

The Passover

INTRODUCTION: Polemics are not popular in these days ...

1. Definition: Polemic:
 - a) *A strong verbal or written attack on someone or something; synonyms: diatribe, invective, tirade, broadside, attack, harangue, rebuke, stricture, admonition, rant, condemnation, etc.*
 - b) *The art or practice of engaging in controversial debate or dispute. (usually in the plural: Polemics)*
 - c) *a strong written or verbal attack against another person's ideas, beliefs, practices, principles, or worldview*
 - d) *Derivation: Greek **polemos**: war; **polemikos**: warlike, hostile, aggressive*
2. We've all witnessed the **ugly** side of Polemics in this recent presidential election:
 - a) The unkind and uncivil ways the candidates attack one another's persons and principles.
 - b) The media's biased reporting and use of character assassination
 - c) The way the two primary Political Parties vilify and slander one another
 - d) **Note:** *Many observers and commentators saw this election as a general public rejection of the status quo of ugly politics and government gridlock caused by polemical spirits.*
 - e) Americans, especially younger ones, are fed up with *polemics*, and they are ready for everyone to be **nice** and **civil** to one another; more **accepting** of other people.
3. **Polemics are quite unpopular in our present American culture.**
4. One problem: *God is frequently polemical!* He is **never** uncivil, never mean-spirited, never ugly; and He is **always** truthful, always ready to forgive, and always open to reconciliation. But God **is** polemical.
5. Why? Because He is always confronting our false ideas about religion, always attacking our false gods, always condemning our immoralities, and always correcting our misconceptions about Him. *God is a polemical God; God is a warrior.*

*Then Moses and the people of Israel sang this song to the Lord, saying,
 "I will sing to the Lord, for he has triumphed gloriously;
 the horse and his rider he has thrown into the sea.
 The Lord is my strength and my song,
 and he has become my salvation;
 this is my God, and I will praise him,
 my father's God, and I will exalt him.
 The Lord is a man of war;
 the Lord is his name. (Exodus 15:1-3)*

"Who is like you, O Lord, among the gods?"

*Who is like you, majestic in holiness,
awesome in glorious deeds, doing wonders? (Exodus 15:11)*

For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord. (Ex. 12:12)

6. **In fact**, much of the OT and NT is revealed and written in a polemical spirit. And nowhere is it more so than in Moses' writings, especially the *Book of Exodus*.
7. **Professor John D. Currid** (RTS-Charlotte): *Against The Gods: The Polemical Theology of the Old Testament* (pp. 25, 32)

Polemical theology is the use by biblical writers of the thought forms and stories that were common in ancient Near Eastern culture, while filling them with radically new meaning. The biblical authors take well-known expressions and motifs from the ancient Near Eastern milieu and apply them to the person and work of Yahweh, and not to the other gods of the ancient world. Polemical theology rejects any encroachment of false gods into orthodox belief; there is an absolute intolerance of polytheism. Polemical theology is monotheistic to the very core. The primary purpose of polemical theology is to demonstrate emphatically and graphically the distinctions between the worldview of the Hebrews and the beliefs and practices of the rest of the Near East.

There are many ways to examine and study the relationship between the Bible and other ancient Near Eastern texts. Polemical theology, in my estimation, is one of the more important ones. It helps to highlight the distinctiveness and uniqueness of the Hebrew worldview over against the dominant setting of the rest of the ancient Near East.

8. **Currid** explains some of the polemical expressions and polemical motifs (devices, patterns, pictures):
- a) *God is a warrior*: the most prominent portrayal of God in OT.
 - b) *"Thus says the Lord"* – no argument; case closed!
 - c) *"a strong hand"/ "strong arm"* – power and dominance
 - d) *"I am the Lord"* – no other god, no other option

For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord. (Ex. 12:12)

And God spoke all these words, saying,

"I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

"You shall have no other gods before me.

"You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments. (Ex. 20:1-6)

- e) *Ten Plagues* – the judgements of God on Egypt’s false gods
- f) *Power Encounters* – Egyptian magic against the Power of God (Moses)
- g) *Thunder and Lightening* – awesome power of the true God

9. Some of you may think, “*Pastor Ross has been a bit too polemical – angry, harsh, irritable, insensitive, hard-lined – during this Exodus series. Angry? No. Polemical? Yes. After all, this is the genre of Exodus and the motif of God in Exodus –*

- a) a polemical presentation that Yahweh is the only true God; all other gods are false and futile.
- b) *The Lord is a man of war;*
the Lord is his name. (Ex. 15:3)

“Who is like you, O Lord, among the gods?
Who is like you, majestic in holiness,
awesome in glorious deeds, doing wonders? (Exodus 15:11)
- c) Answer? None! No other god is like our God; the God of Abraham, Isaac and Jacob; the God of Joseph and Israel; the God of Moses and of Jesus Christ.

10. There are times when the Holy Spirit (Bible) commands Pastors to be *polemical* –

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. (2 Tim. 4:1-4)

11. I (we) can be *open-minded* and *nice* about a lot of different principles and practices around us

- a) Whom people vote for
- b) How churches practice baptism or church government
- c) Whether a person believes in predestination or not
- d) Should believers get tattoos? Body piercings?
- e) Is it Biblical to hunt? Own your own guns? etc...

12. **But there is one thing about which God, and His true preachers, are absolutely inflexible about:**

There is only one God – Yahweh!

Therefore, as to the eating of food offered to idols, we know that “an idol has no real existence,” and that “there is no God but one.” For although there may be so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. (1 Cor. 8:4-6)

For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ. (2 Cor. 10:3-5)

13. We've seen God's **plan of salvation** unfold, piece by piece, over month by month:

- a) To raise up for OT Israel a “deliverer” named Moses: *The Lawgiver*
- b) To deliver Israel from slavery in Egypt and to take them to Mount Sinai
- c) To make a *covenant* with Israel at Mount Sinai –
 - (1) *And the Lord said to Moses, “Write these words, for in accordance with these words I have made a covenant with you and with Israel.” So he was there with the Lord forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments. (Ex. 34:27-28)*
 - (2) To give us the *Genesis* account of Creation, Fall, the Flood (Judgment), and Abraham (the Hebrew People)
 - (3) To set out the statutes of true worship: *The Regulative Principles of Worship*

“When the Lord your God cuts off before you the nations whom you go in to dispossess, and you dispossess them and dwell in their land, take care that you be not ensnared to follow them, after they have been destroyed before you, and that you do not inquire about their gods, saying, ‘How did these nations serve their gods?—that I also may do the same.’ You shall not worship the Lord your God in that way, for every abominable thing that the Lord hates they have done for their gods, for they even burn their sons and their daughters in the fire to their gods. “Everything that I command you, you shall be careful to do. You shall not add to it or take from it. (Deut. 12:29-32)
- d) To take an extended network of 12 tribes and form them into a *people*, who would form a *nation*, and who would hold to a *God-centered worldview*.
- e) To take them to *Canaan*, the “Promised Land,” and to settle them there.
- f) Out of that people, that place, and that religion/ worldview, to give the world a *Savior: Jesus Christ*.

14. This was **all** done to fulfill the *Covenant of Grace*, and its *Promises*, made to Abraham almost 600 years prior to Moses.

- a) *Now the Lord said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.” (Gen. 12:1-3)*
- b) *Then the Lord said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions. As for you, you shall go to your fathers in peace; you shall be buried in a good old age. And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.” (Gen. 15:13-16)*

- c) *On that day the Lord made a covenant with Abram, saying, "To your offspring I give[c] this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites." (Gen. 15:18-21)*
- d) *And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God." (Gen. 17:7-8)*

15. To do this God must first do three things –

- a) Destroy the mythology surrounding the gods of Egypt
- b) Break the religious and political power of Pharaoh
- c) Compel the Egyptians to let Israel go free
- d) In Ten "strikes" (blows/ plagues) God did all three of these things.

16. One last *miraculous event* would seal His redemptive work: **The Passover** (Exodus 12:21-50)

- a) Three dimensions of this Passover
- b) set forth in this chapter (12:21-50).

I. THE PASSOVER RITE (Exodus 12:21-28)

Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you. You shall observe this rite as a statute for you and for your sons forever. And when you come to the land that the Lord will give you, as he has promised, you shall keep this service. And when your children say to you, 'What do you mean by this service?' you shall say, 'It is the sacrifice of the Lord's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.'" And the people bowed their heads and worshiped. Then the people of Israel went and did so; as the Lord had commanded Moses and Aaron, so they did. (Exodus 12:21-28)

1. First: The Meaning of Passover (12:21-23)

- a) *Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you. (Ex. 12:21-23)*
- b) Much of this is a repeat of Exodus 12:1-20 ...

(1) The Day of Passover is established (14th day of Nisan)

- (2) a male Lamb, 1-year-old, without defects
- (3) a sheep or a goat lamb
- (4) for four days each family kept watch over their sacrificial lamb – to protect it from “blemish” (injury or disease)
- (5) All the people were to slaughter their sheep simultaneously: a unified act of worship for all Israel.
- (6) When? *at twilight* (sundown)
 - (i) *and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. (Ex. 12:6)*
 - (ii) literally: *between the two sunsets*
 - (iii) *Talmud*: a time of 2-3 hours between the sun’s commencing to decline and actual sunset (c. 3-6 pm)
 - (iv) *Passover*: one hour earlier to accommodate the sheer number of sacrifices (lambs)
 - (v) And if Passover fell on a *Friday*, two hours prior to even this time period, to allow for the work of sacrificing numerous lambs before the Sabbath began.

(7) **Alfred Edersheim**: *The Temple: Its Ministry and Services*; p. 174

Ordinarily it was slain at 2.30 P.M., and offered at about 3.30. But on the eve of the Passover, as we have seen, it was killed an hour earlier; and if the 14th of Nisan fell on a Friday – or rather from Thursday at eve to Friday at eve – two hours earlier, so as to avoid any needless breach of the Sabbath. On the occasion to which we refer the evening sacrifice had been slain at 1.30, and offered at 2.30.

- c) The Blood was applied to the door posts (frames) and across the top of the door frame.
- d) When God saw the blood on the door frame He would *pass over* that house and not strike the firstborn with death –

For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you. (Ex. 12:23)

- e) *Pesach*: to step over, to pass over, to leap over (Greek: *Pascha*)

2. **Second**: The Perpetual Passover (12:24-25)

- a) *You shall observe this rite as a statute for you and for your sons forever. And when you come to the land that the Lord will give you, as he has promised, you shall keep this service. (Ex. 12:24-25)*
- b) The Jews were to keep the Passover “*forever*”
- c) Annually, year after year, without cessation

d) The OT is full of references to Israel keeping this Passover Feast

(1) Numbers 9 – the second year after the Exodus

(2) Joshua 5 – entering the promised land

And when you come to the land that the Lord will give you, as he has promised, you shall keep this service. (Ex. 12:25)

(3) During Solomon's reign (2 Chron. 8), Hezekiah's reign (2 Chron. 30), Josiah's reign (2 Kings 23)

(4) Upon the returning from exile (Ezra 6)

(5) **The chief holiday/ holy day of Israel** – to this day!

3. **Third:** The Significance of the Passover (12:26-27)

a) Why is this all so significant?

b) Moses tells us –

And when your children say to you, 'What do you mean by this service?' you shall say, 'It is the sacrifice of the Lord's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.' And the people bowed their heads and worshiped. (Ex. 12:26-27)

c) This actually became part of the Passover Ritual

(1) The first born son (or youngest child) was to ask a question (**Edersheim: The Temple; p. 189**)

'Why is this night distinguished from all other nights? For on all other nights we eat leavened or unleavened bread, but on this night only unleavened bread? On all other nights we eat any kind of herbs, but on this night only bitter herbs? On all other nights we eat meat roasted, stewed or boiled, but on this night only roasted? On all other nights we dip (the herbs) only once, but on this night twice?'

(2) The Father (head of house) was to read or to relate the story of Israel from Genesis 12 to Exodus 20

(3) Abraham, Patriarchs, Slavery, Moses, Plagues, Passover, Exodus and the Giving of the Law.

d) **Again:** *God drilling down into the young minds of Israel the true story of Creation, Fall, Redemption, Restoration.*

e) Passing on the God-revealed **worldview** generation after generation.

II. THE PASSOVER EVENT (Exodus 12:29-39)

At midnight the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. Then he summoned Moses and Aaron by night and said, "Up, go out from among my people, both you and the people of Israel; and

go, serve the Lord, as you have said. Take your flocks and your herds, as you have said, and be gone, and bless me also!” The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. And the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians. And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. A mixed multitude also went up with them, and very much livestock, both flocks and herds. And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves. (Ex. 12:29-39)

1. Moses then recounts the horrible events of that fateful night – The First Passover.
2. The *destroyer* came, just as God had foretold:
 - a) *For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you. (Ex. 12:23)*
 - b) *By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them. (Heb. 11:28)*
 - c) “Destroyer” = *the Angel of Death*
 - d) *When he opened the fourth seal, I heard the voice of the fourth living creature say, “Come!” And I looked, and behold, a pale horse! And its rider's name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth. (Rev. 6:7-8)*
3. The firstborn of every living creature – man and beast – died at midnight, throughout the land of Egypt.

And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. (Ex. 12:30)
4. Including the heir to the throne of **Amenhotep II** – the crown prince of Egypt; the incarnation of the gods **Horus** and **Ra**
 - a) killed and unable to be resurrected.
 - b) the *final blow* to the pantheon of Egypt
 - c) Their “Savior” was slain by Moses’ God!
5. The crushing of Egypt’s last hope: **Horus**.
 - a) The Falcon-headed god; the “son of the gods”
 - b) The protector and restorer of the Pharaohs
 - c) The defender of Egypt
 - d) with the power of resurrection!
6. In **Cecil B. DeMill’s** famous movie *The Ten Commandments*, this scene of Passover night was the most poignant in all the film.

- a) Pharaoh takes the small, limp, dead body of his little boy, and crown prince, and lays him in the arms of a statue of the falcon-headed **Horus**.
- b) He prays all night for his resurrection, but nothing happens.
- c) His bitter wife confronts his faith in the gods, and the scene unfolds as follows ...

Nefretiri:

How many more days and nights will you pray? Does he hear you?

Rameses:

Dread Lord of Darkness, I have raised my voice to you, yet life has not come to the body of my son. Hear me!

Nefretiri:

He cannot hear you. He's nothing but a piece of stone with the head of a bird.

Rameses:

He will hear me. I am Egypt.

7. Pharaoh – **Egypt** – was broken. He relents. No more bargaining. Moses and his God will get all that they desire.

- a) *Then he summoned Moses and Aaron by night and said, "Up, go out from among my people, both you and the people of Israel; and go, serve the Lord, as you have said. Take your flocks and your herds, as you have said, and be gone, and bless me also!" (Ex. 12:31-32)*

- b) The Egyptian people urge them to leave the land and go!

The Egyptians were urgent with the people to send them out of the land in haste. For they said, "We shall all be dead." (Ex. 12:33)

- c) And, just as God had promised, the Egyptians willingly gave them gold, silver, jewelry and clothing

(1) To plunder Egypt

(2) for payment for 430 years of slavery.

- d) *And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians." (Ex. 3:21-22)*

And 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. (Ex. 11:3)

The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. And the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians. (Ex. 12:35-36)

8. Not only that, but many Egyptians left with Israel, convinced that the God of Israel was God alone.

- a) *And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. A mixed multitude also went up with them, and very much livestock, both flocks and herds. (Ex. 12:37-38)*
- b) Just as God had said: “... then they will know that I am the Lord.”

Say therefore to the people of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.’” (Ex. 6:6-8)

For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord. (Ex. 12:12)

- c) God was already evangelizing the Gentile nations!

III. THE PASSOVER LEGACY (Exodus 12:40-50)

The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the Lord went out from the land of Egypt. It was a night of watching by the Lord, to bring them out of the land of Egypt; so this same night is a night of watching kept to the Lord by all the people of Israel throughout their generations. And the Lord said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, but every slave that is bought for money may eat of it after you have circumcised him. No foreigner or hired worker may eat of it. It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. All the congregation of Israel shall keep it. If a stranger shall sojourn with you and would keep the Passover to the Lord, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you.” All the people of Israel did just as the Lord commanded Moses and Aaron. (Ex. 12:40-50)

1. **First:** Moses’ mention of 430 years of slavery is important for us. Here’s why: It helps establish the validity of the Bible’s chronology of OT events.
 - a) *The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the Lord went out from the land of Egypt. (Ex. 12:40-41)*
 - b) This date helps us *triangulate* the date of the Exodus.
 - (1) **First Kings 6:1** – 480 years added to Solomon’s 4th year of rule (i.e., 966 BC) gives us an Exodus date of 1446 BC

In the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began to build the house of the Lord. (1 Kings 6:1)

- (2) **Judges 11:26** – Jephthah asks the King of Ammon this question

- (i) *While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Arnon, 300 years, why did you not deliver them within that time? (Judges 11:26)*
- (ii) time enough for the events of the Book of Judges to take place between the Exodus and David's reign (1010 BC)

(3) **Exodus 12:40-41** – Israel's 430 years of Egyptian slavery

- (i) roughly the same 400+ years attested to by other Scripture verses
- (ii) *Then the Lord said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. (Gen. 15:13)*
- (iii) *And God spoke to this effect—that his offspring would be sojourners in a land belonging to others, who would enslave them and afflict them four hundred years. (Acts 7:6)*
- (iv) If Abraham lived around 2,000 BC; then Joseph would have entered Egypt c. 1800 BC and Jacob with his sons around 1870 BC
- (v) *This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. (Galatians 3:17)*
- (vi) All this is summarized by Paul ...

The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. And for about forty years he put up with them in the wilderness. And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. All this took about 450 years. (Acts 3:17-20a)

(4) So ... Abraham lived around 2,000 BC, Joseph and Israel entered into Egypt and then slavery around 1880-1870 BC, and the Exodus took place circa 1446 BC

2. **Second:** The Passover became "a night of watching" for the OT Church (and for the NT church as well)

- a) *It was a night of watching by the Lord, to bring them out of the land of Egypt; so this same night is a night of watching kept to the Lord by all the people of Israel throughout their generations. (Ex. 12:42)*
- b) i.e., a night of vigil; lit. a night of keeping
- c) *God was watching over Israel*
- d) By contrast Pharaoh, the guardian of Egypt, had to be awakened to face this final plague

And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. (Ex. 12:30)

- e) And the Egyptian's supreme god **Ra** (sun god) was sailing through the netherworld, with "The Nine," oblivious to the death of Egypt at midnight!
- f) Whose God was awake, alert, on duty and watching over His people?

*I lift up my eyes to the hills.
 From where does my help come?
 My help comes from the Lord,
 who made heaven and earth.
 He will not let your foot be moved;
 he who keeps you will not slumber.
 Behold, he who keeps Israel
 will neither slumber nor sleep.
 The Lord is your keeper;
 the Lord is your shade on your right hand.
 The sun shall not strike you by day,
 nor the moon by night.
 The Lord will keep you from all evil;
 he will keep your life.
 The Lord will keep
 your going out and your coming in
 from this time forth and forevermore. (Ps. 121:1-8)*

- g) **John I. Durham:** *Exodus: WBC; p. 173*

Yahweh made that night a "keepings" night – a night when he kept his promises of release and protection and freedom and movement of his multiplied people toward the land he had promised them. In response, the Israelites were to make that night a "keepings" night for Yahweh, a night when they would keep their promises of remembrance, generation following generation.

3. **Third:** The Passover is the greatest event in the OT pointing to Jesus Christ and our redemption in Him!

- a) God instituted the Passover to point the world to Jesus and Calvary.
- b) An ordinance for Jew and Gentile alike –

All the congregation of Israel shall keep it. If a stranger shall sojourn with you and would keep the Passover to the Lord, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you." (Ex. 12:47-49)

- c) Jesus celebrated the **Last Supper**, and changed the Passover into the **Lord's Supper**, while the Passover Lambs were being sacrificed in the Temple: "This is my body ... This is my blood."
- d) He died on the cross around 3:00 pm, the very hour the second offering of Passover was made: the **chagigah**

(1) a "wave offering" or *peace offering* to God

(2) an offering of joy and thanksgiving

(3) **Alfred Edersheim**: *The Temple*; pp. 170-171

The first Chagigah was offered on the 14th of Nisan, the day of the Paschal sacrifice, and formed afterwards part of the Paschal Supper. The second Chagigah was offered on the 15th of Nisan, or the first day of the feast of unleavened bread.

Thus the sacrifices which every Israelite was to offer at the Passover were, besides his share in the Paschal lamb, a burnt-offering, the Chagigah (one or two), and offerings of joyousness – all as God had blessed each household.

(4) Hence the Bible states –

(i) *Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation. (Romans 5:1, 9-11)*

(ii) *And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. (Colossians 1:18-20)*

e) Jesus, on that night, gave us a new Passover meal, a new perpetual ordinance – **The Lord's Supper**

(1) *And when the hour came, he reclined at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God." And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood. (Luke 22:14-20)*

(2) *For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body, which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of*

me.” For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. (1 Cor. 11:23-26)

f) And Jesus told us *why* His life and death was a new passing-over, for us –

(1) *Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. “Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to execute judgment, because he is the Son of Man. Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. (John 5:24-29)*

(2) The choice is ours to make –

(3) We can believe in Jesus and *pass over* from death to life ...

(4) Or, like Pharaoh, we can refuse to believe in Christ and come under his *judgement* – just like Egypt!

(5) Passing over into a life of love for God and others ...

We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. (1 John 3:14)

g) The Blood of Jesus continues to anoint our homes, save our souls and bless our children.

(1) *But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. (1 John 1:7)*

(2) *And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.” (Acts 16:31)*

Conclusion: The Passover continues to speak to you and me today ...

1. The Passover Feast has become Good Friday; the *seder* meal has become the Lord's Supper; our deliverance is not only from bondage to men but, more importantly, freedom from sin.

Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin. The slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will be free indeed. (John 8:34-36)

2. The great Deliverer Moses has given way to the Great Redeemer Jesus Christ –

For from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. (John 1:16-17)

3. God has given to us a night of watching and a meal of remembrance: “*Do this in remembrance of me.*”

4. So, let us come to God, place our trust in Christ, follow the Spirit where He leads – always to freedom!

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. (2 Cor. 3:17)

5. And let us teach our children the lesson of Passover in Christ! **Philip Graham Ryken: Exodus: Preaching The Word; p. 367.**

This task has now been entrusted to Christian parents, and also to every adult in God's family, the church. It is our responsibility to teach children the Bible and its theology, speak with them about spiritual things, to share with them our personal testimonies of faith in Christ, to explain to them the meaning of the Lord's Supper, and in every way to give them the gospel of God and his salvation. It has often been observed that in any particular family, church, or nation, the gospel is only one generation away from extinction. It all depends on the next generation; so it all depends on parents teaching their children. If this is what we teach our children – that Christ died for sinners – then that is what they will teach their children, and thus the message of the cross will be remembered long after we are gone, until the end of the world, and forever after.

6. Let us “keep the feast,” our Passover in Christ, and walk into a New Life, a Promised Land of freedom from sin and joy in our salvation –

Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth. (1 Cor. 5:7-8)