

No Foreigner Shall Eat of It

Exodus 12:43-51, “And the Lord said to Moses and Aaron, “This is the ordinance of the Passover: No foreigner shall eat it. 44 But every man’s servant who is bought for money, when you have circumcised him, then he may eat it. 45 A sojourner and a hired servant shall not eat it. 46 In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones. 47 All the congregation of Israel shall keep it. 48 And when a stranger dwells with you and wants to keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it. 49 One law shall be for the native-born and for the stranger who dwells among you.” 50 Thus all the children of Israel did; as the Lord commanded Moses and Aaron, so they did. 51 And it came to pass, on that very same day, that the Lord brought the children of Israel out of the land of Egypt according to their armies.”

Our dear heavenly Father, Lord we thank You for Your inerrant Scripture. Father, we thank You that we can read and learn from Your words and trust that it is all true. Lord, we pray this morning that You would open our minds and our hearts to hear the truth of Your scripture. Lord that we would see how You use circumcision as a symbol of keeping us away from sin. Lord, as we see You deliver on Your promises to Israel, Father help us remember that You keep all Your promises. Lord, You are a God who keeps them and always keeps them in great abundance. Lord we pray that You would be with us as we listen, be with Mr. Horn as he teaches and preaches, and that Your word would go forth with great power. We ask this Lord in Jesus’ name, amen.

As we continue to consider the Passover, when the Israelites were redeemed out of Egypt, we’re going to continue next week that God has more instructions about consecrating the firstborn. But as we consider this just like in so many other of His instructions, He has given us some very serious principles like when I talked about when I introduced this chapter, this is by far the longest He has laid out laws and ordinances up to this point. The Passover is very significant and throughout this chapter there have been these things that point to greater realities and in this chapter, it has such things as there is only one law which is an enormously significant concept. But before we consider the text, I think it’s worthwhile for us to consider the idea of a covenant, specifically the signs of the covenant because in a real sense God is changing here what the sign of circumcision means. So to understand how He is changing the sign of circumcision, we need to know something about signs and covenants. Most covenants have two sides associated with them. They have the side of entering into the covenant and they have the sign of continuing into the covenant. The first covenant that God made with man was before the fall in Genesis 2:1-3, “Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” This is

actually, we find out later, making a covenant. He rests the seventh day, that's the sign God is entering into covenant with the people that He will grant them rest and the sign of continuing in covenant is that you keep that Sabbath week by week. Ezekiel 20:19-20, "I am the Lord your God: Walk in My statutes, keep My judgments, and do them; hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I am the Lord your God." The Sabbath is a sign that you're in covenant with God. Keeping the Sabbath day is a sign that you're still in covenant with God, it is a sign that you have received rest from God. When we go through Hebrews 4, God makes it very clear that's the picture, but God also entered into covenant with Noah and the sign of entering into covenant with Noah was that they went into the ark. Genesis 6:18-19, "But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you. And of every living thing of all flesh you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female." So God had a sign of entering into that covenant, which is the ark, which is a picture of Christ, and then He has a sign of continuing in the covenant, that He will save people and not destroy the whole earth in Genesis 9:13-15, "I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh." There's the sign of entering into covenant and there's a sign of continuing in covenant, which then brings us to Abraham because God first made a covenant with Abraham when He said his descendants would return to the land after four hundred years. Genesis 15:13-14, "Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions." We've been seeing how this is fulfilled in this chapter, that God made that covenant and after four hundred and thirty years to the day, the people are released and then it repeats that here in this passage. God made another covenant with Abraham, that he would be the father of many nations through Isaac. The sign that God gave that He was entering into that covenant is that Isaac would be born a year later. Genesis 17:19, "Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him." God tells him ahead of time, this is how you will know I entered into a covenant, a year from now your wife who is ninety years old will have a baby which you are going to call Isaac. You will know I entered into a covenant with you because of that. Then there's a sign of continuing in that covenant which is the sign of circumcision. Genesis 17:9-11, "And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations. This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you." The circumcision was a sign of the covenant that God made with Abraham that he would be the father of many nations. We know that the interpretation of this, how all the nations of the earth would be blessed through him, we find out in Galatians it's because the seed was going to come from Abraham. This was the promise of the Messiah, that He would be related in flesh to Abraham and the sign that we knew that promise was made and it was sealed is that the Israelites continued to

circumcise. In this passage it changes because for the Abrahamic covenant it's a sign of continuing in covenant. That's not how Moses is talking about it or God is speaking to Moses about it. Now it's a sign that you are entering into covenant. Under the Abrahamic covenant it was a sign of continuing in the covenant, under the Mosaic covenant it's a sign of entering into the Mosaic covenant because what's the sign of continuing in the Mosaic covenant? The Passover. So the circumcision is playing two roles, in the one covenant it's a sign of continuing, but Moses is changing it and saying if you're circumcised, which has nothing to do with Christ coming from the seed of Abraham because that's his descendants, now you start to circumcise foreigners and other people because technically it's the household of Abraham, which is why he circumcised even his slaves and he continued to do that generation after generation. Now it's a sign of entering into the Mosaic covenant, entering into this covenant that is the covenant of the law. This is the law given to the people and a sign of continuing for the Mosaic covenant is that you keep the Passover. When Paul refers to the circumcised, he doesn't refer to the Israelites and the Jews, he refers to the circumcised as saying these are the people in covenant. Romans 2:25, "For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision." In other words, if you are circumcised, you are circumcised into the Mosaic covenant and as a member of the Mosaic covenant it's like you're not circumcised if you don't obey the law because you're not keeping the covenant and the sign that they were keeping the covenant was that all the congregation had to go and gather to keep the Passover. Again, the sign of entering into covenant for the Mosaic was the sign of continuing for the Mosaic covenant and that's what this passage is declaring. I just want to mention, for two more weeks we will be considering how God has established the Passover and just think of how much space in the Bible God has given to this because compared to other things they are so brief. Compared to the Abrahamic covenant it's so brief, but consider all the things God is saying about this. He is taking this very seriously, He takes worship very seriously because these are the commandments about worshipping God. As we take this and as we read these, God made it very clear He wants us to know what these statutes are, He wants us to understand them because they are pointing to a much greater thing, they are pointing to the new covenant and pointing to Christ and His church.

Verses 43-45, "And the Lord said to Moses and Aaron, "This is the ordinance of the Passover: No foreigner shall eat it. But every man's servant who is bought for money, when you have circumcised him, then he may eat it. A sojourner and a hired servant shall not eat it." "And the Lord said to Moses and Aaron." We talked a few weeks ago how God spoke to just Moses and sometimes He speaks to Moses and Aaron and I think again He is speaking to Moses and Aaron here because Aaron is going to have real responsibility to maintain this. It really comes to Aaron, it's the high priest and the line of priesthood that is to make sure that people are keeping the Passover properly. It's reasonable here that He would speak to both. So He says, "This is the ordinance of the Passover." The word translated 'ordinance' is most frequently translated 'statute'. This is the law that God is giving, this is the law of the Passover. "No foreigner shall eat it." In many ways this is the summary, no foreigner shall eat it, this is the summary of the passage because that word foreigner is really two words and the first means 'son' and the second means like 'heathendom'. So it's not just somebody who is outside, it's somebody who

is the son of heathendom, someone who is a pagan. So the idea is not somebody who you don't know, you can have someone of a different race, it's not saying that, it's saying you cannot have somebody who is unconstrained in their sin, somebody who is pagan eating it. It doesn't have to do with their race, it doesn't have to do with their nationality, it has to do with what their practices are, are they worshipping a different God or not? It's not your genealogy in this passage. The Israelite who goes and follows Baal, he shouldn't eat of it because he is a son of heathendom. The Jews continue to have this understanding such as in the time of Ezra when they say to put away your foreign wives. They don't just say, 'Well, if she's from a nation around us that is not of Judah, then you put her away.' No, that would be really easy, but they have to examine every one of the wives because they have to figure out if she is a daughter of heathendom or not, not just what her race is, not just what her nationality is. That's not what restricts who can eat it or not, it's who you are serving that restricts who can eat it and who can't eat it. So Ezra went through and they found all the pagan wives and those they put away, not the wives that were just from a different nation, but the ones that were worshipping a different god. Those are the wives and the children that were put out because no pagan is allowed to eat the Passover. When we hear that statement, no foreigner shall eat it, let's make sure we remember that no one who is caught in paganism, no one that is worshipping false gods, they're not supposed to eat the Passover. Then it says, "But every man's servant who is bought for money." When we think of servants, most servants we think of are day laborers, but here what they mean by servant would typically be people that are servants for life, they are long term servants at least or what we would call slaves. There can be people that just go, 'I want to join your household because it would be better for me if I join your household', and then there are ones that you buy for money. The authority over one is different from the authority over the other. The one who wants to join the household, you don't have to force him to be circumcised, they can choose to be circumcised and they can partake or they can choose to not be circumcised and not partake. If you buy them with money you have to circumcise them. If it's a slave purchased with money, then you have authority over them, you have responsibility for them. Hey, as we talk about this, let's just state the obvious, slavery is not being condemned here. It's not saying you're not allowed to purchase slaves, it's saying you're not allowed to mistreat slaves because obviously no man should mistreat another man, but Scripture does not condemn owning men. To treat them like they are not made in the image of God, that is condemned. As we look at this, this isn't where it's allowed such as in the case of divorce that was accommodated because of the sinfulness of man, there's no condemnation for the Israelite slave who chooses to stay in his house and have a hole punched in his ear. A difference here is made between those who join the house by choice and those who join the house by necessity. Those who join the house by necessity might join the house because their existing master sold them or because their father sold them because the Bible talks about selling his children into slavery without condemnation. Another way is they commit a crime that results in them being sold into slavery as punishment, which is still constitutional today in the United States, to enslave someone as punishment, that's the legal basis for our prison system. They could have also sold themselves into slavery to pay off their debts, but if they were purchased for money then the master had the responsibility to stop their pagan lifestyle because they were part of that Israelite household. The master of the house had the responsibility to stop them from being a son of heathendom, he had the responsibility to stop the pagan practices that they would have

potentially continued in. That's why they can partake of the Passover, because they are effectively the son of the household or they are to follow the householders rules and his ways. This is consistent with the rule of the covenant with Abraham in Genesis 17:12, "He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant." The people that were in your house that you had bought with money or that were born in your house because you had control over them, they were to be circumcised. And "when you have circumcised him", they could not partake of the Passover because they were a member of the household, they could only partake when they were circumcised because the sign of continuing in covenant does not come until the sign of being in covenant. They needed to have the sign that their sin was being constrained because that's what circumcision is, it's a sign that your sin is being constrained. Once you have that sign that your sin is constrained, "then he may eat it." Once they had the sign of entering into covenant they could have the sign of continuing in covenant. So why allow them if they are slaves? They were to eat of it, why if they were slaves would you say they should eat of it? It's not like they are choosing to go into slavery. We need to understand that this is a shadow of something that comes that is carried forward. The Passover is pointing towards Christ and it's pointing towards the Lord's Supper and the Lord's Supper was established during the Passover meal. I think it's valid for us to consider how this picture carries forth because it's pointing to things in the new covenant. So what is the picture that this slave is allowed to eat of it once he has been circumcised? Again, circumcision is the picture of the constraint of sin. That's why Paul says in Romans, you must be circumcised in the heart and not just the flesh because you really have to have your sin constrained and this is done by the work of the Holy Spirit. But the slave is not someone who necessarily internally has said they want to follow Jehovah, he's somebody who is forced to follow Jehovah. I think the picture here is somebody who, because of their sin, they want their sin constrained because they're afraid of their own sin so they're still a slave, but their sin is constrained, they're in the house of God. There are people who profess belief because they have some horrible sin that God shows them mercy that they turn from that sin, not necessarily turn from God, but turn from that sin and they want to be part of the church and be in the church and they want to have the blessings of the church, but they're not a son of God. This happens all the time. I think this is the picture of this slave that stays in the church because he says it's better to be in the church than to be outside the church. It doesn't mean they are saved, it means that they want their sin constrained and the person who wants their sin constrained, the person who because they were bought by the freedom from that sin, they are allowed to partake. We are not to make sure every single person who partakes is a believer, we cannot see the circumcised heart, but we can see if they have a circumcised life. So people participate in the Lord's Supper not because we know they are saved, because it's not just sons that partake, it's also slaves that partake. The people who partake in the Lord's Supper are those who have a circumcised life, their behavior is not like the behavior of the world. They are all allowed to partake even though only some of them will receive the inheritance because what's the difference between a son and a slave? Nothing until they are of age, nothing until they receive the inheritance. The church is supposed to treat the person even though the church doesn't know who is who, but they are supposed to treat the person who is there just because they want their sin constrained the same as the person who is there truly worshipping God. Externally they look the same, but God knows who is the son and

who is the slave. Contrast that with someone who has no connection to the household like “a sojourner and a hired servant shall not eat it.” That word ‘sojourner’ is not what I think of when I think of a sojourner. I think of someone who is just like passing through. This word ‘sojourn’ really comes from the word ‘to dwell’. This isn’t someone just passing through, this is someone who is living among you, but he is still a son of heathendom, he is still a pagan. He won’t make a commitment to Israel. I think you see the picture here with Naomi and Orpah and Ruth. Orpah was married to an Israelite but once he died, she didn’t say, ‘Jehovah is still my God’. She returned back to her people versus the one who is not just a sojourner, the one who is actually committed which is Ruth and she says “to entreat me not to leave you or to turn back from following after you for wherever you go I will go, wherever you lodge I will lodge, your people shall be my people and your God, my God, where you die I will die and there will I be buried ADD you and me” That’s not a sojourner, Orpah was a sojourner, Ruth is not. She is not a son of heathendom, but Orpah doesn’t say she wants to continue to follow Jehovah once her husband dies, she goes back to her father’s house. That word ‘hired servant’, servant is the substantive of the word ‘to hire’ meaning that ‘hired’ would be a proper translation. This isn’t someone who is hired just as a day laborer who would get their wages each day like it talks about in Scripture how at the end of the day you have to make sure you pay the wages, this is the person who would have something like a contract. Like in Deuteronomy 15, I will work for you for up to three years, you will have the same responsibilities you have for a slave. You have to clothe them, house them, feed them, and provide care for them as they need it and they do labor for you then at the end of that, in addition to the slave, all you do is provide food, clothing, housing, and you have that responsibility to provide that while they are in your household and that’s it. For a hired servant, when they leave your household you have to pay them whatever you agreed to when you hired them. This is someone who is living in your household, but they are not like a slave where they are owned by the house and they are still part of the house, this is someone who chooses to do this to receive their wages. These two groups of people are people who aren’t committed to following Jehovah. They only commit because they desire to receive something else and they’re not to partake of the Passover. When we think about this again we should take this and ask what this looks like in church. Well, there are people that go to church for years and never make a commitment to follow Christ, what are you supposed to do to them? You don’t stop them from taking the Lord’s Supper, but you do allow them to dwell among you, you don’t chase them off. There is no commandment here saying not to allow anyone to dwell among you, it’s saying don’t let anyone that’s just dwelling among you partake of the Lord’s Supper. That’s why you have to make a commitment, you have to make a public profession by being baptized in order to take the Lord’s Supper because the person who is not making a commitment should not take part of the Lord’s Supper. You don’t partake of the sign of continuing in covenant if you don’t have the sign of entering into covenant. The hired servants are people that are there for some other reason and they will receive their reward. Maybe they are there to receive business contacts or whatever reason. It’s not saying you don’t let them have their reward, but you don’t let them deceive themselves and think they are following God when their heart is after something else. We should be careful, we’re not supposed to push people out that come in. We’re not to push people out that come in even if they’re not believers. Now obviously there’s a point if they are doing something, if they are intentionally being disruptive of something where you push them out, but we should be happy that people want to

join us and be here even as unbelievers, just as we should be happy our children are here even as unbelievers. The reality is that it's a reasonable place to dwell even though you're a son of heathendom.

Verses 46-47, "In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones. All the congregation of Israel shall keep it." So after speaking about who's allowed to eat of it, God clarifies other restrictions as well because maybe if your slaves are allowed to eat of it and anyone that's circumcised in your house is allowed to eat of it, maybe you should take the lamb and have some of it in your house and you give some of it over to the house that the slaves are living in or whatever else, but God is making it very clear, "In one house it shall be eaten." This is not about separating people, this is about joining people together. This is not about saying that the wealthy person in the household, he gets the special meal and the other people get different food. No, everybody is to eat it together. They were to gether eveybody together and they were not allowed to "carry any of the flesh outside the house." Everyone in the household was supposed to be joined together in one house, there was no distinction between the two. It's really easy for us to start to make distinctions just like James warned in the book of James about how he treats the rich man different than the poor man. That is not the picture here, the picture here is everybody in the household is treated the same, everybody in the house of God is to be treated the same. The person who is able to give a lot and the person who only gives two pence like the widows, Jesus Christ says the widow's giving their two pence has a greater testimony of faithfulness than the rich man who is throwing his gold coins in. They're all supposed to be treated the same. In the house of God there is no male or female, there is no Jew or Gentile, there is no free or slave. This is that picture that in one house all of them are to gether, everyone that's in the household. It also makes it clear that if they have to join with another household, that household that's outside, you don't take the lamb and split it in two to take over to the house next door. Everybody has to join in one household. The lamb that is roasted and to be eaten is not to be taken out of the house. The sacrifice was to be made, roasted, and everyone was to eat it. As we talked about last week, they were supposed to keep this as a solemn observance and it doesn't neccessarily say they have to stay in the house. When the Passover first happens where they are actually freed from Egypt, they had to stay in the house because the Lord was going to send the destroyer and he would kill anyone that was out of a house that was covered with the doorposts and the lentils of the blood of the lamb. Now going forward, the restriction is that the lamb is not to be eaten, any that's leftover of the lamb, that's to be burned and destroyed. So when Jesus and the disciples go out to Gethsemane, it's fine for them to go out to Gethsemane as long as they are not carrying any of the lamb with them and they make sure the rest is destroyed because in that room they were like a household. I think this has an application that carries on today, the Passover was a social thing, it was not an individual thing. There are some churches now that I'm sure on Zoom are saying, 'Lift up your piece of bread right now.' That's not the picture, the picture is it's Christ communing with His body, it's not Him communing with individuals. As the church in America in particular has this idea that salvation is individualistic, that's not the picture here. The picture here is that it's communal and it's always communal. Absolutely each male had to be circumcised so there was an individual aspect to it, but there is also a communal

aspect to salvation. They were to have that sign of continuing in covenant in a community, not outside of community. So there's churches that take the Lord's Supper and they take a piece of bread and a cup and they will take it to people who are homebound or in the hospital or who are sick, but that is not the picture of how it's supposed to be treated. That makes the bread something special, that makes the cup something special and the reality is what's special about the Lord's Supper is that it's a time when God communes with us. It's not that the bread changes or the cup changes, but that God's presence is with us during the Lord's Supper. So it's not appropriate to take the Lord's Supper by yourself, it's not appropriate to take the bread and say it's been sanctified because it was prayed over during the Lord's Supper and that it's no longer bread and somehow it has this magical power. That's not the point, the point is that it's communing with Christ and it's the house of God communing with Christ. "Nor shall you break one of its bones." When you read it here there's not much context. Why would it be here? It hasn't set it up up to this point, but I do think God has put these foreshadowing things in here where He puts it in here and they have no reason to say they understand what it means, that when the true Passover Lamb comes, He won't have any of His bones broken. We know that's true from John 19:31-36, "ADD" So this is put in here as a prophecy. In the midst of these statutes God is making a prophecy saying not one of the true Passover Lamb's bones will be broken and they were to recognize and understand that this was prophecy because there's nothing else tied to it. Just all of a sudden God says it's important that you don't break any of the lamb's bones. And so in all this God is telling them, this is pointing to something in the future, this isn't just pointing to what's happening now. "All the congregation of Israel shall keep it." This was a requirement that they should keep it, this was a statute that they were required to keep just like any other law. There will be more details given later that explains if you are unclean that they do a month later, but the key thing to understand here is they had a responsibility year by year to keep the Passover. If you're in covenant they had the responsibility to testify that they were continuing in covenant. That's what God does when He has a rainbow in the air, that's what the Jews were supposed to do when they circumcised their children to testify the Messiah was coming, and this is what Israel was to do to say they were still the children of God, they were to do the Passover year by year.

Verses 48-49, "And when a stranger dwells with you and wants to 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 a native of the land. For no uncircumcised person shall eat it. One law shall be for the native-born and for the stranger who dwells among you." "And when a stranger dwells with you." Again, we need to make sure we understand what these words mean because there are strangers and foreigners and sojourners and hired and servants. This word 'stranger' is the noun form of the word that's in the same phrase, 'the stranger dwells'. When I think of dwelling I tend to think that they are there for a long time, but that's not what the root of this word means, it means to turn aside. This is somebody who is traveling by and they turn aside to you. 'Guest' is another way that this word is translated so it's not about dwelling, it's someone who turns aside and stays with you. It doesn't mean it's for one day or fifty years, that's not implied by the word. It's that they turned out of their path to stay with you. "And wants to keep the Passover to the Lord." If their desire is to keep the Passover to the Lord you are not supposed to block them

from it. Even if you don't know them very well you are to allow them to partake if "all his males be circumcised." From this we get the idea that there's a responsibility not just for yourself, but those who are in authority under you. Whether that's slaves or children, they have a responsibility to constrain the sin of the people in their household. Now, if you're a single guy that's traveling it can just be you, but if you're a family that's traveling with an entourage like the Ethiopian eunuch we hear about with Philip, the picture there is if you are traveling with a large group, then all the males would have to be circumcised. So again, if you think of circumcision as a picture of sin, somebody wants to partake of the Passover, he needs to be constraining sin in his household. You're not circumcised in the heart if your desire is not to constrain sin in your household. Romans 1:32, "ADD who knowing the righteous.." If you're letting your children run around in sin and you have no attempt to constrain them, if you're not desiring to it doesn't mean your success has to be perfect, you may not have much success at all, but your desire has to be to constrain the sin of those who you are in authority over. If you don't do anything about it then you are approving of it and if you approve it you're not circumcised in your heart. So to be able to partake of the Passover, all those who are under their authority had to be circumcised which is a picture of ruling your house, you have to be constraining the sin of your children. "And then let him come near and keep it." They're not to be kept distant, they're actually supposed to join in. The picture there is that they're not this separate people. Remember when you get to the New Testament the Jews that are professing to believe in Christ are basically saying the Gentile Christians are not allowed to come near them, that they can only come near them if they are circumcised. That's what Paul rebukes Peter for in Galatians. Understand that their view was because they were Jews in the flesh they are a separate and special people. They even set up the temple that way, they set it up so there was the men's court and then the women's court and then the Gentile's court surrounded all that and they kept everybody separate. That's the opposite of the picture of the Passover when it was given. If you were circumcised it didn't matter if you were Ethiopian, it didn't matter if you were from Jephthah, it didn't matter if you were Greek, it didn't matter if you were Egyptian. It wasn't two groups of people, everybody joined together and became one people. They considered other people second class because they had Abraham as their father. Jesus' response in John 8:39-40, "ADD" Abraham did not do this so Jesus' response is if you do the works of Abraham, you are part of the people of God. They weren't supposed to be separated, but the Jews spent a lot of time making sure the Gentiles were treated as second class citizens. Someone who has a circumcised heart, it doesn't matter what their background is, it doesn't matter whether they are rich or poor, it doesn't matter if they are male or female, it doesn't matter if they are slave or free. They are part of the group and they are allowed to draw near. In the time of giving the Passover, circumcision was to mark them as a covenant people and anyone was allowed to join as long as they were willing to take the sign of the covenant. It doesn't mean that the seed would come through their house, but it means they could join in the Mosaic covenant. "And he shall be as a native of the land." They were not to make the distinction between those who were circumcised. It didn't matter if they had a biological connection to Abraham, the one who was biologically connected to Abraham was to be the same in their eyes as the one who was sojourning through and heard who Abraham was and was willing to be circumcised. They were to be treated as one people, they shall be a native of the land. The Jews divided everybody and that's the opposite of what the Passover is supposed to be, it's to divide those who are

uncircumcised and those who are circumcised. The Lord's Supper is not about dividing blacks from whites, it's not about dividing the old from the young, it's about dividing those who have been baptized from those who have not been baptized, those who have the sign of the covenant from those who do not have the sign of the covenant. It's to be separate from those who are circumcised in their behavior from those who are not circumcised in their behavior. The Jews divided everybody, but when Christ comes, the true Passover Lamb, that's the opposite of what He does. Ephesians 2:11-16, "ADD" The picture of the Passover Lamb is the joining together, not the separation. They were saying the Gentiles are here and the Jews are here and Christ, by Him coming and by Him putting to death those ordinances that separate the Jews and Gentiles, said there is only one body and by being circumcised there was only supposed to be one body. The Jews didn't treat it that way, but we should make sure we recognize there is only one body of Christ, He doesn't have two bodies. So there is no male, there is no female, there is no Jew, there is no Gentile, all are made one in the body of Christ. "For no uncircumcised person shall eat it." What set people apart was not their lineage, it was whether they were circumcised. What sets us apart is not who we are or what our upbringing was or anything else, what sets us apart is we have a heart that's circumcised, we have a heart that's not a slave to sin. It doesn't matter who your father or mother is, it doesn't matter what your background is, what matters is if you have turned to God and He has circumcised your heart so you are not a slave to sin and instead you are a volunteer who desires to walk in righteousness. I heard a pastor say once that this means no uncircumcised person was to eat of it and that only males were to eat of it. It's clear that that's not true because the Passover lamb was to be eaten by the family. You count how many people there are and then you size it according to that. The females, as part of the household, they were allowed to eat it. This was the whole family that was going out the next day so even though it says no uncircumcised person shall eat of it, it's the picture that the wives and daughters, the female slaves, they didn't get circumcised but they were still part of the household. The requirement was that they were not a daughter of heathendom. "One law shall be for the native-born and for the stranger who dwells among you." The stranger who dwells is the same Hebrews words as earlier which really means to turn aside from the road for some period of time. Whether it was a short time or a long time, there is one law for both. This is a really important concept because it has to deal with who God is because if God is just and that's something that is unchanging, then what's just for the one party is just for the other party. If God is changing then you can have different justice, you can have everything floating around, but what is just is just and the law God gave is just so there is to be one law. We're not supposed to treat one group as unjust because they don't have the sign of circumcision, it's not dependant on the nature of the person that says what is just and unjust. This was a founding principle as our nation that has largely been forgotten to the extent that these recent protests and riots are about there being two laws which is what the claim is. We need to understand that's very justified for them to be upset if there are two laws. That is evil. To the extent that the church has allowed there to be two laws is evil. We need to make sure we understand that, there is not supposed to be separate laws based on skin color, there is not to be separate laws based on wealth. We need to recognize that's evil because there is to be one law. What is just is just. There's a separate law for the police than there are for citizens, that's a problem. The Bible is really clear, the one who is given more authority you are held to a higher standard not a lower standard and we hold them to a lower standard. That is sin and that is a

failure of the church to declare this is unjust. If you think that doesn't happen you have never been with retired police officers because they know it doesn't matter what they do, they will not receive a speeding ticket. They all know it, they know that there's two laws and we need to recognize how evil that is. Yes, it probably is not manifesting itself to the level that the rioters and protestors claim, but we need to recognize it does happen and it is to some level. That's terrible in God's sight. How often does the church desire there to be one law? I was telling people Tuesday morning about the woman who used to work for me, her husband went to pastor a church and there was a church secretary that had an affair with the deacon. They excommunicated the church secretary, but the deacon was the richest man in town so you don't want to offend him so they didn't do anything to him. We need to make sure that our justice when we do church discipline is not because we like or don't like the person. There must be one law. If there's not one law it is not just and it is not doing the basic thing that we are supposed to do as Christians, we are supposed to do justly. As Christians we need to recognize our duty to our nation and to the society around us. We have a duty to make sure there is only one law and there isn't a law based on the color of your skin and whether you wear a uniform or not. There are not multiple laws because that is not justice.

Verses 50-51, "Thus all the children of Israel did; as the Lord commanded Moses and Aaron, so they did. And it came to pass, on that very same day, that the Lord brought the children of Israel out of the land of Egypt according to their armies." "Thus all the children of Israel did." This is the painting of the blood on the doorposts and not leaving the house. This is eating unleavened bread and having your staff in your hand and your sandals on your feet, being prepared to travel. The Israelites did everything that Moses commanded. When we think about it, it's not very amazing, these are people who we know later they were slaves of their sin. In 1 Corinthians 10, Paul is clear that they all died because they didn't add faith to their obedience. Their obedience wasn't based on faith in God's promises, it wasn't based on faith in the goodness of God, it was based on fear of the wrath of God. It's not surprising that they would obey after they saw these ten plagues that were so destructive, they saw the most powerful nation in the world become as nothing, where all they were facing were starvation. It's not surprising that when the Israelites were told to do something in order to escape the wrath of God, that they did it. What's amazing is how quickly they forget because it's not long before they go to the Promised Land and they say they will get destroyed if they go in. This is after God had destroyed Egypt, but they are afraid. Just like it's not surprising forty years later after they have suffered the wrath of God for forty years along with His blessing and protection, at that point they are willing to go in and fight. We shouldn't think obedience means their heart has changed, but when God pours out His wrath it causes real restraint and real changes in behavior. We should recognize being a slave to sin doesn't mean you don't turn from that sin, that you can't be constrained. The person who wants to commit adultery looks and says it will destroy their family so they don't do it. It doesn't mean they are righteous, it means their sin is constrained. It is the mercy of God that He constrains sin, it is the mercy of God that He caused them to do the things that Moses commanded, it wasn't because of their righteousness. That's not true for Christians, that should not be true. It says in Psalm 110, through Christ we are volunteers in the day of His power. We choose not to sin because of what Christ has done, not because of fear,

but because God has circumcised our heart. He didn't just circumcise our behavior through the things that were happening like He did with the Jews and Israel. He circumcises our hearts so that we choose different things, we are truly volunteers. That's what it means to be free in Christ, to choose to do what's right not just because the threatenings of God, not just because of seeing the wrath of God but out of a desire to serve God and love God. So they did it for the wrong reason and we need to make sure we are doing it for the right reason. So "as the Lord commanded Moses and Aaron, so they did." God spoke to Moses and Aaron and the people listened and they obeyed. Goind forward that's not going to be the pattern, but right now they obey because God displayed His wrath, He displayed the magnitude of what He could do in judgement. "And it came to pass, on that very same day." On the anniversary of the promise that was given to Abraham when he started his sojourn from the land of Ur on the promise that all the families shall be blessed. "The Lord brought the children of Israel out of the land of Egypt according to their armies." God brought them out just as He promised. He delivered them at the exact time, there was no constraint on God's ability, He could decide something and decree something four hundred and thirty years earlier and He could declare it and it would come to pass on that very same day. He delivered them because there is no constraint on God. This idea is repeated, they are organize troops that are prepared for war, He's not just having them walk out. Even though they are not prepared to fight the Philistines yet, He is bringing them out to fight His wars. So this is the summary of what we are to remember, God commanded that they leave on that same day four hundred and thirty years later. They were brought out of Egypt and brought out as armies. This is the summary that God has of the Exodus.

Applications:

1. Signs are important to God. I rememeber talking to somebody else that was at a Baptist church for like ten years and they never bothered to tell them that they should be baptized. When he finally talked to them about it they said they could do that. God says these signs are important, the sign of being in covenant is important, the sign of continuing being in covenant is important. I've been in churches that allow children to partake of the Lord's Supper without having made a profession of faith and without being baptized. God says these things are important. If you read 1 Corinthians 11 where God says He kills people for taking it wrongly, we can see these signs are important. Let's make sure we take the signs seriously. People want to say we don't have rules, we have a relationship, but God says this is the love of God to keep His commandments. We should never think we can just treat these signs as a light thing. God is pointing out things, that you die with Christ and you are raised to walk in the newness of life. These signs are serious things that God is our Provider and there will be the day that we eat the feast with Him again at the wedding supper of the Lamb. The signs are a serious thing. When you are baptized you are declaring to the world that you have entered into covenant with Christ. We should make sure that we are taking the signs seriously. Think of all the detail compared to anything that went before, think of all the detail that God records about the Passover. Don't think that signs aren't important.

2. Do you accept this concept of two laws? One for the citizen and one for the foreigner that dwells among you. That's to say justice is different for different people. Justice should be based on the idea that we are made in the image of God. You say that one group has less rights than another, expect all your rights to be taken away because if you have eliminated the concept of justice don't expect to receive justice. Having one law is about being just, Micah 6:8, "ADD" Doing justly is essential to Christianity and we need to make sure that we're not saying that there's two laws because that's not doing justly, that's doing what is right in your own eyes.
3. Who are you in this passage? Are you the true Israelites, the one who chooses to be a part of the people of God, who chooses God and desires Him? We know no one chooses God because we are called by God, but the true Israelite desires to be joined with God. Not to escape from sin, but to be the servant they should be of God. Are you the true Israelite or are you the slave? Are you at church because what would happen if you were in the world? What protection would you have and what constraint would you have on sin? You see the goodness of God and you want to draw near to it, but not enough to actually trust in God. Make sure you're not the slave today because the slave doesn't receive an inheritance. See the goodness of God and repent and believe and become a son. Are you the sojourner? Are you just here partaking of the blessings of the church but are not committed to God? This is what most the children in this room are right now, they are just sojourning among us. They receive blessings from it, they receive constraint from their sin and all kinds of blessings, but understand that's not salvation. Understand the damage that can come to you when you stop sojourning and leave. The only way to stay is by repenting, by believing, by joining with the church. Just dwelling among us you are welcome to stay, but understand there is no longterm hope in that. Are you the hired servant, that you are here just for the blessings you receive? The person who comes to church to solve a problem, they have problems in their marriage so they come to church to solve the problems in their marriage, they have problems with raising their children because they are disobedient so they come to church for that. They receive their wages and if the church is faithful they will receive what they come for, the church does have solutions to the problems, but that's all they receive. This happens frequently in the church, sometimes they make a profession or get baptized, but they are really here just to get a problem solved. That's a way the church can be a blessing to the community, but that is not the purpose of the church. The purpose of the church is to serve God. The hired servant has no portion with the church either. Make sure you know who you are today because there's only one that has the hope in eternal life. It's not the slave, it's the son.
4. As we think about this, most of us in this room are Gentiles. We should just recognize the mercy of God that He allows others to join in His covenant. His covenant was with Abraham, that in his seed the world would be blessed, but He does that by bringing us as His children into His household. We can't say we have Abraham for a father, that wasn't enough for Israel but we can't even say that so God showed us mercy. Psalm 87:4-6, "ADD" This is what God does, He takes us and makes us born into true Israel not

because of anything we did, but by the mercy of God He allows us to join so let's be thankful towards God.

Let's pray. Oh Lord God we do thank You. We thank You that You did more than just make a covenant with the offspring of Abraham, that You brought people in from every tribe, every tongue, and every nation. You have given us a law and made us one body and You have torn down that middle wall of separation. You have made us one people, one son, one heir, one bride. What a great blessing it is that You took those who were far off from the commonwealth of Israel and brought them near to You. As we consider this even from the beginning as they left Egypt, from the beginning You had this picture that those who were not part could join. We thank You that it is still true today. We pray for those who have not joined Your people, those who have not taken the sign of the covenant, those who have not truly believed. We pray that You give them the gift of repentance and You cause them to join with Your people, not just physically, but with one spirit and one body. Lord, we thank You that you are the God that continues to bring people to Yourself today. May You do that among us. In Jesus Christ's name we pray, amen.