrival into Egypt on the very day. There's no doubt about that. That is what the scripture is saying. It was four hundred and thirty years to the day. Only God could pull that off. Only God. Four hundred and thirty years to the day. Now, verse 41, also, we're back to military terminology. Did you notice that God calls the nation here an army?

[00:26:57][154.8]

[00:27:00] It's strange to read, he refers to the Hebrews as an army. [00:27:07][6.4]

[00:27:09] And what I find so interesting about that is that they certainly did not view themselves as an army. They were just coming out of slavery. They didn't view themselves as an army, they weren't military minded, they didn't have confidence in their fighting strength. And when you look at the next chapter, Exodus, Chapter 13, verse 17, the Lord tells us right there, he tells us and I'll put this in my own words, he says, hey, I could have taken the nation the quick way through Philistine country to deliver them. But the Lord says, I didn't want to take them the quick way, the direct way through Philistine country because, the Lord said, because I think they would change their minds, they would lose their heart when they see war. And if you're gone through Philistine country, you're going to see war. It's like driving through McKeesport. No way to avoid it. So the Lord says they're not ready for war. He's calling them an army. They're not viewing themselves as an army. He knows they're not ready for war. And that is why the Lord has to lead them through the Red Sea as their means of escape, their means of deliverance, their direction of deliverance. [00:28:31][82.5]

[00:28:33] So it's crazy, but we can relate to that. We don't realize what we can do for the kingdom of God.

[00:28:43][9.8]

[00:28:44] And the reason we don't realize our full potential when it comes to spiritual warfare is because we don't get to see what goes on behind the scenes. We look at it like, well, I'm just, you know, I'm in loving the Lord. I'm living for the Lord. It's peaceful and everything's wonderful happily ever after me and the Lord. But see all around you as you're just simply quote unquote, living for Christ, all around you, there is constant spiritual warfare taking place. And because you don't see that, maybe you don't understand the impact that your life lived for Christ has. But but it has a great impact. You're more violently now spiritually, violently, spiritually militant than what you could probably ever imagine. Now, if the Lord opened your eyes like he did with Gehazi, the servant of Elijah, you might see things different. You might change your view on your preparedness for spiritual battle when you see the responses of God and the angelic forces when you pray. I'm praying for that one over there that the enemy is dragging away and we can see it happening. We can see the distance being created between them and God. And and you pray for that person and you see angelic forces responding violently, militantly against the fallen angels to win those victories. [00:30:17][92.8]

[00:30:18] Here's what you see: I prayed, weird, a couple of days later, things got a little better, you didn't see the battle, you didn't see the fight, and eventually Israel will see the battle and they'll see the fight and they'll learn what they can do. They'll they'll find their potential. And I just kind of hope maybe the Lord might crack that door of your spiritual vision a little bit and let you see what you are accomplishing in your daily walks with the Lord. Verse 42, it is a night of solemn observance to the Lord. I'm going to read through a bunch of these verses and we're going to come back through. Verse 42, it is a night of solemn observance to the Lord for bringing them out of the land of Egypt. This is that night of the Lord, a solemn observance for all the children of Israel throughout their generations. [00:31:11][53.0]

[00:31:12] Verse 43, and the Lord said to Moses and Aaron, this is the ordinance of the Passover. No foreigner shall eat it. Verse 44, but every man's servant who is bought for money when you have circumcised him, then he may eat it. 45, a sojourner and a hired servant shall not eat it. 46, in one house it shall be eaten. You shall not carry any of the flesh outside the house, nor shall you break one of its bones. 47, all the congregation of Israel shall keep it. 48, and when a stranger dwells with you and wants to keep the Passover of the Lord, let all his males be circumcised, and then let him come near and keep it or observe it, observe it, celebrate the Passover. And he shall be as a native of the land for no uncircumcised person shall eat it. And then verse 49, one law shall be for the native born and for the stranger who dwells among you. All right. Here we have some laws regarding Jewish conversion and eligibility to participate in the observance of the Passover feast annually. [00:32:35][83.0]

[00:32:37] These laws were needed in part because of the group we read about in verse 38, the mixed multitude. They needed to know how to handle the mixed multitude. Of course, the day was going to come when these Egyptians that were traveling with them would say, hey, can we get in on that Passover celebration? That looks fun. Besides, I like to eat. Can I get in on that? And so they needed to know what to do. They needed to know what the laws were, what God thought, how God wanted this to go. So the Lord said, here's the deal. One set of laws for everyone. The Egyptian, the foreigner, the hired servant, that's not a Jew, they don't get any special considerations. [00:33:20][43.1]

[00:33:21] So let me highlight our way through this real quick. Verse 47, all of the Israelites were to observe the feast of the Passover annually. We already knew that. Verses 43-45, no foreigner or hired servant was permitted to observe the Passover with them unless, verse 48, they lived among the Israelites, of their own free will, they wanted to observe the Passover and had taken that extra step of having everyone in their

family, all of the males circumcised. Circumcision was important because that was the very sign of the covenant between God and the nation of Israel. [00:34:15][53.8]

[00:34:16] And it was so important that Moses almost lost his life because of his negligence or refusal to circumcise his boys. That was sort of step number one. If you're going to be in a covenant with me, God would say, you're going to take this sign of the covenant, which though it doesn't make much sense to us, it was the rite of circumcision. So it was a step of commitment. It's easy to profess to believe in God, it's easy to just hop in with the crowd and go along with them as they're serving the Lord, it's another thing to go through the rite of circumcision for you and all of the males in your family. That is showing a level of commitment and the Lord says, that level of commitment needs to be there if they want to partake. And if that level of commitment is there, if they meet all of that criteria, if they're among the Jews permanently to dwell with them, they want to do this, they circumcise their males, then the Lord says you receive them as as if they're native born. [00:35:24][68.4]

[00:35:25] They are transplanted converts of, we would say, Judaism, but at this time transplanted converts into the nation of Israel to be able to partake in the same relationship with the Jew has with their God at this time. Now, I have strategically waited for this moment to introduce something to you that perhaps you have never thought of in connection with Exodus 12. If you're a developed Bible scholar, this is something you probably have learned many years ago. [00:36:08][43.7]

[00:36:10] But I think a lot of people miss this, Jesus, on the night of that final Passover, after they had finished up their annual celebration and partook in that Passover meal together, Jesus took the bread and he took the cup. And what did he do? He instituted communion. [00:36:40][29.9]

[00:36:43] This is such an incredible connection between Passover and communion that I don't want you to miss it. What the Lord did there on that night was he put a twist on the Passover feast and gave the church a new ordinance to observe regularly, communion. He instituted communion. [00:37:03][20.7]

[00:37:05] Communion is nothing less than the New Testament equivalent of the of the observance of Passover. But it is different and it serves a different purpose. And here's why we as New Testament believers need to be regularly observing communion and not the Passover. [00:37:22][17.4]

[00:37:23] Now, if you want to go to a Seder, a Passover celebration of the Jews, it's beautiful. It is wonderful. It's layered, it's deep. You'll enjoy it. You'll be blessed by it. [00:37:36][13.0]

[00:37:37] But as far as the Lord is concerned, he wants you as a New Testament church to be observing regular communion in lieu of observing the Passover that the Jew would observe because the observance of Passover was given to celebrate in advance of salvation through the blood of the lamb. But communion was given to us to celebrate in hindsight, salvation through the blood of the lamb. See, they were looking forward in their Passover celebrations and we are looking backward in our communion observances. It was future for them. It's past for us. They were looking forward to it. We are looking back on it as a done deal. The Lord did this. [00:38:27][50.3]

[00:38:27] The Lord provided our salvation for us. The Lord might say to the Old Testament Jew, observe Passover, Exodus 12. Just picture the Lord saying this. Observe Passover, do this in anticipation of me. But what does he say to the New Testament church? Observe communion. Do this in remembrance of me. So there's an incredible connection between these two. I bring this up because we start to see this even with the rules that God just gave for the observance of Passover. He said Passover was not to be observed by the person that has not fully embraced what God did for the Jews on that first Passover. If you didn't really believe

that, if you weren't a part of the group, if you didn't take that covenant and look forward in anticipation, then you were not permitted to join in with the Jews as they observe the Passover and the scriptures direct us in the same way in the New Testament. [00:39:35][67.3]

[00:39:35] Church communion is not for just anybody, and it is not to be permissible for the unbeliever to sit in our seats and partake in communion with us. The Lord gives us very strict instructions on that. You can look this up for yourself later, I'll give you the reference. But it's First Corinthians, chapter 11, specifically, verse 29. Those that partake in communion that aren't saved, that haven't applied the blood to the heart. They haven't received the sacrifice of Jesus for their salvation, really, they make a mockery of the whole thing. They're not properly discerning the Lord's body when they take the bread and drink the wine, the juice. They may even understand mentally what's taking place and what all of those things symbolize, and even worse, if they do, having not come to Christ to partake of that sacrifice and that salvation that he gives. You're saying, Lord, I recognize with the bread and with the cup that you are the only way of salvation. So I eat and I drink, but Lord, I'm not committed and I'm not saved. I recognize it, I understand it mentally, but I haven't given my heart to it. And Paul says, in that case, do not do that. You eat and drink damnation to yourself when you do that, you're making a mockery of what Christ did. No, this is a family thing. Passover was a family thing, Jewish family thing. And if you could be like the native born, if you could live like the Jew and you could have that relationship with Yahweh that the Jews have, then you were welcomed into that family event. Same with communion folks. This observance of communion that we do at least once, we try to once a month, this is a family thing. This is not for the unbeliever. Now, we are not judges over people's soul, so we go by profession and we trust that to be between them and the Lord. But if we know that a person is not saved, our ushers should pass them over. Not because we're rude, but for their own good. This is a family thing. The rules apply. Whether you're an Anchored regular and your name is on our membership rolls or whether you're a visitor, the same rules apply. The Lord is serious about this stuff. There's symbolism behind it. But that symbolism triggers in on something greater, an experience that we have had personally with the Lord. Now, Jews that do not accept Jesus as their messiah, they do not observe communion, only Passover, and I think it is wonderful that the devout Jew continues on in the Passover celebrations. After all, the Lord did say this was a perpetual thing. How many times has he said that? Observe the Passover perpetually. It's almost as if the Lord knew that throughout all the history of the world, there would be at least a major portion of the Jews that would not come to the saving knowledge of their messiah Jesus. Of course he did, of course he knew that, right? So he gave that perpetual ordinance and that's what the Jew does, the unbelieving Jew, the Jew that has not believed in Jesus to be the messiah, sent by God, they observe the Passover, not communion. [00:43:23][227.7]

[00:43:24] But listen to this. [00:43:25][0.6]

[00:43:27] After the death and resurrection of Jesus Christ, I don't know when it started, I don't know how it started, I think you'd be hard pressed to find that information out. To be honest, the Jews don't even really fully understand how this started. But at some point after the death and resurrection of Jesus Christ, the Jews started doing something. [00:43:54][26.6]

[00:43:56] It was a section of celebration that they added to the very end of their Passover feast. And for a very long time the Jews have done this every single year at Passover time. It was the final conclusion of that Passover night celebration, and it's called the Afikomen. [00:44:16][19.7]

[00:44:17] Have you ever heard of that Afikomen? Now, let me reiterate that Jews don't understand why they do this. [00:44:27][9.2]

[00:44:28] They don't know how this started. They don't know where it came from. There is a lot of rabbinical talk. There's a lot of rabbinical conjecture about the symbolism of it all, about what it means and about why they do it, but there is no consensus whatsoever. And if you ask a modern day Jew, a devout Jew that observes Passover and closes that Passover night with the celebration of the Afikomen, if you ask them why they do that, if they're honest, they'll say, we don't know. If you ask them, what does all of it mean? They'll say, we don't really know. If it's a dishonest Jew, they'll tell you, well, because Rabbi So-and-so said that this means that and that means the other. And this is why we do it. They don't know. I'm stressing that because as I explained down through the Afikomen celebration, I'm going to be pointing out to you the very clear, the very obvious symbolism behind what the Jews do at the end of every Passover celebration, but I want to reiterate, they don't understand it. They don't know it. They don't understand the symbolism behind the celebration. But the New Testament church does. Listen to what they do. They take three matzos, that's an unleavened cake that kind of looks like a pita pocket, you know, a flat little circular thing. It's small because there's no leaven in it. You know, the dough and the inflation and all that didn't kick in, right? So they take these three matzo loaves, they take three of them and they have them in a specific order and they keep them in a specific order for the duration of the celebration. Three matzo loaves symbolizing Father, Son and Holy Spirit. [00:46:21][112.9]

[00:46:22] And what they do is they take the middle matzo bread and they break it in half and they take the one half of the broken matzo and they wrap it in linen, and then they take it and go somewhere secretive in their home and they hide that broken half of the matzo in the linen. [00:46:47][24.8]

[00:46:48] They take that other broken half of the matzo and they return it with the other two pieces. [00:46:53][4.7]

[00:46:53] So the middle piece is broken in half. What does that mean? [00:46:57][4.0]

[00:46:59] Where does Jesus sit in the triune Godhead? We're told this specifically in the scriptures. Now, the head of every man is Christ and the head of Christ is God. Jesus sits in the middle of the Triune Godhead. He is the second person, for lack of better terminology, he is the second person of the Trinity. And what happened to Jesus? The Scriptures tell us he was broken for us. And once Jesus died on the cross, what did they do with his body? They wrapped his body in linen and his body was hidden away for three days. Now when the parents hide that broken half of matzo in the home, it's kind of like the Easter basket thing. I don't know if you grew up with that, but we grew up, on Easter morning, the first thing we did was look for our Easter basket. It was always hidden. So it was kind of like that. The parents took that broken half of matzo, wrapped it in linen, hid it away, and then it was for the kids to find. And sometimes the kids didn't find it for days. And when they found it, when they finally found it, when the kids finally found that hidden away, wrapped in linen and broken half of the matzo bread, then there would be a big celebration. Let me give you the symbolism of that. Jesus was broken for us. He died on the cross. For three days, he was wrapped in linen and hidden away in the tomb, but he would be found again. And on the day that he was found, on the third day when he rose again, there would be a wonderful celebration among his disciples. [00:48:39][100.3]

[00:48:42] So this incredible connection between New Testament doctrine and Jewish celebration on the Passover. You ask Arlyn, what's with the two halves? We understand the concept of Jesus being broken, dead, hid away in the tomb, found again in resurrection. But what about the other piece that was returned back with the other two matzos? Well, it's simple Jesus wasn't just a man. If he was just a man, you take the whole matzo and you hide it away, you wrap it and you hide it away. But he wasn't just a man. He was God and man. So while his body was in the tomb, his spirit was very much alive and well. Now, the kicker on all this, the most important part of this, the most unbelievable aspect of this is the name itself, afikomen a-f-i-k-o-m-e-n in the English transliteration afikomen. Here's the kicker. [00:49:49][66.8]

[00:49:50] It's not a Hebrew word, it's a Greek word. [00:49:53][3.3]

[00:49:54] And it is the only non Hebrew word that has made its way into any of the celebration of the Jews. What does Afikomen mean? [00:50:05][10.5]

[00:50:07] It means this, I have come. [00:50:10][2.6]

[00:50:12] I have come. Now again, if you ask the Jew, what does afikomen mean? They have several answers. One of them is this, it means dessert because Afikomen means afterwards. So this is the dessert of the Passover. No, no. Afikomen is translated to be this. I have come. Let me prove that to you. And if you're ever arguing this with someone of the Jewish belief, which I, I guess I kind of doubt, but if you are, you take them to this verse Hebrews chapter 10 verse 7 and actually verse 9 as well. I'm just going to read these three verses to you and then we'll close. [00:50:55][42.8]

[00:50:59] It says this Hebrews Chapter 10, verses 7-9. [00:51:02][3.1]

[00:51:03] This is Jesus speaking, then I said, behold, I have come afikomen behold, I have come. In the volume of the book, it is written of me to do your will, O God. Previously saying sacrifice and offering burnt offerings and offerings for sin. You did not desire speaking to the father nor had pleasure in them which are offered according to the law. Verse 9, then he said again, behold I have come, afikomen, to do your will, O God. He takes away the first speaking of covenants here, he takes away the first covenant that he may establish the second covenant. Do you believe what the Lord has done for the Jew? [00:51:54][51.3]

[00:51:55] He has somehow miraculously, inexplicably, inexplicably slipped into their Passover celebration right there at the very end, a very powerful New Testament gospel message, which is this. [00:52:11][15.8]

[00:52:11] I have come. You're still waiting for your messiah. You think it wasn't me, but I am the messiah. I have come, I was broken for you, hid away for three days in the tomb, I resurrected for your justification and life. And every year they celebrate that the afikomen and missed the meaning. But the Lord does it because he loves them so much. And he knows that one day it's all going to click and one day they're going to come to him. Oh my. There's more here. The breaking of bones spoken there. It's a fulfillment of prophecy. It's given to us in ritual form in Exodus 12:46. We see it all throughout the sacrificial system. Don't break the bones of the lambs. Why? Scriptural prophecy. And John would tell us there in John Chapter 19:36 that Jesus fulfilled that prophecy. Remember they came to the three hanging on the cross. They wanted to speed along the death and they said, let's break the legs. And so they broke the legs of the thieves that hung on either side of Jesus. But when they came to Jesus, they were amazed he was already dead and they didn't have to break his legs. John said that was a fulfillment of Bible prophecy. Why is that important? Is to show us the sufficiency of the blood of Christ. Blood is produced in the bones. And what happens when you break a bone? That blood, that bone is distracted from its purpose of blood production. And all of that blood has to rush down to the injury in order to heal the injury. And it's not producing blood to the body as it normally would. So I think the symbolism is there not one of his bones was broken because the blood is sufficient. There's no lack in supply. There is no disrupt or interrupt between the flowing of the blood of Christ to forgive sins. There is always sufficient blood, no matter how bad you have messed up, no matter how awful your sin is. [00:54:26][134.3]

[00:54:30] Now, wait, you say, wait a minute, this doesn't make sense because we were just talking about Jesus being broken for us. [00:54:41][11.5]

[00:54:43] And we remember Jesus himself said, this is my body, which is broken for you. But now you're telling me it was predicted, prophesied in Old Testament ritual in the Book of Psalms, fulfilled in the New

Testament on the cross that none of his bones would be broken? What are you trying to tell me? I'm trying to tell you what the scriptures tell you. His body was broken. We read in Psalm I believe it's chapter 22, verse 14, where the psalmist prophesies of that moment and says all of his bones were out of joint. Cartilage and ligament broken, skin broken by the scourging on his back, skin broken as the crown of thorns was pressed into his skin. His skin broken as his hands were nailed to the cross and his feet nailed to the cross. His heart broken, burst. That's proven to us by the spear being thrust in and out forthcoming blood in the water, a mixture revealing to us medically that his heart had ruptured. So Jesus was broken for us in so many ways, probably more ways than we can understand right now, but not a one of his bones was broken because a message to us that the blood was intact, the blood was produced, the blood was all sufficient and would never run dry or never get distracted from its purpose or intent, always there to cleanse of sin and do the job. [00:56:30][106.7]

[00:56:30] Let's finish this. Verse 50 worship team, come on up. We're going to finish in a song. [00:56:36][5.7]

[00:56:36] We're going to do verse one and the chorus a few times on that new song that we unleashed on you tonight with about two or three hours worth of notice on the setlist. I won't say whose fault that is because I don't want her to feel bad. [00:56:52][16.2]

[00:56:56] Verse 50. Thus all the children of Israel did as the Lord commanded Moses and Aaron, so they did. 51 and it came to pass on that very same day that the Lord had brought the children of Israel out of the land of Egypt, according to their armies. Would you stand with me and let's close in prayer? [00:56:56][0.0]