

Remember and Tell

Exodus 13:1-10, "Then the Lord spoke to Moses, saying, "Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine." And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out of this place. No leavened bread shall be eaten. On this day you are going out, in the month Abib. And it shall be, when the Lord brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord. Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. And you shall tell your son in that day, saying, 'This is done because of what the Lord did for me when I came up from Egypt.' It shall be as a sign to you on your hand and as a memorial between your eyes, that the Lord's law may be in your mouth; for with a strong hand the Lord has brought you out of Egypt. You shall therefore keep this ordinance in its season from year to year."

Let's pray. Heavenly Father God, we do cry out to You, that You would help us, that You would instruct us, that You would have mercy on us this day as Lord You are the One that brought the Israelites out of Egypt. You are the One that set a people apart for Yourself. You are the One that is provided for, You are the One that has given the law, You are the One that has set these things in order in times past for our instruction and for our benefit. Father we do pray that You would help us to receive Your word, to receive Your instruction, to see the things that You have done for Your people and how You would have us to remember You and how You would have us to see You Father. We do pray oh Lord that You would be with Mr. Horn now, that You would fill him with Your words. As well help us in our hearing, that You would help us to be attentive. We pray oh Lord for Your grace and mercy that we might hear and be instructed as Your people this day. In Jesus' name, amen.

As we continue to consider the exodus, we come to this passage where they're in the process of leaving Egypt and God speaks to Moses again and then Moses speaks to them to remind them of what was happening. Even in the midst of what is happening, God is giving commentary on what it meant and Moses is giving commentary to them to make sure they understood what they were supposed to take away from what was happening. As we consider this passage, we should remember that this is God who is establishing all these things. He's establishing these things by speaking to the Israelites and telling them to keep the Feast of Unleavened Bread to point to greater realities than were here. It also seems like Moses has some understanding because even seeing how God consecrates the firstborn and he turns around and the first thing he says to the Israelites is to keep the Feast of Unleavened Bread. Even the commandments of the Feast of Unleavened Bread starting after Passover and continuing for seven days, we need

to remember that this is the picture of the Christian life, this is exactly what we're supposed to do. We get passed over by God, we get saved, we get a heart of flesh rather than a heart of stone and then we live all our days. Seven represents completeness, we live all our days turning from sin, not choosing to eat sin. Then in the end we have a feast, we have the wedding supper of the Lamb. Through these things God is pointing to greater spiritual realities than are what's taking place in Egypt and as they leave Egypt. God wants us to remember these pictures just like He tells them to make sure on an annual basis, they keep the shadow in front of them. How much more does God tell us on a weekly basis to proclaim Jesus Christ's death until He comes? How much more we're supposed to keep the substance. They were supposed to keep the shadow before them, how much more are we supposed to keep the substance before us? God clearly thinks that the pictures, even though they can seem like these rituals you can go through that has no meaning, but those who are of faith, they are this weekly and annual reminder that they were to do to be reminded to keep the leaven out of their house, to keep the sin out of their lives. God gives us the picture in the Lord's Supper to cause us to remember, to cause us to remember what we do with our hands. You do this so you will have a sign on your hands so that your actions will be different. When we do the Lord's Supper it's not just so we commune with Christ, it's not just so we break bread together, it's so that we walk out of there and we remember it and it changes our behavior. The Lord's Supper is so we remember when we go through the world what we're supposed to do. The Lord's Supper is to be a memorial between our eyes so as we walk through the world and consider it we look at it and think about it in terms of what God is doing and not what man is doing, that we have the right perspective. They did the Feast of Unleavened Bread annually so they would have this perspective. We do the Lord's Supper weekly, how much greater of a responsibility do we have to maintain the perspective of what we are doing with our hands? Are they serving the Lord or are they serving you? How are you doing with your thoughts about how the world works? Are you looking at it like man is in charge like creation is in charge or are you looking at the world saying God is the One who is sovereign and God is the One doing these things? God gives us these rituals not just so we go and we practice this thing and somehow the ritual makes Him happy. That's why practice idolatry, if they just get this right and do this process, if they just do this thing then the gods have to bless them. Instead we do the Lord's Supper so that we're reminded of what Christ did for us so that we walk out and we change our behavior. They were to do the Passover meal, that long meal that we had a week ago, they were to do that annually so that they went and spent the next seven days not eating leaven so that they could be reminded that they are supposed to be living as a different people. God gives us these rituals because they are important, because it marks us, it is supposed to cause us to understand our lives in a different way. It's supposed to cause us to have His law in our mouth. That's the purpose of it. Moses gets to this, but he says you do this Feast of Unleavened Bread so that your hands change, so that your thoughts change, so what is the purpose of it? So God's law is in your mouth. It's not for us to be silent about who God is, it's so we proclaim the glory, righteousness, and holiness of God. God gives us the Lord's Supper so we turn around and turn from our sins and we walk differently, so we think about the world differently, so we speak of Him to the world. That's how the knowledge of the glory of God will fill the earth as the waters filled the sea. It's because we do these practices that remind us what we're supposed to do so we do the right thing and then we speak of God the right way. We live in a culture where that's not happening and we need to

start with us and ask ourselves how is it not happening with us? We are to remember that picture of God delivering us from slavery to sin so that we live differently and we speak differently.

Verses 1-2, "Then the Lord spoke to Moses, saying, "Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine."

This is the Lord speaking to Moses and based on the words that he spoke to the Israelites when he said, 'On this day', it's still the 14th of Abib, it's still that first day where they have the Passover meal when it gets dark and then they sit there all night with their staff in their hands and their sandals on their feet ready to go. Then as they leave and as they are going out, and as they are walking away, the Lord speaks to Moses. He speaks to Moses here rather than Moses and Aaron. The last chapter is the last time in Exodus that He speaks to Moses and Aaron, the rest of the time He just speaks to Moses. The next time He speaks to both of them is with the ceremonial laws with eating and drinking and the laws that are to separate the Israelites from the Gentiles around them. They are to be enforced by the Levites who Aaron is the head of so it does seem like God is speaking just to Moses because Moses has an understanding that Aaron doesn't. Remember, we're not very far away from Aaron making a golden calf and having everyone rise up and pray before a golden calf. Aaron does not understand the things of God, Moses does. I think we even get some hints that Moses has far greater understanding because God talks to him about the firstborn and what does Moses turn around and do? He talks about the Feast of Unleavened Bread and then he talks about consecrating the firstborn. Moses clearly has a greater understanding of how these things tie together so God speaks just to Moses. "Saying, "Consecrate to Me all the firstborn." To consecrate, it really means to make them clean, but this would be ceremonially clean. We'll see later in the chapter, they are to do it ceremonially meaning they don't actually have that firstborn be sanctified or different, what they do is pay five shekels for him after the first month of life. They weren't actually made holy, they just had to be paid for to the temple. They were to be reminded of this every time that the firstborn was born. We find out later that it's just males, but that the firstborn was born and they had a debt to God because of it. They were to pay these five shekels because He didn't kill their firstborn sons. He could have rightly taken them just like He rightly took the Egyptians' first born son by redeeming the firstborn and giving money to the Levites and priesthood of God, they were testifying they weren't spared because of their righteousness or holiness. They weren't spared because of what they did because they owed a debt to God. They were delivered by the mighty hand of God, but not because of what a special people they were. They were delivered by the mighty hand of God because God will show mercy to whom He will show mercy. All the firstborn, we know from Exodus 13:12, " That you shall set apart to the Lord all that open the womb, that is, every firstborn that comes from an animal which you have; the males shall be the Lord's." So when God says all the firstborn, Moses understood that to just be the males. "Whatever opens the womb." The idea is the one opening the womb is like bursting forth with the idea that there will be more. The same is with a tree, once it starts to produce fruit the expectation is that it will continue to produce fruit. When God spoke of the consecration of the firstborn, it's with the idea that there will be more that are coming after the firstborn. We know what that picture is because we're explained it in Hebrews 12:22-24, " But you have come to

Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.” They would have this Feast of the Unleavened Bread and the picture is they would bring all their firstborns to that feast and their consecrated in that feast and the clean animals they eat in that feast. Boys are to be redeemed, they pay these five shekels, but the animals you had to take up and eat. You have this picture of all these firstborns coming up because that is the picture of the church when we think of this. The church of the firstborn which is registered in heaven. God told Moses about the firstborn in the context of the Feast of Unleavened Bread because it is picturing this, the church of the firstborn gathering to the real Jerusalem. Not the one in the Middle East, but the heavenly Jerusalem. They were to take the firstborn of their cattle to give to the Lord and the reason we do that is because why are we called the church of the firstborn? It’s because there is a promise of a greater redemption and it’s not a greater redemption in the sense that there will be more people that come in, that’s not the point. The promise of a greater redemption is in Romans 8:19-24, “ For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?” That firstfruits, the idea of being firstborn is, we are the church of the firstborn because we are the first redeemed thing of all creation. The second Adam is going to undo all the damage that the first Adam did so the whole creation is groaning together. We’re the church of the firstfruits, the gathering in of the firstfruits because God is going to redeem all of creation. We are the promise of the redemption of all of creation. Not all men, those who offend, those who practice lawlessness will be cast into the Lake of Fire, but the world, the sin that permeates everything, the death that is everywhere because of Adam, is undone in Christ and that’s why the firstborn get consecrated. It’s a picture of a promise that there will be much more that is redeemed. The idea is the church of the firstborn is a promise to creation, made by God, that creation will be redeemed. It will be born again, the corruption will be removed from it and it will take on incorruption. There will be a new heaven and new earth, but even for those who are saved, the firstfruit, the fact that we can gather in church is a promise that our bodies will have that corruption removed. Even for us it’s a testimony of firstfruit that there is greater fruit to come, which is why Paul says if there is no resurrection we might as well eat, drink, and be merry because the promise is the salvation that happens on this earth is because there is a promise that we will be glorified and all the sin will be removed from us. Even our bodies are groaning with pain now. But we are giving to God the spirit of the firstfruits because we understand there is a promise of more to come. So it’s a picture “among the children of Israel.” It was given specifically to Israel. We just went through a passage about how to deal with foreigners and strangers, but this is saying what is required for Israelites. Those whose firstborn sons were not taken away from them in the land of Egypt by God’s mighty hand that rescued them, they are supposed to redeem them, they’re supposed to

pull them out and consecrate them to the Lord. "Both of man and beast." God reminds that more was spared than just the firstfruits of man. So often we do this with the work of Christ, we make it all about man, that Jesus Christ came to the world to save sinners. He came to save sinners as the firstfruits, He came because He so loved the world, He so loved His creation that He's going to undo everything that Adam did. It's to be of man and beast because He doesn't just love man, He loves His creation. He cares about the world and His redemption is for the whole world. And the slavery to sin, the slavery to corruption in this world isn't just affecting man, it has affected everything. Death reigns everywhere and death is the wages of sin. Christ undid the wages of sin. So the firstborn of both man and beast, "it is Mine." They are consecrated because Christ bought them. The Israelites thought that God redeemed them out of slavery so they could own themselves, which is why as they go through the desert they feel free to grumble and complain. God redeemed a people to serve Him. He purchased a people out of slavery so that He would own them.

Verses 3-7, "And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out of this place. No leavened bread shall be eaten. On this day you are going out, in the month Abib. And it shall be, when the Lord brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord. Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters." God spoke to Moses on the first day and then he turns around "and Moses said to the people." When he talks to the people he doesn't start with them needing to consecrate the firstborn even though they are leaving and it's the night before all the firstborn of the Egyptians are going to die. That's not where Moses starts. Instead he starts with talking about the Feast of the Unleavened Bread which doesn't make sense unless Moses understood there is a connection between sanctified people and the Feast of Unleavened Bread sanctification. Moses understands this is about God calling a people to Himself, God calling a people to be different. So he starts with, "Remember this day." It would be daylight on the 14th of Abib, so the night before, which they would consider the same day, the firstborn of Egypt all die. As they're going out, as these millions of people are going out, Moses stops and speaks to them. "In which you went out of Egypt." As they're leaving, as they're making enough progress so they can say they are out of Egypt, which makes this an important day, it's the fulfillment of a forty year promise God made to Abram in Ur when He told him to leave his father's house, as they are going out Moses stops them and says, remember what's going on here. Remember when you go out of Egypt, remember this day when you go "out of the house of bondage." They had left the house of bondage, the bondage by a cruel taskmaster, Pharaoh. Bondage that was intended to destroy them and make them not multiply and intended to oppress them. God had used it to strengthen them. Remember this day as they go out of the house of bondage "for by strength of hand." It was not because they were strong, it was by the strength that "the Lord brought you out of this place." Pharaoh said no hand was strong enough to force him to let the Israelites go, but God showed him that wasn't true. I'm sure if when Pharaoh said that like in

Exodus 4, if God had said these are all the things that are going to happen, he very well might have caved earlier, but God didn't want him to, He wanted the firstborn to be killed in Egypt so that we would have that picture of the gathering of the firstborn. God showed the strength of His hand through the pestilence, through hail and darkness, through blood, through frogs and locusts and all these things, including the death of the firstborn so that even Pharaoh realized, even if it was somewhat fleeting because he will soon send an army to pursue them, even Pharaoh realized he couldn't resist the will of God. It's amazing how many people think they can resist the will of God, when God has made it clear in this passage and in Exodus, the communicating here in Exodus is so much greater than it is before and He's making it crystal clear the most powerful person on earth, Pharaoh, didn't stand a chance to resist God. Understand no one can resist the will of God. How many professing Christians today say it's possible to resist the will of God? Are there areas of your life that you think you can resist the will of God? If we walk out of this passage, if we walk out of the freedom of the Israelites from bondage in Egypt and don't recognize this isn't just true for Pharaoh, this is true for you. You cannot resist the will of God. Pharaoh couldn't with his armies, Pharaoh couldn't with his wealth, Pharaoh couldn't with his power, Pharaoh couldn't with his servants. Don't think you can resist the will of God. No one can resist the will of God. God had declared in Genesis, but that is the story of the beginning of the exodus, no one can resist the will of God. He's stronger than you are. The Lord brought you out of this place by strength of hand. God sent them to Egypt through the famine and now He chose to bring them out of Egypt through the ten plagues. It was the Lord's doing that they went there and the Lord's doing that they left. It was never by their physical strength that they thought they could be delivered, it was only by the strong hand of God. Because it was by the strong hand of God, "no leavened bread shall be eaten." Not eating leavened bread, Moses is tying directly to the fact that it was by God's strong hand that they were moved. It's not just because they were jostling their bread for a week and they were supposed to remember how they were jostling their bread so it didn't leaven. They were to remember that it was because of God's strong hand that they were not to eat unleavened bread. Again, I think Moses has a much greater picture of what the picture of unleavened bread is because he ties it to the consecrating of the firstborn. We know that it was God's work that they didn't have leavened bread, that He caused them to move so they didn't have leavened bread, but we also know God commanded them to make certain they didn't have leavened bread. Leaven in this case is a picture of sin. It's God's work and by His hand that we are freed from the bondage of Egypt and takes us to a place where we don't eat leavened bread, where we don't sin. It doesn't mean we are sinless, it means we are not out there devouring sin, we are actively turning from sin. When we think about being saved, that is what our response is to be. When we think about being saved, sure we should praise God and do all these other things, but one of the basic things that we're to do in response is not to do the things that God finds to be an abomination. We're supposed to turn from sin. "On this day you are going out." Now they had eaten the Passover lamb, painted the doorposts, and as they are headed out of Egypt as God had told them days before, "in the month Abib." The word 'Abib' is used eight times in the Bible and six of them refer to the month. Then we've already come across one of the other ones in Exodus 9:31, "Now the flax and the barley were struck, for the barley was in the head and the flax was in bud." This is during the plague of hail. The word translated 'bud' is Abib, it's the month when the barley buds. The Feast of Unleavened Bread is also the Barley Feast and it's

where they would go to Jerusalem and they would take the firstfruits of the barley harvest and they would go rejoice before the Lord. It's significant because barley is a symbol of Israel. Judges 7:14-15, "Then his companion answered and said, "This is nothing else but the sword of Gideon the son of Joash, a man of Israel! Into his hand God has delivered Midian and the whole camp." And so it was, when Gideon heard the telling of the dream and its interpretation, that he worshiped. He returned to the camp of Israel, and said, "Arise, for the Lord has delivered the camp of Midian into your hand." They understood the picture of this loaf of barley bread. It meant Israel was going to go into the camp of the Midianites. This idea that this is the swelling, this is when the harvest of the barley is, this is the picture of them coming out of Egypt. This is the picture of Israel leaving Egypt. The only other place where Abib is used is in Leviticus 2:14, "If you offer a grain offering of your firstfruits to the Lord, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads." In this verse it's translated as 'green heads of grain' which the verse declares to be firstfruits. So when God is talking about consecrating the firstborn, He turns around and says in this month of Abib, this month where you get the first fruits, this month where after you have the winter and you start to get your first crops so you have more food, Moses is connecting these two. This is where you get the green heads of grain. Moses is talking to them about being their first fruits when he says in this month is when you have the Feast of Unleavened Bread, the month Abib. "And it shall be, when the Lord brings you into the land of the Canaanites." Remember, they're just leaving Egypt. They probably have no idea that it will be over a year before they get to the border of Canaan and send the spies in. They probably have even less of an idea that they reject the promise of God at that point and it will be another thirty something years that they will wander around so they wander around in the desert for a total of forty years. Moses is saying when you finally get there, even though they don't understand the time frame, Moses is talking to people who a lot of them, the majority of them will never go there. Moses is saying to remember when you go into the land of the Canaanites "and the Hittites and the Amorites and the Hivites and the Jebusites." This land contained many different people and many were descendants of Canaan, who was a son of Ham. The Hittites were named after Heth who was the second son of Canaan. When the promise was given to Abraham, he was told that the iniquity of the Amorites was not yet filled. The Amorites were standing in for the Canaanites because they were the most prominent tribe, they were the mountain dwellers. Hivites refers to villagers, Jebusites refers to those who were in Jebus, which later gets renamed to Jerusalem. So when they go into this land with all these people, these villagers and mountain dwellers, they will receive this land "which He swore to your fathers to give you." Moses is reminding them of the promise, by God's strong hand He delivered from Egypt and by God's strong hand He will give them that land. Remember that it was given to Abraham and Joseph remembers that with his dying wish, make sure you take my bones up when you leave. They all understood there was this promise of this land. So by doing this and by reminding them that this was sworn to their fathers, it wasn't by their great works or the great suffering that they went through. This was God fulfilling His promise made to their fathers that they would go to "a land flowing with milk and honey." It's interesting that almost every listing of the tribes that occupy the land, the tribes change, not every listing because there are some duplicated, but there are eight tribes and sometimes they list seven or six or eight. What doesn't change is that it's the land of milk and honey. God consistently says the land He is going to take them to is a good land, a blessed

land. So often I think because we have to turn from the world, if you love the world the Christian life is going to be a misery. God does not deliver to take people to bad places. He takes us to good places, He takes us to much better places than where we were. They will frequently be considered bad according to the standards of the world like when John and Peter says to the Sanhedrin, 'We must obey God not man' and they get beaten. The world looks at that and says, 'I bet they're sorrowful now', and their response was to glorify God so I'm not saying to the standards of the world that God delivers us to good places, but God delivers us to good places. That's why He can say things like, 'Rejoice and be exceedingly glad when they say false things about you.' Guess what? This is what they've always done but we can have joy in the midst of that and the joy of the Lord can increase because of that because we are told that it increases because of that. God does not deliver us to bad places, God delivers us from a wicked slave master to a righteous slave master. We serve Him rather than serving Pharaoh. Another note about the land of milk and honey, milk and honey are things that are received largely without human labor, it's just the gathering of it that is the human labor. The cow and bee produce these things that are luxuries. God is saying He is going to cause them to go to a land where there are plenty of these things that the world considers luxuries. God gives us great blessings in this life. They're leaving Egypt where they had to make bricks without straw and they're being taken to a place where God says they will be blessed without labor. This is a picture of what Christ said during the Sermon on the Mount. Matthew 6:31-33, ""Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you." God gives them the blessings, not because of their labor. What their labor was supposed to be was to go serve the Lord. What they were supposed to be faithful in was keeping the Feast of Unleavened Bread, keeping the Passover, was doing these things that God said was serving Him. God says He will make sure they have plenty. With Pharaoh they received harsh treatment for their labor, with God they received milk and honey without labor. God delivers us to good things. Then it says, "that you shall keep this service in this month." They go into this land flowing with milk and honey, they go into this land where all these tribes will be driven out from before them by God, He will deliver this land by His strong hand so that they can keep this service in this month. Moses is saying this is what your focus is supposed to be, you weren't saved so that you could have a more peaceful life. You weren't saved so you could do all these other things, you were saved so you could seek first God's kingdom and His righteousness. They were saved so they could practice the rituals that God had given them that would testify of the gospel of Jesus Christ. If they were faithful to do that they would have the land filled with milk and honey. When we do that, we won't want. It's so easy for us to get these things out of order. God is our master, He tells us He sent His Son to find those who will worship in Spirit and in truth. If you're faithful to worship Him in Spirit and in truth, He is a master that feeds His servants. He does not cause them to starve. He says to the Israelites, 'When you go to the land these people will be driven out and you will have houses you did not build, wells that you did not dig, and vineyards and olive-yards and you will be in a land that flows with milk and honey so that you can worship Me the way that I am commanding.' That's still true today, that's still what God says to His church. Seek first His kingdom and His righteousness and all these other things will be added unto you. That's what they were supposed to do and that's what we're supposed to do. "Seven days you

shall eat unleavened bread.” Again, when you see seven in the Bible it indicates completeness like the seven days in the week indicate the fullness of time because it just repeats that. These seven days are indicating their whole lives are supposed to be this way. This didn’t mean they couldn’t eat leaven, it was the sign signifying what they should do their whole lives. The seven eyes of God doesn’t mean He can only see seven places at once, it’s that He can see everywhere and it’s standing in for His omnipresence. So the seven days of the week point to that they were to eat this Feast of Unleavened Bread for seven days to remind them that they were to turn from sin their whole lives. This is that they are supposed to be constantly putting out not the leaven of the Pharisees meaning their bread, but the leaven of the Pharisees meaning their doctrine. As Christ said, they’re supposed to be putting that leaven out constantly. We are supposed to constantly be putting out the leaven of false gods and the leaven of the world out of our lives constantly. “And on the seventh day there shall be a feast to the Lord.” It ends with another feast. You have to understand this is actually eight days. The first day is the 14th of Abib, that’s the Feast of the Passover and then starting the 15th of Abib through the 21st of Abib is the Feast of Unleavened Bread. So they are two feasts, but they start one day after the other. At the end of Feast of Unleavened Bread on the 21st of Abib, seven days after. That’s very clear in Leviticus 23, so if you look at this and understand Moses is saying on that day of the Passover, as they come out on the 14th of Abib, from now on for seven days after this you should celebrate the Feast of Unleavened Bread and not end it with a feast. “Unleavened bread shall be eaten seven days.” Now they’re supposed to eat unleavened bread on the day of the Passover as well so it ends up that they have eight days that they eat unleavened bread, but only seven of those are during the Feast of Unleavened Bread. This is the Feast of Passover that they eat unleavened bread. You are not to eat leaven during the Passover. That’s the picture of after He passed over, repentance is part of being passed over by God. When you’re passed over you have to eat of unleavened bread, you have to repent of your sin. There is no salvation without repentance to start the salvation. Then the life going forward is also a life of repentance so you have those seven days, that picture of your whole life, where you are putting sin out from among you. Then it ends with all the sin being put out, all of it, because all corruption will be removed and corruption will put on incorruption and we’ll celebrate the wedding feast of the Lamb and His church. “And no leavened bread shall be seen among you.” Not only were they supposed to make sure that they weren’t eating it, they were also supposed to make sure that it wasn’t even seen among them. When you consider that leaven represents sin, then the tie into like 1 Thessalonians 5:22, “Abstain from every form of evil.” That is the picture here. That word ‘abstain’ is more ‘to separate yourself from’ not just ‘to not do it’. Separate yourself from every form of evil. That’s what they were supposed to do, they weren’t supposed to let things that would tempt them toward sin be around them. They were supposed to put out the leaven from among them. We’re supposed to hold ourselves separate from every form of evil. The evil is not supposed to be seen among us. Even if we’re not directly partaking of it, that’s not acceptable. We’re supposed to be doing more than that. We don’t just say we are unleavened so we can walk in the midst of a people filled with filth, so I can sit in all this filth around me. That’s not how we are supposed to behave. Instead we are to be putting out all the leaven from around us and ourselves not just making sure we don’t eat it. “Nor shall leaven be seen among you in all your quarters.” It’s interesting that this word is translated ‘quarters’ here because it’s only one place that it’s translated ‘quarters’. Almost everywhere else the

predominant translation is 'border'. The idea is actually like a rope that's a line that delineates outside from inside. So when it says leaven shouldn't be seen from among you and your quarters, it's saying in all these bounded areas, you are supposed to be putting sin out from among you, out of your houses. You don't allow sin in your houses which is said in Exodus 12. Now it's going even further and saying you need to put it out of your borders. We need to put it out of the church. The church is delineated, it's separated. Our community, we have a responsibility to put it out of our community, we have a responsibility to put it out of our nation. When it says all your quarters, that's all your borders, all the areas that are bound. We should understand our responsibility even out in these circles. We are individuals so we have to put the sin out, yes we are part of a family so we have to put the sin out, yes we are part of household so we have to put the sin out, yes we are members of a church so we have to put the sin out, we are members of the state and the nation and we have the responsibility to make it so leaven isn't seen anywhere among us. The blind aren't bothered by the sin in the world, they don't see it. We're supposed to be the one that since we have light, we can see and understand what we're supposed to walk by and therefore we can put out the leaven. The people who go to the abortion clinic to murder their babies, most of them are completely blind to the idea that they're murdering their own child, that they're sacrificing their child to a false god. We're the ones that have a light that can put that leaven out. We're the ones that can say, 'That is leaven and it will destroy you.' We have a much greater responsibility to put leaven out of just our houses, it's our borders that we are to put the leaven out of. Again, the thing being pointed out is sin. We're not supposed to just put it out of ourselves and out of our areas. You have a responsibility to other people in the church to make sure we put sin out of the church. We have other responsibilities to put sin out of the community. We need to recognize the failures of the church to do this. We live in a nation that's breaking apart, that's filled with anger and bitterness and we need to understand why that is. It's because the church has said we don't have responsibility to put out the sin from among us, after all, God promised everything is going to get worse and worse. That is a lie from Satan and when we embrace that it has real consequences about how much we hate our neighbor. When we will not call sin sin we despise our neighbor and there is no other term for it. That is absolute hatred and we need to make sure we understand that. We need to ask ourselves where we need to repent because we have a duty because we are the light of the world. We have a duty to say that is sin, that is wrong and if we don't do it, it's because we hate our neighbor and if you hate your neighbor, we all know what that means. We hate God. We need to recognize our responsibility not just to talk about these things in theory, but recognize our responsibility to act on these things. They were told to put the sin out, to put the leaven out from all their borders. How are we putting leaven out of the world? How are we putting leaven out of our community? How are we putting leaven out of the church? How are you putting leaven out of your houses? This testifies to whether you love your neighbors or not. There's so many people that come here and get upset because we use the rod on our children. If you don't use the rod on your children, do you see how this is hating your child, which is what the Bible says, but if we allow sin in our community it's because we hate our community? If you allow sin in the church it's because you despise the people in the church. It doesn't just apply, it applies to our families, it applies everywhere. You understand why so many people get upset with us for using the rod on our children, it's because it convicts them of the fact that they hate their neighbors because if you won't deal with sin you hate your neighbors.

Verses 8-10, "And you shall tell your son in that day, saying, 'This is done because of what the Lord did for me when I came up from Egypt.' It shall be as a sign to you on your hand and as a memorial between your eyes, that the Lord's law may be in your mouth; for with a strong hand the Lord has brought you out of Egypt. You shall therefore keep this ordinance in its season from year to year." So not only are they supposed to remember this and do it, they are also supposed to tell their son that this happened to them. They're supposed to do this Feast of Unleavened Bread so they can tell the next generation; tell their children and the children that come afterwards. Year by year they would say to them, understand what God did. In that day "saying" when they came into the land of the Canaanites. It won't happen until most the people Moses is talking to are dead and there are a whole new set of Israelites. Everyone over the age of twenty will be dead by the time this happens. He's saying to talk about the delivery from Egypt. "This is done because of what the Lord did for me." They were to make it personal. Understand this works in the first generation, but the first generation would have been kids and they're not going to remember that much. In Deuteronomy, Moses uses the same language forty years later. The people he's talking to are supposed to tell their children. This is an ongoing thing, they're supposed to be explaining why they were delivered from Egypt. It's not just these people ten generations ago who were delivered from Egypt, they're supposed to say, 'I was delivered from Egypt' because they were. We see this with the Levites being in the loins of Abraham. In a sense they were all there, but how much more this makes sense for us? If you've been delivered from the bondage of sin you need to tell your children the reason you're doing the Lord's Supper is not because Jesus Christ came to save the church, the reason we do the Lord's Supper is because Jesus Christ died on the cross to save me. Here's how He delivered me from bondage, here's what He has done in my life, here's how He has saved me. As we gather week by week to do the Lord's Supper, remember to tell your son 'this is what God did for me'. The start of the giving of ordinances is related to the Feast of Unleavened Bread in Exodus 12:17, " So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance." They were always supposed to go back and be reminded this was how we were delivered from Egypt. We have a duty to do the same, this is how I was delivered from my bondage to sin, how I was delivered from spiritual Egypt. He's not saying this is some intangible thing that God did. No, this is tangible, you can see how it's bound as a sign on my hands, you can see how God's law is a memorial between by eyes, you can see that my words change, you can see it son and if you don't follow after Christ you will follow after the world and you won't be the same way. They were to say, "when I came up from Egypt." Some of them wouldn't have come up from Egypt because they weren't alive, but they were supposed to say they had come up from Egypt, they're not a slave of Pharaoh anymore, they're not a slave of the world anymore, they are free in God. "It shall be as a sign to you on your hand." Now, keeping the Feast of Unleavened Bread was to be a sign on their hand. When we hear this language, I would think most of us in this room would think first of the Shammah, the passages that the Jews would repeat morning and evening which Christ said was the greatest law, which is Deuteronomy 6:4-8, "Hear, O Israel: The Lord our God, the Lord is one! You shall love the Lord your God with all your heart, with all your soul, and with all your strength. "And these words which I command you today shall be in your heart. You shall teach

them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.”” They make the writing of the law in your hand, or they put phylacteries on their forehead and they say that they’ve done this. Well, how do you put the Feast of Unleavened Bread on your forehead because this is the first time this language is used in the Bible. You can’t write it down, it’s the Feast of Unleavened Bread that’s supposed to be a memorial before your eyes and it uses the term ‘frontlets’ later. It uses the same word that’s used here later in Exodus 13. This is the Feast of Unleavened Bread, it was never about some physical thing. They weren’t supposed to strap the Feast of Unleavened Bread to their hands, no one even knows what that means. It’s because of the Feast of Unleavened Bread their hands were supposed to be different. Because the Feast of Unleavened Bread, the way they looked at the world was supposed to be different. The Feast of Unleavened Bread was supposed to be something they did to be reminded they were freed from the land of Egypt, they didn’t need to go be a slave anymore, they could walk in righteousness, they didn’t need to answer to Pharaoh anymore, they could walk in truth and do the things that are righteous for me to do because I’m a servant of God and not a servant of Pharaoh. “And as a memorial between your eyes.” This idea isn’t that you put a little box with the Scriptures written on it on your forehead because how do you do that with the Feast of Unleavened Bread? The feast was to remind them that God’s mighty hand delivered them, that there is no one that can stand up against God. As you look at the world, that’s how they were supposed to look at the world, that’s how they were supposed to be frontlets between their eyes. Everything they looked at they were supposed to see that God was sovereign over this, God is in control of this, God is doing this and not say what the world is doing to me, I might get covid19, this might happen or that might happen, the police are so unfair, I can beat up a black man and get away with it. They’re not supposed to look at the world that way, they’re supposed to look and say God is in control and that’s how the Feast of Unleavened Bread was to be a memorial between their eyes. Deuteronomy 6, they are commanded to teach their children how the whole world was to be considered differently. When they sat down, when they rose up, when they lied down, when they walked by the way, during all these things they were to look and say when you understand who God is, everything in the world is different and the Feast of Unleavened Bread was supposed to remind them to look at the world the way God made it, not the way you think it is. Then the response is to be, “That the Lord’s law may be in your mouth.” Remember God hasn’t even given His law yet. He gave it to Adam, it was written on Adam’s heart which we know from Romans, but He hasn’t given the Mosaic law yet. Before it’s even given, Moses tells them that the reason they keep the Feast of Unleavened Bread is so it changes how they consider the world in order that, that world translated ‘order’ means the purpose that they are supposed to do this, not even to walk in righteousness, but the purpose they are to do this is so the Lord’s law may be in your mouth. They hadn’t been given the law just so they could do it, they hadn’t been freed from serving Pharaoh, they hadn’t been told to do the Feast of the Unleavened Bread just so they could be a holy people. They weren’t supposed to consider how they used their hands or how they looked at the world. They were doing this for the purpose that the law of God would be in their mouth. As servants of God they were supposed to do what was right, but they were also to speak about it. We have a duty to declare the truths of what God requires of us. We have a duty to declare what justice and righteousness are, we have a duty to

declare what mercy is. God says to do these things not so you can be silent, but they can look at you and ask you for the reason of the hope within you, it's so we can speak God's law. That's as true now as it was then. God delivers us from the bondage of sin and our behavior changes so we can be a testimony to the world around us. It's not just about us, God delivered us from Egypt so we could have His law in our mouths. They were to be a testimony to the nations and instead they adopted the patterns of the nations, the ways of the nations, the false religions of the nations around them. That's not true for the church of Jesus Christ, that's not true for the firstborn of all creation. Habakkuk 2:14, "For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That is what will happen and that is done by the church of Jesus Christ. God purposed it for the Israelites, but the law of Moses wasn't in their mouths. They claimed it was, they said they had Moses and Christ said, 'If you have Moses then you would have Me because he spoke of Me.' We actually speak of Christ, the true church speaks of Christ. "For with a strong hand the Lord has brought you out of Egypt." They were to do this, they were to change their behavior because God had brought them out of Egypt. How much more should our behavior change, that with a strong hand He overruled our love for the world. He overruled our love for the things of the world, He broke our slavery to the lust of the flesh, the lust of the eyes, and the pride of life so that we could have true freedom. Not just freedom from Pharaoh so you can be a slave to the other idols of the world, but He gives us true freedom. He didn't just deliver us from a type, He delivered us from the antitype. Freedom from slavery to sin so how much more should our response be? To consider what we do with our hands, to consider how we view the world and to have God's law in our mouths. "You shall therefore keep this ordinance in its season from year to year." They were to do this every year as life became easier, as the barley crop came up, as the end of winter when the food started to come, they weren't supposed to go, 'Oh now is the easy part of life' because it was for fullness of bread that the Canaanites were judged, idleness of hands and fullness of bread. So they were supposed to do this Feast of Unleavened Bread when they got their first crop of the year to be reminded that this is about serving God, that's why you are freed from the land of Egypt. For us, we don't do it once a year. Week by week we are to proclaim the death of Christ so we remember to use our hands as God would have us use them. Consider the world with the understanding that comes from applying the thought that God is the Creator of all and to have His law in our mouths. As we take the Lord's Supper, let's make sure that our response to that is to be reminded that these are the things that we're supposed to do.

Applications:

1. Are you consecrated? As the writer of Hebrews said, the church of Jesus Christ is the church of the firstborn. The firstborn are those who are consecrated to God. This isn't something that we get out of by paying five shekels, instead this is the promise that God took. He takes a people and makes them a different people so that the promise that there was greater redemption to come, the promise that death will be put away, the promise that there will be a resurrection, the promise that there will be a new heaven and new earth. The church of the firstborn does have the power of sin broken over it. We are an unleavened lump as Paul says in 1 Corinthians 5. God does consecrate the firstborn. Are you consecrated? Do you show the truth of your faith by your works?

2. If you're saved, do you recognize the magnitude of the debt that you owe God? It's really easy for us to forget the magnitude of the debt. We say that we will walk in righteousness, we will do that church thing occasionally, I'll come Wednesday night and Sunday night and Tuesday mornings. I will come to all the things because I have a little debt towards God. No, you owe God everything. You owe God all your time, He is your master. I'm not saying those four things are the things that God would have everybody do, I don't mean to imply that. What I mean to imply to say is, are you saying that all your time is God's? Are you too concerned about the things that the Gentiles seek so that you don't seek the kingdom of God and His righteousness? God says that He knows we need all things so He gives us all those things. Do you recognize as a sinner you deserve the fullness of God's wrath? We all deserve the fullness of God's wrath, we all deserve all those plagues that came upon Egypt. Every one of us deserves all of those, but God chose to pass over you if you're saved. As we come to the Lord's Supper and as we take and we proclaim Jesus Christ's death, part of the response to that is to say this is the debt I owe. This is what Christ did and what He paid to redeem me. He told how He wants us to pay off that debt, 'Be holy as I am holy'. Be perfect as He is perfect. As Christians, we should not just be avoiding sin because we know there is a God in heaven who judges sin. We should be turning from sin because we say, 'Look at the debt I owe Christ.' Week by week as we take the Lord's Supper, we are supposed to be reminded of the debt we owe Christ, the perfect One that was without sin died, suffered shame being mocked and scourged so we could have salvation. We should remember that we turn from our sin because the great debt that we owe to God that we could never possibly repay. That's why we pick up our cross and follow Him. It's because we see the price He paid.
3. Is there an area in your life where you are trying to resist the will of God? It's so easy for us to think that we can resist the will of God, that we can look at His commandments and harden our hearts against them and somehow think it will go well. The purpose of raising up Pharaoh we hear in Romans 9:17-18, "For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." Therefore He has mercy on whom He wills, and whom He wills He hardens." No one can resist the will of God, that's why He raised up Pharaoh. As we leave Egypt in the passage, let's not forget the main lesson we're supposed to learn, the lesson Paul says we're supposed to learn from this. This is the reason the Exodus happens the way it did, so we can understand God raised up Pharaoh so that we understand that He has mercy on whom He has mercy and He hardens on whom He hardens. No one can resist the will of God. Don't resist the will of God. Instead fall on your face before God and pray that He gives you a will to walk in obedience to Him.
4. Make sure you reflect on the goodness of where God takes us through salvation. It's so easy to be like the Israelites in the desert where we say, 'Oh yeah I remember the leeks and onions in Egypt. I remember before I was saved how I could go listen to any music I wanted and it didn't matter and I can enjoy it, but now it's sinful and I shouldn't listen to it.' It's very easy for us to look at these things in the world that are supposed to be these

shiny baubles that we look at and say we want them and to forget that God gives us really good things. If you want to be distracted and fall for the things of the world, forget what good things God gives us. He gives us houses that we didn't build, He gives us wives, and brothers, and sisters, and mothers. It talks in Mark how He gives us very good things and the trinkets of this world never compare to the good things that God gives us. Let's understand the heart of the good things that God gives us is the kingdom of God for this is the kingdom of God: righteousness, peace, and joy. It doesn't matter how much money you have, joy is better than any amount of money you could have. It doesn't matter how much fame you have, peace is far more valuable than any fame that you could have, any power that you could have. God gives us good things, but if you forget the good place that God delivers us to, which is His kingdom, He gives us righteousness and the ability to not suffer the ravages of sin. Righteousness, peace, and joy are better than anything the world can offer, but if you don't remind yourself of that it can be very tempting to seek after the things of the world. We can be like the little child that gets distracted because someone put some shiny thing in front of them instead of recognizing the good things that God gives us. Reflect and remember that God takes you to a land of milk and honey.

5. Not only are we putting away sin from ourselves with the picture of not eating leavened bread, but we're supposed to be diligent to put sin out of our houses. It's really easy for us to leave opportunities to sin lying in plain sight without giving them a thought. Especially if it's something we're not tempted by. It's very easy for us to leave something there, you leave a catalog that you say, 'I don't want any of that junk', then your kids look at it and flip through and all it produces in their hearts is covetousness. You're leaving the leaven laying around your house. Make sure that just because you don't want anything in there, it doesn't mean you're letting the leaven stay in your house. Or the picture, right now we are in a society that is so focused on building fear among the members of that society, and you might be saying you aren't afraid of this, it's ridiculous and there's so much hype, but yet you leave the news reports on and all of a sudden your wife becomes filled with fear because of this. Understand just because you are not tempted by that leaven, it doesn't mean that it's not leaven. When you think of cleaning the leaven out of your house, don't just say you're going to clean out the things that tempt you. We can think of this on the flip side. The wife looks at that magazine and says, 'Yeah there's a pretty girl, so what?' And then the husband looks at it and thinks differently. Make sure you are cleaning the leaven out of your house, not just the leaven you want to eat. We have a duty to do it to more than just our houses, but if we don't do it in our houses we will never do it in our community. If we don't do it in our houses then we will never do it in our church. The reason churches don't deal with sin, the reason that they want to say, 'This person committed adultery so we'll let him stay a member.' The reason they do that is because the sin of the members. No member wants to say put him out because they go on the internet and look at things that are kind of the same degree so they're not going to put the adulterer out. The reason they don't put sin out of the church is because they don't put sin out of their own lives. Make sure you're dealing with sin in your own life and then make sure you deal with sin in the church and then we can deal with sin in the community. We can't just say, 'We strive to deal with sin in our

church.' That's a good thing, but don't just stop there. We're to remove the leaven in our borders, not just the walls of the church. Understand how the community works. There's the abortion clinic, that's the picture, that's leaven sitting there because people say we should have abortion clinic otherwise they will have back alley abortions because women will still have abortions. Understand that is true, women will still have abortions, but understand what leaven is like. You have that abortion clinic and the number of abortions goes up by a factor of fifty or something like that. It's not that you can eliminate abortion, it's that if you don't leave the leaven sitting out, a lot fewer people will partake of the leaven. We know that from the statistics about abortion. It's very obvious. You open an abortion clinic and all of a sudden a lot more people think it's acceptable to go have an abortion and a lot more people will kill their babies. Don't deceive yourself, that's how it works in your house. Even if it's not sin that you partake in, you leave it there and others will.

6. Does what you do with your hands reflect on what you say God did to your heart? When you think of being saved by the blood of Jesus Christ, is there a matching sign on your hands? Is there a memorial between your eyes? If seeing the plagues and the physical removal of Egypt was supposed to cause that, how much more should our bondage to sin being broken cause the same thing? How much more should it be true when our bondage to sin is broken through the death, burial, and resurrection of Jesus Christ, that there is a sign on our hands, there is a memorial between our eyes? That's why James can say in James 2:17-18, "Thus also faith by itself, if it does not have works, is dead.

But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works." Having faith puts a sign on your hands because your faith is reflected in your works. Having faith will put a memorial between your eyes because having faith will change how you look at the world. What do you do with your hands? Does it reflect that you know God or not? Don't deceive yourself because God does put a sign on our hands. That's how we know our faith. It's not by having a good feeling towards God, it's by walking away from sin and turning a different way. That's how we have assurance of salvation.

7. Are you telling what God did for you to your children? How God saved you, how He broke you bondage to sin? God saves us to speak about these things to the world and it starts with speaking these things to our own children. The word of God constantly starts with when your son comes to you and asks you, when you walk by the way, when you sit in your house, when you lie down and when you rise up, it starts with speaking to your children because don't think you will be a faithful evangelist if you don't even evangelize your own children. It doesn't work that way. If you're not faithful to speak the words in your own home, you won't be faithful to speak them to the world. Are you faithful to speaking the things of God in your home?

Oh Lord God, I do pray that You work in us to cause us to reflect to the world around us more accurately what You have done for us. For the bondage to sin is a horrible bondage, it's even a more cruel taskmaster than Pharaoh, a taskmaster that can never be satisfied, a task master that always wants more and more and yet You came and You broke that bondage. Lord, make

us be faithful to respond rightly to that. Let us see the greatness of what You did for us and let us respond by walking in righteousness and holiness. Let us respond by proclaiming with our lips Your glory so that the knowledge and the glory of the Lord does fill the earth as the waters fill the sea. Lord use this passage to sanctify us. In Jesus Christ's name we pray, amen.