

As I started to think about a possible topic for this Passover and Days of Unleavened Bread season I started by looking into what Passover is really all about. And in Exodus, it says that Passover should be a memorial for all of our generations. It's something that we are to look back on and something that we are to think about. But what is it exactly that we should be focusing on?

So, I started to think about the word Passover itself and it struck me how that in English it was the only language that I was aware of where we actually had a translation for the Hebrew word, the Hebrew word of "Pesach." In Spanish, French, Dutch, and German, all of those European languages, basically, they use, instead of a translation, they use a transliteration. In other words, they just made minor adjustments to the spelling of the Hebrew word so that it could be spoken in their own given language. As it turns out, the only other language besides English that actually uses a translation and not a transliteration was Polish. So, we just have English and Polish there alone.

But the word "Passover," as it turns out, was first used by William Tyndale in around 1500. The Tyndale Bible was a precursor to the King James Version. This was around the time of the Protestant Reformation and so these translations in a way were an attempt to distance themselves from the Catholic church. In fact, Tyndale himself was eventually kidnapped from his house in Antwerp by a group of Catholics who then convicted him for heresy before they eventually strangled him and burned him at the stake. So, yeah, the two sides weren't exactly the best of friends.

But anyway, if you read Tyndale's side notes for the reasoning of why he translated the words as he did, you can see that he had a bone to pick with the Catholic church and he believed that they were purposely using terminology that was meant to confuse people. And, well, you know the Catholic church definitely likes confusion. I mean, all you have to do is read their explanation of the trinity. They can't even explain it themselves!

Supposedly, though, that was the reason he wanted to choose one word that he thought would fit best for the Hebrew word.

He wanted people to be able to understand better, and that sounds like a good idea. But then in the New Testament (which he actually translated first), he is responsible for the introduction of the word "Easter" for the translation of the Greek word "Pesach," which, of course, is a transliteration from the Hebrew. But that one, you know, you can't even call a translation since he just picked an unrelated pagan holiday that just happened to be celebrated at the same

time of year. It's like, why on earth would you possibly translate those two words differently and especially since one of them refers to a pagan holiday? Yeah, can't really understand that.

But this one is a little bit like Joshua in the Old Testament and then "Jesus" in the New Testament. The amount of confusion some of these translators have created is just enormous, and yeah, it makes you shake your head in disbelief.

But anyway, that's just a little background on the translation. The point of today's sermon is not to say that "Passover" is not a correct translation, because if you have to pick a single word, it's pretty good. But with languages and words, there are nuances, and especially in different contexts, and that can become lost in translation.

So, today I would like to get into the real core of Passover and think about how encompassing it really is. The title of today's sermon is *Passover: A Sign of Protection*.

Like I mentioned already, we are told that Passover is a remembrance, an occasion that we are to look back on. So, let's get into it.

Let's take a look at Exodus 12:23. It says right here at the top of my King James Bible, in this section it says, "A Memorial of Redemption." The definition of "redemption" is "the action of saving or being saved from sin, error, or evil."

So, if we think about what Passover is, that is a pretty good summary. God set it up as a memorial, something for us to look back on and to think about.

Exodus 12:23 says For the LORD will pass through to smite the Egyptians; and when He sees the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite.

So, what is this about? It's simply stating that God is going to go through Egypt smiting the firstborn, however, when He comes to a house that has a sign that He commanded then He is going to protect that door and those inside will not suffer.

Continue on to verse 24—And you shall observe this thing for an ordinance to you and to your sons forever. And it shall come to pass, when you come to the land which the LORD will give you, according as He has promised, that you shall keep this service. And it shall come to pass when your children shall say unto you, What mean you by this service? In other words, what does this service mean?

This is a question that we should be asking ourselves. What is the meaning of this service? Because it means so much to God and it should to us. It is essential to understanding God's plan.

Verse 27 has the response then. He says, **Then you shall say, It is the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt when He smote the Egyptians and delivered our houses. And the people bowed the head and worshipped.**

So here, it's true, God spared the houses that had the blood. But the deeper meaning here is the protection that God offered them. It is about the promise to His people. He delivered "our houses" as it says. He saved them from bondage. Like the caption from these verses states - "A Memorial of Redemption."

This Passover was the first step in God working with these people. He gave them a command and a promise, and He delivered. Those people had no idea, but they were just embarking on a long journey with God. And so it is with us. God has offered us redemption, and Passover is one of the first steps.

Let me read verse 23 and verse 27, but this time I am going to use, to insert, the word "protect" here instead of "Passover." **Verse 23—For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel, and on the two side posts, the LORD will protect the door, and will not suffer the destroyer to come in unto your houses to smite.**

And **verse 27**, this is the response to why we should keep the Passover service: **Then you shall say, It is the sacrifice of the LORD'S protection, who protected the houses of the children of Israel in Egypt when He smote the Egyptians and delivered our houses. And the people bowed the head and worshipped.**

There are a few English translations that actually use the word "protect," although not many. Most of those translations seem to stem from the Septuagint. Now, maybe some of you remember when this was spoken of when we looked into Joshua and "Jesus" and how that all came about. But the Septuagint was a translation of the Old Testament in Hebrew to Greek, and that was done around 300 BC in Egypt during the rule of the Ptolemys.

This translation has been very influential in all of our modern-day translations as well since a good portion of Latin translations use it as a basis and then those were again translated into other European languages. It's really pretty crazy to think that so many translations are based off of translations of translations, but that's how it has been done. So, it's no wonder things have gotten so screwed up over the centuries.

It's kind of like a game of telephone where you whisper something in someone's ear and then they are supposed to pass that message on to the next person and so on and so forth. Then by the time it gets around the circle back to the first person again, the message is totally different.

But if you look back at these Greek translations of the Hebrew from that time period, the word that they chose to use in Greek was actually “protect.” This is really God’s promise to His people. He will protect and deliver our houses. He will not let the destroyer come into our house.

When it comes down to it, this memorial is about remembering what God promised and how He kept His promise, how He delivered on it. Then it took a huge leap forward with Christ. So, the question is, can we see what God is offering us? Do we see what Passover is really about and what this pictures for God’s incredible plan?

Let’s go over now to Isaiah 31:1. We’re going to look at some verses here that speak to God’s protection, and they even use the word here for Passover. I think these scriptures here are very appropriate for the time of year we are in.

Again, I see in my caption at the top of this chapter, it says, “Help not in Egypt, but in God.” I’m starting to like these captions if you can’t already tell.

But just to give a little context here, there is this mighty Assyrian army and it’s on its way to the southern kingdom of Judah. They have already destroyed the northern kingdom, Syria, and others, so the people there in the southern kingdom, I’m sure they’re freaking out, and many of them want to ally with the Egyptians since the Egyptians have chariots and soldiers. So they are essentially wanting to go back to the place where they were once slaves to ask for help. So, let’s look and see what Isaiah’s response was.

We’re in **Isaiah 31:1** and he says, **Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD! Yet He also *is* wise, and will bring evil, and will not call back His words: but will arise against the house of the evildoers, and against the help of them that work iniquity.**

Now, the Egyptians *are* men and not God; and their horse’s flesh, and not spirit. He’s basically saying, “Why are you putting your faith in the carnal things, things that don’t have power?” And if you stop to think about it the carnal things were all created by God, so why would you put your faith into the creation and not the Creator?

Continuing on here, **When the LORD shall stretch out His hand, both he that helps shall fall, and he that is helped shall fall down, and they shall fail together. For thus has the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him *he* will not be afraid of their voice, nor abase himself for the noise of them. So shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.**

So, nothing is going to stop him. That lion is pictured as roaring over the prey and not having a care or concern for the shepherds that are making noise around it trying to separate it from the prey.

Verse 5—As birds flying, so will the LORD of hosts defend Jerusalem; defending also He will deliver. Now, this word for “deliver” here in the Hebrew, it means “to snatch away” or “to pluck out.” I think that works perfectly here when thinking about a bird. The bird isn’t just “delivering” something like the Amazon driver dropping something off at your door. Think of a bird swooping down and snatching something up with its talons.

It continues here, *and passing over it He will preserve it.*

So, the word for Passover here is “Pesach,” just like in Exodus. But really, the bird is shown here to be protecting Jerusalem so it is more than just passing over it. God is being compared to a bird here and He has already snatched up Jerusalem in order to safeguard it. Then the word here that is used for “preserve” could be better stated as well. In fact, this is the only time that this word is translated like that. The majority of the time, ninety-five times, to be exact, it is rendered as “escape.”

So, let me just read you the scripture here with a little bit smoother translation: **As birds flying so will the LORD of hosts defend Jerusalem, defending also He will snatch it away, and protecting it, it will not escape or slip away.**

Verse 6—Turn you unto Him for whom the children of Israel have deeply revolted. For in that day, every man shall cast away his idols of silver, and his idols of gold, which your hands have made unto you for a sin.

He is telling them here that instead of going to the Egyptians looking for help, that they should actually start by obeying God, getting rid of their idols, and turning to God. And if you do that, God, He will be on your side; the LORD of hosts will fight your battles.

Sometimes we read over words without considering what they mean. I think “hosts” is one of them. It is mentioned so often. But stop to consider what it really means. “Hosts” is referring to a multitude, and very often it’s in a military sense. We know that God is not alone. He has angelic beings that are helping to bring about the fruition of His plan. We know that those being are constantly waging war. So, the LORD of hosts brings with Him great power to fight whatever battles are in front, and He is pictured here like the lion earlier that devours its prey.

So, essentially Isaiah is reminding them that God’s armies are far more powerful than anything on earth, far more powerful than some chariots from the Egyptians.

Again, I like the chapter heading here where it says, “Help Not in Egypt, but in God.” How many times do we look to physical things or people to fight our battles and we just totally

ignore God? Are we seeking God and His armies to help us? It's like Isaiah was saying too, we need to get rid of the idols. We need to be living right according to what God has given us.

When we think about Passover we know the Israelites had a sign of blood to God that protected them. So, what is our sign to God? What actions are present in our lives that show God whose side we are on? Is God able to see that Christ is living in us? Are we treating others how we should by showing them love? Are we creating peace? If we are, then we are aligned with God and He is with us.

Let's look back to Exodus now and we're going to read through these verses. I know they are all very familiar to us, but we need to focus on them at this time of year. So, let's start and go back, actually, to chapter 12 where we already were, but this time we'll pick it up in verse 3.

Exodus 12:3 He says, **Speak you unto the congregation of Israel, saying, In the tenth *day* of this month you shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house.**

Verse 5—Your lamb shall be without blemish, a male of the first year: you shall take *it* out from the sheep, or from the goats. And you shall keep it until the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood and strike *it* on the two posts and on the upper door post of the houses wherein they shall eat it. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

We should be able to see the parallels here with Christ. A lamb without blemish. They weren't to break it apart when cooking. Like Christ, not a single bone was to be broken. It was supposed to be completely intact.

Verse 11—And thus shall you eat of it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste. It *is* the LORD'S Passover.

What is the "LORD'S Passover?" That is really a loaded question because it's really everything. God is offering us everything that is from Him. We just have to be willing to believe Him and act on those convictions.

But when we think of the Israelites, the LORD'S Passover for them was their salvation. It was what was able to rescue them from their bondage.

It is exactly the same for us, actually! A life without God is nothing but bondage and slavery. Slavery to own wants and desires, completely devoid of any real satisfaction. Until Christ

fulfilled the Passover there was no way for us to be atoned for our sins. There was no way that God could progress with His plan any further.

Let's continue on in verse 12—**For I will pass through the land of Egypt this night and will smite all the firstborn of the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.**

And the blood shall be for a sign to you on the houses in which you are, and when I see the blood, I will pass over you (spare you, protect you), and the plague shall not be upon you to destroy when I smite the land of Egypt.

So, this is really interesting when looking at the duality with Christ. We are spared by believing God and acting on it just as the Israelites did here. But we also have the opportunity to be reconciled to God as it speaks about in the New Testament.

Let's just have a look really quick. We're going to skip over to **2 Corinthians 5:18**. Here it speaks about our opportunity to be reconciled to God. It says, **And all things *are* of God, who has reconciled us to Himself by Joshua the Christ, and has given to us the ministry of reconciliation. For we know that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and has committed unto us the word of reconciliation.**

It's interesting that the word used for "reconcile" here was historically used when speaking about exchange, and in particular for exchanging money. But it was also used for exchanging one thing for another.

That is what we want, "the ministry of exchange." It's about an exchange that's possible. We can exchange this crappy, selfish, human nature for God's nature. You know, normally when you travel and you want to exchange money, you get a horrible deal. Not here. This is really the best exchange rate you can ever get!

And in addition to exchanging money, this word was also used for "changing an enemy into a friend." So that's how it gets translated into English as "reconcile." If you are enemies and then you become friends then obviously you have reconciled your differences. A good example of this is when Paul speaks of the unbeliever being an enemy of God.

Let's look at another scripture here really quick that brings this point full circle. It's **Romans 5:8-10**. It says, **But God commends His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For when we were enemies... When was that? When we were against God, when we were friends of the world. For when we were enemies we were reconciled to God by the death of his Son, much more (to a much greater degree), being reconciled, shall we be saved by his life.**

How are we saved by his life? That comes from Christ living through us. That is about our minds becoming like God's.

But look at this verse from Romans. It's the exact same process that we read about here in Exodus 12:13. The Israelites were reconciled (they made an exchange). They killed the lamb to take the place of the firstborn dying. But that alone did not save them. Killing the lamb was just the first part of the process.

Imagine if some of the Israelites would have just killed the lamb and nothing more. What would have happened? Well, the firstborn in their houses would have died. They would not have received the protection from death.

Sometimes if we're not careful, we too can kill the lamb, so to speak. We don't take the next steps, so the whole process stops. That happens to some in the Church. They don't continue to have Christ coming into their lives. You can come to church services, and you can listen, but if you aren't working on self and having Christ come into your life then you can't be saved.

Looking back at Exodus 12:13 we can see that the Israelites were saved by faith. They were saved because they believed what God said, they obeyed exactly what He commanded. They killed the lamb and they put the blood on the doorposts. So, we can say Passover then and now is about our faith and our actions that come from our belief.

But then we should ask, what did God do as a result of their faith? He delivered on His promise and He protected them from death. God didn't even have to make such a promise to them in the first place. He chose these people. He chose to work with them. Now God is about to choose all of mankind, to work with them. Everyone will have the chance to become a part of His chosen people. He will work with them just as He is with His Church and He'll mold them and shape them.

It is kind of like what David said when he asked, "What is man, that You are mindful of him? And the son of man, that You visit him?" In other words, "That You care for him, that You even pay attention to him?"

It's pretty incredible, but that is a demonstration of God's mercy. Passover is about that too. We are to think about the mercy that God showed the Israelites as He thought about them and came up with such a plan to take them out of slavery and bondage and to deliver them to a promised land.

Now He is doing the exact same thing but on a spiritual plane. We are nothing. We are just specks that are on this earth for a short period of time. But God has a plan that we can become so much more.

Then finally, when we look at verse 13, we can see that everything that God offered the Israelites was done through the lamb, and more specifically, the blood of the lamb. That is the sign to God.

We can see how much God has offered us and what these days are picturing. Let's look at some verses here in 1 Peter 1 that speak more about God's protection and salvation for mankind.

We're going to go to **1 Peter 1:1**. Again, my Bible says here at the top, it says, "A Living Hope, and a Sure Salvation." **Peter, an apostle of Joshua the Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Joshua the Christ: Grace unto you, and peace be multiplied.**

So, he is stating here what God's plan is and how it works, just in the introduction. It is because God has so brilliantly laid out His amazing plan for mankind that we can be sanctified through His holy spirit. That is the only way that we can have our minds washed and thoroughly cleaned. That is made possible because of our obedience to what God says.

It is like the Israelites; they had to obey God and sacrifice the lamb and then sprinkle the blood on the doorpost. If they didn't then the firstborn of the house would have died.

Notice in this verse how Peter mentions obedience in the same line as the sprinkling of the blood from Christ. Again, it's the same as for the Israelites, but for us, there is more responsibility and more that is expected in return. If we don't do anything with what God and Christ have given us, then what was the purpose of Christ's death?

This is literally an offer of a lifetime, and it's the best offer any of us are ever going to get. So, do we cherish it? Do we take full advantage of what is being offered to us? Or do we get caught up in the garbage of this world? Do we let petty things and drama move us off track?

That's something that we should be thinking about in this spring Feast season. We are to prepare ourselves and think about how we are living in this time leading up to Passover. Then for the Days of Unleavened Bread, we are to focus on getting the sin out of our lives. It is a full week that we should be doing spring cleaning in our minds and making sure that we are as sharp as possible as we go forward in this following year.

The next few verses here in Peter, he goes on to talk exactly about what I was just speaking about here, about God's plan through Christ.

Let's pick back up in **Verse 7—That is the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Joshua the Christ. Whom having not seen, you love; in whom,**

though now you see not, yet believing, you rejoice with joy unspeakable and full of glory. Receiving the end of your faith, the salvation of souls.

The word here for “soul” in the Greek is “psyche.” It’s about our minds, everything that makes us who we are. That is why we go through all of this. We want to have right minds. That is exactly what God is offering us. But in order to have God’s promise we have to go through the fire and we have to keep our faith.

The New Testament speaks so much about maintaining our faith. And why is that? A big reason is because God requires that we believe Him, and we believe in His plan that He is working out. Because if we don’t then what are we going to act on? We’re not going to do anything as a result.

If the Israelites didn’t have faith in what God was working out for them, then they wouldn’t have obeyed Him. We know that many times when they were in the wilderness they lost faith in God. In fact, most of the time they were griping and complaining. The time they spent in the wilderness, well, that was their trial. And truth be told, their lack of faith is what ultimately led to the majority of them not being able to cross into the promised land.

Not completely believing God, and as a result not obeying Him, was both their problem and it’s also ours.

I think about this world we live in now and all the fake news and misinformation coming at us from every which angle, and it is hard to figure out who is telling the truth. And most often it seems that no one is telling the full truth. How can they? Most new reporters today, they don’t even care about finding out the real truth. And even if they did, it’s very difficult to get to the bottom of a story. There is so much manipulation from media and governments and corporations. Everyone has their slant.

So, who can you have faith in when it comes to the news? Well, we should know not to have faith in any of them. We have to look at the news in a similar way that we do the politics. It’s ok to know what both sides are doing in order to stay informed, but it is another to take sides. That is exactly the same with the news that we read.

Back to this topic about knowing who to believe. I was recently listening to an interview from the journalist, Seymour Hersh, and he’s the one that reported on the US and Norway being behind the explosions of the Nord Stream pipelines. He was being criticized for not revealing his sources. His response was something along the lines of, and I’m just kind of paraphrasing what he said. He’s like, “Well, I have never revealed my sources going all the way back to the 1960s, and no one ever asked me back then. But now I have this extensive journalistic record and the things that I have reported on they’ve, it’s come out that they were true. And so, my record should speak to the veracity of my reporting.”

I just found that interesting because that is really how we grow in a relationship with God and His truth. It is based on experience. That's how trust works in life. People build up reputations. Could be good; could be bad. I'm sure you all know someone that whenever they open their mouth you know they are lying because they have a record of not telling the truth. You're less likely to believe them.

I think about the end of the one thousand years when Satan is released from the pit and there is one final war. I can't imagine what that's going to be like and what people are going to be thinking. But it's clear in scripture that the number of those that are going to go against God will be innumerable. That is hard to comprehend. But at the end of the day, it's going to come down to who do you believe? Who do you put your faith in? Which team are you on?

God wants to know which team we're on. We need to affirm that to Him constantly by telling Him. Our faith is a sign to God.

You know, we look for signs from God, but He also looks for signs from us, and if God sees those signs, then He is going to protect us. We still have to go through some fire at times, just like the Israelites had to do when they were going through the wilderness, but we will make it through if we stay close to God.

Just take it a step further and think about what this world is about to go through. We won't be completely spared, but we can still look to God for protection, and that's something the rest of the world won't be able to do; that is unless they start to turn to Him and listen.

Let's turn over to **Psalms 91:1—He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the LORD, *He is my refuge and my fortress: my God; in Him will I trust.***

So, God is our shelter, and not only that but that shelter is strong. It's also a fortress. That's something we can trust in. God is the one we can always put our confidence in.

Verse 3—Surely He shall deliver you from the snare of the fowler, from the noisome pestilence. So the comparison being made here is someone who has set a trap in order to catch a bird. We can apply that to our lives. Sometimes those around us try to set traps for us. There is nothing that Satan and his demons want more than for us to stumble, so we are tested.

But this verse is saying that God will surely snatch us up from such a trap, and He will snatch us up from destructive calamity.

We know that we're at the doorstep of seeing this world turned on its head, and there is going to be so much destruction and pestilence like we've never seen before. But if we stay close to God we can get through it. We are going to see horrific things, but if we have faith and we truly trust in Him, then as the scriptures tells us then He is our protection.

A lot of times I know we are very anxious to get on with what is coming. We think we're ready for it because this world is always getting worse, and we want to see and experience a new world. But I can tell you it is not going to be a picnic. It's going to be scary, and we are going to be begging for it to finish just as soon as it starts.

Our hope is in a new world that is coming. Our hope is in the promises that God has given us. That's what's going to get us through it. So if you want to have at least a little favor in these horrible times that will soon be upon us, then you need to make sure you are close to God and that your relationships with those around you are as they should be.

Let's continue in **verse 4**. It says, **He shall cover you with feathers, and under His wings shall you trust**. Now, the word "trust" here generally means "refuge." Often times it's about seeking refuge from a storm. So, if it gets bad and we experience things that we have never witnessed before - horrific things - we can take refuge in the shadow of God's wings.

It's sad that these things are going to be coming on the world, but it's exactly what this world needs. It's only then when people come face to face with survival and they witness these things going on around them and their comfy lives start to collapse just right in front of them - it's only then that they might even start to look to God for protection. He is going to be their last resort.

I am sure even atheists are going to start praying, because hey, maybe they were wrong and at that time, you know, if they don't have any better prospects there is no hurt. These times in front of us are going to crush mankind's pride though, and the arrogance to the point where they will finally be ready to listen to God.

Verse 4 continues, **His truth shall be your shield and buckler. You shall not be afraid for the terror by night; nor for the arrow that flies by day**. Bad things can happen at night. I think of civil unrest. All it takes is for the power to go out. Look at what we just saw a few years ago with the riots taking place in the US - people out at night and breaking into stores and looting them. A complete mob mentality.

But that was nothing. We still had a little taste of it though. We saw so many young people that were just looking for any excuse to smash and grab all they wanted. So just imagine with this society that we have today when something really happens. Like I said, just lose power for a few days and your own citizens will happily destroy your country from within. Russia and China, they don't even need to send in any troops, you just flip the switch.

But that's scary. And knowing that that is happening outside around us, that's going to test us. If the power is out and we don't have our phone and we maybe don't even have any idea what's going on. No internet access. Are we going to be afraid? Yes, of course, that's only natural. But we have a comfort that others in this world don't. If we obey God and we're close to Him, then He will be on our side! He is our protector.

Verse 6—Nor the pestilence *that* walks in darkness; nor the destruction *that* wastes at noonday. Thousands shall fall at your side, and ten thousand at your right hand, *but* it shall not come near. Only with your eyes shall you behold and see the reward of the wicked.

We aren't going to be shuttled off to some place of safety like in some bunker somewhere where we can watch our favorite reality tv and stuff your face with microwaved dinners, and all that happening while the rest of the world is going through the worst times it has ever seen. That's not how it's going to be. It's not going to be like these Covid lockdowns either. That was a vacation compared to what we're going to witness.

We are going to see horrible things and those things are going to shape our minds. God is going to use these events as a teaching mechanism not just for the world but also His Church.

We are going to witness exactly what going against God results in, and that's death, physical death. The "wicked" being spoken of here, that's everyone that goes against God. If we are selfish human beings, we want our own ways. Our wants and our selfish desire, that is contrary to God and that's exactly what brings about all the suffering that we're about to see in this world.

That why we need to seek God and His protection. He has given it to us with and through His Passover.

Verse 9—Because you, LORD, have made my refuge, *even* the most High, thy habitation. This verse is just totally butchered. Here's a better reading of it: **Because you have made the LORD your refuge, even the Most High your dwelling there shall no evil befall you, neither shall any plague come near your dwelling.** In other words, if you set God, who is our refuge, "the Most High as your dwelling place," no evil will come to you.

This is stating something similar to what it said in verse 1 there, "He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty."

So, what does that mean for us? Well, it should be pretty clear. We know that through Christ, God Almighty is able to dwell in us. That means that all these things stated in these verses apply to God's Church. We have that protection that is freely available from God and that protection was given to us by God through Christ who is our Passover.

So, as we have seen today, Passover is jam-packed with meaning. Christ and his sacrifice are the fulcrum of God's entire plan of reconciliation and salvation.

God has mercifully offered us protection from destruction. Without God, our ways, just like Satan's, only lead to ruin and death. But we can thank God that He has made a way for us to be forgiven for our sins and then to become fully changed and to have His ways become our ways.

So, let's make sure we are eating of the bread of life and make sure we are showing God our signs - that we are with Him and trust in all that He is doing.