

The Parameters of the Passover

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- [0 : 0 0] and we've been working our way through the book of Exodus little by little, getting all the way to chapter 12 now. Last week when we met, we looked at the actual execution of the final plague, being the death of the firstborn in Egypt, and where the Lord came through that land that night, and the destroyer came into the houses and smote the firstborn.
- And so we were in verse 29 to 36 last Sunday, noticing from the perspective of an Egyptian who wasn't prepared and who didn't have the blood applied, that that destroyer did not pass over, but rather came in and somebody died.
- And so we looked at dealing with death last week from the perspective of the Egyptians, noticing that without God, they were absolutely helpless. Without the Lord, they were hopeless on top of that.
- And then they were panicked. They were desperate when tragedy came and it struck. We found out just how important all those jewels of silver and jewels of gold and the raiment that they love so much and set aside for the special occasions, the things that they have worked and toiled and given their money toward and have kind of gotten as invaluable things to them meant absolutely nothing when death came to the door.
- It meant nothing at all. And so we're going to pick it up in verse 37 this week. And notice that the Hebrews are departing Egypt, which is the Exodus.
- [1 : 3 2] That's what the book's name. So finally, into chapter 12, are we finally getting to the actual departure or Exodus from Egypt. And they're going to begin their journey toward the promised land, a promise that God made to Abraham 430 years prior.
- It's finally coming to pass. So read with me verse 37 to the end of the chapter. The Bible says, So a pretty decent estimate here is you're looking at plus or minus 2 million people all told.
- And it could even be more than that depending on what this verse 38 was. A mixed multitude went up also with them and flocks and herds, even very much cattle. And they baked unleavened cakes of dough, which they brought forth out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not tarry, neither had they prepared for themselves any victual.
- Now the sojourning of the children of Israel who dwelt in Egypt was 430 years. And it came to pass at the end of 430 years, even the selfsame day, it came to pass that all the hosts of the Lord went out from the land of Egypt.
- It is a night to be much observed unto the Lord for bringing them out from the land of Egypt. This is that night of the Lord to be observed of all the children of Israel and their generations. And the Lord said unto Moses and Aaron, This is the ordinance of the Passover.
- [2 : 5 5] There shall no stranger eat thereof. But every man's servant that is bought for money when thou hast circumcised him, then shall he eat thereof. A foreigner and a hired servant shall not eat thereof.

In one house shall it be eaten. Thou shalt not carry forth all of the flesh abroad out of the house, neither shall you break a bone thereof. And this is just further picturing for us this Passover lamb, picturing the Lord Jesus Christ.

You remember on the cross, John chapter 19, that not a bone of him was broken either. In verse 47, All the congregation of Israel shall keep it. And when a stranger sojourn with thee and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it.

And he shall be as one that is born in the land. For no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel, as the Lord commanded Moses and Aaron, so did they.

And it came to pass the selfsame day that the Lord did bring the children of Israel out of the land of Egypt by their armies. Now Moses gives us some additional information in regards to the observation of the Passover.

[4 : 08] We've been kind of parked on this because the entire chapter was about this thing from back in the beginning with killing the lamb. And so it's been a little while we've been on this Passover business.

But here at the end of the chapter, he even adds a few more details or some more additional parameters that are put in place in regards to this feast.

That is, again, remember, it was instituted into the culture forever. Passover, the Passover. Today you look on a calendar, you'll see Passover. And what is that? Well, that is going all the way back to this day, this very day, this selfsame day.

And in verse 42, a night to be much observed unto the Lord for bringing them out of the land of Egypt. The night that the death angel, they call it, passed over their houses and did not come in.

And that takes you all the way back into verse 13. I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt. So God, in his final judgment of Egypt, gave his people a way out of that judgment by killing the Passover lamb and applying the blood to the doorpost and lintel.

[5 : 18] And the people were brought out that night because the Egyptians rose up in the night with a great cry, having the firstborn in the home slain and thrust out the Jews, said, get out of here, don't ever come back.

And it was a very stressful situation. So here's some additional parameters that are being put in place. And you say, well, why is he adding more stuff to it? Well, up till this point, it was just like, this is what you need to do for that night for the Lord to pass over the house.

And then going forward, you're going to have unleavened bread because remember, you didn't have any time. There was such an urgency upon you that the bread didn't leaven and that's going to be something that you use forever among this feast that you recall this evening.

But now in verse 38, it says, a mixed multitude went up also with them. And because there's a mixed multitude, well, Moses has to add a few more parameters to this Passover.

And the thing that he says very, very strongly in verse number 43, there shall no stranger eat thereof.

[6 : 30] This mixed multitude that's coming with you, you guys are leaving and oh, look, there's a whole bunch more people coming with us than just strictly Hebrews. Well, by the way, none of those people are going to be observing this Passover.

This is not for them. This is for you, the children of Abraham, Isaac and Jacob. And so God's going to put some parameters. Moses gives these details and I want you to notice this.

Now, the mixed multitude, what is that exactly? Well, there's a few thoughts here and it could be a little bit of everything. Take your Bible, keep your place, but flip over to Leviticus 24. Leviticus 24.

And we're reading a book away, but nevertheless, it's the same time frame, just months later, if that. Leviticus 24.

And look at verse number 10. And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel.

[7 : 43] And this son of the Israelitish woman, the man of Israel, strove together in the camp and he blasphemed the name of the Lord and cursed. Now, the point being is there's a, what we'd call a half-breed there.

There's a Egyptian man fathered a son by an Israelitish woman, but the son didn't stay in Egypt, did he? He came out. I don't think the father came out.

I don't know if the father came out, but the son definitely came out of Egypt. And you might say, well, he's mixed. Mixed races. He is. I don't know if that exactly identifies him with the mixed multitude, but that's a possibility.

Now, back in chapter 12, there is definitely, within the context of what we just read, some evidence of who God was referring to with this mixed multitude that went up also with them.

In addition to the Hebrews or the children of Israel, some others came up. And in verse 43, where he says at the end, there shall no stranger eat thereof.

[8 : 43] In verse 45, he says, a foreigner and an hired servant shall not eat thereof. So there's strangers.

These are people that are not Jews. They're of other nationalities. Maybe there were some slaves that I know there were slaves all over Egypt. For instance, Joseph, a Hebrew, ended up in Egypt because he was sold into slavery.

He wasn't the only one. There could have been other Hebrews for that matter, beyond the entire nation, but there was no doubt there was Midianite slaves. There was probably others from other places in Africa that were brought over as slaves.

Egypt was a very powerful, powerful and industrious nation at the time before God destroyed them. So having slaves was pretty common and it still is today.

Now, they could have been from Canaan. Who knows where they came from? But there were strangers that came out with the children of Israel. There were some called hired servants and foreigners that God warns about not eating this feast unto the Lord.

[9 : 51] So this mixed multitude in verse 38 is likely a mixture of ethnicities, a multitude of them, mind you, that were probably other slaves that were in Egypt saw a way out and took it.

And the Egyptians were in no mindset to be keeping everybody there and they were, I mean, this was chaos and they jumped on the train with the children of Israel and took off.

Some suggest that the Hebrews had themselves servants or slaves. I don't know if that's true, but surely there was some kind of hierarchy within the Hebrews of rulers of the people, princes of the people and things like that.

So it's possible that they, some of them even themselves had slaves that came out with them. Wouldn't put it past them. So that's some thoughts as to the mixed multitude.

They were not Hebrews. They were partially Hebrew or they were just full on escapees from the land of Egypt. Could have been Egyptians. It's hard to say. But nevertheless, they're a mixed multitude and they were not permitted to partake of the Passover year by year going forward.

[11 : 04] The Jews were supposed to look back and to remember all of those things that we studied a few weeks ago. They were to remember the urgency of that night with the unleavened bread. They were to remember the sacrifice, the lamb that was slain, the blood by killing a lamb.

They were to remember the bitterness of Egypt by having, mixing those bitter herbs back there in verse number eight and to recall all of that life in Egypt. God forced them year by year to look back and to remember it all.

But there were some of the people that were with them that were not to be remembering this. It's not for you. This has nothing to do with you, you mixed multitude. But this mixed multitude was permitted to partake if they met certain criteria.

And it's in this scene, in this chapter, that we're going to see a beautiful picture of the work of Jesus Christ in the life of you and I where God has allowed strangers and foreigners and Gentiles to get in on some promises that he made to Abraham a long time ago.

He's let them, by the hundreds of millions, get in and be partakers with the people of God. And I want to show you this morning, this picture as we look at this mixed multitude and realize that that's who we represent here.

[12 : 27] Is not just do we not belong. We're tagging along maybe. Holding on to their skirts. But God allows us to get in. And I want to take a look at that from this chapter.

So let's have a word of prayer and then we'll continue in this passage. Lord, it's my request to you that you'd help me now to preach truth from the word of God and help the people here to receive truth and give them ears to hear and a heart open to understand.

I pray that your spirit would move in our midst and that you would just distract us from anything that would pull us away from this truth and just drive our attention into this story and furthermore into what Jesus Christ has accomplished for us.

God, take care of this time and be glorified in it and we pray somebody gets some help and that as we remember Calvary and our Lord Jesus Christ that we could rejoice and that we could praise and we could worship you stronger and more fervently remembering the sacrifice you made for us.

And it's in Jesus' name. Amen. All right, the parameters. I'm going to point out two things and then run, going to make some running around the Apostle Paul a little bit and give you some application to this.

[13 : 43] The first thing I want to point out is in verse 44 that the parameters, the criteria, in order to get to this feast, in order to partake of it is you got to be bought. Verse 44 says, but every man's servant that is bought for money, so no stranger can eat this, verse 43, but every man's stranger or servant that is bought for money when thou hast circumcised him, then shall he eat thereof.

Well, he's a stranger. He's of the mixed multitude. He can't come near. He can't come nigh to this, but if he's bought, if he's purchased by a Hebrew, it can't be somebody who's just along for the ride, somebody who's just kind of sneaking in and getting out of Egypt because this mass exodus of the millions of people are going out and I'm just going to slide right in and get out of here myself.

It can't be somebody like that. It can't be a hired servant that is working on a contract for money. It's only somebody that's been purchased, like completely paid for, owned by a Hebrew.

They're no longer outside flying the flag of their native country. They're no longer celebrating their pagan holidays and worshiping the gods of their land that they were raised in.

They're not outside the camp. They're dwelling among the people of God now. They've been bought. They've been brought into the house, brought into the family. Only people that have been bought, purchased, and owned.

[15 : 20] I know slavery gets such a bad rap in our land and I'm aware of it, but just try to free your mind of all that jibber-jabber and understand what's taking place here in Egypt.

And God says, if you buy a servant, you buy him. He's your property. Well, that guy can partake because now he's in your house. The hired servant, he makes a distinction here in verse 45, a foreigner and a hired servant shall not eat thereof.

The hired servant's an independent contractor. He says, I'm nobody's slave. Nobody owns me. I can think for myself. I can do what I want.

I can come and go as I please. And if I want to do the job for money, well, then I'll do the job. If not, I'll do something else because I'm nobody's slave. I'm nobody's property.

And the hired servant doesn't have the right to partake of the Passover because he doesn't meet the criteria. As a Jew, he's not one of us.

[16 : 26] He hasn't been paid for. He's never been bought. The hired servants and the foreigners that followed along with the Israelites, they dwelt outside of the camp.

They didn't get to come inside the holy congregation. As this goes forward and we get to read the law and we get to read Leviticus and we get to read the layout and number, we get to see how God set parameters of this people and even telling them by which tribe and how they would pitch their tents and where they would abide.

But if you were a foreigner and a hired servant just following along, catching some work when you can, you stayed outside the camp. You didn't get to come into the holy congregation unless you were bought.

If you were bought, you could become on in. You're part of the house now. But if you weren't bought, you stayed out there. You know who else stayed out there? The lepers. Someone who contracted a disease or it appeared to be leprosy or some kind of boils in some disease.

You know what? Out. Out of the camp and stay out until seven days and you come back and be seen by the priest and if you're still not clean, get back out. Anybody that was unclean was defiled by any means, even by a dead body.

[17 : 38] Somebody died in their house and they had to move the body and bury the body. They had to stay outside of the camp for a certain amount of time, I think seven days. Outside the camp, couldn't be brought into that holy, had to be sanctified to be within the congregation.

And so these hired servants and foreigners and strangers, if they weren't bought, they could follow the Jews around. They could kind of piggyback on their travels and their successes and blessings, but they weren't allowed to be in and they could not partake.

They couldn't be a partaker. Maybe if they were bought, if the conditions were met, if they were owned by a Jew, they could come in.

Something else in verse 44 says, Every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

Verse 48 says, When a stranger shall sojourn with thee and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land.

[18 : 47] He's not, but he shall be as one born in the land, for no uncircumcised person shall eat thereof. So the second thing is, this man has to be circumcised. Not only purchased, but willingly submit to being circumcised, and by doing so, he enters into this covenant that 430 years ago, God made with Abraham.

It's a very interesting thing, and I want to teach you what this is a little bit clearer. Look back at Genesis chapter 17. Genesis chapter 17. For a male to be circumcised, he is entering into a covenant that God made with the man Abraham, and not just with the man himself, but to his seed after him, nations that would come from him, as well as any stranger that would want to come in and what we'd say convert to Judaism or to be identified with the Hebrew people.

In order for them to do that, they had to be circumcised. And so the blessing of this promise given to Abraham, strangers and foreigners could enter into that by this token.

The Bible calls it a token of circumcision. It's a sign in their flesh. Now, Genesis 17. Let's see. I'll start in verse 4.

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations, neither shall thy name any more be called Abram, but thy name shall be called Abraham. For a father of many nations have I made thee, and I will make thee exceeding fruitful.

[20 : 27] And I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, and their generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.

Now, we'll keep reading in a moment, but understand clearly, this is a legitimate covenant that God, not some man came up with, but God came up with, with a man.

And he promised him a particular portion of land on this planet, that it's going to be yours for everlasting. And it still belongs to him, even if some United Nations want to make agreements with other peoples that cry and whine, and other come together and say, well, they should have this.

Whatever, it doesn't matter what man puts in place and tries. When Jesus Christ comes back, you'll get to see the whole thing get figured right back out the way it belongs, and all the nations will shut their mouths, and bow to him and say, thy will be done.

[21 : 39] We'll be fine with whatever you decide, O King of kings and Lord of lords. But for now, people pretend they have rights to things, and the rights belong to Abraham and to his seed after him, an everlasting covenant that God made with that man and to his seed after him.

And by the way, the body of Christ, born again believers, didn't replace that seed. We are not Hebrews after the flesh. It is still their land. It is still their covenant. It's all legitimate and real and going to be reconciled when God so decides.

Now, God established a covenant with this man. And it was a covenant that he was going to give him land, and it was a covenant that he was going to bless this man, making him fruitful, like enormously fruitful.

When they got into Egypt, they were fruitful and they multiplied, like the scale was unbelievable. Never seen before. And kings are going to come from thee, said in verse 6.

I thought on this yesterday, I thought, what could a man, any man, desire more? What greater blessing and gift could there be to a man that's going to die?

[22 : 53] You get 80, 90, 100 years in this life? You think, well, if I could just get rich, but you're going to leave that to somebody else. So that's cool while it lasts, but it doesn't really do much.

But if you had a promise from God that he was going to bless you, that you're going to be the most powerful man in existence, that you're going to have a family that's going to be bigger than all the families, that kings, that's dominion, that's ruling, that's power is coming from you.

I sit here and think, man, boy, if God would promise me that, that I would have the biggest family and that we would overtake the entire L.A. region and we would reign to power and yes, I'd pass away, but that family would go on to rule and to reign and that sounds pretty good.

I mean, what's some money and a few cars and a nice house when I could have it all? Like, take the whole thing. That's what God's promising this man.

The whole thing. So anyway, now in verse number 9, And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee and their generations. This is my covenant, which ye shall keep between me and you.

[24 : 08] Now, you is a plural word. Always know that in your King James Bible. Earlier he said me and thee. Now he says me and you and thy seed after thee. every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin and it shall be a token of the covenant betwixt me and you. He that is eight days old shall be circumcised among you.

Every man child in your generations. Now watch this. He that is born in the house or bought with money of any stranger, which is not of thy seed.

He that is born in thy house and he that is bought with money must needs be circumcised and my covenant shall be in your flesh for an everlasting covenant and the uncircumcised man child whose flesh and his foreskin is not circumcised, that soul shall be cut off from his people.

He's broken my covenant and he gets kicked out of the camp. So this is a real thing in a covenant God made with Abraham. Remember that, Abraham, not Moses, not David, nothing, Abraham from the very beginning and this is a token, a sign, just like this ring in my fingers, a token of the love for my wife, a pledge for everlasting marriage.

[25 : 30] The token of this covenant between God and that man was that every male is circumcised going forward. Even the ones that are bought with money, not the strangers, that's, no, but if they're bought with money, if they were a foreigner, they can be brought nigh, they can come into this covenant that I made with you and be as one born in the house.

I have all the same rights as somebody Israel. So notice this here first, God instituted this thing in Abraham long, long ago before Moses, before the Passover, before the Exodus.

God told them in chapter 15, I don't know if you're still there, but look back at chapter 15. He said in verse 13 that of a surety thy seed shall be stranger in a land that's not theirs.

And so he gave him a little prophecy saying that down the road Abraham, your seed is going to go to another land and they're going to be stuck there. And in verse number 14, and also that nation, that's Egypt, whom they shall serve will I judge.

And afterward shall they come out with great substance. And he goes on from there. I'm going to take you into that land and give you that. So this is all stuff God promised Abraham. It's now being fulfilled in the book of Exodus.

[26 : 54] Now come back to Exodus. Well, you don't have to be in chapter 12 anymore. We're going to go to the New Testament shortly. But let's just get our bearings and know exactly what Moses is saying. He's not even instituting something specifically that's new but rather confirming something that God had said to Abraham a long time ago and saying this thing applies to the Passover too.

That if that man is a foreigner and a stranger and he's of the mixed multitude and doesn't belong with us, but if he's bought with money and he becomes part of us and if he's circumcised and submits this, he is now identifying as a Jew and has entered into that covenant that God made with Abraham and now he has a right to be a partaker.

And that's a good word, the word partaker. Now I told you that this was a beautiful picture of the work of Christ. So now we're going to go and read a little bit about the work that Christ did.

Flip over to the New Testament now and find Colossians chapter 1. remember that God promised Abraham that he would inherit a land.

Now in Christ we don't get the land, we get something different and something better. But I want to show you that these principles all apply right down the line.

[28 : 31] Colossians chapter 1, if you're there, I want to read a few verses here and then we're going to move on. But look at verse number 12. The Bible says, giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light.

He made us meet, meaning made us acceptable, acceptable to be partakers of the inheritance. It wasn't ours. but there was something he was offering and now he made us meet to be partakers of it too.

Sounds just like these strangers that were bought with money and circumcised. Made us meet to be partakers of the inheritance of the saints in light who hath delivered us like an exodus from the power of darkness and hath translated us into the kingdom of his dear son in whom we have redemption.

Oh, there's a payment right there. Redemption is a payment being made. Redemption through his blood, there was the payment. Even the forgiveness of sins. Peter said that we were redeemed with the precious blood of Christ.

Not with silver and gold, the precious blood of Christ. So you can be a partaker. You can have redemption. 1 Corinthians chapter 6 says that ye were bought with a price.

[29 : 51] and the price was the precious blood of Jesus Christ. Now look at chapter number 2 of Colossians. Not only did you have to be bought in order to be a partaker, but you also had to be circumcised.

Colossians chapter 2 and verse number 10. And ye are complete in him which is the head of all principality and power, in whom also ye are circumcised with the circumcision made without hands.

So it's not a physical operation performed by a doctor. It's a circumcision performed by Jesus Christ. And what is that? In putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, and you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

So there's a circumcision or a cutting away that is made without hands. It's something spiritual. Something that happens where God, in the Bible, or in the verse here it says putting off the body of the sins of the flesh.

And that flesh is where you were dead in your sins and the uncircumcision of your flesh. But he quickens you together with Christ. So there's something taking place in a spiritual way where God comes down and through the Holy Ghost he separates you from this body of the sins of the flesh which has taken you to hell.

[31 : 30] If you were judged by God in your flesh you'd be guilty, every one of us guilty as sin and black as hell could be. But God, through his mercy, by faith in Jesus Christ, will separate or circumcise, cut away that body of the sins of the flesh and take that soul that you are and place you into the body of Christ.

He said the word baptism there. You're buried with him in baptism. And that is you've been immersed or placed into Christ. And that soul of yours is now eternally secure and complete in him, verse 10, and you don't have to fear going to hell because you sin.

If you're in Christ, the flesh will still sin and still be a hypocrite and still be a liar and still be a luster and all the way till he dies.

But Jesus Christ took you out. You need to be circumcised in order to be a partaker. You need to have this circumcision made without hands. Now I'll turn back to the left, go back to Ephesians, just a few pages to Ephesians chapter 2.

And let's build a little bit more on this. You need to be bought with the precious blood of Christ where your redemption is.

[32 : 49] You need to be circumcised, have the body of sins cut away from your soul so that your soul can now be in Christ. In Ephesians chapter 2, let's begin in verse 11.

Wherefore remember that ye being in time past Gentiles in the flesh who are called uncircumcision by that which is called the circumcision in the flesh.

That means by the Jews. They call you uncircumcised. They call you Gentiles in the flesh made by hands. That's not the one we got. Verse 12 says that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, that's Abraham, having no hope and without God in the world.

So there was a time that I and many of you were just straight up Gentiles in the flesh. We were just lost.

We didn't have God. We didn't have Christ. We didn't have any connection to his promises to Abraham. We had no right to it because we were strangers. We were foreigners.

[34 : 05] We were without. But, verse 13, but, the big but, now, in Christ Jesus, that is, if you've been circumcised with the circumcision made without hands and baptized or placed into the body of Christ, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.

look down at verse number 19. Now, therefore, ye are no more strangers and foreigners. Those are the exact words in Exodus 12.

But, fellow citizens with the saints and of the household of God. You were once Gentiles with no access. You can't be partakers.

You'll never be able to partake of the Passover. Passover. Paul says the Passover, our Passover is Christ. Or, he says Christ who is our Passover. You'd never be a partaker of Christ.

You're strangers and you're foreigners. But, back in Exodus 12, I'll read it. I don't expect you don't have to turn. But, there was a verse we read that a stranger shall sojour with thee, will keep the Passover, the Lord let all his males be circumcised.

[35 : 26] Then, it says this, then let him come near and keep it. And, in verse 13, we read that we're made nigh by the blood of Christ.

We couldn't come near until we had a sacrifice, the Lord Jesus Christ, till we had a payment, till we were bought with the price, with his blood, till we were circumcised, putting off the body of the sins of the flesh.

And, now a new creature is alive in Christ. We're quickened together with him. Being bought, worth possession of a Hebrew. His name is Jesus.

For he shall save his people from their sins. And, that Jesus made a monumental payment to redeem you and I unto himself. Strangers, foreigners, and he made a payment, the blood of Jesus Christ, his son, cleanseth us from all sin.

And, he is the perpetuation for our sin and not for ours only, but also for the sins of the whole world. And, so that payment that was made was for me. I was circumcised by a circumcision not made with hands.

[36 : 35] A spiritual operation that God performed by his spirit, placing me into the body of Christ, into the building of God, also called the household of God.

Now, without these, I'm prohibited from coming near. Without these, I'm a stranger, I'm a foreigner, and I can't come in. I have no right. Now, there's one last thing.

This chapter in Exodus that we're reading in chapter 12, it precedes the giving of the law. That doesn't come until 19 and 20 and on. So, what's taking place with the Passover and with the parameters Moses is establishing for the future, it has nothing to do with the law of Moses.

Not a bit. This has to do with Abraham going way back before Moses. Even though under the law, they were commanded in Leviticus 23, there were certain feasts, they were to keep these yearly, and we read it in Sunday school this morning, and John, Jesus went to keep the Passover.

The Galileans went down to Jerusalem to keep the Passover. It was commanded in the law to do it. It was established before the law ever showed up. The promise that God made to Abraham, this is connected to the promise, not to the law.

[37 : 52] Now, take your Bible and just go back one more book to Galatians. And I know we're kind of covering a little bit more of a doctrinal look this morning, but may it be a blessing to you and just establish you in truth if you're not, don't have these things nailed down.

Galatians chapter 3, because here's a group of people that heard the gospel, believed the gospel of Jesus Christ, by faith, received salvation, justification, sanctification, reconciliation, the whole nine yards.

They received it all, and then they got twisted, thinking, well, we better observe the law. We better start keeping the law. And Paul says in chapter 3, verse 1, O foolish Galatians, who hath bewitched you that ye should not obey the truth before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

And he asked them this question, this only would I learn of you. Received ye the Spirit by the works of the law or by the hearing of faith? The answer is, well, by the hearing of faith. Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh?

And what's happening is they're going back to the law and now intermingling the observation of the law and the commands of the law with faith of Jesus Christ and kind of creating something that's really just confusion and losing their liberty, which they have in Christ.

[39 : 27] Now, move ahead in this chapter, look at chapter, look at verse number 10. Well, man, there's so much here. Verse 9 says, so then they which are of faith are blessed with faithful Abraham.

For as many as are of the works of the law are under the curse. For it is written, cursed is every one that keepeth not or that continueth not in all things which are written in the book of the law to do them.

But that no man is justified by the law in the sight of God is evident for the just shall live by faith. And the law is not of faith. So he's trying to divorce them from the law and get that out for good.

And he builds this, not a theory, but a statement of truth, a doctrine that we connect ourselves back to Abraham, not to Moses.

And these guys were going back to Moses, but he's saying, no, we go way before that. We go all the way back to Abraham, to the promise. And that's what Paul's, he's building this case here. So verse 13, Christ has redeemed us from the curse of the law, being made a curse for us.

[40 : 31] For it is written, curse that everyone hangeth on a tree. Why did he redeem us from the curse of the law? Verse 14, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.

Verse 16 says, now to Abraham and his seed were the promises made. He saith not unto seeds as of many, but as of one, and to thy seed, which is Christ.

And this I say, verse 17, that the covenant, which was confirmed before of God in Christ, the law which was 430 years after, cannot disannul that it should make the promise of none effect.

For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Now I'm going to just skip ahead here to verse 26, where the Bible says, ye are all children of God by faith in Christ Jesus, not by the works of the law, but by faith in Christ Jesus.

For as many of you have been baptized into Christ, have put on Christ. See the word baptized? He's not baptized into water. He's not baptized into water. He's not baptized into, placed into the body of Christ.

[41 : 46] That's the spiritual operation that takes place after the spiritual circumcision. Verse 28, where there is neither Jew nor Greek. There is neither bond nor free.

There's neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

So I know this is a lot here. One last verse, chapter 4, verse 7. 4, 7, wherefore thou art no more a servant, but a son.

And if a son, then an heir of God through Christ. So we're trying to throw a lot at you here, I know. So making all of this Exodus 12 stuff make sense to you today with doctrine that Paul even uses some of the very language throughout his epistles to point to that.

And he said, you're no more strangers and foreigners. That's not you anymore. You've been made nigh by the blood. You've been purchased, just like those guys back there had to be purchased to be brought nigh.

[42 : 52] And just like they needed to be circumcised to be in and to be connected to the household of God in that day, you and I, by the circumcision of Christ, are brought nigh, released from the sins of our flesh, washed in the blood of Jesus Christ, created a new creature in Christ Jesus, and therefore no longer a servant but a son.

A son of God, possessing eternal life. Life that I can never lose by my performance if I'm a lackluster Christian. If I don't trust Him, if I don't give, if I don't do right, if I'm not a good boy, I can't lose it because in Christ, I'm already righteous.

Not me. Not my doing. And not my work. But His perfect sacrifice and His perfect righteousness has been applied to me. So back in Exodus, when those strangers and foreigners exited Egypt, they too had the opportunity to remember that night that God delivered them from Egypt.

They were able to remember the urgency. They were able to remember the bitterness of that land and the sacrifice and the blood. God permitted them to join with His covenanted people, His people of promise, and to experience the blessing of knowing Him.

They were strangers and foreigners, but there was a way to bring them nigh. There was a way for them to get in and to know the only true God. Imagine all the time spent in Egypt and watching all those rituals, all these pagan ceremonies, all the time, year round, this God, then this God, then this God, then this God.

[44 : 37] All the worship, all the celebration, all the nonsense and the darkness, and to get out and have this pillar of fire and cloud leading them and to have them feed them with manna from heaven, to know that this is, nobody in Egypt ever fed me from heaven.

This is the true God. They got to know Him. They got to sing His praises. They got to worship Him for the deliverance. They're no more an outsider or an observer, but now they're the child of God.

And just as God was a father to that nation, remember He called Israel His firstborn son, He was a father to that nation.

The Jews, even in Christ's day, said, Our Father, which art in heaven. Collectively, Israel had one father. Even so, strangers and foreigners could be brought in to know that same father and to have that same relationship.

Now one more thing, and this is just kind of a funny thing, but to conclude here, the first word in the Bible is the word in.

[45 : 49] In the beginning. God, the first word is the word in. And if you go all the way to the end, the last word is the word Amen. And while I don't know everything to teach and preach about the Bible in its entirety, there's one thing I can tell you because of Jesus Christ, because of His sacrifice on Calvary, because He's allowed me and opened the door to bring me nigh, I can say those two words, I'm in.

Amen. Now I know that's corny, but that's true. That's true stuff. Because of the blood of Christ, I want to ask you a question. Are you in? Or are you still a foreigner?

You still a stranger? You're what we read in Ephesians 2 that you're without hope, you're without Christ, you're without God, and you're just outside of the covenants of promise.

The Bible says, in hope of eternal life, which God, that cannot lie, promised. before the world began, He promised to give eternal life to anyone who will get in His Son.

So are you in His Son? If you're not in Jesus Christ, you don't have hope, you don't have God, He offers you a way to Him through His Son. You think you can get there through a religion?

[47 : 19] You're deceived. You're going to die in your sins, and I don't want you to go to hell. The reason I don't want you to go to hell, it's not because I don't want you to suffer, it's because God doesn't want you to go to hell.

He made a way for you to get out, and He gave His Son. I want to ask you this thought here. I don't know everybody here this morning, and I want to ask you this to consider. If you think that you can be a good person, if you think that you can please God by just doing your best, you're like a lot of people, because a lot of people think that.

Ask them the question, how do you know, or do you know for sure you'll go to heaven when you die? Their answer is, well, I've been a pretty good person. And then they say, well, I've never killed anybody. Well, I've never, I've been baptized.

They'll say these things. That comes out, you know what they're doing? They're trusting in themselves that I was good enough for God to accept me. I wonder, here's my question.

If you can possibly be good enough for God to accept you, then why did He send His Son to die in your place?

[48 : 30] You need to reconcile that thought. If you can be good enough for God to accept you, oh, did He send Him to die for the bad people? Is that why He sent Him?

Do you realize that God said, all have sinned and come short of the glory of God? That means, in God's eyes, we're all bad people.

We can all, we'll never measure up or be good enough. So He gave His Son. He sent Jesus Christ to pay for your sins and mine.

And I can tell you, I've taken the payment. I have accepted the payment and received the gift of eternal life by faith in Christ Jesus. Like I said, I don't know everybody here this morning.

And maybe you're all saved and on your way to heaven. Maybe you're not. If you're not sure, if you're confused, if you're hearing some things this morning for the very first time, would you do, would you allow me the privilege of sitting down with you and just opening up this Holy Bible?

[49 : 34] I'll only tell you what God said in the Bible. That's all. I will not tell you, well, we at this church have this in our documents and our Constitution that if you do this, no.

I won't tell you about some catechisms and some confirmations and some baptisms and some beads. I'll only tell you what this book says and then you can take it or leave it.

The Bible says that faith cometh by hearing and hearing by the Word of God. And if you want to have faith to believe in Jesus Christ as your Savior and to be justified by faith and to have peace with God through our Lord Jesus Christ, I can show you how.

This Bible can show you how. And I would love, I would be privileged to show you how today. So we're going to dismiss the service with a word of prayer. And after I pray, I want to invite anybody that's not sure about this book.

If I've never met you before, that's fine. We can meet around the Word of God. And I know I'm a stranger, but I promise you I'll show you from the text. The only thing I want to offer you is what the Bible says.

[50 : 43] And you can be saved today. You can have your sins forgiven today. You can be in Christ for eternity and never have to doubt again and never have to wonder again if I did good, if I messed up, am I still okay?

Am I accepted? Am I not? I can show you. I can answer all your questions. The Bible can, that is. So let's be dismissed with prayer. Would you please stand with me? Thank you for being here.

Thank you. And please remember some of our brothers and sisters that are traveling, that are out, and some that are not doing so well. Remember Lisa Ketchum again, that the Lord would heal her up and give her some answers to the situation there with her heart.

And so let's be dismissed with prayer. Lord, it's been good to be in church this morning. Thank you for Bible Baptist Church. Thank you for each one that's here. And God, I pray that you were glorified in the preaching this morning and in the study from Exodus.

And God, what we saw today and what I saw in that chapter is I'm eternally thankful for making a way, for not cutting me off for eternity because I wasn't of your chosen few, your chosen seed.

[51 : 52] But Lord, I'm thankful that you made a way for strangers like me to get in on this everlasting covenant and on this beautiful gift of eternal life. Thank you for forgiveness of sins.

Thank you for paying for it in full on yourself and on your son. And Lord, I pray that if there's anybody here that's never heard this before, doesn't know that they're saved, that they'd get it squared away today, and that you'd give them peace, that you'd give them courage to deal with it and the desire to talk it out.

And so Lord, we commit this time to you. Thank you for this day. Please bless as we go. Be with our brothers and friends as they're away and they're traveling some and bring them back. We pray you'll be with Lisa and that you'll give her some answers there and some wisdom to those that'll check her out.

And more importantly, we pray you'll give healing. We pray this in Jesus' name. Amen. Amen. You're dismissed.