

Numbers 9:1–14

¹ Now the Lord spoke to Moses in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying: ² “Let the children of Israel keep the Passover at its appointed time. ³ On the fourteenth day of this month, at twilight, you shall keep it at its appointed time. According to all its rites and ceremonies you shall keep it.” ⁴ So Moses told the children of Israel that they should keep the Passover. ⁵ And they kept the Passover on the fourteenth day of the first month, at twilight, in the Wilderness of Sinai; according to all that the Lord commanded Moses, so the children of Israel did.

⁶ Now there were certain men who were defiled by a human corpse, so that they could not keep the Passover on that day; and they came before Moses and Aaron that day. ⁷ And those men said to him, “We became defiled by a human corpse. Why are we kept from presenting the offering of the Lord at its appointed time among the children of Israel?”

⁸ And Moses said to them, “Stand still, that I may hear what the Lord will command concerning you.”

⁹ Then the Lord spoke to Moses, saying, ¹⁰ “Speak to the children of Israel, saying: ‘If anyone of you or your posterity is unclean because of a corpse, or is far away on a journey, he may still keep the Lord’s Passover. ¹¹ On the fourteenth day of the second month, at twilight, they may keep it. They shall eat it with unleavened bread and bitter herbs. ¹² They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it. ¹³ But the man who is clean and is not on a journey, and ceases to keep the Passover, that same person shall be cut off from among his people, because he did not bring the offering of the Lord at its appointed time; that man shall bear his sin.

¹⁴ ‘And if a stranger dwells among you, and would keep the Lord’s Passover, he must do so according to the rite of the Passover and according to its ceremony; you shall have one ordinance, both for the stranger and the native of the land.’ ”

The LORD, His Meal, and His People

Main idea: the Lord is the same throughout His dealings with His people, and if we don’t come to Him as He has commanded and in the way that He has commanded, then we will perish.

Introduction: By repeating the Passover commands, the Lord shows that He is still the same God, who still offers the same salvation as communicated in this meal, which salvation is ordinarily known only among His church.

1. The Lord. The Lord is the same at the Passover as they were leaving Sinai as He was at the Passover as they were leaving Egypt.
 1. 9:1/7:1 are a month before 1:1. He is drawing attention to the dates.
 2. He had already commanded annual observance as part of the Feast of Unleavened Bread (cf. Ex 12:14, 17–18). Why repeat the Passover command? Because He is gracious! And because He is holy.
 3. Every time we worship, we are reminded that God is the same as He ever was at creation, the exodus, Sinai, the cross. And the same as He will be in the last day.

4. This is also true of Jesus, demonstrating Him to be the LORD, and particularly in connection with the Passover (Heb 13:8–10, cf. Jn 1:29, Rev 13:8)
2. His Meal. God, Who gives us to come to Him through the Lamb in an ultimate way, commands us to come to Him in scheduled ways and prescribed ways in His church.
 1. Either defiling the Passover or skipping the Passover were grounds for excommunication. “Shall be cut off” uses the passive voice and reminds us that this required action by the church on earth reflects a heavenly reality toward the offender.
 2. This requirement to assemble (Heb 10:24) and prohibition against defilement (1Cor 5) continue under Christ’s priesthood, using the Passover language and requiring excommunication (1Cor 5:6–8) that reflects God’s own disposition/action (1Cor 11:29–32).
3. His People. Church membership is required for taking the meal. The conclusion in v14 takes us back to the conclusion in Ex 12 (Ex 12:43–49). This does not mean that the church saves, but that outside the church, there is no ordinary hope of salvation.

Conclusion: the glorious thing about the church is that, ultimately, the Lord Himself is her Priest and her Lamb. He is the ground of salvation, the way of salvation, and the reward of salvation. The Lord has revealed Himself in Christ, and He still gives us a meal that proclaims all this to us!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Numbers chapter 9, verses 1 through 14. These are God's words. Now, Yahoooh spoke to Moses in the wilderness of Sinai.

In the first month of the second year, after they had come out of the land of Egypt saying, Let the children of Israel. Keep the Passover at its appointed time. On the 14th day of this month, at Twilight. You shall keep it at its appointed time. According to all its rights and ceremonies you shall keep it.

So, Moses told the children of Israel that they should keep the Passover. And they kept the Passover on the 14th day of the first month at Twilight in the wilderness of Sinai. According to all that Yahweh commanded Moses. So the children of Israel did. Now, there were certain men who were defiled by a human corpse.

So that they could not keep the Passover on that day. And they came before Moses and Aaron that day. And those men said to him, We became defiled by a human corpse. Why are we kept from presenting the offering of Yahweh at its appointed time among the children of Israel?

And Moses said to them, stand still That I may hear what Yahweh will command concerning you. Then he always spoke to Moses saying. Speak to the children of Israel saying. If any one of you or your posterity is unclean because of a corpse, Or. As far away on a journey.

He may still keep Yahweh's Passover. On the 14th day of the second month at Twilight. They may keep it. They shall eat it with unleavened bread and bitter herbs. They shall leave none of it until morning. Nor break one of its bones. According to all the ordinances of the Passover, they shall keep it.

But the man who is clean and is not on a journey and ceases to keep the Passover that same person. Shall be cut off from among his people. Because he did not bring the offering of Yahweh at its appointed time. That man. Strawberry has. And if a stranger dwells among you and would keep yahweh's Passover, he must do.

So According to the right of the Passover and according to its ceremony, You shall have one ordinance both for the stranger. And for the native, Of the land. Amen, that sends this reading of God's inspired and And Aaron tort It's been a year for them. It's been a pretty big year for them.

Since that night of the tenth flag, Um, the angel of the Lord. Uh, went through and anyone who was in a house that wasn't covered. By the blood of the Lamb. Uh, the door frame. The firstborn in that house as representative. Of that house and God's judgment upon all of them.

Was killed in the tenth plague, the plague of death in Egypt. But of course, Those who are covered by the blood of the Lamb is instructed by the word of the Lord, we're spared. Those firstborn lived. And indeed. Uh, those firstborn have just been represented and exchanged about which we've heard twice.

A fairly significantly in our time already. In the book of numbers, they were exchanged for the Levites. And so this, uh, this year has Has passed or actually it's about to be completed. The Lord gives them some lead time, he reminds them at the beginning of this new year and that lines Chapter 9 and this word that comes about what they need to do on the 14th day of this month.

Uh it lines chapter nine up with chapter seven, which means we're actually a month earlier than chapter one. Chapter 1 begins in the second month. Chapter one. Uh, actually occurs. Probably just before. Perhaps during, or after when these unclean men would have been observing the supper, as the Lord observing the Passover As the Lord makes provision and requirement provision for them and requirement of And so the Lord comes and he gives them instruction.

And he says, remember what I said to you before. Now, this is something that the Lord does for you week by week. Every Lord's day in, in the preaching he comes and he has us in the public worship worship Him by the hearing of his word. Read worship Him by the hearing of his word preached and he enhances to us in effect.

Remember what I have said to you before, And as he does. So he communicates to us that he is the same God as he was when he caused these words to be written. That he is the same God. Now, as he was, when he interacted with his people in that way, Indeed, he is the same God.

Now as he will be in the last day, When the Lord Jesus is revealed from heaven and that, that flaming fire and glory that we heard about from second Thessalonians 1 in the morning sermon

today, And so whenever God comes to us newly in his word, he is reminding us that he is the same Lord as before and he does this especially to them and for them in the Passover.

And so that's the first thing that we're going to see as we consider this passage and a little bit more detail. He intends us to see something about himself. That the god of the first Passover that was kept the night of the plague of death in Egypt. Is also the god of the second Passover.

When the Tabernacle has been constructed and consecrated at Sinai, As they are about to depart Sinai that he is the same God to them. That's one of the things that he's communicating, we'll hear a little bit more. About that. And so it communicates to them something about himself as the Lord.

He communicates that to them something about the meal. And the greatness and the importance of the meal. For not only was the one who brought any leaven into the situation. To be cut off that is excommunicated on Earth and Probably more than that, even from heaven and we'll consider that when we get to the second.

Not only was someone who took it in the wrong way, who defiled it to be cut off. But now he says in verse 13, The one who forsakes. The observation of the Passover. Would be cut off. From his people. And so that's what we'll consider in the second place.

Something about his meal. And then in the third place, he reminds us of something. That he taught us in connection with the giving of the Passover. Originally and these Commandments according to all its rights and ceremonies As he says, in verse 3, and he repeats some of those The requirements.

In verse 11, that Twilight with unleavened bread and bitter herbs. Verse 12 leaving. None of it till morning. Not breaking its bones. And then a third time, he makes reference then to, according to its ceremony. In verse 14, talking about the stranger. And there in verse 14 he concludes this section the same way that he concluded chapter 12 or Exodus chapter 12.

You remember when he gave us the Passover he gave them the Passover. In Exodus chapter 12. He actually Gives us the instruction about the stranger at the end of the chapter, after the plague of the firstborn. Uh, the plague of death, the death of the firstborn has occurred. And he gives it at the end of the chapter.

As sometimes God, the Holy Spirit does taking something and putting it slightly out of place. In the chronology or the order of the text, to draw our attention more, especially to it. And, He's saying something there about his people, and Uh, that they're not just an ethnic people, they are a covenanted people.

That there was this mixed multitude. That came up out of Egypt and from among that mixed multitude, there would be those who the lord gave them special instruction for how to become part of Israel so that they could keep the Passover to Yahweh. And so he reminds us of that in verse 14 to teach us something about his people, So we have here, something about the Lord, something about his meal.

And something about his people. I've already done much of the first point, something about the Lord. He had already commanded that, the Passover be observed annually. And that it would initiate this annual feast of unleavened bread. So, the Passover would be the first night and then the Feast of unleavened bread would be kept and you can see that if you wish even now Uh, back in Exodus 12 verse 14.

Uh, and verses 17 through 18. So, Exodus 12 verse 14. So this day shall be to you a memorial and you shall keep it as a feast to Yahweh throughout your Generations. You shall keep it as a feast by an everlasting ordinance and then verses 17 and 18. So you shall observe the Feast of unleavened bread.

For on this day, on this same day. I will have brought your armies out of the land of Egypt. Therefore, you shall observe this day. Generations, as an everlasting ordinance, in the first month, on the 14th day of the month at evening. You shall eat unleavened bread until the 21st day of the month at evening.

And so God had already commanded Uh, annual observances, a part of the Feast of unleavened bread, why come now a year later, the first time that they would have needed to obey that command and repeat the instructions. Well, one reason of course is because he is gracious. Uh, you remember when Peter is writing and he says I write to put you in mind by way of reminder and And as long as the Lord preserves me, I will remind you.

The Lord is merciful. Uh, to remind us. He is long-suffering and patient. He knows our frame. Psalm 103 says, And so this is a grace of God. He comes and he repeats the Passover command, and also because he is, Holy And his Passover is Holy. And if they were to not obey, he would cut them all off.

As the Apostle says, let God be true. And every man, a liar, And so because God is both holy and kind. He comes Again by his word to remind his people to call them to faithfulness and it has its desired effect, doesn't it? We see that the Lord, who in his Holiness was going to kill the firstborn and was providing Redemption by the blood of the lamb.

A year ago in his Holiness. Now he is requiring the observation of the Passover and he comes and he gives fresh instruction and as a result of the fresh instruction there are these men who have been defiled by a corpse and they're not able, you know, they have to be outside the camp and Until evening.

And then, Wash their bodies with pure water and wash their clothes. And They are not able to partake, they're not able to keep the schedule be part of their Of their household. And so forth but they want to take and so they come and they ask Uh, they ask, why should we be prevented from taking it at some point?

A point in time? And the implied answer is first of all, because you're defiled. They're asking about the appointed time and the Lord. Doesn't let them take it at the appointed time, does he? He makes a new time. He makes as it were a makeup date for it, but the Lord has provoked them to desire.

This is something that each of us. Should receive from the word of the Lord with the Covenant meal that he has provided for us. Not the Passover now, but the Lord's supper. That the instruction of the Lord to take it and how to take it and instructing us about what the Lord Jesus does breaking himself to us and affirming, Covenant between us and God.

And in the cup of the New Covenant that all of his instruction is given in kindness by him both, that we would be encouraged to take it and that we would be warned That we not take it in the wrong way. And so, The Lord is very. Similar to us in his graciousness.

His meal. Is. It is to be taken by faith in Christ. If you eat and drink in the wrong way, you are guilty of the body and blood of the Lord, not merely of bread and of Winer of the cup. And so we see that the Lord is the same to us.

Today. Every time we worship, we are reminded That God is the same as he was at the creation. Every time in particular that we take the supper, we remember, We are reminded that God is the same as he was at The Exodus at Sinai. At the cross. Where the Lamb of God.

Was indeed slain. And to take away the sins of the world. Now, one wonderful thing about this is that the Lord's supper is closely. Uh, connected to the Passover. In keeping with this text in Hebrews 13. Jesus Christ is the same. Yesterday today, and forever. Do not be carried about with various and strange doctrines for it.

Is good that the heart be established by Grace. Not with Foods which have not profited those who have been occupied with them, We have an altar from which those who serve the Tabernacle have, no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin are burned outside the camp.

Therefore, Jesus also that he might sanctify the people with his own blood suffered outside the gate. Therefore let us go forth to him outside the camp. Bearing, his reproach For here, we have no continuing City but we seek the one to come therefore by him. Let us continually offer the sacrifice of praise to God.

That is the fruit of our lips giving, thanks to his name. So, in the context of referring to the Lord's, supper as having obsoleted the Passover and feeding upon, not foods that enter into the body and cannot actually profit you spiritually, but feeding upon Christ, by means of the New Covenant meal that he has given us.

He uses this wonderful. He gives us this wonderful declaration. Jesus Christ is the same. Yesterday today. And forever. You hear what he's saying there, the Lord who is demonstrating himself to be the same Lord. Who had redeemed them? Purchased them for himself by Blood the same Lord, who spared them and bought them and claimed them as his own at the Passover, is the Lord Jesus Christ.

That the God who had given Moses command in Exodus 12 and the God who here gives Moses command in Numbers chapter 9. Is the Who consecrated Us by his blood, which he shed on the cross. And who gives himself to us to be our life. At the Lord's supper.

And so we here see something. About the Lord. The second place, we see something about his meal. We see that. God who gives us to come to him through the land in an ultimate way? Commands us to come to him in scheduled ways. Prescribed ways in his These men who asked this question and Moses in good.

Wisdom does not try by Good and necessary consequence or necessary. Influential inference to give them an answer. No, the Moses says to them stand here, stand still rather that I may hear what Yahweh will command concerning you. And so, What he hears. Concerning them and for the future. Is that skipping the Passover and defiling, the Passover have the same penalty.

This shall be cut off. Uh, was originally commanded. And we've seen it many times, especially in. In the book of Leviticus. That the one who. Whoever eats what is leavened and this is from Exodus 12. Verse 19 in connection with the original giving of the Passover, Whoever eats, what is leavened?

This that same person shall be cut off from the congregation of Israel, whether he is a stranger Or a native of the land. And so the Lord actually comes back, doesn't he with the same penalty for the native or for the stranger of the land? Not now only for those who defile The Passover.

But also, for those who forsake the keeping of the Passover, So he says in verse 13, having given this make-up date as it were But the man who is clean and is not on a journey and ceases to keep the Passover that same person shall be cut off from among his people.

Because he did not bring the offering of Yahweh at its appointed time. That man shall bear. His. We have many times considered this shall be cut off and every once in a while. The Lord uses not the passive. There shall be cut off but I will cut him off.

And we have seen many times that that, which he presents in the passive voice, giving them the obligation to do what we would call excommunication. To cut them off from the congregation from the Assembly of Israel. That what they do on Earth, reflects a reality from And so the congregation is required to exercise this church discipline.

Now it's especially thinking about the Passover or the Lord especially uses language about the Passover when giving this requirement to the New Testament Church as well, isn't it? In First Corinthians chapter 5, when they have not excommunicated, the man who was in unrepentant, sin. Uh, the Apostle writes to them Christ, Our Passover has been sacrificed And we must get rid of all the leaven.

Now that does not mean That you have to have completely perfectly unleavened bread and no yeast in the room when you When you take the Lord's Supper, he explains what he means there. He says, You must get rid of the leaven of sin, and he lists for you several sins there as examples in First Corinthians 5 and partake of The unleavened bread he says, partake, without in the unleavened way of sincerity.

And of Truth. Yeah, and so the New Testament Church also Is required to cut off from. Among God's people, to excommunicate reflecting on Earth, a judgment that God has declared from heaven. And we know that the Lord himself was doing this in Corinth Because six chapters later, when the Apostle is giving them instruction about partaking of the Lord's Supper.

He tells them that, you know the recent illness that they have had was not just because the flu was going around and they were all wondering if it was a recurrence of, you know, some first century analog to covid No, many of them had fallen ill. And some of them had fallen asleep, died.

Because the Lord. Was chastening them disciplining them. For taking the Lord's supper. In the wrong way. And so there's a there's a strong parallel here that the Holy spirit gives us that just as there, must be excommunication for either the defiling or the absenting oneself from the Passover in Numbers, chapter 9 Also, there must be excommunication and there will even be judgment from Heaven upon the church that fails to do so.

In the church that defiles. The Lord's Supper. First Corinthians 5 and 1st Corinthians. 11. And also, of course, the Lord warns us not to forsake the assembling of ourselves together. As he says, as some are in the habit of doing and there in the context, Hebrews chapter 10 Which, We have the application that we just heard of in, in chapter 13 but much of the entire book of Hebrews Reminds us that these ceremonial forms.

All of these sacrifices. All of these feasts looked forward to the Lord Jesus Christ. And so the Lord teaches us something, he he taught He taught Israel, something about himself and something about his meal and he teaches us something about himself. And that he and that Jesus is the Lord, who doesn't change yesterday and today and forever as well.

He teaches us something about his meal. And he teaches us something about his people. And for this, we come to verse 14, if a stranger dwells among you and would keep yahweh's

Passover, He must do according to the right of the Passover and according to its ceremony, you shall have one law.

Uh, for both the stranger. And for the children of Israel. Well, in Exodus chapter 12, He concludes. A little bit out of time, a little bit out of chronological order in verses 43 through 49 in this way. And you always said to Moses and Aaron. This is the ordinance of the Passover.

No Foreigner shall eat of it. But every man's servant who is bought for money when you have circumcised him, that is when you have made him a part of your household by the Covenant, sign upon the household, then he may eat it. A sojourner, someone who hasn't been made part of the household hasn't received the Covenant sign hasn't joined the congregation to use.

Our common speech a Sojourner and a hired servant shall not eat it. In one house, it shall be eaten. You shall not carry any of the flesh, outside the house. Nor shall you break one of its bones? All the congregation of Israel shall keep it. Now, you remember if a lamb was too much, they could, you know, two houses could go in on one lamb from earlier in the chapter.

When a stranger who dwells with you wants to keep the Passover to Yahweh, let all his males be circumcised. That is to say. He's not your, he's not a servant whom you bought with money and he has become part of your household. Maybe he is, uh, one of these sojourners or one of these hired servants, in verse 45 of Exodus chapter 12, but he can join the people of Israel.

He can become a member of the tribe among which he dwells. By himself, and All of the. Eligible members of his household, the male members of his household, receiving the Covenant signed And so when he's joined the congregation and and he and his household have received the Covenant sign, then he is, as a native of the land, let all his males be circumcised and then let him come near and keep it and he shall be as a native of the land.

For no. Uncircumcised person. Shall eat it. One law shall be for the native born and for the stranger who dwells among you, And so God teaches us that his people being a covenantal people, not an ethnic people. Is not a new thing in the New Testament. That of this mixed multitude that came up with Israel.

Out of Egypt to which the earlier portion of Exodus 12. Refers. There would be those who wanted to convert. And they could. Receive the Covenant sign themselves in their household and become as a native of the land, which means they'd be joining one of the tribes. All that to say.

And put it in very plain English in our common terms today. Church membership is required for taking the meal. Church membership is required for taking the meal and it's offered to anyone. Who will profess Faith? Come to Faith in the true and living God in the Lord Jesus Christ.

Now in whom God has revealed himself and offered himself to us and taken upon themselves or received rather upon themselves by his church. The Covenant sign. So church membership is required for taking the meal and the Lord by giving this one verse conclusion. In verse 14, pulls back into polls from Exodus 12 verse 43, verse 49 that reminder as well.

This does not mean, of course that the church saves But it does mean that outside the church. There is no ordinary hope of Salvation. Because the church is God's plan. The Passover is God's meal. Christ is God himself. Whom God has provided as the lamb to take away. Our sin.

You see the glorious thing about the church is that ultimately The Lord himself now is her priest. And her sacrifice. He is the ground of our salvation. Jesus is righteousness and sacrifice is the righteousness of God for us by faith. He is the way. Of our salvation. Not only does he

bring us into the the path by himself as the gate but he upholds us by his grace and he feeds us upon himself and he strengthens our faith and gladdens us in himself.

Even as he continues to do for us through the Lord's Supper which he commands. To be repeated. And he is, of course, the reward of our Salvation. When we eat the bread and drink the cup, we don't just show forth the Lord's death. We shall forth the Lord's death until he comes.

And Jesus Christ is the same yesterday and today, and forever. And one day we will lay eyes. Glorified savior. Who has nourished us upon his own benefits. That he Has secured for us. So the Lord father, the Lord has revealed himself in Christ. Jesus Christ is the same yesterday and today and forever.

And he still gives us a meal. That proclaims all these things to us. With less outward, Glory. But more fold. And efficacy. To All Nations. Amen, let's pray. We thank you, Lord for What you taught your people by repeating the command for the Passover at this time. Uh, You're dealing with them.

And we thank you for causing it to be written down for our instruction. And we pray that you would make us to remember how gracious you are and how holy you are. And to know that every time we come near through Christ, every time we come near in the worship, We come near to you who are the same as you have ever been in the same, as you will always be.

We thank you for giving us a meal that is greater than the Passover. Of which those without Christ had no right to eat. And we pray that you would indeed nourish and strengthen us upon him himself. By all the means that you have appointed but also we pray, especially for your blessing, your spirit's blessing upon and use of our believing conscientious remembering partaking.

From this morning in the public worship. And we thank you Lord. That you have set apart to yourself a people. And that you have given us. To be members of your visible church on Earth and we pray. That you would Grant to every one of us to have life and Faith into Jesus.

That we might be part, not just of a visible Church covenanted with you on Earth. But that we might be part of that. Great assembly which forever shall enjoy you in glory in Christ. In his name, we ask it. Amen.