# Audio file

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# 1979 Study 3

Let’s continue the study on the way of Salvation as planned by God for the human family, we looked in our last presentation at the man of Romans Chapter 7 and saw that his predicament was due to his being possessed of a power within, which governs him against his will, namely, of course, the power of sin. And the idea of bondage to sin is very strongly portrayed in the 7th chapter of the Book of Romans. In this lesson, we'll look at an Old Testament experience of the Jews in Egypt, in bondage, and we'll take it point by point to illustrate the way in which the Christian likewise is in bondage to sin. And then, if time permits, we'll look at the step-by-step procedure God outlined for their deliverance, which in turn is an object lesson of the way in which we too can be saved from the land of sin.

I've opened the study with a book called, Desire of Ages, page 77. A book on the life of Jesus Christ. And in making comments upon Christ's first Passover visit, we read these words: “The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheave of first fruits, represented the Saviour.”

The Passover then, was an object lesson of redemption, which was designed by God to teach both the Jews and ourselves, the way in which God will likewise deliver us from the grinding power of sin. So, we turn back to the Passover story, or the bondage in Egypt story, and we'll just assume, of course, that the general history is well known to those who are listening today.

Israel had gone to Egypt to escape the fearful famine, which was back in Joseph’s day. But in a portion, they sectioned of the country, called the land of Goshen, or Goshen, as some people call it, and as the centuries went by, they multiplied tremendously into a great nation. Until the Egyptian Pharaoh or king became concerned, lest they should join with their enemies, the Hittites, for the spying and so forth, further up north with the Amalekites, and oust them from their country and take possession of it.

To circumvent this possibility, the King of Egypt planned to bring the people into abject slavery, giving them no time for military preparations or training, and no time to equip themselves with weapons of war. They sealed the borders, to make certain that there was no communication with the outside tribes and Israel entered to a period of very terrible bondage to the power of the Egyptians.

We turn back to the Book of Exodus to read just a little about this, so we have the picture very clearly in mind today. Exodus, the first chapter. Start with verse seven. “And the children of Israel were fruitful, and increased abundantly and multiplied and waxed exceeding mighty, and the land was filled with them. Now there arose up a new king over Egypt which knew not Joseph. And he said unto the people, behold the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them lest they multiply, and it come to pass that when there is war, that they join with our enemies and fight against us and so get them up out of the land. Therefore, Egypt set over them taskmasters to affect them with their burdens, and they build for Pharaoh treasure cities; Python and Rameses.”

Well, this only served to make these Israelites even more abundant, more fruitful in their childbearing, and so the king of Egypt then decided to kill the men children, in order to restrict the growth and population, and when this failed then the king became, of course, extremely concerned. Let's come once again to the end of chapter 2, verse 23 to 25 to find the situation which existed amongst the Israelites themselves.

“And it came to pass in the process of time, that the king of Egypt died, and the children of Israel, sighed by reason of the bondage. And they cried and their cry came up unto God by reason of the bondage, and God heard their groaning, and God remembered His covenant with Abraham, with Isaac and Jacob and God looked upon the children of Israel and God had respect unto them.”

Let’s now examine the situation in which the Israelites found themselves as a very accurate and comprehensive picture of the cross-playing situation, in which the person finds himself when he is under the servitude or bondage of sin. Under sin’s mastery. I make the observation here, that the Old Testament, is a book of Pictures and the New Testament, a book of words.

Now that’s predominantly, of course. Both the old and the New Testament contain both pictures and words. But the new tends to be more in terms of words and the old more in terms of pictures and the bondage in Egypt is certainly a picture of the plight of those people. In Romans 6 and 7 we’ll find the words spoken which described their old-time condition in spiritual terms.

Now, let's imagine we're looking upon the desert today. And here's a large block of stone such as I put in those huge pyramids and those huge cities and temples at that time. And here is an Israelite, bending over that great block of stone chipping away with a primitive hammer and chisel to shape it into the size necessary for the building into which it is to be incorporated. Well, the question now arises, why did this Israelite do what he was doing? Consider who he was. First of all, he was a child of Abraham and of Jacob, who became known as Israel, and also of Isaac in between. And therefore, he was a part of that church organizational movement, which God especially set aside or called out to build up His Kingdom.

But instead, we find this Israelite, despite this divine appointment. Expending his time, his energy, his skills in building up Satan's Kingdom because was not the Kingdom of Pharaoh or Egypt, the Kingdom of Satan. most certainly it was. Later in the book of Ezekiel, for instance, when that prophet addressed himself, the King of Tyre in the 28th chapter of Ezekiel, he was actually referring to Satan. As the real king of Tyre, so therefore, when an ancient king served Satan, his Kingdom was actually Satan's Kingdom and not God's Kingdom, the same as David, for instance, ruled over God's Kingdom in the land of Israel. It wasn't David's Kingdom as such, it was God's.

So, we find the Israelite then bowed down and spending his time, his strength, his energy, his talents in building up Satan’s kingdom. Well, why did he do it? Because the pay was good? It certainly wasn't. All they got for long, hard hours of toil under the burning sun was a mere existence so far as food was concerned. Were the conditions pleasant? They certainly were not. Did they love the Egyptians? They did not. So, none of these reasons, all of these reasons given so far are reasons for not working for the Egyptians. And not reasons to work for them.

So, I asked again, why did the Israelite do what he did? And the answer is because of what he was. and what was he? He was a slave. And because he was a slave, you have to obey the will of the taskmaster, who is bending over him moment by moment.

Now if you allow your mind to go back to the last study from Romans the 7th chapter, what did Paul say? He says: “for to will is present with me, but how to perform that which is good, I find not. It is no more I that do it, but sin that dwells in me.” and as he added later and rules over me in the 22nd verse where he said: he had been made a captive to the law of sin which dwelt in his members.

So, we'd like to emphasize at this point then, that the man in Egypt did what he did because of what he was. He was a slave. And the man of Romans 7 likewise does what he does, and because of what he is. also, a slave, one a slave to the Egyptians, the other a slave to the overwhelming power of sin. And the picture in both places, of course, is absolutely identical. One in the physical realm and the other in the spiritual realm.

What, then, was the solution for the man back in the land of Egypt? Certainly, it was not the exertion of his will. Because his will was much less powerful than the will of the taskmaster who ruled over him. any attempt upon his part to escape the power of the Egyptians, of course, was met by the existed tremendous force by the Egyptians and he couldn't possibly get away from that.

So, he could pray about it, and he did pray about it, no doubts. we're told in Exodus 2, they did pray about it, because their cry come up before God in heaven above, and God had respect unto their prayers, and sought to save them from their sad plight, their very, very bad situation.

So, we will now follow this man home from work. The sun has gone down. You can't see the work anymore, so he is allowed to go home. Fortunately, they did not have flood lights back in those days. I suppose they would have kept them working till midnight. So, the man goes home and sits down to his supper and then he's ready for bed. And before he goes to bed, he kneels down to pray before God, and as he kneels down there, he does so in the case of least of the conscientious ones, the truly dedicated ones, with very deep contrition, and soul, and a spirit of very, very sincere repentance. Now a man might well pray a prayer like this and say Lord, today I have to confess, I spent my time building up, not yours, but Satan's Kingdom. Now that man made that confession, will he speak the truth? Obviously. That was the truth. He had spent that day building up, not God’s but Satan's Kingdom.

And then with the deepest of heart sorrow, he would say, Lord, I didn't want to do that. I hated myself for doing it. I'm sorry. I did do it, please forgive me. And this man, of course, will be very sincere in praying that kind of prayer. he really means he was sorry, he really desired to quit doing that, that evil thing, just as much as many professed Christians long to be free from their evil tempers, their evil dispositions, their hatred, their pride, and to possess the inward graces of the Holy Spirit.

And when the man said Lord, please forgive me. He certainly believed God had forgiven him for what he had done that day. But how much change did that prayer make in that man? In other words, when he began to pray, he was a slave. When he finished his prayer, what was he still? A slave.

So unchanged he’d sleep unchanged, he would rise in the morning, and because next day he'd arise a slave still. What must they do on that coming day? the same things all over again. So, his life was a miserable existence of sin and repent, sin and repent, sin and repent, day after weary day, month after weary month, year after miserable year.

That kind of player did not solve that man's problem. And yet if we think about it, that's just the kind of prayer that the average professed child of God prays at the end of each sinning day. And wonders why

that prayer, spoken so sincerely, with such intense desire for righteousness, and doesn't solve the problem. It doesn't solve the problem because it doesn't change the person. Not until the Israelite was changed from being a slave into a free man did his service to the Egyptians come to its end. Not until that point of time.

And likewise, in the Christian experience, not until that point of time when we ceased to be slaves to sin and literally become instead free men in Christ Jesus, can we stop sinning. Let’s turn to John the 8th chapter for a moment, we might keep our finger in Exodus, because we are coming right back there in a few seconds again. Ow in John the 8th chapter, we find these very wonderful words from Jesus Christ, we read them in our first presentation, where Jesus Christ said in verse 32. “And you shall know the truth. And the truth shall make you free.”

Remember how we noticed that the Pharisees denied being in bondage, asked Christ to explain himself, which he did, when he says in verse 34, “Who soever committed sin is the servant of sin or better still, the slave of sin.” And now verse 36. “If the son therefore shall make you free, you shall be free indeed.”

We can be made free, just as certainly as the Israelites back there were made free from Egyptian bondage. but not until we’re made free shall we cease to serve sin and begin to serve the God of righteousness. Not until that point of time, just as not until the Israelites were set free from their Egyptian bondage could they stopped serving the Egyptians. In other words, not until the slave became a different personal together, namely a free man, that he changed the doings of his life, which underlines the great truth: We do what we do because of what we are.

Now, even though God was not able to save the Israelites through the prayer which I have just described, God was not unmindful or unhearing of that prayer and began to work to provide them with a solution which would effectively terminate their bondage to the Egyptians and set them for over free from its ruling power.

And that solution is found in the Passover service. They began that service as slaves. They ended it free men. Which proves, of course, that that service did affect their freedom from bondage.

Return now to the 12th chapter of Exodus, which introduces the Passover service and also the last of the 10 terrible plagues which befell the Egyptians. Moses, of course, was the man whom God chose to be his instrument to take the Israelites out of Egypt toward the promised land. Moses had been, first of all educated at his mother's knee at the direction of the Princess of Egypt. And then in due time, he went to the court of Egypt, to learn its Arts and Sciences, and be prepared to be the next pharaoh.

Moses certainly had very wonderful earthly prospects to become the mightiest ruler upon the Earth and the very, very wealthy man indeed. Of course, if he had chosen that route, gone that way, when God delivered his people through some other instrument, then Moses would have been the pharaoh who lost his life in the Red Sea, and all the treasures of this life as well. So, he made a very fortunate decision to say the least of it. Now Moses attempted at first to deliver Israel by the use of force, and God said no, not that way. And sent him away for 40 long years to be reeducated in the land of Midian.

Finally, he was sent back, after the burning Bush experience, to call upon the pharaoh of Egypt to let Israel go, else there would descend upon the Egyptians ten fearful, destructive plagues, which in fact came upon the refusal of Pharaoh to let the people go. We shall not take time today, of course, to itemize the ten plagues, we shall move down to the story of the Passover in the 12th chapter of the book of Exodus. Starting with verse one: “and the Lord spoke unto Moses and Aaron in the land of Egypt, saying this month shall be unto you the beginning of months. It shall be the first month of the year to you. Speak you unto all the Congregation of Israel, saying the 10th day of this month they shall take to them every man a lamb according to the House of their fathers, a lamb for a house. And if the household be too little for the lamb, let him and his neighbor next under his house take it according to the number of the souls. Every man, according to his eating, shall make you account for the lamb.”

Now this Lamb, without question, is a symbol of Jesus Christ. Because Jesus Christ, of course, is the lamb that was slain from the foundation of the world. And in the first epistle to the Corinthians, chapter 5, verses 7 and eight, Paul makes this point very, very clearly.

First Corinthians chapter 5. Let's just go across there quickly and read that verse, because it is quite important, we established the principle that the Passover is an object lesson of redemption. First Corinthians chapter 5 verse seven and eight. “Purge out, therefore, the old leaven, that you may be a new lump, as you are unleavened, for even Christ, our Passover is sacrificed for us. Therefore, let us keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

The statement plainly says Christ, our Passover is sacrificed for us. The study of history will demonstrate that Jesus Christ died on the actual Passover day. He was hung upon the cross at the time of the morning sacrifice and died at the time of the evening sacrifice on the day of the Passover, thus fulfilling the type or picture of the Old Testament.

Now, as Jesus Christ, without spot and blemish, so this lamb had to be, and was chosen on the 10th day of the first month. And set aside until the 14th day of the first month when, at the going down of the sun it was sacrificed. His blood was caught and sprinkled upon the door post and the upper lintel of every door, of every Jewish house wherein the folk believed in the divine provisions.

Then, having sprinkled the blood, they carefully rested the lamb, it was not like they were not allowed to boil it or fry it, only to roast it. And it had to be roasted in one piece with no broken bones. Once again, of course, a picture of Jesus Christ as the great antitypical Lamb of God. Remember too, what John the Baptist said as Jesus Christ approached the Jordan River, behold the Lamb of God, which taketh away the sin of the world.

Then at late evening they would eat the Passover lamb and about the same time the first born of Egypt died. Pharaoh, then called the Israelites in. That is the leaders of the Israelites, Moses and Aron, and bade them depart of once from this country and not come back again, which they were very, very happy and glad to do.

Let's now itemize in their order the six steps that were involved in the deliverance, because the same 6 steps must be taken by those of us who wish to escape from spiritual bondage. The first point they made is found in the last verses of Chapter 12, of the Book of Exodus, verse 48, first of all.

“And when a stranger shall sojourn with thee and will keep the Passover to the Lord. That all these 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.”

Note that last sentence, no uncircumcised person shall eat of the Passover lamb or join in the Passover feast.

Keep that point in mind as the very first one in the sequence of 6, because before anyone could partake of the Passover, if he is a male, he had to be circumcised. And I suppose a woman could not partake in it unless her husband was circumcised.

The second point was that they had to select the lamb, and this was done on the 10th day of the first month. You might just write these points down, as we list them one by one so you have them right there before your eyes and can go back and refer to them as you need to do.

The selection of the lamb had to be a lamb without blemish, no spots, no injuries, no broken bones, no scars. It had to be a perfect specimen because this typifies the perfection of Jesus Christ as our great sacrifice.

The Third Point is they had to kill the lamb at the going down of the sun on the 14th day of the first month and was very particular on each of these specifications was met exactly on time and exactly as spelled out by the God of heaven. As the lamb was killed by cutting his throat, the blood was allowed to flow into a basin. It was carefully caught and then the householder took that blood and sprinkled it upon the top lentil and the two side posts of the entrance door to his house. God promised them that if they did this, when the death Angel went by, he would not enter in through that blood stain and every person inside the house would stand secure under the blood sprinkled upon the door.

Now, if you were to draw a door or a doorway, and mark on the top and the two side posts, the position of blood. They indicated, of course, the fact that blood would fall upon the doorstep below and join those points, then you have a figure of a cross. Very symbolic, very meaningful, to say the least of it in that particular position. It meant that in that house, symbolically speaking, the inmates were protected from death by the presence of the cross, standing between them and the death angel. In like manner, today every one of us enjoys continued living because of the protection granted to us through the sacrifice made by Jesus upon Calvary's cross.

And the second point is of course, that every person who left the house that night. And began to make their journey toward the promised land, left by that doorway, or left by the way of the cross. Just as, in fact, every one of us who find salvation does so by the way made possible through Christ’s death upon Calvary.

The next point was, they had to eat the Passover lamb, after having baked it, and prepared it with bitter herbs and unleavened bread. Leaven in the Bible symbolizes the presence of sin, so unleavened bread will be without, rising in any sort or shortening in it, symbolized bread or lives where sin was no longer present. Now the eating of the lamb, and this is a very important point, which you'll see later began before the first born of Egypt died. Was still going on when he died and was completed after he died.

That makes the fifth of our six points, and the 6th point was the death of the first born in Egypt himself. And it is to be noted that if you just want to have the list again, the Israelites did not obtain deliverance when they were circumcised, nor when they chose the lamb, nor even the lamb died, or they sprinkled the blood.

And even when they ate of the Passover lamb, they still did not get their freedom. It was not until the last of those things had happened. Not until the first born of Egypt died and the power of Egypt to hold those folk was broken, that they finally had their freedom.

Now supposing, for instance, the Israelites had with great care and exactitude, fulfilled all those first four points they've been circumcised, they've chosen the lamb. They killed the lamb. They sprinkled the blood, they had eaten the lamb exactly as specified without the first born of Egypt dying, would they have gone free? And the answer is no. They certainly would not have gone free. They would have remained in bondage just as much as if they had done nothing at all, just as much. Every point had to be fulfilled in its order before they obtained their freedom.

This is a very important point so far as the gospel is concerned. As we mentioned, I think in an earlier presentation, the way of salvation is divinely designed to save perishing mankind. only God had the ability to work out a solution to the sin problem, only God.

And in His word, God has spelled out for us in very plain terms, the step-by-step procedure we have to follow if we are going to obtain this salvation. We do it God's way or we may try and do it some other way. Admittedly, at the present time there are in this world many different gospels. Every one of which purports to bring to us complete deliverance from this old sinful world and to give the believer of place in heaven. but very obviously, of course, not all these gospels can be right. That's impossible.

There's only one gospel. And all of God's people will speak the same language and believe the same thing, and there'll be perfect Unity or harmony amongst them. now that gospel which alone is efficacious to deliver mankind is the gospel in which there is not one thread of human devising. God has spelled it out, and just as the Israelites back there had to obey every one of those specifications, exactly as God gave them to them in the order in which he gave them to them. So, we have to find out what God's specifications are today and to obey them exactly as God gave them, in the order in which God has given to them. Otherwise, there is no possibility of our being saved.

If you recall the very first verse I read in our presentation, not today, but in the very first presentation from Hebrews, the 3rd chapter, where Paul quoted the Holy Spirit as saying they have not known my ways so they could not enter into my rest, or to put in Bible language, so I swear in my wrath they shall not enter into my rest.

Now, very obviously of course, salvation is rest. It’s rest from guilt. It’s rest from the destructive power of sin. It’s rest in Jesus, it’s rest in the knowledge that we are under God's care and direction day by day. And it's a foretaste of the wonderful rest we shall have, and we find the end of the street, the city of God and walk upon the streets of gold.

So, I want to close this lesson, then today. our next lesson will continue by taking each of those points one by one, examining what they individually mean and relating them, of course, and turn to our present Christian experience today.

But let's close now, by emphasizing the point that only those who find out the way of salvation, as God has designed it, and in that way obey every specification, exactly as God has directed, they alone will enter into the God's rest, because they alone know and follow God's way of salvation.

This is the most important point. It's also important to recognize, of course, that only he who has been changed from a slave to a free man, can obey the law of God.

The unregenerate, of course, can't do this, and this message is seen throughout the Bible from cover to cover.