

Redemption

by G.W. North

The sermon explores the significance of the Passover as a pivotal moment of redemption for Israel, drawing parallels to the sacrifice of Jesus Christ.

Duration: 1:32:44

Scripture: Exodus 10:19, Exodus 10:24, 1 Peter 2:2, 1 Peter 2:9

Topics: "Redemption"

Description

In this sermon, the preacher focuses on the theme of redemption and the significance of the Passover in the Bible. He emphasizes that God's love for Israel led him to redeem them completely, without requiring them to confess their sins. The preacher also highlights the importance of coming out of the world and the devil's bondages in order to fully experience the redemption offered by God. He references the Bible to support his points, including the connection between the Passover and Jesus' ministry and the need for understanding the truth of new birth.

Transcript

Let's come to the word then, shall we? You will remember that last night we got to the end of chapter 11 of the book of Exodus and I suppose you have already decided, as I have, that Moses' life is inextricably mixed up, purposely of course, with the children of Israel. Through him we may say, of course, that great phrase in scripture has been brought into reality that the nation was born in a day, until the day that they came out of Egypt. Israel was not a nation.

They became a nation through the Passover and through the Red Sea. Until then they were not. You may also remember, I hope remember is the word, that as it says in chapter 12, the Lord spoke unto Moses and Aaron in the land of Egypt saying, this month shall be unto you the beginning of months, it shall be the first month of the year to you.

Just as with the Lord Jesus Christ, who in his death and resurrection brought a spiritual nation to birth, so also in his life, death and resurrection, the Lord changed time. We call it BC and AD, so did Moses. I don't know whether you realize that, that until then the Jewish calendar or Israelitish calendar did not exist.

That time and that is life began at this point for Israel in their history. Now that's a tremendous thing. Here then is the greatness of this man Moses, whom God raised up to bring total changes into the world.

Now you will remember that it's really through him we got this book. Now I know he didn't write all of it, but it wasn't begun until Moses began it, and that in itself is a mighty thing. I hope you are beginning to get this man is the true spiritual focus, so that you can see his greatness.

Jesus of course was greater than he, and his greatness was only that he was chosen of God to be as it were a forerunner, not as John Baptist, that not as directly as John Baptist that is, but he was a forerunner and type of the Lord Jesus Christ. We shan't be able to take him in all the fullness of the life of Jesus that he survived, but tonight we have come to one of the great turning points of all history. Now also we come to the final dealings of God with Pharaoh and the Egyptians.

Hitherto, that is mostly last night, we were considering the terrors that took place under Moses hand in Egypt, and we were seeing how that in those ten plagues, or the nine that we looked at last night, we're to see the tenth and final one tonight. God showed what hell is like, not in all its intensity, but gave us a picture of the misery, and of the torment, and of the terror, and of the death, and terrors, and darkness, and torment, and everything, death itself on the cross for us, that we might know no hell, not even its beginnings, or if you like its foreshadowing on the earth. Now that's a very, very great and wonderful thing.

Also we saw, if you remember, we finished up on this note last evening, that here was the final word of Moses in chapter 10. Pharaoh, verse 24, called unto Moses and said, Go ye serve the Lord, only let your flocks and your herds be stayed. Let your little ones also go with you.

And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us. There shall not an hoof be left behind.

And so we see that the greatness of the redemption, that is revealed to us in chapter 12, with the beginnings of new life, and the birth of a complete people of God. They include, and it includes, now let's everyone get this into our heart, unless we miss the point. It includes that you come out of the world, and out from the devil's bondages, and all his territory completely.

Well that's what it's about. If you miss that, you may think it might take the law of 10 years after you say you're saved, which you'll never persuade anybody that knows is true. If it takes 10 years after that, and still the world hasn't gone out of your system, and the world in us, out of your homes, and out of your relationships, and all that.

Don't attempt to, you see it's the bible that shows it all up to be a mockery. It isn't that people judge you, or anything like that. It's what we have the bible for.

It gives us eyes to see. It puts everything in perspective. It's not left to the judgments, or estimates of one man, thinking about another's possessions, or positions, or anything.

The bible tells us, for you will remember that when they went out of Egypt, they never went out with much. You do realise that don't you? And it shows what redemption is all about. For you're told this.

God says in verse 11 of chapter 12, thus shall ye eat it, that is the Passover. Remember, let's get this into our hearts beloved, in case we miss it. The Passover has to be eaten, not just believed in.

The Passover was not just about sprinkling blood, it was about eating the lamb. The lamb was the Passover, not its blood. Now we're going to see this very clearly, and we're going to understand the truth.

Of course the blood was involved, of course. But the lamb was the Passover, and this is the way they do eat it. They had to eat it with their loins girded, with their shoes on their feet, and their staff in their hand.

That's how they would eat it. They weren't to be carrying their grand pianos around with them. They weren't to be carting out all this, that, and the other.

They weren't to have magnificently and marvelous something else. All their hard-earned homes and furnishes that they put their life savings and works into, had to be left behind. I hope you've got this very clear.

So that you understand what it is God engages to save, and redeem. The rest you can load yourself with, and load yourself down into carnality. Now God has got to make this very, very clear, because we're loath to believe it.

Because we like the comforts that the world supplies. We love them very much. I myself too like a warm bed.

Now here is the thing that we've got to get hold of, and get hold of completely, so that we don't live lives of mockery. It was prayed, Lord we're going after godliness in our ears tonight. All right.

The scripture says that godliness with contentment is great gain. How true that is as well. Now in this twelfth chapter, we're going to look at it in some detail in a moment, we're going to see God's further dealings with Pharaoh.

And not only in this twelfth chapter, but in the fourteenth chapter too, where we shall see these great words of Pharaoh's. Verse three. It's God telling Moses what Pharaoh is going to say, and what Pharaoh is going to do.

Here it is. Pharaoh will say of the children of Israel, they are entangled in the land. The wilderness has shut them in, and I will harden Pharaoh's heart that he shall follow after them.

And I will be honored upon Pharaoh, and upon all his hosts, that the Egyptians may know that I am Jehovah. And they did so. Now let's all get this deep into our hearts as well, shall we beloved? That God is determined to be honored with all his enemies.

He's going to be honored in the end. Whether it be Satan, or anybody else who sets themselves up constitutionally to move against God, against his will, and against his people. God is going to be honored upon them.

And this is the final phase of God's dealings with Pharaoh. As we read through this twelfth chapter, and we're going to see its truth, and I am reminded I have been all day, and I believe I preached upon this about two clips ago. So if any of you were there, I won't apologize to you.

I will say that by preaching over the same ground, my good friend who's now in bed, tells me I always preach it differently whenever I do it. So that's that. So I hope you won't be too bored.

You notice he stayed in bed. And you must remember this. It's about God dealing with Pharaoh on the terms that he explained in the beginning.

He sent Moses to Pharaoh, and he said, Pharaoh, Israel is my firstborn. Let my firstborn go. If you don't, I'll slay your firstborn.

Pharaoh understood plainly what it was all about. Right from the beginning. The trouble with Pharaoh is that like so many people, many of them who call themselves Christians, didn't know the day of his visitation.

What a terrible tragedy it was. So that when God visits, you remember that you must come right up and answer God. We sang, I'll say yes Lord.

I'll say yes Lord. What to? If you would have been in Egypt in those days, I wonder if you would have said yes, yes, yes. For as I pointed out last night, every plague, except this last one, was a plague that God visited in blanket-wise upon Egypt.

It didn't happen in Goshen, the land where the Israelites were. They didn't have the frogs. They didn't have the blood.

They didn't have the locusts, the scarabs, or flies, or whatever it were. They didn't have these things. But when it comes to the Passover, God never gave them blanket exemption, the Israelites.

It was a very individual thing, and unless every Israelite had confined, had conformed to what God said, also in their houses there would have been the death of the firstborn. Now when you come to this tremendous thing, uh, remember this, in verse 30 of chapter 12, where we're told that Pharaoh rose up in the night. He and all his servants, and all the Egyptians, and there was a great cry in Egypt.

It says there was not a house where there was not one dead. Now do not think that meant that every house only had one dead. For instance, if there was in a house an old gray-headed, gray-bearded man, and he had been his parents' firstborn, he would have died.

But he might have been the grandfather in the family, which would have meant that his firstborn would have died too, and the son's firstborn, they could have had three dead in a home. It says this, there wasn't one home, but there was one dead. Now keep that.

This is absolutely devastating. I hope you let it grip your soul, so that you understand what it is when God really moves. Now he only moved like this because of their grim refusal to do what God said.

Now let no one be afraid on this issue, but nevertheless, we must face the thing very, very clearly. Now then, this great Passover, of which we're going to read, and may I say, I hope that every one of us knows at least something of the story. It is the wonderful time when a Moses identified himself, if I may put it this way, perhaps that's too strong a word, associated himself with the Lamb and redemption.

For he went into the Israelites, or gathered them together, or however he got the information over to them, I do not know, and he told them these words in these opening verses. When God said in verse two, this month shall be unto you the beginning of months, it shall be the first month of the year to you. He spoke, and these are the things he said at God's command.

Speak ye unto all the congregation of Israel, saying, in the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbor next unto his house, take it according to the number of the

souls. Every man, according to his eating, shall make your count for the lamb.

Your lamb, it's good isn't it, in verse three you see it is a lamb, in verse four you see it is the lamb, and in verse five it is your lamb, shall be without blemish a male of the first year. Ye shall take it out from the sheep or from the goats, and you shall keep it up until the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill their lamb.

So that's not what he says is it, he says kill it. And so our attention is being drawn to one lamb, because every household had to have one lamb. There must have been many lambs, but God is drawing our attention to one lamb.

For that household it was one lamb. Now when God is speaking here, he's drawing our attention to his household, and for his household he supplied one lamb, and only one lamb. And that's why it doesn't read kill their lambs.

All the lambs were to be regarded as one. Listen, they were all to be chosen on one day of the month, verse three. They were all to be slain on another one day of the month.

They all had to be slain at one time. All the lambs had to be treated the same. We shall have directions about it in a moment.

And they were regarded as one people doing one thing all at the same time. Now that's a tremendous thing. Now when this happened was a tremendous, a wonderful occasion.

The fourth, the tenth day on which God told them to take the lamb must have been the day of the plague, of the great plague of the locusts. Do you know that locusts, the locusts came in like a cloud. I'll show you how I worked that out in a moment.

The locusts came in like a cloud, and you remember last evening we were thinking this together. They absolutely finished off everything. There was no hope for Egypt after they had come.

They cleared everything. They never left anything green growing. Nothing.

It was a tremendous thing. And that was the day, that was the tenth day on which God told them to take the lamb. For after that there were three days of darkness.

You will remember and then on the next day the lamb was slain. The lambs were slain on the fourteenth day. What a tremendous and glorious truth it is for us to see.

The Egyptians may I say were in total darkness. The Israelites were in absolute blazing light. This was the great marvel of it, that God put a distinction between the Israelites and the Egyptians as in all the other previous plagues.

And so it was that on the next day as the sun went down the lambs were slain. The blood was caught in the bowls and the blood was sprinkled on the side posts and on the lintels by the responsible people. The lambs were roasted.

Let's have a look at what it says shall we? Verse eight. They shall eat the flesh in that night, roast with fire and unleavened bread and with bitter herbs shall they eat it. Now this as we know was a feast of the Lord.

They ate the lamb. The lamb was not burned on any altar. Neither was it handled by priests.

There were no Levitical priests then. Aaron had not yet been elected. The law had not been given.

Directions for the tabernacle had not been shown and declared unto Moses. In other words it was the great thing that Peter says. Let's have a look and see what Peter does say shall we? In his first letter and the first chapter.

Where he told, I'm sorry the second chapter. Where he says in verse nine. You and remember he's talking to newborn babes in verse two.

1 Peter 2 verse 2 verse 9. Talking to newborn babes. You are a chosen generation. You are a royal priesthood and holy nation and a peculiar people that you should show forth the virtues or praises.

Things that should be praised virtues of him who has called you out of darkness into his marvellous light. Now that's what happened. That was the chosen generation that God redeemed way back in Israel.

They were the royal priesthood. Every man was his own priest. Every man slew his lamb.

That was a tremendous thing. Every man handled the blood. This great blood of sprinkling.

You will know that Peter talks about that in the first chapter. Chapter one verse two. That we're elect according to the foreknowledge of God the Father through sanctification of the unto obedience and sprinkling of the blood of Jesus Christ.

This is exactly what he is talking about. The the Father had chosen them. They were going to be the great nation.

They were going to be called out of the darkness of Egypt into God's marvellous light. They were called to show forth his virtues and his praises. You get that in chapter 15.

You remember that? We read it on Sunday morning. When they all got out and Moses sang his marvellous song and Miriam and the ladies followed afterwards. Well there you have it you see.

These great writers of the New Testament were absolutely saturated in the knowledge of the old and they could apply its truth for what God did through Jesus Christ. He set out in pattern and type in the children of Israel especially through their great men as we're seeing tonight in Moses. Now if I'm going too fast or too hard for you to take it in shout out and we'll stop.

Here then is the great and glorious truth that I have come to love. Now let everybody to get hold of this truth or let it grip your heart especially if you're a person that has some difficulties on all kinds of levels perhaps. I don't know.

Remember this that in this chapter God is not dealing with sin. The sin he's dealing with is the sin of the devil. He's not dealing with sin in his people.

Let everybody get this deep be into their heart that he was dealing in this chapter with redemption. It was his great love for Israel that made him come to them and just redeemed them utterly. There was no talk about confessing sin.

There was no talk about anything like this. He was going to deal with that later. The whole glorious truth is this.

God wants us to get it into our hearts. He says this Israel is my firstborn. They are mine and I'm going to have them and that's it.

And the lamb was slain and the blood was shed so that God could have his people. Spirit soul and body or as we say lock stock and barrel. This was God's great intention.

That's wonderful. Know this if the devil has been getting at you. If things have all been going wrong.

Know this that the foundation of all salvation is this fact that God loves us completely and is determined to have us. Let's get that right into our hearts. Let our hearts rest there.

You see as we saw in Peter that we're called unto obedience and sprinkling of the blood. It's to be obedient in relationship to the sacrifice of Calvary. It's to be obedient in relationship to the truth that God shed the blood of his son to have us.

Amen. So that he can say you're mine, you're mine. Now that's what he wants.

He wants you to know that you are his. Now that is the desire of true love. He's not making big demands on you and not at the moment.

He brought in all his system later. He educated them at Sinai into what he wanted. But here he's just saying look I'm going to get you first.

I'm coming in and I'm going to get you and I'm going to teach you about it all afterwards. That's glorious isn't it? Because so many people are trying to get their heads in first. Get their head full of teaching and they know all this and all that and all the other and all they succeed in doing is getting themselves into a terrible mess and a maze in their mind that's just like a wilderness.

Barrenness and everything. Why? Listen. Let the story come into your heart again.

See this in verse three. They're told that on this tenth day of the month they're to take every man a lamb according to father's house. Did you see that? I slightly changed the wording but that's what it is.

It's the lamb for father's house. Amen. It's something between the father and the lamb or the father and the son as we understand it.

And that lamb of course God's house and God's lamb it's all a tremendous large thing. You know that God called Israel his house. The children of Israel were the house of Israel.

They were God's house. Glory. Where God lived that's what he's really talking about.

Now for his own house God has provided the lamb. What a tremendous thing it is. They were to keep it up for four days.

Well you will know that from the day of the Lord's anointing in Jordan until he went to the cross was almost four days. Or if you like it was three and a half years. A year for a day.

You know that's the bible system. If you are students especially of prophecy. The day year truth.

And so you have this reference to our blessed Lord Jesus Christ that he was slain in the fourth day or the fourth year of his glorious ministry among men. Now isn't that sweet? You see it's all written down here. If these people had only read and understood their bibles properly it would be so tremendous.

It was on this issue that the Lord Jesus said to a man he said art thou the teacher of Israel and you don't know these things Nicodemus. He should have known because all that Jesus was talking about was this Passover when he dealt with Nicodemus on the truth of new birth. That's what he was dealing with.

You should have known this. It's written into your scriptures. I think you know that the Lord's going to hold us all responsible too for what's written into our scriptures.

That is more particularly the New Testament. I think he is. Don't you? Especially if we profess to be teachers or preachers.

We have to know and glory be to God we can. Let's go on. In sixth verse we were told that the whole assembly of the congregation of Israel was to kill it in the evening.

You see it's between the two evenings. If you have a good bible it will give you that in the margin. In that the Hebrew or the day out there used to start in the evening.

The evening and the morning were the first day you remember in Genesis. God started always in the evening. In other words for us if we'd have been Jews it would now be Thursday and not Wednesday.

Our Thursday would have started at our sundown when the sun dipped down somewhere about half past five. I guess over there behind Blackwood it gets around a bit further as the days get longer at least from our point of view. But that's when Thursday would have started if we'd have been Israelites.

You always got to bear this out when you're calculating the three days that Jesus lay in the tomb. What a tremendous thing it is because we're going to see I hope before we're through tonight. That's why I'm traveling a bit faster tonight.

That when they came up through the Red Sea it was on what we call Easter Sunday. The three days. You can get that by calculating the truth from Numbers 33.

Write that down. We may not have time to look at it but it will explain it all there. Moses carefully put it all down.

I don't think he had any writing paper. He certainly didn't have biros but he got it down all right. This is a wonderful truth.

Now don't spend the rest of the evening gazing in there in case I give you some questions and then you won't have heard a little bit what I've been saying. You've got the chapter that's sufficient for you. Numbers chapter 33.

We may have time to go there but all right. And they shall take at the blood verse 7 chapter 12 and strike it on the two side posts and on the upper door post of the houses wherein they shall eat it. And they shall eat the flesh in that night roast with fire and unleavened bread and with bitter herbs they shall eat it.

Eat not of it raw nor sodden the floor with water but roast with fire his head with his excuse me with his legs and with the pertinence thereof and you shall let nothing of it remain until the morning and that which

remaineth of it until the morning you shall burn with fire thus shall you eat it with your loins girded your shoes on your feet your staff in your hand and you shall eat it in haste it is the lord's pass over it is the lord's pass over for I will pass through the land of Egypt this night and will smite all the first born in the land of Egypt both man and beast and against all the gods of Egypt I will execute a judgment I am the lord and the blood shall be to you for a token upon the houses where ye are and when I see the blood I will pass over you and a plague shall not be

upon you to destroy you when I smite the land of Egypt and this day shall be unto you for a memorial and you shall keep it a feast to the lord throughout your generations you shall keep it a feast by an ordinance forever now I want you to see that the lord gave the blood of the lamb to Israel for a token it shall be a token a token from me to you says God don't worship the blood don't drink the blood don't waste the blood put it on the lintels on the side post and on the lintels I'm giving it to you for a token you put it on your houses for a token it's a token to you that I will have mercy upon you and pass over you if and only if that you haven't come out through that blood-sprinkled doorway into the world you're to stop in there shut away from the world so completely out of the world

and you are to stay in there and the token of the blood from you to me I give it to you for a token you use it for a token of your faithfulness that you are promising me that you are inside there with your loin skirt your shoes on your feet and your staff in your hand you're ready to go you're aching to go you're going to get out you're waiting for the moment to go you've got to the pitch you've got to the place where you it's got to be and the token that you are in there eating the lamb that's it if you don't eat the lamb the blood is not available for you the blood was only available for the people that wanted the lamb and were going to eat the lamb with the unleavened bread and the bitter herb the roast lamb which speaks of the lamb's exposure to fire bitter herbs which speaks of the

bitterness of the death of the lord jesus christ the unleavened bread which speaks of his sinlessness i am the bread of life moises gave you not that bread from heaven says jesus moises gave them unleavened bread you know he gave it the command of god my father gives you the true bread from heaven he says except you eat my flesh you see he's never away he never is away from the truth that has been put into the old testament scriptures you must eat your flesh my flesh you must drink my blood or else you have no life in you now this was what the blood was all about this is what the passover was all about it was the passover lamb and nobody has been passed over by god that is their sins entirely forgiven unless they are eating the passover lamb that was the thing that god was saying are you

inside eating my lamb you remember the lamb was only taken and only to be taken as you look in verse four according to the number of the souls every man according to his eating not his feeling not his believing but according to his eating that's right what a tremendous thing if you don't want to eat the lamb if you don't want jesus inside you if you don't want to feed on jesus you can't be redeemed that's what we're being told redemption is not merely to save us from hell it's not merely to save us from death redemption is to bring us into fellowship with god feeding on the lamb that's what it's all about and unless you've seen this you'll never get right i said it isn't about believing more and more in these days i am coming to the point where i'm telling people to stop believing well

i've never heard that in all my life aren't preachers supposed to tell people to believe more than not see this is the real trouble there's what we're told what you're to be told is that you are to receive see people are struggling to believe they're trying to believe about this believe this believe something else and i say to people when i come off this line you're out on the limb you've been chasing this one long enough trying to

believe this way you've been believing for years now stop it it doesn't matter are you trying to believe it's um that's where the devil gets people they can't things go on in their mind contradictions flash up the devil says oh so this is a merry game this one has got them all going on listen they're trying to believe this they're trying to believe that they're

trying to believe the other listen all you've got to do is to believe that jesus is the son of god and eat him that's it you've got to receive him simple just as simple as that stop trying to believe for this and believe for the other and believe for something else the devil's nearly driven you crazy on trying to believe blessed be the name of the lord i hope i can get this right deep into your heart tonight of course you can't get there if you're blaspheming atheist we know that there's got to be a conversion from that but when it comes to the point of wanting to be what god wants you to be stop trying to believe and start receiving if you don't know how to do that come and see me afterwards all right yeah the devil knows you know how to receive but he's blinded you'll do it you see but

he knows you can't believe you've been brought up struggling with beliefs about this that the other all the lies and whining and that's what it's called keep on believing and so listen and try and believe this and trying to believe that and trying to believe the other listen receive enter in and come to rest and let your poor old mind stop all the nonsense and then i've often preached to you or if not to you so people that hell is going to be full of believers there won't be one unbeliever in hell you know that don't you even the devil for whom the hell was prepared the believer you do understand that he believes so will everybody else they won't be able to avoid believing when that when they see the lord drop down at his feet and acknowledge he's the lord how can they help anything but

believing then won't save them from hell so hell's going to be full up with believers it's the receivers that god's after hallelujah now once you get this into your mind you'll stop giving the devil chance to keep condemning you you see in other words it's whether you've really got an appetite for him it's really if you've got an appetite and you haven't had any food for about a week you make a beeline for every bit of food you can see now don't you that is of course unless you're a long fast pointedly but here is a tremendous thing isn't it i think god very sensible well he made us and so he knows and his appeal in the gospel is to that what you're going to eat man woman what are you going to eat here i've got some lamb for you do you want him that's what it's all about he was exposed to

the fire of god's wrath and judgment for you he took the bitterness of death and sin for you you see he is the unleavened bread the gift of god now just eat him eat him go on go for him hallelujah embrace him love him in lord i glory if you don't know how to do it i don't know how you don't know how to do it but if you don't you'll come and see me afterwards what a glorious truth this is beloved that god is dealing with if you stop worrying about the state of your mind and got down to the business of your basic primitive appetite you get somewhere now this is what god is talking about hallelujah all right hmm the blood is the token the blood is the token and then well well i suppose we could we could really go on but perhaps we ought to just a little more here in this same chapter or at

this point you remember in verse 14 that god said this was to be for a memorial and that they were to keep this as a feast unto the lord i like this idea of feasting as a lord don't you instead of complaining to him or all this business i like this business of feasting unto the lord god wants to have a real good feast on these guys he'll love that you can do it unto him you haven't got to be thinking about anything you can really according to duty just keep on eating and do that under the law you see really yeah wonderful this is real this is the way you get fat well you know what i mean this is the way you get muscle on you this is the way

you grow this is what god wants you think he's stupid do you perhaps it's you that's stupid so simple so basic it's all slanted to our basic appetites

all a lot of it what we primitively are not what we are by education even biblical education it's a marvelous truth and then he says it's got to be done forever in verse 14 and he says seven days you'll eat unleavened bread even the first day you shall put away leaven out of your houses for whosoever eateth leaven you've got leavened bread but i think you'll find especially if you're using a new bread it's just leaven whoso eateth leaven from the first day until the seventh day that soul shall be cut off from israel now here is something i want you to see beloved and see very closely for there are two deaths here there was the death of the firstborn but there's also the death of the people that won't eat keep the feast of unleavened bread now you keep that clear in your mind they weren't

to keep on eating the lamb that was for one night only if any remains for the morning it had to be consumed in fire if they couldn't eat it which should give you some clue that you should be wanting to eat the lamb with all the fire of your inward appetite and what you don't want that way has to be burned in the fire i want to tell you the lamb is for the fire you've got to desire the lord with all your inward love and feed on him unless there's nothing much doing if you only want to use him as a way of escape you haven't got your sights right yet don't you know he wants to be loved he was roasted for you on the cross did you know that the fire of god's anger against sin was all unleashed upon him there he loves you glorious isn't it he should be sweet to you but you should come to an

understanding of the bitterness of the herbs that garnished the dish on the night they ate the lamb oh it was a terribly bitter occasion for god the lord said well keep it like this eat the unleavened bread this pure lovely lord jesus now that is to be your pure food for the next seven days and if you don't you're going to be killed so don't think just because you're firstborn isn't killed tonight that that's all there is in it you're going to be cut off absolutely in other words your life that's going to commence tonight has got to be continued that's what he said what a marvelous thing well on look at verse 16 every verse it seems is filled with point and meaning the first day there should be an holy convocation that's the first day of this week of eating the feast of unleavened bread

in the seventh day there should be an holy convocation to you no manner of work shall be done in them save only whichever man look at your next word not may eat must eat i want to lay that on your heart beloved yes must must they all have to eat it didn't matter because oh i want we to fix you see so poor little dear let him have what he wants you eat unleavened bread that's the way some of you should bring your children up too don't give them too much choice you're ruining them do you think god didn't know how to bring up children it's you that don't you could say you have rice crisplies corn flakes we the vicks porridge you can have nice peanut butter you can have this you can have chocolate if you don't want that if you don't want milk you can have corn you'll love it what god started

the right why don't you you'll pay for it if you don't i'm telling you but you won't be told will you all right and god said that's what they're to have you see do you know my wife gave me permission to leave some of my lunch today because she'd given me too much and she was she could tell struggling with it and i thought to myself what an idiot i am do you know why i would have eaten everything because when i was young i was told your mother cooked that and it's good and you're to eat it and i wasn't allowed to leave it and it's in me now you train up a child the scripture says that and you're training your children you're training them they're running rings around you but they're such lovely little duckies aren't they but god didn't know anything you know it all let's go on let's go on

hmm shall we you know what god was doing getting them used to a pilgrim life this is the first day of the year to you first month of the year unto you what a tremendous beginning if it can be a month of having your eyes open on the proper way to treat your children you will have benefited from coming to this meeting tonight oh god i see truth do you i see a spirit moving i see a way of god what do you see just words on the paper now may the lord take us on and he says this you shall observe the feast of unleavened bread for in this self same day have i brought your armies now notice this this is why they will put on army rations armies they weren't being brought out pushed in perambulators that's right shoes on your feet you've got any babies strap them on your back that's right get going

do you really mean to get out of the devil's territory do you really mean to get out of this world do you really mean it not if we can help it now here is the truth i brought your armies out of the land of egypt therefore you shall observe this day in your generations by an ordinance forever oh dear armies does this mean fighting we're going to be thrust straight into the battle oh no god's very concerned look at it this way are you ready it says this in verse 17 of chapter 13 it came to pass when pharaoh had let the people go that god led them not through the way of the land of the philistines although that was near for god said let their adventure the people repent when they see war and they return to egypt but god led the people about through the way of the wilderness of the red sea

and the children of israel went up harnessed out of the land of egypt went up harnessed harnessed praise the name of the lord glory be to the name of the lord no he didn't thrust them straight into warfare why everybody that's really redeemed of the lord rejoices in this don't they no you seem to get really redeemed by the lord and oh your wars cease i think this is great if you've never been brought to a place where all the warfare ceases then something's gone wrong yeah it's what old wesley has a scene you know wars fighting cease hallelujah god said no we won't take them that way don't want them to get thinking oh dear we'd better return to egypt they're out of egypt and they're not going back there under any pretense i accept no excuses this is what god is saying it's lovely to come

up against a real god isn't it and know the truth but my he's worth trusting all right let's go on shall we we can we could go down the chapter and we could see moses passing on these instructions to the children of israel verse 25 it shall come to pass when you be come to the land which the lord will give you according as he has promised that you shall keep this service notice it is a service will you note that say service service that's right when you come to the real redemption you are serving god it's a service to the lord a service that all the children of men ought to be delighting in wonderful service you'll serve me best says the lord by eating my lamb that's right that's what he's talking about forget everything else if you're worried and flurried about rushing here doing that

something else or the other if you're not eating the lamb you're wasting your time the first service god wants you to do him is eat his son amen eat the bitter herbs eat the unleavened bread if you haven't got an appetite for that you can't ever get strong enough to serve him although people may call you a servant of the lord it shall come to pass when your children shall stand to you what meaning by this service that you shall say it is the sacrifice of the lord pass over who passed over the houses of the children of israel in egypt when he smoked the egyptians and delivered our houses and the people bowed the head and worshipped and the children of went away jesus the lord had commanded moses and aaron so did they want you to notice something will you that deliverance comes in

redemption you get totally redeemed you'll be completely delivered amen this is what we're talking about god has said this in the sixth chapter i've come well he said it in the third chapter i've come time to deliver

therefore now and gather thy cattle here is mooses speaking and all that thou hast in the field for every man and beast which shall be found in the field and shall not be brought home the hail should come down upon them and they shall die he that feared the word of the lord among the servants of pharaoh made his servants and his cattle flee into the house houses and he that regarded not

the word of the lord left his servants in his castle in the field they know what happened to them this mixed multitude undoubtedly contained these those that had heard and feared the word of the lord and they did to the best of their ability obey the word of the lord and they saw their opportunity when israel got up and went and all pharaoh were and his hosts were demoralized and seeking to bury their dead and so on you're told about this in numbers 33 by the way it's a it's a key chapter in this remember it and uh uh they said come on we're going to go out with these people that's what we are going to do and uh that's what they did there's a completely mixed multitude it may even have been though i wouldn't know this that some of the egyptians and the israelites had intermarried i don't

really know and that can only be a suggestion but up they go now this is what god said verse 43 the lord says to mooses and aaron this is the ordinance of the passover there shall no stranger eat thereof it's foreigner that word stranger but i mean chapter 12 of course every man's servant that is bought for money when thou has circumcised him then shall he eat thereof a foreigner and an hired servant shall not eat thereof in one house shall it be eaten thou shall not carry forth also the flesh abroad out of the house neither shall you break a bone now all the congregation of israel shall keep it and when a stranger shall sojourn with thee and will keep the passover to the lord let all his males be circumcised and then let him come near and keep it and he shall be as one that is born in the

land for no uncircumcised shall eat thereof one rule shall be to him that is home born and under the stranger hat sojourneth among you none but those who belong to israel the sign of belonging to israel was not necessarily that they were children of abraham if they had egyptian servants they could be brought into the passover covenant and blessing if they were circumcised a hired servant could not be brought in if he didn't want to belong to israel if he didn't want to take on the covenant he was cut off that's right just an interested passerby a stranger visiting they couldn't partake of the that is in the years to follow it was only for those who were the true children either by birth or by circumcision for if they had been born israelites and still were uncircumcised remember what god

did to mooses on his way down to egypt they would not belong to israel belonging to israel did not stand in a birthright it stood in circumcision now let that go right deep into your heart and let's understand this there are many in that mixed multitude they were still foreigners a man ceased to be a foreigner when he was circumcised what a tremendous thing that is when you know the circumcision of the cross until then you're a stranger you feel you don't belong you're not in you're out on a limb but when this takes place you're in hallelujah you belong maybe the explanation of why you feel out unwanted not belonging maybe you ought to find out you ought to ask the lord about it not run in trying to into a ferrari of trying to persuade yourself in your own mind you've got to know because

otherwise by god's command you're excluded it's god that's excluding you tell israel what a glorious truth this is that god is revealing to our hearts amen listen i want to tell you something i'm in i belong i'm writing amen are you i belong glory be to the name of the lord i don't have any mental aberrations and conflicts and i don't feel this that now i am right in wherever i go i wrote a letter to america today i don't mind if i'll tell you one or two asides why should i stick right down on the exegesis all the time don't want to drive you right off to sleep i wrote a letter today it's an invitation to go to america i was answering and i said i don't

know you i just knew this one man whom i met recently from america and god blessed him and so on usual way it all goes on and uh i said i

don't know these brethren that are inviting me but i know that when i come over i shall know their spirit you see and i know that i shall be in fellowship with all the true children of god anywhere at any time the true children of god you're in it's one family only one land only one house it's father's only one blood only one food come on come in and put your feet under father's table no well yes i mean put your sandals on first get ready to start the pilgrimage stop tarrying around in the world stop bucketing about out there we're moving for god oh yeah we've come to the end of the 12th chapter and it's quarter past nine and we'll soon stop i think i hoped to have got through the red sea tonight but i haven't i thought when you were all singing at him bring us safe through

jordan i thought we ought to substitute red sea for that anyway i won't comment on the other side of it but here is the the glorious truth let's go right down and finish this 12th chapter and just slip into the 13th verse 49 one law shall be to him that's home born and unto the stranger that's sojournous among you thus did all the children of israel as the lord commanded there and so did they they didn't say oh well you know you're very nice and you keep coming along and we like you and you could do this oh no this is one law for them too you can't have your favorites it all turns on the law god said oh well he's very nice you know he's very nice it's nothing to do with what we want it's what god says and that is irrevocable you can't change it it's not whether we want to make somebody

welcome or whether we don't of course we want to make somebody welcome don't anybody read anything wrong into what i'm saying please i'm pointing out to you the truth by which you will live or die nothing to do with me and that's the important thing listen that's what they did and that's what we're to do that's what they did because that's how it is and it can't be changed 51 it came to pass the self same day that the lord did bring the children of israel out of the land of egypt by their armies and the lord spoke unto moises don't say he did it next day this is why i've right into the 13th and the lord spoke unto moises saying sanctify unto me all the firstborn whatsoever openness the womb among the children of israel both of man and beast it is mine i'm going to leave it there tonight so

i want you to see that in redemption there is not only uttermost deliverance but uttermost sanctification amen it is mine that's the great root of the truth of sanctification beloved god saying you're mine you're mine you're mine you're mine hey glory he does love us you know he likes to put his arms right hands and say you're mine it's mine it's mine god wants to own you wants to possess you you're mine you're mine that's why god said them on the very night when moises was leading them out he said you say this to the children of israel sanctify unto me all that openness the world man and beast it's mine it's mine the firstborn see you are a firstborn nation unto me i've slain aaron first pharaoh's firstborn all the firstborn in the land of egypt i've slain them you are now my firstborn

nation i want to keep it all clear god had never given birth to a nation before he gave birth to the nation on this great day they all came out as his it was his first born nation hallelujah i want you to keep this fixed in your life in the center of your thinking and therefore every firstborn male of any man or woman or any beast you ought to give that to me that's right it was all token again you see token the blood was a token now the gift of the firstborn another token a token of what well god grant us the ability we'll come together next week and look a little into that um may he open all our eyes unto the truth of it what i want to ask you tonight is are you one of these redeemed now stop trying to wrestle with it and know that redemption is intended by god to relieve your brain and

give you rest from thinking to know that it means that god has bought you completely and all he wants you to do is to acknowledge that and fly to his arms now that's what he wants i've shown you it's mine you're mine that's it he's uh he's thrilled about that got a people for himself glory glory glory isn't that wonderful all the rest he's going to deal with as we shall see but that's the basis of it until you acknowledge that and come out of land and fairy land and thinking land and believe in land you see for you've been trying that for 50 years perhaps 40 30 20 i don't know or even less than that just see this lord glory i give up i'm your boy amen amen that knocks the foundation out of the devil's one of the devil's strong positions glory can you look up and say lord i'm yours this

was the chorus that was saying i am mine no more jesus i am dying amen that's right now say yes to that you said you would or you saying you would i'll say yes yes yes praise the name of the lord and what do you do lord oh i'll take care of the devil i'll take care of all these other these pharaohs and and uh i don't know what you leave all that to me just come and be mine ever dawned on you what's all about the devil's been deceiving so many people he gets them in the plagues he gets them in the pestilences he gets them in all sorts of dreads and fears and worked up emotions and way out thinking now listen it's just a matter of utter simplicity yeah that's what it is amen do you believe that or go on act on it amen amen amen lord it's so wonderful and i've made it so simple for us so

natural we realize that they are bringing us into thy naturalness lord our naturalness our natural states being so queer and so messed up lord and so vitiated lord thank you for bringing us into thy reasoning into thy way lord so we don't have to think anything out at all we just oh it's just done hallelujah love you lord amen amen amen glory so glad you ever wanted this lord amen lord we love you we love this lord we thank thee for redemption father we're not trying to get tied up with atonement and justification father it's redemption lord it all starts there blessed be thy name thou disclaimers on the basis of the slain lamb and the shed blood hallelujah that's good enough for thee then we take it father as well glory to thy name we say to everything else clear off and get out we don't

believe thee we don't trust in this or that we don't trust in ourselves hallelujah lord let the revelation come to every heart and mind as lightning from heaven father let light come all blessed lord father we rejoice in thee amen amen amen glory to thy name father praise god lord jesus jesus redeemed redeemed riching by the blood of the dead child and for i know that the light of his presence with me just continually

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