

# 25-0223a - Detailed Summary

## 25-0223a - *Observance of the Passover, Part 1, Mike Mathis*

**Bible Readers:** Roger Raines and John Nousek

This detailed summary by Grok, xAI

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(Transcription by TurboScribe.ai)

## Observance of the Passover, Part 1

Summary of Transcript (0:04 - 33:22)

### Scripture Readings:

#### 1<sup>st</sup> Scripture Reading (0:04 - 1:11), Roger Raines

**Exodus 12:1-5,**

*The transcript begins with a reading from the book of Exodus, chapter 12, verses 1 through 5, delivered in a morning service. The passage describes God speaking to Moses and Aaron in Egypt, declaring that the current month would mark the beginning of the year for the Israelites. They are instructed to tell the congregation of Israel that on the tenth day of this month, each household should select a lamb—specifically an unblemished male, one year old, which could be taken from either sheep or goats. If a household is too small to consume an entire lamb, they are to share with a neighbor, dividing it according to the number of people and their appetites. This reading sets the stage for the institution of the Passover, concluding with a greeting to the congregation.*

#### 2<sup>nd</sup> Scripture Reading (1:16 - 2:40), John Nousek

**Exodus 12:6-7,12-13,**

*The scripture reading progresses to verses 6, 7, 12, and 13 of Exodus 12. The instructions continue, stating that the lamb should be kept until the fourteenth day of the month, at which point the entire assembly of Israel is to slaughter it at twilight. The blood of the lamb is to be applied to the doorposts and lintel (the area above the door) of the houses where it is eaten. God declares that on that night, He will pass through Egypt, striking down all firstborns, both human and animal, as a judgment against Egypt's gods. However, the blood on the houses will serve as a sign, ensuring that the plague will "pass over" those homes, sparing the Israelites from destruction.*

## Summary

**Preacher:** Mike Mathis

### (2:45 - 4:45) Sermon Introduction and Recap of Exodus 12

- The speaker greets the congregation, addressing both those present and those joining by phone, and introduces the sermon, which will focus on the observance of the Passover. The speaker references the earlier readings from Exodus 12, recapping that the Passover feast was

established as a pivotal event for the Israelites. On the tenth day of the first month, they were to select a lamb, keep it until the fourteenth day, and then kill it at twilight. The blood was placed on the doorposts and lintels, and that night, God struck the firstborn of Egypt but spared the Israelite households marked by the blood, passing over them as promised.

#### **(4:46 - 7:22) Transition to Numbers 9:1-5**

- The sermon shifts to Numbers chapter 9, where, in the first month of the second year after leaving Egypt, God instructs Moses in the wilderness of Sinai to ensure the Israelites observe the Passover at its appointed time—on the fourteenth day at twilight. Moses relays this command, and the Israelites comply, keeping the Passover in the wilderness as God directed. The speaker emphasizes that this was the first Passover observed since their exodus from Egypt, occurring exactly a year after the initial event, reinforcing its significance as a recurring observance.

#### **(7:23 - 10:20) Introduction of 2 Chronicles 30:1-3**

- The speaker then introduces a related passage from 2 Chronicles 30, verses 1 through 3, where King Hezekiah calls Israel and Judah, including letters to Ephraim and Manasseh, to come to Jerusalem to celebrate the Passover. However, this observance is set for the second month rather than the first, as the priests had not consecrated themselves in sufficient numbers, nor had the people gathered in Jerusalem in time for the regular date. This deviation prompts the speaker to pause and reflect on the implications of altering the appointed time, setting up a discussion on the proper observance of religious rites.

#### **(10:23 - 12:56) Numbers 9:5-11 and the Second Passover Allowance**

- Returning to Numbers 9, the speaker recounts how the Israelites initially kept the Passover as commanded on the fourteenth day of the first month. However, a complication arises: certain men were defiled by contact with a corpse and thus unable to participate. They approach Moses and Aaron, questioning why they should be excluded. Moses seeks God's guidance, and God provides an exception, allowing those who are unclean or on a journey to observe the Passover on the fourteenth day of the second month, following all the same rites, such as eating it with unleavened bread and bitter herbs, and leaving none until morning.

#### **(12:57 - 15:38) Rules and Consequences in Numbers 9:11-14**

- The speaker elaborates on God's provision, noting that this second-month Passover is a divine allowance for specific circumstances, not a loophole for negligence. God warns that a person who is clean and not traveling, yet fails to observe the Passover at its appointed time, will be cut off from the community and bear their sin. The same rules apply to both natives and strangers dwelling among the Israelites, ensuring uniformity in observance. This section underscores the importance of adhering to God's commands while acknowledging His mercy in accommodating genuine impediments.

#### **(15:39 - 19:47) Application to 2 Chronicles 30 and Hezekiah's Context**

- The sermon ties this back to 2 Chronicles 30, where the second-month Passover is justified because the priests and people were unprepared in the first month. Hezekiah, unlike his

idolatrous father and predecessors, seeks to restore proper worship. The speaker highlights that the people had not observed the Passover in the prescribed manner for a long time, reflecting a period of spiritual neglect. Hezekiah's initiative involves a proclamation across Israel, from Beersheba to Dan, urging the people to gather in Jerusalem and consecrate themselves for the Passover, signaling a return to God's ways.

### **(19:49 - 24:14) Hezekiah's Call and Mixed Responses**

- Hezekiah's letters, carried by runners throughout Israel and Judah, call the people to return to the God of Abraham, Isaac, and Israel, promising mercy and restoration if they repent. The speaker notes the historical context of desolation due to their ancestors' disobedience and urges the current generation to yield to God. However, the response is mixed: while some in Ephraim, Manasseh, and Zebulun mock the messengers, others from Asher, Manasseh, and Zebulun humble themselves and come to Jerusalem. In Judah, God grants unity of heart to obey, showing a contrast between resistance and repentance as the people prepare to observe the Passover.

### **(24:17 - 26:30) Reflection on the Second-Month Passover Allowance**

- The speaker continues the discussion from 2 Chronicles 30, emphasizing that the Israelites were permitted to observe the Passover in the second month due to the circumstances outlined in Numbers 9—namely, the priests' lack of consecration and the people's absence from Jerusalem at the appointed time in the first month. Some individuals willingly humbled themselves and came to Jerusalem to participate, demonstrating a desire to follow God's command despite the delay. The speaker notes that while humans often see allowances in rules as opportunities to bend them, creating loopholes, God's provision for the second-month Passover was a specific concession for legitimate reasons, not an invitation to laxity. This sets up a broader point about the integrity of divine instructions.

### **(26:31 - 27:38) God's Omniscience and the Consequences of Neglect**

- The speaker stresses that God's allowance for the second-month Passover does not constitute a loophole. While the Israelites could observe it on the fourteenth day of the second month as commanded, God remains fully aware of their intentions. He explicitly warns that those who are clean and not traveling—thus having no valid excuse—must keep the Passover at its appointed time in the first month, or they will face severe consequences: being cut off from the community. This underscores God's omniscience and intolerance for those who might exploit His mercy, reinforcing that divine commands are to be taken seriously and followed precisely unless an explicit exception is granted.

### **(27:39 - 28:51) Worship According to God's Will**

- Expanding on this theme, the speaker addresses worship more broadly, cautioning against the mindset that assumes anything not explicitly forbidden by God is permissible. He argues that true worship must align with what God has prescribed, emphasizing that it should be conducted "in spirit and in truth," as Jesus taught. The speaker urges the congregation to focus on what is written in scripture and to obey God's commands rather than seeking ways around them. He suggests that without a specific allowance, deviations from God's instructions are unjustified, calling for a disciplined adherence to divine guidance in all acts of worship.

## **(28:51 - 30:21) Jesus' Authority and Unity in Worship**

- The speaker connects obedience to Jesus with proper worship, asserting that disrespecting or disobeying the Son equates to disobeying the Father. He reiterates that worship must reflect both a proper attitude (in spirit) and adherence to God's Word (in truth). The second-month Passover, he clarifies, does not justify the divisions or deviations seen among people who circumvent scripture for their own preferences. The speaker emphasizes that Jesus has provided clear commands, and believers must follow them in faith, obeying Him as the ultimate authority. This section highlights the importance of unity and fidelity to Christ's teachings over human rationalizations.

## **(30:21 - 31:56) Jesus as Our Passover**

- In an unplanned addition to the sermon, the speaker references 1 Corinthians 5:7, declaring that Jesus is the Christian's Passover. Unlike the lambs and goats of the Old Testament, it is Jesus' blood that cleanses believers from sin, delivering them from the bondage of sin just as the Israelites were delivered from Egypt. He cites 1 John 1:5-7, explaining that walking in the light, as Jesus is in the light, ensures fellowship with Him and each other, with His blood providing ongoing cleansing from all sin. This shift emphasizes the fulfillment of the Passover in Christ, presenting Him as the ultimate object of allegiance and the source of spiritual liberation.

## **(31:56 - 32:33) The Relevance of Scripture**

- The speaker laments that some dismiss the Old Testament as irrelevant to modern faith, failing to see its connection to the New Testament. He points out that these same individuals often neglect the New Testament as well, scoffing at its teachings despite their clarity. This reflects a broader resistance to scripture, which the speaker sees as a barrier to understanding God's will. He urges the congregation to recognize the continuity and authority of both Testaments, suggesting that dismissing them hinders a full appreciation of Jesus' role and God's plan for redemption.

## **(32:33 - 33:22) Call to Obedience and Gospel Invitation**

- In closing, the speaker passionately calls for obedience to God, highlighting Jesus' sacrificial death and bloodshed as the means of freedom from sin. He extends an invitation to anyone who has not yet obeyed the gospel, urging them to respond before it is too late. The opportunity to accept this invitation is offered immediately, as the congregation is invited to stand and sing, a traditional moment for personal commitment in such settings. This final appeal ties the sermon's themes—obedience, the Passover, and Jesus' redemptive work—into a direct challenge for the audience to act on their faith.