

Exodus 043
Christ Our Memorial
Exodus 12:1-13
May 24, 2026
Dr. Andy Woods

I want to invite your attention this morning to Exodus 12. The title of our message this morning is "Christ Our Memorial." I have to tell you, since we teach chapter by chapter, book by book, verse by verse, I really do not pick my sermons. I just teach on what is coming. I was thrilled that the Lord would have us in this chapter on this day where we commemorate the blood that was spilled to give us freedom. We are going to see that concept today in the Passover Lamb.

Jesus said in John 15:13:

"Greater love has no one than this, that one lay down his life for his friends" (John 15:13).

What a great thing to think about on Memorial Day. What a great thing to think about on this particular Sunday, as we see now, the implementation of something in Israel's system that God wanted set up called the Passover.

We continue our study in the Book of Exodus where God is redeeming a nation. He is doing it through a human instrument, of course: Moses (and also Aaron). Through them have come ten plagues on Egypt. God is demonstrating His superiority, His sovereignty over the Egyptian pantheon under Pharaoh that is holding Egypt in bondage. Here we are at the end of that set: the death of the firstborn.

The Plagues of Egypt			
NO.	DESCRIPTION	SCRIPTURE	Egyptian Deity
1.	Water to Blood	Exod. 7:14-25	Hapi, Khnum
2.	Frogs	Exod. 8:1-15	Heqt
3.	Gnats	Exod. 8:16-19	Set
4.	Flies	Exod. 8:20-32	Uatchit
5.	Disease on Cattle	Exod. 9:1-7	Hathor, Apis
6.	Boils	Exod. 9:8-12	Sekhmet, Serapis
7.	Hail	Exod. 9:13-35	Seth, Nut
8.	Locusts	Exod. 10:1-20	Seth, Nut, Osiris
9.	Darkness	Exod. 10:21-29	Re, Horus, Atum
10.	Death of the First Born	Exod. 12:29-36	Min, Osiris, Heqt, Isis

We have seen the Nile turned to blood. We have seen frogs, gnats, flies, death of livestock, boils, hail, locusts, and darkness. There is only one thing left for God to do,

and that is to take out the firstborn all over the land of Egypt. Why is God doing that? Earlier in the Book of Exodus (Exodus 4:22), Israel is called God's firstborn son. God is saying to Egypt, "You mess with My firstborn son, I am coming after yours."

That is an outworking of the Abrahamic promises:

*"And I will bless those who bless you,
And the one who curses you I will curse..." (Genesis 12:3).*

As you study the Bible these are very real, in kind blessings and curses. You get into Exodus 12 and there is a lot of information here, as you can see. Obviously, we are not going to cover all of that today, but we are going to read God's instructions to Moses. Before this plague of death of the firstborn hits Egypt, God gives some instructions to Moses about how to commemorate this event once it transpires.

He gives him instructions about Passover, and then He gives him some instructions related to a second feast on Israel's calendar, Unleavened Bread. The two, as we will see, are highly related. Yet today we are focused on Passover (Exodus 12:1-13). It all begins with some instructions. Exodus 12:1 says:

"Now the Lord said to Moses and Aaron in the land of Egypt" (Exodus 12:1).

Here comes a new set of instructions. Since God is God, He is entitled to do just that. Jesus did that in the Upper Room. You might remember John 13:34-35 that in He says:

"A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples if you love one another" (John 13:34-35).

When Jesus says, "A new commandment I give to you," it is like, "Who do you think you are, Jesus? God or something?" The fact that He is giving new commandments shows that He is God. Here God is God, and something very severe is about to hit Egypt. God's nation, the nation of Israel, is to memorialize this event in something called Passover.

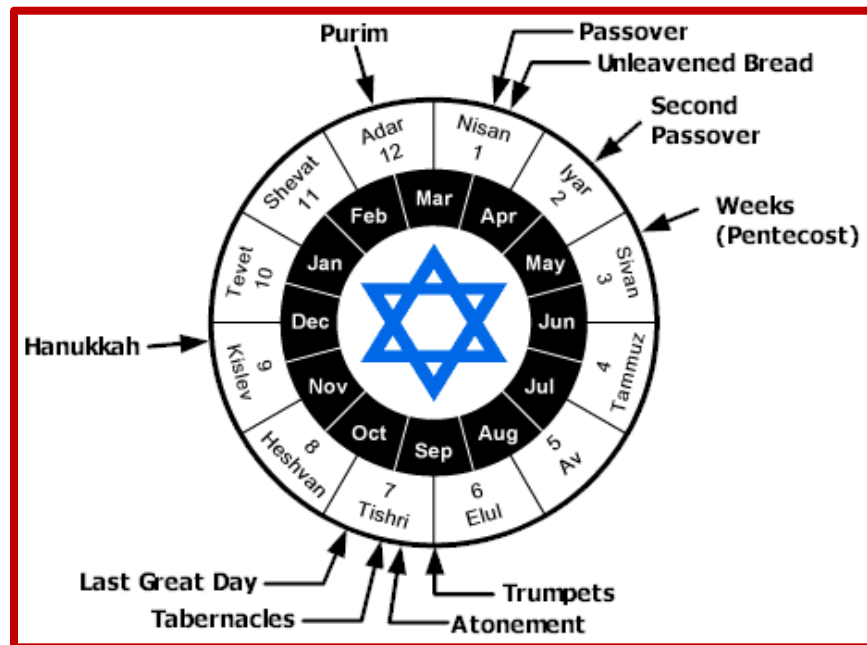
It starts with a new calendar (Exodus 12:2):

"This month shall be the beginning of months for you; it is to be the first month of the year to you" (Exodus 12:2).

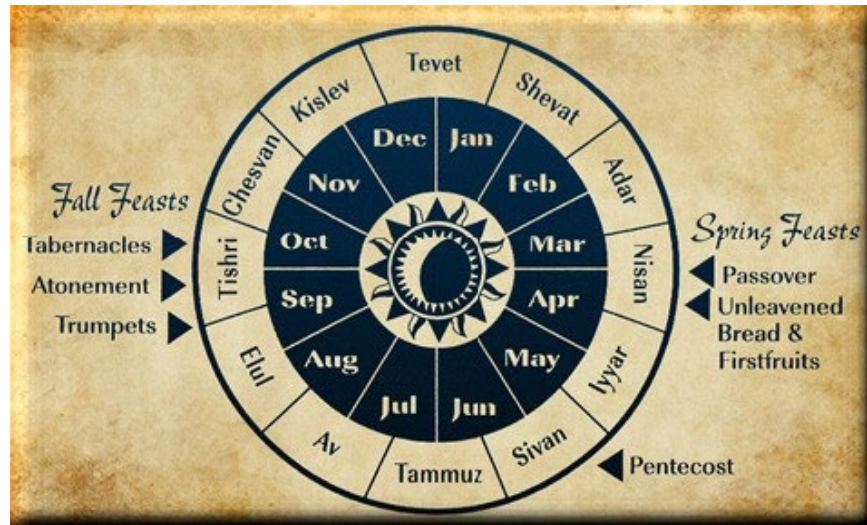
Israel is now given a new calendar system as they are about to leave Egypt. Over the course of time, seven feasts are going to be given to the nation of Israel: four in the spring, and three in the fall. The first four are pointing, as we will see today, to the First Coming of Christ. The last three are pointing to the Second Coming of Christ.

There is a large gap of time in between the Spring and Fall feasts. Do you know what that large gap of time is? It is you, it is me, in the age of the church, which has gone on for 2,000 years, separating the First Coming from the Second Coming. We are only going to look at the first of the seven feasts today, which is Passover. It is to take place in the first month of this new year. This month in the Mosaic time period was called Aviv. It was a Canaanite name, and the name of the month was later changed to Nisan following the Babylonian captivity much later.

This is what the calendar of Israel looks like:



We are now reading about the first feast that was to be celebrated on this calendar system, what later would be called Nisan. Here is another chart showing you the calendar of Israel, how it kind of overlaps with our Gregorian calendar system that we know today when the different feasts of Israel would transpire during the different months:



God says: new instructions, new calendar. One of the things that is interesting about God is that He is into new things. Did you know that He is into starting over? The world was flooded and He started over with eight people. You read later on in the Bible that the nation tried to enter the Promised Land and they fell into unbelief, so God started over with the second generation in Numbers 13-14.

One of these days there is going to be a brand new heavens and new earth (Revelation 21:1). One of the things He tells us when we trust in His Son for salvation is that we are a new creature in Christ Jesus. Second Corinthians 5:17: The old is gone and the new has come. God is into newness. We even read the commandment of Jesus in the Upper Room: *"A new commandment I give to you"* (John 13:34).

Here is something fresh; here is something new that the nation of Israel did not know anything about. It is a new festival feast system that is now coming into existence, and it is to center around a lamb (Exodus 12:3-11).

Notice, by the way, before I move on too far, that related to this calendar, I noticed that the enemies of God do the same thing. You think of the antithesis of God, which is communism or Marxism. They have a statement that history begins today. They are starting new history.

I noticed that in the French Revolution—which was a very bloody revolution that took place across the pond, so to speak, around the same time as the American Revolution—they got rid of B.C. and A.D. in the calendar system because that reminded us of whom? Jesus. They changed the calendar system from seven days to ten days, and that was a total disaster. Every negative social indicator increased—divorce, spousal abuse, you name it—when they changed the calendar system like that, because they are tampering, I believe, with the design of God. They pretended like this year is year zero or year one. I notice that Satan frequently imitates the things that God does.

Here God is starting a brand new calendar system, and rightfully so, because He is God. It is to involve various feasts of Israel. The first on the list is Passover, the first of the Spring feasts. It revolves around a lamb (Exodus 12:3-11). The first thing we understand about this lamb is it is to be one per household. Notice Exodus 12:3:

""Speak to all the congregation of Israel saying, "On the tenth of this month—"" (Exodus 12:3).

"This is the first month. When it hits day ten of this month, here is something you shall do."

""—they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household"" (Exodus 12:3).

One lamb per household. The reason this is given is the entire lamb was to be consumed in one evening. We cannot have too much lamb; we need only one lamb. There is an exception made in Exodus 12:4:

""Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb"" (Exodus 12:3).

If you were in a family that is too small to consume an entire lamb by yourself or by themselves, then they were to join with a neighboring household. God's instructions here are very specific.

Then He starts to lay out the qualifications for the lamb. It is not one of these things where you just grab a lamb, any lamb will do. This lamb has to be qualified. You see that in Exodus 12:5. It says:

""Your lamb shall be an unblemished male a year old. You may take it from the sheep or from the goats"" (Exodus 12:5).

You will notice that one of the characteristics of this lamb is that it has to be unblemished. As we study this, I hope you are seeing you know who because all of this points to Jesus. Amen. Jesus, our Passover lamb, was unblemished. He was without sin.

"but with precious blood, as of a lamb unblemished and spotless, the blood of Christ" (1 Peter 1:19).

Peter is saying that Jesus was the spotless, unblemished lamb. He was completely and totally without sin. Where would Peter get this idea that a lamb has to be unblemished? Obviously it comes from Passover because this is typology which points to Jesus Christ.

This is why God is so meticulous on how this event is to be carried out: start of the month; here is what to do on day ten. In a second, He will show us what to do on day fourteen. Do not mess with the recipe because these things are a prefigurement, they are shadows of Jesus coming into our world and shedding His blood, His untarnished blood without sin for the sins of the entire world.

""Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats"" (Exodus 12:5).

This lamb that is to be featured on this first celebration or memorial device on the calendar is to be an unblemished male. Of course, all of this points to Jesus Christ, because John the Baptist—who was the greatest prophet of the Old Testament dispensation or age, he is the final prophet of that time period, the age of law—made this statement in John 1:29.

John the Baptist, going to work every day baptizing people (meaning that they were identifying with his message that a Messiah is coming), while he is out doing his job, suddenly the lamb he has been talking about shows up. Put yourself in John the Baptist's shoes. You are baptizing. You are talking about a coming Messiah. Then the very one you are predicting shows up to be baptized by you. That is when John the Baptist says, "I do not need to baptize you. It needs to be the other way around." But Jesus permitted it to fulfill all righteousness.

In that whole sequence of events, it says in John 1:29:

"The next day he saw Jesus coming to him and said, 'Behold, the Lamb of God who takes away the sin of the world!'" (John 1:29).

Why would John the Baptist refer to Jesus as the Lamb of God? It is imagery that goes back to Passover.

"Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed" (1 Corinthians 5:7).

It is not just Peter, and it is not just John the Baptist, but it is also the Apostle Paul understanding that Jesus is the perfect male Lamb of God that takes away the sin of the entire world. It is obviously pregnant with meaning stemming from the pages of the Old Testament.

The New Testament (and this is a key hint in terms of how to study the Bible) is not going to come along and explain everything to you. It assumes that you know what Passover is because you become a student of the Old Testament. If you are a student of the Old Testament, you will understand the meaning of the New Testament.

We have a pastor today of one of the largest evangelical churches in the United States, if not the world, saying that we need to unhitch from the Old Testament. That is absolute insanity, because without the Old Testament you cannot understand the prefigurement, the typology that is given in the New Testament. It is like being in your house and saying, "I really like the wallpaper and I really like the color of the carpet. I really like the way the furniture is set up, but the foundation? We can just get rid of that. Who needs the foundation?" That is the insanity of telling people publicly that we need to unhitch from the Old Testament.

No, we do not need to unhitch from the Old Testament. We need to understand the New Testament in light of the Old Testament, because the New Testament is not going to explain everything to us. It is going to give us terminology and verbiage that we are supposed to already know and understand. Paul, Peter, and John the Baptist use this Passover imagery to identify Jesus. He is the perfect lamb. He is unblemished.

Now, what are you supposed to do with this lamb? You are supposed to kill it. Notice what it says there in Exodus 12:6:

""You shall keep it until the fourteenth day of the month..." (Exodus 12:6).

Why would they do that? Here is the new month. Get the lamb; select the lamb based on the criteria that is given on day ten, but do not kill it until four days later, on day fourteen. Why the delay? You have to determine if that lamb is qualified. Is it going to grow a stray hair? Have you looked at it? Have you inspected it carefully to make sure it meets the requirements? That is what that four-day increment is there for, I believe. Once it is qualified on day fourteen of that month, take the lamb and kill it.

That also points to Jesus Christ, does it not? Jesus was born into this world to die. He was born into this world with a sentence, the sword of Damocles, we might call it, hanging over His head. He made this statement in John 12:24:

"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24).

In other words, Jesus speaking, "What I am going to accomplish for the human race cannot be accomplished without My death." We might ask ourselves the question, "If they are going to kill a lamb, what did the lamb do that was wrong? What did the lamb do that was deserving of death?" Absolutely nothing. The lamb was innocent.

God is demonstrating that this is how He will forgive sins. This is how He will forgive the sin debt of humanity. This is the only way that His holiness and righteousness can be satisfied and placated in something we call propitiation, which means the satisfaction of divine wrath in the mind of God and in the thinking of God. There is only one way this

can be fulfilled, and that is, an innocent substitute must be killed in the place of the guilty.

I do not think this is the very first time this idea is being developed, because I think you see it in Eden. When Adam and Eve sinned, God took garments of skin and used them to clothe Adam and Eve (Genesis 3:21). What happened was that an animal was killed on the spot, and God took the garments and the skin, and He used the garments and the skin to clothe Adam and Eve. You say, "What did the animal do that was wrong?" Nothing.

God is showing, "This is how My holiness is satisfied. I cannot wink at sin. I cannot say, 'Boys will be boys. No big deal.' Someone has to pay here." This is the beginning of what we would call the vicarious ("in the place of another") penal ("punishment") substitutionary atonement of Jesus Christ.

When Jesus died on that cross, there was a lot more going on than Him teaching us good leadership principles or good principles about being a servant. I have heard pastors preach messages on Jesus CEO, that Jesus came into the world to give us some good CEO tips. I am not disputing the fact that you can learn leadership principles from Jesus, but that is such a trivialization of what Jesus came into the world to do.

Jesus came into the world with a death sentence hanging over His head, and His destiny was to die in my place. If that does not happen then my sin debt, which I have spent a lifetime accumulating, has to be paid and someone has to pay. The issue with Christianity and Jesus is this: Is He going to pay for you, or are you going to pay yourself?

As for me and my house, we are a path-of-least-resistance family. I want Jesus to pay for me rather than the other way around. That is what was happening outside the city gates of Jerusalem 2,000 years ago. One member of the Trinity, God the Father, was pouring out His wrath on another member of the Trinity, God the Son, for sins that God the Son never committed. This is the whole meaning of the animal being unblemished and a male and had to die.

One of the things to understand about Jesus Christ is that He was absolutely innocent. It was a perversion, a miscarriage of justice that happened to Him, but that was the only way that the wrath of a holy God against sin could be satisfied.

*"...Because He had done no violence,
Nor was there any deceit in His mouth" (Isaiah 53:9).*

"WHO COMMITTED NO SIN..." (1 Peter 2:22).

First John 2:1 calls Jesus, "*Jesus Christ the righteous.*" Even Pilate himself wanted nothing to do with the crucifixion of Christ because he knew Jesus was innocent. Pilate

said in Matthew 27:24: *"I am innocent of this Man's blood..."* Pilate himself recognized that Jesus was innocent of the charges that were brought against Him. Then Jesus says this to His enemies in John 8:46: *"Which one of you convicts Me of sin?..."* (John 8:46).

Just as the Lamb was completely and totally innocent, so was this Man, Jesus Christ. The blood that came from this transaction is the most expensive commodity known to the human race, because once that commodity is applied to you, the wrath of God is satisfied. When it comes time for the wrath of God to be poured out on this planet (believe me, folks, it is coming and it is coming quickly), God looks at you and His wrath passes right over you because your sin debt has been paid in full. This is the meaning that is pregnant in this whole Passover sacrifice that God is giving to the nation of Israel related to meticulous and specific instructions.

You will notice that it mentions the blood of this lamb. The blood is very important. Notice if you will, Exodus 12:6: *"You shall keep it until the fourteenth day of the same month..."* In other words, make sure it is qualified. You have four days to do that. Then it says in Exodus 12:6:

"...then the whole assembly of the congregation of Israel is to kill it at twilight. Moreover, they shall take some of the blood and put it on the two doorposts on the lintel of the houses in which they shall eat it" (Exodus 12:6-7).

"Take that blood and apply it to the doorposts in your house, because that is your ticket of not experiencing God's wrath, as it is going to come inevitably and take out all of the firstborn throughout Egypt."

I found this very interesting observation in the commentary by Dr. Ed Hindson on the Book of Exodus. He writes of Exodus 12:7:

"The blood of the sacrificed lamb was to be stained on the two side posts...Upper door post of the home in which the lamb would be eaten that evening. At either corner where the side posts met the lintel, the bloody stain would have formed a cross."¹

Is that not amazing? This is 1,500 years before the time of Christ, and the crucifixion itself is being prefigured, if his citation here is accurate (and it looks accurate to me), is in fact true. This is how John the Baptist knew exactly who Jesus was, how Peter knew, how Paul knew. This is why they kept referring to His as the perfect Lamb and the Passover lamb. *"Behold, the Lamb of God that takes away the sin of the world"* (John 1:29).

¹ Hindson, E. E., & Mitchell, D. R., eds. (2010). *KJV Bible Commentary for Today: The Most Up-to-Date Commentary on the Time-Honored Text of the KJV* (p. 99). Thomas Nelson.

The world does not start with the New Testament. The New Testament is simply a manifestation of what the Old Testament already teaches. Do you know who the whole Bible is about? It is about Jesus: Old Testament, the preparation for Jesus; the Gospels (Matthew, Mark, Luke, and John) are the manifestation of Jesus. Then you get into the epistles, the letters that Paul wrote and then we have eight general letters. What are they? They are the explanation of the message. What is the Book of Acts? That is the propagation of the message. What is the Book of Revelation? It is the consummation of the ages. Old Testament, preparation; Gospels, manifestation; Book of Acts, propagation; epistles, explanation; Book of Revelation, consummation. What is it all about? It is about this Man, Jesus Christ—the hope of humanity, the hope of the world.

Take that blood and apply it. If it is applied to the doorposts the way it is supposed to be (and it looks like a cross when you do this), then you do not have to fear the tenth plague. Can I ask you the most fundamental question that could be asked of a human being? Has His blood been applied to you? Because the only way that can happen is by faith alone in what He has done for you.

"according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure" (1 Peter 1:2).

There are a lot of privileges I have had in my life. There are a lot of things that I have owned. There are a lot of benefits that I have had. But I will tell you one thing: the most precious thing I have is the blood of Jesus that has been sprinkled upon me. When that day of judgment comes it spares me from the wrath of a holy God. There is a lot more going on here than Jesus being a good leader and a good servant. He is our substitute. When He died on that cross, it should have been me on that cross being killed.

"for all have sinned and fall short of the glory of God" (Romans 3:23).

"Take that blood by faith from this sacrifice and apply it exactly like I told you." Then what are you to do with this lamb that has been killed? It is to be consumed. You see a description of that in Exodus 12:8-11. Notice what Exodus 12:8 says:

""They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs"" (Exodus 12:8).

You notice this expression, "unleavened bread." The reason it mentions unleavened bread is because this feast day (as we will call it) is intimately connected with the next feast day on the calendar, the second Spring feast called Unleavened Bread. We are not going to get an explanation of the Feast of Unleavened Bread today. We will, Lord willing, try to cover that next week in Exodus 12:14-20, but you will notice that as this consumption is to take place:

""They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs"" (Exodus 12:8).

Why bitter herbs? Because it is a reminder that through this God took them out of the bitterness of slavery. It is a tangible reminder of that bitterness. When the nation of Israel was involved in being subjugated by Egypt, the enslavement that these people were put through (and we have seen evidence of this as we have worked our way through the Book of Exodus) was bitter.

Exodus 1:13-14 says:

"The Egyptians compelled the sons of Israel to labor rigorously, and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously opposed on them" (Exodus 1:13-14).

That is what mixing the bitter into this Passover meal was designed to do. It is a reminder that God took you out of bitterness, took you out of slavery. Exodus 5:14 says:

"Moreover, the foreman of the sons of Israel, whom Pharaoh's taskmasters set over them—"

This is what Pharaoh's people did to the Israelites.

"[The Israelites] were beaten and were asked, 'Why have you not completed your required amount either yesterday or today in making bricks as previously?'" (Exodus 5:14).

You are dealing with people that for 400 years were under the bitter hand of slavery, were regularly beaten, and were told to complete physical tasks which were impossible for them. God says, "You are to mix bitter herbs with the consumption of the Passover lamb in every household, because I want you to remember on the first feast of your calendar, that I took you out of this 400 years of bitter, cruel enslavement."

All of that is a type, if you will, of sin. Sin makes us slaves. Sin makes us bitter. Proverbs 13:15 says:

"...But the way of the treacherous is hard" (Proverbs 13:15).

We are born under the cruel taskmaster of original sin. Sin always markets itself as pleasure of some kind or we would never sin. But when we move into sin, we discover that that window of pleasure quickly closes and we are enslaved to something that we wish we had made a different choice about earlier so we would not be a slave. That is the nature of sin. This enslavement that the Hebrews were under for 400 years is a type, if you will, of life without our Passover lamb, Jesus, who came to set us free.

Here is a famous saying that is rolling around out there. I am not sure who said it, but it is a great saying, "Sin will take you farther than you want to go, it will keep you longer than you want to stay, and it will cost you more than you want to pay." That is the nature of sin.

Although, it is so good at marketing itself as emancipation and freedom and enjoying the good life. Then you have that moment of pleasure and you go back into sin, and the moment of pleasure gets shorter and the bondage gets greater, and that becomes the habitual pattern of our lives. We find ourselves enslaved to something much bigger than ourselves.

Let me tell you something about sin, folks. You cannot negotiate with it. You cannot outthink it. You cannot even contain it. If sin is something that we could control, then why did Jesus have to come into this world to get rid of the sin problem? If it was something I could contain or handle on my own, then what was the point of Jesus coming into this world to produce? He came into the world to release us from the bondage of sin. That is why these bitter herbs are mixed in with the consumption in these households of the Passover lamb.

There are some interesting instructions continuing there in Exodus 12:9. It says:

""Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails"" (Exodus 12:9).

Then you go down to Exodus 12:10 and it says:

""...but whatever is left of it until morning, you shall burn with fire"" (Exodus 12:10).

This is why houses had to join together if they were a small household, because nothing was to be left over, everything was to be eaten. You see that there in Exodus 12:10. It says:

""And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire"" (Exodus 12:10).

Then there is an interesting statement about haste. You see this here in Exodus 12:11, which says:

""Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the Lord's Passover"" (Exodus 12:11).

Now the first time I read that, I said, "Why haste? Are they in a hurry? Is this like a drive-thru kind of thing?" Ed Hindson, in his commentary on Exodus, writes this:

"Eat it in haste. This is by no means a divine command or sanction for the Hebrews to rapidly wolf down their food. The term translated as 'haste' simply means 'with an attitude of trembling expectancy or trepidation.'"²

In other words, you come to this ceremony with the right heart because this is holy. This is sacred. This is something that is going to get you out of a world of hurt that is coming on all over Egypt. This is the provision of God. Do not change the formula. Do not change the recipe. Do not change the instruction. Do exactly what I have told you to do, but do it reverently and with respect, because this points to Jesus.

Doesn't that remind you of communion? We take the Lord's Communion, the Lord's table, on the first Sunday of every month here. How do you come to the communion table with just another thing to check off your spiritual to do list? Is it going through the motions, or do you come with an attitude of respect for the holiness of God? Because this communion service memorializes what our ultimate Passover lamb did for us 2,000 years ago?

Doesn't Paul talk about our attitude as we approach the Lord's table? First Corinthians 11:27-32:

"Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner—" (1 Cor 11:27)

It is very important to understand this. "In an unworthy manner" is an adverb. It is not unworthy because we are all unworthy, it is unworthily. There is a big difference between the two. A lot of people think they have to come to the Lord's table, and they have to confess every sin they have ever committed in their whole life. They are always worried that God is going to strike them dead because what about some sin that they committed some Saturday night seven years ago that I cannot remember?

That is not what this is saying at all. This is not saying, "Do not come unworthy and get into trouble with God," because we are all unworthy. But it is saying, "Do not come unworthily." It is an adverb which modifies a verb—describing a verb. Typically in English, adverbs end with -ly. Monitor your attitude as you are partaking of the Lord's table. It is not that you are afraid of God because you are unworthy. It is that you are doing it unworthily.

The Corinthians had turned it into something that God had never intended. If you had resources, you could participate. If you did not have resources, you were excluded, which put an artificial division in the body of Christ between the rich and the poor, the haves and the have-nots. They had turned this into a common meal. That is why Paul says, "Don't you have homes to have your common meals in?"

This is something different here. This is the Lord's table. They were excluding certain brethren, wanting to be served first, and some of them (and this is sort of shocking to think about) were coming to the Lord's Table in an inebriated state. That is why God moved into discipline into the church at Corinth. It is not because they were unworthy, it is that they were behaving unworthily at something that is supposed to be holy and sacred, and they turned it into something profane and common.

This is Jesus' whole anger when He looks into the temple, which is supposed to be a house of prayer—"My Father's house." They had turned it into a place of commerce—run-of-the-mill business, marketing, and money making. It explains His anger and His overturning the tables of the money changers.

It is a dangerous thing to take something that God says is holy and to treat it in a very casual, cavalier manner. Paul says:

"Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep [a euphemism for death]. But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world" (1 Corinthians 11:27-32).

People take this and say, "They lost their salvation." Utter nonsense. This is not dealing with loss of salvation; this is dealing with the reality of divine discipline. The fact that they are under discipline proves they are God's children. "Whom the Lord loves, the Lord chastens" (Hebrews 12:6).

Paul is saying, "It is not that you are coming to the communion table unworthy, but you are acting unworthily. You are taking what is sacred and turning it into something common. You are taking something holy and turning it into something profane."

Do you know what God did in Corinth? He moved in with divine discipline. Sometimes that divine discipline is severe enough where God can say, "Do you know what? I am going to take your life and you are going to come to heaven and be with Me early because you are such an embarrassment to My table which points back to Jesus Christ."

That is the meaning here of Passover. It is not: rush through and get it done. It is: do not do it in haste. "Haste" here simply means "make sure that you do this with an attitude of trembling or expectation." Actually, do it in haste, but "haste" here has to be rightfully understood.

I think we have a long way to grow as Christians, folks, in treating the things of God with the respect that they deserve. Nebuchadnezzar and his descendant, his successor, Belshazzar, got himself into a lot of trouble in Daniel 5 (the handwriting on the wall chapter). In 539 B.C. when the Persians overthrew the Babylonians, he went into the temple and took the sacred vessels of the temple and used them for an alcohol party, a bash, so to speak. The only one that got bashed was Belshazzar, because the handwriting on the wall appeared, and it basically meant "numbered." "Your kingdom is divided this very day. You are going to lose your kingdom because you took something that is sacred and turned it into something that is profane."

This is exactly what the Hebrews are told not to do here. We are not to do it either with the things God has given us, like communion and so forth. What we are talking about here in church are things of eternity. I understand that people have lunch plans. We have to get together with the family, or the baseball game is coming on. But isn't there a point in the Christian life where we say what we are doing in church is more important than all those other things?

I have a pastor friend. I couldn't believe it and I had to ask him if this really happened. There was a guy in his church that when he would preach too long, he would hold out the keys to his car and shake them, like, "Wrap it up, Pastor. I have got places to go." I am thinking to myself, "Did that really happen?" He said, "Yes, it happens regularly."

That is just total disrespect. Forget disrespect for the pastor. It is disrespect for God. It is disrespect for His Word. It is disrespect for the church. If you are dealing with the Word of God, which is eternal, is it too much to ask for people to pay attention, even if the pastor violates the cardinal rule in Texas and goes past the noon hour? (Which I do every Sunday and worse.) We even do it on Super Bowl Sunday. I would probably be stoned to death in most churches.

You have this lamb. Then what it begins to talk about now is the plague that the Israelites will be exempted from (Exodus 12:12-13). The plague is described (Exodus 12:12) and what is going to protect them is something called Passover (Exodus 12:113).

Notice Exodus 12:12:

""For I will go through the land of Egypt on that night, and will strike down all of the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the Lord. The blood shall be a sign for you on the house where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt"" (Exodus 12:12-13).

The reason I keep emphasizing I, I, I for is because for the longest time I was led to believe that the one who brought this plague was the angel of death. There is no angel

of death. That is Christian mythology. Even later on in this chapter, a reference to the destroyer is a reference to Jesus Himself, the preincarnate appearance of Jesus Christ.

I had watched the movie, so I thought it was an angel. I read all the outlines, people outlining the Book of Exodus. They always said that the angel of death comes in the tenth plague. It was not until I was sitting in a seminary class with Dr. Ronald Allen, who I felt was a very brilliant Old Testament scholar, and he made this statement: In the Book of Exodus, there is no angel of death. The angel of death does not come in plague number ten.

It was as if he just turned my world upside down. "Haven't you seen the movie, Dr. Allen?" He said, "Read it for yourself. There is no angel of death. It is God coming with wrath." I do not quibble with you. Certainly, God at times (this is how God destroyed Sodom and Gomorrah) can assign the task to an angel. This is what is going to happen in the Tribulation Period. The angels are going to sound the various trumpets and the bowls, but not here. Here God is coming with wrath. That is why it keeps repeating I, I, I. We will talk more on this when we hit the destroyer a little later on in the chapter, which I also think is a reference to God Himself.

Here comes God in plague number ten. Every single plague, as we have studied, is designed to mock different members of the Egyptian polytheistic pantheon. If you look at the very end of this chart, you see the four Egyptian gods that God is mocking.

7 Levitical Feasts (Leviticus 23)			
Feast	Season	Purpose	Type
Passover	Spring	Redemption	1 Cor 5:7
Unleavened Bread	Spring	Separation	John 6:35
1st fruits	Spring	Praise for initial crop	1 Cor. 15:20
Pentecost	Spring	Praise for full crop	Acts 2:1-4
Trumpets	Fall	New Year	Matt. 24:31
Atonement	Fall	Lev. 16	Zech. 12:10
Booths	Fall	Wilderness provision	Zech. 14:16-18

You know they worshiped the firstborn. God says, "I will take care of that. I will kill all the firstborn all over Egypt." I do not know everything there is to know about God, but this much I know: He hates idols. An idol could be a statue, as was most likely the case in the days of Egypt, but it could be something in your heart. It is anything you elevate over God in terms of importance, anything that you are looking to for security, fulfillment, or meaning other than God. That is an idol.

I have had many idols in my life, and I am here to tell you that when you walk with God, He will make sure that those things stop because He hates it. "You want to worship a relationship over Me? I will take care of that." The relationship goes south. "You want to worship a career over Me, or money over Me? I will take care of that." The money dries up. "You want to worship a retirement account over Me? Are you looking to a retirement account for your future and not Me? I will take care of that. I will turn your 401K into a 201K."

Isaiah 42:8 says:

*"I am the Lord, that is My name;
I will not give My glory to another,
Nor My praise to graven images" (Isaiah 42:8).*

Here comes this severe judgment: the firstborn all over the land of Egypt are about to die. Is there any hope for God's people? I am glad you asked, and Exodus 12:13 is a great way to conclude, is it not? The blood? What blood? The blood from the lamb that I told you to kill is applied to the doorposts, and that looks like a cross.

""The blood shall be a sign for you on the house where you live; and when I see the blood I will pass over you..." (Exodus 12:13).

Where does the name Passover come from? Right here. To my knowledge, this is the first time it is used. This is why the holiday, that is to be the beginning of the Jewish calendar, has the name that it has.

""The blood shall be a sign for you on the house where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt"" (Exodus 12:13).

It is not if I strike the land of Egypt, but when I strike the land of Egypt. "The judgment is coming, but where the blood is applied through the ritual that I explained. My wrath passes over you." Why would it pass over me? Because it has been satisfied; because the way a holy God forgives sin is that He punishes the innocent—an innocent scapegoat in the place of the guilty—the penal substitutionary vicarious atoning death of Jesus Christ.

I cannot tell you how it grieves me to turn on so-called Christian radio, so-called Christian television, and hear spiritual leaders talking about everything and anything other than this, when this is the definitive issue. He is our substitute. He died in my place. He is my Savior. His blood, as an innocent scapegoat, has been shed in my place and applied to me.

Ed Hindson writes this:

"12:13. The origin of the term Passover is a stark reminder that the Hebrews were not automatically exempt from the Lord's judgment simply because of their racial status. Although the Lord had chosen to automatically discriminate between the Egyptians and Hebrews in plagues four through nine, He changed that pattern here."³

"This judgment is coming, and you cannot get out of it just because you are Jewish. If you are Jewish and you have not applied the blood to the doorpost in the specific way I told you to do it, then you are not going to be spared."

You are not right with God because you are an American. You are not right with God because of your denomination. "I am a Baptist." "I am a Presbyterian." "I am a Methodist." Do you think that is going to stand when the judgment of God comes? Not if, but when it comes? John the Baptist talked about that. He said to the Jews of his day, "Do not say to yourselves, 'We are the children of Abraham.' God is able to raise up children of Abraham out of these stones" (Matthew 3:9).

That is not what is pleasing to God. It is not being Jewish or American or whatever, but it is being in faith. You either believe or you do not. You have either trusted in His provision or you have not, because the issue is not is judgment coming? The issue is will it pass over you? That is the only issue.

The only way for that judgment to pass over you is for you to do exactly what God told you to do, which is to apply that blood to the doorposts by way of faith that looks like a cross. In the New Testament sense, what that means is trusting what Jesus did for you 2,000 years ago as a free gift.

"But my grandma and my grandpa, they started this church." That has nothing to do with anything. "But I am related to this person, and they were a Bible study teacher." Who cares? Judgment is coming. The only issue is, is it going to be applied to you? The only issue when that hits (and it will hit) is has the blood been applied to you or not? That is it. It cannot be just any blood, but the blood of the ultimate innocent scapegoat who died in our place 2,000 years ago.

We do not get preaching like this today in the 21st century, do we? Yet this is the definitive issue. Sometimes when I give a message, it is a struggle to work in the gospel. Not today. This is about as clear as it can get. I hope many people within the sound of my voice will be applying the blood to their doorposts in the New Testament sense of the word by trusting in what Christ has done, which means to believe you place your belief, which is more than just intellectual assent, but your trust into what He has done for us 2,000 years ago on the cross.

If that blood had not been shed the freedom that we have today would not exist. What a Memorial Day message!

*"Greater love has no one than this, that one lay down his life for his friends"
(John 15:13).*

The gates of salvation are open. It is up to you to receive it. I invite you now in the quietness of your own mind and heart, to receive what Jesus has done, as a free gift by trusting what He did for us on the cross 2,000 years ago.