

An Easter Exodus

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[0 : 0 0] Well, if we could, with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read in the book of Exodus, Exodus chapter 12.

As I mentioned to the children, I have a few questions. Some of the children got sheets, some didn't. And I'm sorry for those who didn't get sheets, but I'm going to ask you these questions anyway. So keep your ears open.

So this is what we usually do on a Sunday evening. We ask questions, and then the children answer them at the end of the service. But because you're not going to Sunday school today, I thought, well, we'll ask questions during the morning service as well.

And that's good. I think it's good for the young and the not so young. So there's four questions this morning. Four questions. What day was it, and what happened on the first day of the month, the 10th day of the month, the 14th day of the month, and the 15th day of the month?

Now you have to remember this. What day was it? So what day of the week was it? And what happened on? The first day of the month, the 10th day of the month, the 14th day of the month, and the 15th day of the month.

[1 : 2 0] So I hope that's clear. If it's not, we'll make it clear at the end, okay? So Exodus chapter 12, we're going to look at the section that we read.

But if we read again at verse 40, Exodus chapter 12 at verse 40. The time that the people of Israel lived in Egypt was 430 years.

At the end of 430 years, on that very day, all the hosts of the Lord went out from the land of Egypt. It was a night of watching by the Lord to bring them out of the land of Egypt.

So this same night is a night of watching kept to the Lord by all the people of Israel throughout their generations. Now, as you know, today is known throughout the world as Easter Sunday, because whether someone is religious or irreligious, whether someone is a Christian or even an atheist, your calendar will tell you that today is Easter Sunday.

But of course, like Christmas, Easter has become very commercialized because shops, they have been selling Easter eggs since Valentine's Day. But even though Christmas and Easter have become commercialized and you could say even confused with Santa and the Easter Bunny, nevertheless, it's a Christian festival.

[2 : 4 8] And therefore, I believe that as Christians, we should see it not as an obstacle to the gospel, but always an opportunity for the gospel. It's an opportunity to present the truth of the gospel and to celebrate the victory that Jesus Christ has won for us.

In fact, there's more of a scriptural warrant to celebrate Easter than there is to celebrate Christmas, because Jesus never commanded us to celebrate his birth, but he did command us to remember his death and to celebrate his resurrection.

And we not only celebrate the resurrection of Jesus once a year on Easter Sunday, we celebrate the resurrection of Jesus every Sunday. That's why we call Sunday the Lord's Day.

It's the day of the week on which our Lord Jesus Christ rose from the dead. It's the day of the week on which Jesus defeated death and conquered the grave and brought life and immortality to light through the gospel.

And all of our gospel writers, Matthew, Mark, Luke, and John, they all wrote their good news message with the intention of bringing us to that very day, to bringing us to Easter Sunday, because the good news is that Jesus is not dead.

[4 : 0 7] He's not a buried Savior. No, he's risen, and he's an exalted and risen Savior. But you know, this morning, we're not looking at one of the gospels.

We're going back in time to Exodus. And that's because this morning, I want us to consider the first Easter Sunday. The first Easter Sunday.

Because I believe that the first Easter Sunday didn't take place in Jerusalem over 2,000 years ago. Rather, the first Easter Sunday took place in Egypt over 3,500 years ago.

Because the amazing thing is, the Exodus was an Easter Exodus. The Exodus was an Easter Exodus. And I'd like us to think about this Easter Exodus under three headings.

Three headings. The midnight of the Exodus, the minute of the Exodus, and the moment of the Exodus. So the midnight of the Exodus, the minute of the Exodus, and the moment of the Exodus.

[5 : 15] So it's an Easter Exodus. So first of all, the midnight. The midnight of the Exodus. If you look again with me at verse 29. It says there, At midnight the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, to the firstborn of the captive, who was in the dungeon, and all the firstborn of the livestock.

And Pharaoh rose up in the night, he and all his servants, and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. Then he summoned Moses and Aaron by night, and said, Up, go out from among my people, both you and the people of Israel, and go and serve the Lord, as you have said.

Take your flocks and your herds, as you have said, and be gone. And bless me also. Now we've said before, when we were looking at the earlier part of this chapter, that Exodus chapter 12 is a crucial chapter, not only in the story of the Exodus, but also in the story of salvation.

Because Exodus chapter 12, it records for us this monumental and momentous occasion of the first Passover, and the final plague in Egypt.

And it was a plague which saw Pharaoh defeated through the death of the firstborn in Egypt. But of course, this was only possible, as we've seen, through the provision of the Passover lamb.

[6 : 44] Because when the Lord instituted the Passover, He gave instructions for the Passover. Now boys and girls, you have to listen. The instructions were that on the tenth day of the month, every home in the congregation of Israel was to take a suitable and a specific Passover lamb from their flock in the field, and their lamb was to be perfect.

It was to be personal. It was to be a powerful sacrifice and substitute. And for four days, from the tenth day of the month until the fourteenth day of the month, their Passover lamb was to be tied outside the front door of their house.

And then at twilight, so as the sun went down, on the fourteenth day of the month, the Passover lamb was then substituted and slaughtered on the front step of the door of their house.

And using a hyssop branch, as we've seen before, everyone in the congregation, they smeared the shed blood of the lamb upon the lintel and down the doorposts of their house.

And you remember what A.W. Pink said. He made this beautiful connection between the Passover and the cross of Jesus, where he said, the door of the house in Egypt, which had the blood on the lintel and on the doorposts and on the step down below, he says it pictures Christ on the cross.

[8 : 09] He said there was blood above where the thorns pierced his brow, blood on the sides where his hands were nailed to the cross, and blood below for his nail-pierced feet.

It was a complete covering. That's what the Israelites had. They had a complete covering for complete cleansing. And with that, as the sun went down over Egypt and the darkness fell over the whole land, we're told that the Lord commanded his people to go inside, close the door, and stay at home.

They were to stay at home, shelter under the blood, and save lives. Stay at home, shelter under the blood, and save lives. Because as the Lord said, when I see the blood, I will pass over you.

When I see the blood, I will pass over you. And you know, it was a poignant and even a powerful moment because the Israelites, they not only had faith to believe that sheltering under the blood of the Lamb would save their lives, they also had the faith to believe that by the time the sun would rise the next morning, they would be free from Pharaoh and saved from slavery.

By the time the sun would rise the next morning, they would be free from Pharaoh and saved from slavery. But you know, because the Exodus took place, as we read there in verse 29, at midnight, or just after midnight, you know, we might be tempted to think that the Israelites, they experienced and they enjoyed freedom from Pharaoh and slavery, salvation from slavery.

[9 : 54] We might think that they did it or they left Egypt in complete darkness. But that wasn't the case at all. Because you remember at the beginning of the chapter, the beginning of chapter 12, the Lord instituted and He instructed the Israelites to remember the Passover.

And He did so by introducing a new calendar. Because the Exodus, it was going to be a new beginning. And this new beginning was going to be remembered each year with this new religious calendar and the feast of Passover.

Now, the thing about this religious calendar that the Lord instituted and instructed His people with was that it was a lunar calendar. It worked according to the cycles of the moon.

Our calendar that we follow is a Gregorian calendar. It's a solar calendar. It works according to the cycles of the sun. But you know, the thing about the Israelites is that they already had a calendar. They had a civil calendar which guided and governed them to work according to the times and seasons of the year for seed time and harvest time. And their civil calendar had always began around September, October time.

[11:08] But this new religious calendar that the Lord instituted and instructed His people with, it would always begin around this time of year, around March, April time. And you know, as we said, we might be tempted to think that the Israelites, they experienced and they enjoyed freedom from Pharaoh and safety from slavery.

They might have enjoyed it. We might think they left Egypt in complete darkness. But that wasn't the case at all. Because on the first day of this new year, according to the new religious lunar calendar, it would have been marked by a new moon.

So boys and girls, on the first day of the month, it was a new calendar. And it was marked by a new moon. And so by the time it came to the 14th day of the month, which was the day of Passover, it was a full moon.

And if you go to your calendar at home today, you might have it on your calendar. It'll tell you that today or last night was a full moon. Therefore, the midnight of the Exodus, which we're seeing here in Exodus 12, the midnight of the Exodus was lit up by a full moon.

The midnight of the Exodus was lit up by a full moon. And I draw your attention to this because when the Israelites experienced and enjoyed freedom from Pharaoh, there was light at midnight.

[12:34] There was light at midnight. midnight. But then you go forward to Calvary. When Jesus hung upon the cross on Good Friday, we see that there was darkness at midday.

For the Israelites leaving Egypt, there was light at midnight. But for Jesus on the cross, there was darkness at midday. And you know, my friend, when our Passover lamb laid down his life as our sacrifice and our substitute for sin, the wonder of wonders is that his midday turned to midnight. His midday turned to midnight because when the sun was meant to be at its highest and its hottest, Calvary, as you know, was plunged and plummeted into darkness as hell descended into the soul of Jesus.

And you know, although we'll never be able to fully fathom the depths of Jesus' darkness and his dereliction and his death, we know that in those moments of silence, our salvation was accomplished and applied because his midday turned to midnight so that our midnight might be turned to midday.

It's a wonderful thought. His midday was turned to midnight so that our midnight might be turned to midday. And so we see, first of all, the midnight of the Exodus.

[14:06] But then, secondly, the minute of the Exodus. The minute. So the midnight and the minute of the Exodus. Look again at verse 29. At midnight, the Lord struck down all the firstborn in the land of Egypt from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon and all the firstborn of the livestock.

And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. Then he summoned Moses and Aaron by night and said, Up, go out from among my people, both you and the people of Israel, and go serve the Lord as you have said.

Take your flocks and your herds as you have said and be gone and bless me also. As you know and as we've learned, these ten plagues of Egypt, they were literally the ten blows of Egypt.

We were given that image and that illustration that's used of Pharaoh entering the boxing ring and he was coming to blows with God. And he went ten rounds with God, you could say.

And throughout these ten plagues, we saw, we were standing ringside and we were watching and we were witnessing Pharaoh going ten rounds with God. But you know, when the clock struck midnight, as we read in verse 29, when the clock struck midnight in Egypt, the Lord struck down all the firstborn sons in Egypt.

[15 : 43] Sons, fathers, grandfathers and great-grandfathers were told that there was not a house where someone was not dead.

because, as you know, the Passover and the plague of death, this was the final plague. This was the knockout punch to Pharaoh.

And we've said before that this was a personal plague because Pharaoh's firstborn son also died. And you know, we might be tempted to ask, well, why would the Lord allow that?

Why would the Lord allow this to happen? But what we have to remember is that it was because of Pharaoh's sin and because of Pharaoh's stubbornness to repent that the Passover and the plague of death took place, which also had consequences for his country.

It had an impact and an influence upon his people because, as we see with the people of Egypt, they are just caught in the crossfire. They suffered and they experienced sorrow because of Pharaoh's sin and Pharaoh's stubbornness to repent.

[16 : 52] And of course, as we've seen throughout the narrative of Exodus, Pharaoh's advisors, they pleaded with Pharaoh to listen. They pleaded with him to look to the Lord. They wanted Pharaoh to submit and to surrender to the Lord, but Pharaoh only hardened his heart by refusing and resisting and rejecting the Lord.

And you know, it should be a solemn and sobering reminder to us that sin can and will have an impact and an influence.

Not only upon our lives, but also upon the lives of others. Because the reality is sin costs and our sin has consequences.

We might not think about it enough, but sin costs and sin has consequences. Sin always affects us. Sin always has an impact and an influence upon others.

and as it was for the Egyptians, even our children. But you know, what we ought to notice is that when the Passover and plague of death became personal for Pharaoh, his boldness and his bravado, it quickly dissolved and disappeared.

[18 : 08] And I say that because when Pharaoh continued to put up this fight, and we saw it throughout the ten plagues, he kept hardening his heart, he kept refusing and resisting and rejecting the Lord.

And Pharaoh, he was so arrogant, he was so assertive, he was full of boldness, full of bravado. But all of that dissolved. All of that disappeared when death broke into his home and into his family. You see, my friend, the minute of the Exodus was the minute it became personal. The minute of the Exodus was the minute it became personal. And the minute it became personal was when Pharaoh started listening to the Lord.

The minute it became personal was when Pharaoh started listening to the Lord. And you know, sadly, that's what many people are like. They only start listening to the Lord when it becomes personal.

because like Pharaoh, people can be so arrogant, so assertive. They can seem so hardened to the gospel, so hollow to the things of God.

[19 : 23] And they can come across so bold in their bravado and their resisting and their rejecting. No, I don't want that. They subconsciously think to themselves, it'll never come to me.

Maybe to others, but not to me. I don't need to commit or confess Jesus as Lord. Not yet, not now, not today.

And there's so many people like that. They might not outwardly say it, but maybe they say it in their own heart. But you know, my friend, when life takes that unexpected twist, or turn.

And there's a diagnosis we never saw coming, or a departure we never expected, or a death we didn't anticipate. It's always a solemn, it's always a sobering reminder that no matter how strong or how self-sufficient we think we are, the reality is we are all frail and we are all fragile.

Which is why we need to stop resisting. We need to stop running from the Lord. And I know there are some of you here who are still running, still resisting the Lord.

[20 : 44] But you need to start listening. And you need to start learning and leaning upon the Lord. We need to turn to the Lord. We need to trust the Lord.

We need to submit and to surrender our lives to the Lord. Because as I've said to you many times before, and I've said this to you so often, Pharaoh is in the Bible as a warning to you.

A clear warning. A clear warning. And the Bible gives Pharaoh to you as a warning. And it's a loving warning. Because what's so sad about Pharaoh is that the midnight and the minute of the Exodus

was the only time that Pharaoh sought the blessing of the Lord.

We read in verse 31 where Pharaoh says to Moses, Up, go out from among my people, both you and the people of Israel, and go and serve the Lord as you have said. Take your flocks, take your herds, and be gone.

Then he says, And bless me also. And bless me also. You know, it was only when the curse of death came into Pharaoh's personal life that he sought the blessing of the Lord.

[22 : 04] But the thing about Pharaoh, he was too late. He was too late. He sought the blessing of the Lord, but he was too late.

And you know, it reminds me of the closing verse of a hymn. And it's such a solemn verse. It says, If you still this call refuse, and all his wondrous love abuse, soon will he sadly turn from you, turn your bitter prayer for pardon spurn.

Too late, too late, will be the cry, Jesus of Nazareth has passed you by. passed you by. Too late, too late, too late, will be the cry, Jesus of Nazareth has passed you by.

Do you know, my unconverted friend here this morning, or at home, don't make Pharaoh's mistake. And you know, you know that I say this to you lovingly, and I have a love for you, don't make Pharaoh's mistake, because the beauty is that Jesus of Nazareth is passing by in the gospel today, but don't let him pass you by.

Don't let it be said of you, too late, too late, will be your cry. Jesus of Nazareth has passed you by.

[23 : 39] My friend, you come to him, you call upon him, you confess him as your Lord and Savior, because Pharaoh is a warning to us. But there's also a wonder in this chapter, and that's why I want us to see this as an Easter exodus, because we see the midnight of the exodus, we see the minute of the exodus, and then lastly, the moment of the exodus.

The moment of the exodus, look at verse 40. The time that the people of Israel lived in Egypt was 430 years. At the end of 430 years, on that very day, all the hosts of the Lord went out from the land of Egypt.

It was a night of watching by the Lord to bring them out of the land of Egypt. So this same night is a night of watching to be kept to the Lord by all the people of Israel throughout their generations.

Now as we read there, the moment of the exodus was 430 years in the making. The moment of the exodus was 430 years in the making, because 430 years earlier, the Lord promised Jacob.

He promised Jacob, do not be afraid to go down into Egypt, for there I will make you into a great nation. I will go down with you into Egypt and I will bring you up again.

[25 : 02] And now 430 years later, here in Exodus chapter 12, the Lord has been faithful to his people and he has been faithful to his promise. Because out of the 70 people in Jacob's family who went down into Egypt, we're told, well you can work it out, that nearly 3 million people came up out of Egypt at the moment of the exodus.

We read there earlier in the chapter that 600,000 men plus women and children left Egypt at the moment of the exodus. But what I find remarkable is that throughout those 430 years, and it's a long time, 430 years, throughout those 430 years, the Lord was sovereignly working out his perfect plan, path, and purpose, even in their suffering.

The Lord was sovereignly working out his perfect plan, path, and purpose, even in their suffering. And you know, my friend, that should be a great comfort to us.

Because as you know, my friend, maybe only too well, there are times when we don't understand the Lord's perfect providence in our lives. There are times when we don't see why there is sickness, and there is suffering, and there is sorrow in our storyline.

There are times when we don't understand the timing of the Lord's twists and the Lord's turns in the narrative of our lives. And yet, the moment of the exodus is teaching us, and it's telling us, that we're called to trust in the perfect providence and promises of the Lord.

[26 : 47] We are called to trust in the perfect providence and promises of the Lord. And I know that's easy to say. It's easy for me to say that from a pulpit, maybe than it is for you to understand it in your own personal lives.

But my friend, the Bible reminds us, and it reassures us, and it reaffirms to us, that we are called as His people to trust in the perfect providence and promises of the Lord.

We're called to trust in the Lord who is sovereignly working out. And He is working out. He's in the midst of it, working out His plan and His path and His purposes even in our suffering.

He's there. He's there in your suffering. Because as we said about the exodus, the moment of the exodus was 430 years in the making.

The Lord promised Jacob, do not be afraid to go down into Egypt, for there I will make you a great nation. I will go down with you into Egypt, and I will bring you up again.

[28 : 02] And that's why I want us to see that the exodus was an Easter exodus. Because, you know, it's no accident that Jacob was told 430 years earlier, that the Israelites would go down into Egypt and then up out of Egypt.

And those directional and descriptive phrases, they're used throughout the Bible, where it says they went down into Egypt and they came up out of Egypt. They went down into Egypt and up out of Egypt.

And those directional and descriptive phrases, they point us to Easter Sunday. because as we're told in the Gospels, Jesus went down into the grave at His death.

And He came up out of the grave at His resurrection. He went down into the grave at His death and up out of the grave at His resurrection. But more than that, and this is what I find amazing.

Now, boys and girls, you have to listen to this for the days of the week. You know, I believe that the Exodus took place on the first Easter Sunday. And it was an Easter Exodus.

[29 : 10] And I say this because when the Lord instituted and instructed the Israelites with this new religious calendar, the first day of this new year and this new month would have also been the first day of the week, which was Sunday.

The first day of the week is Sunday. It's not Monday, it's Sunday. Therefore, the tenth day of the month, which was the day that they selected a suitable substitute and sacrifice for the Passover lamb, they selected it from the flock in the field.

That would have been the second week of this new religious year. And that would have been a Tuesday. The tenth day would have been a Tuesday, which means that the fourteenth day of the month was the last day of the week, the last day of the second week, which would have been seven and seven, fourteen.

It would have been the seventh day of the second week, which was the Sabbath. And it was on that day that the Passover lamb was killed and the blood was sprinkled on the doorposts and the lintels of the houses.

Now, it's unlikely that while the Israelites were in Egypt, they kept the Sabbath strictly as they did later on, because it's not until we come to chapter twenty, that the Lord institutes or instructs them with the Ten Commandments and calls them to remember the Sabbath day to keep it holy.

[30 : 36] But what I find fascinating, and with this I'll conclude this morning, on this first year of Passover, the year that the Passover lamb was first substituted and sacrificed, it was at twilight.

As the sun went down on the fourteenth day of the month, but once the sun went down and it was darkness, that was the beginning of the fifteenth day of the month.

Because the Jews, they always counted their days from evening to evening, not morning to evening, morning to morning, but they always counted their days from evening to evening. So, therefore, the Passover meal would have actually been eaten and enjoyed on the fifteenth day of the month.

The Passover and the plague of death would have taken place on the fifteenth day of the month. And the midnight and the minute and the moment of the Exodus, it all took place on the fifteenth day of the month, which was the first day of a new week.

It was Sunday morning. It was Easter Sunday. And on that first Easter Sunday in Egypt, as the Israelites left Egypt, as the sun was rising to a new day, Egypt, we're told, was empty.

[32 : 05] And Egypt was empty because the Lord had brought freedom from Pharaoh and salvation from slavery. The Lord had brought the Israelites up, out of Egypt.

Egypt. It was an Easter exodus. And it was the first Easter exodus which foreshadowed and pointed forward to the exodus of Jesus, the Easter exodus of Jesus from the grave.

Because as we read earlier in Mark 16, it was on the first day of the week as the sun rose over Jerusalem that this world came to discover that the stone was rolled away, the grave was empty, death had been defeated, salvation had been accomplished, and the angel proclaimed to the disciples, he is not here, for he is risen.

And my friend, it's Jesus' Easter exodus from the grave which gifts us and guarantees to us salvation from slavery to sin. And we'll look more at this this evening as we look at Psalm 16 and

Easter hymn.

But you know, it's Jesus' Easter exodus. which brings us from death to life, from darkness to light, from the dungeon to liberty.

[33 : 29] And you know, that's why, my friend, that's why your Bible clearly, it clearly calls you and compels you, even commands you, your Bible commands you to believe and to confess Jesus as the risen Savior.

you. And Romans 10, verse 9, says to you very simply, if you believe in your heart that God raised him from the dead and confess with your mouth that Jesus Christ is Lord, then you shall be saved. If you believe in your heart that God raised him from the dead, and if you confess with your mouth that Jesus Christ is Lord, you will be saved.

Now, I know that many of you believe this. You believe in the resurrection. You believe in the empty tomb. But there's two parts to salvation. You must believe, and you must confess.

You must confess with your mouth that Jesus Christ is Lord, and you will be saved. And so what we see here in Exodus chapter 12 is that the first Easter took place three and a half thousand years ago, and the Easter Exodus.

[34 : 52] It was an Easter Exodus, and it points us forward to today, our Easter Exodus. Jesus, who has defeated death and conquered the grave.

And we are called, my friend, we are called to believe, and we're called to confess. So make sure you confess. Make sure you confess this Jesus as Lord over your life.

Well, may the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to Thee for the wonder of Thy Word, Thy Word that gives to us so much to think upon, so much to learn from, so much to see, and how Thou art the God who even foreshadowed and pointed forward to Easter Sunday, way back in the Exodus.

And Lord, we do pray that we would be given eyes to see and ears to hear and hearts to receive Thy truth, that each and every one of us would believe and confess that Jesus Christ is Lord, to the glory of God the Father.

Lord, go before us and we pray, guide us, we ask, for we ask it in Jesus' name and for His sake.

Amen. Well, we're going to bring our service to a conclusion this morning by singing to God's praise in Psalm 68.

[36 : 21] Psalm 68, it's in the Scottish Psalter, it's on page 303. Psalm 68, it's Psalm 68, we're singing from verse 18 down to the verse Mark 20.

A psalm that reminds us that the Savior we worship this morning is not only risen, but He has ascended up on high, leading the captives free.

Psalm 68 at verse 18, thou hast, O Lord, most glorious, ascended up on high, and in triumph victorious led, captive captivity. Thou hast received gifts for men, for such as did rebel, yea, e'en for them that God the Lord in midst of them might dwell.

And we'll sing on down to the verse Mark 20. He of salvation is the God, who is our God most strong, and unto God the Lord from death the issues do belong.

So we'll sing these verses of Psalm 68, and we'll stand to sing, if you're able, to God's praise. Psalm 68, O Lord, O Lord, most glorious, ascended upon high, miss The past received and gift for men, for such a justice we have.

[38 : 28] Give him for them, O the Lord, him, and so on and my death.

Blessed be the Lord who is to us, O our salvation, Lord.

Who daily with this pen and grace, the strength just need a door.

The old salvation is upon you, is the God most strong.

And unto God, the Lord from death, the issues you belong.

[40 : 03] The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen. So do you have answers for me?

Do you have some answers? Yeah. Okay. Did you get them all, Anna? Yeah. Did you? Well done. Okay. What day was it, and what happened on the first day of the month?

There was a new moon, that's right. A new moon. And what day was it? Do you remember what day it was? It was a Sunday, yep. Okay. So what day was it, and what happened on the tenth day of the month?

Do you remember? Yeah. They took up the Passover lamb, yeah. So they took it from the flock in the field. Yeah. And what day was it? Do you remember?

Tuesday, yeah. Well done. Okay. So then on the fourteenth day of the month, what happened? The Passover lamb was killed, yeah. Anybody else answering? No.

[41 : 15] What day was that? Fourteenth day. You work it out. It was the second seventh. What's the seventh day?

The Sabbath. Isn't it? Yeah. Which means that the fifteenth day of the month was a, what day? Sunday.

Yeah. A Sunday. And what happened then? They left Egypt. that's when the Exodus took place, isn't it? It's amazing how the calendar fits in and how it all works.

Works out. Something to sit this afternoon and work out for yourself. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you.