

# 25-0223p - Detailed Summary

## 25-0223p - *Observance of the Passover, Part 2, Mike Mathis*

**Bible Reader:** Mike Mathis

This detailed summary by Grok, xAI

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

(Transcription by TurboScribe.ai)

## Observance of the Passover, Part 2

Summary of Transcript (0:04 - 32:56)

### Scripture Reading

**Bible Reader: (0:04 - 2:26), Mike Mathis**

#### 2 Chronicles 30:13-16,

- The transcript begins with a warm greeting to the audience, both those physically present and those joining via phone, expressing gratitude for the opportunity to worship God together at the end of the day. The speaker announces that it is their turn to conduct the scripture reading, specifically from 2 Chronicles 30, verses 13 through 16, which they plan to read after providing some introductory context.
- The speaker proceeds to recount the events described in 2 Chronicles 30:13-16. A large assembly gathered in Jerusalem in the second month to observe the Feast of Unleavened Bread. They removed the altars and incense altars dedicated to idol worship in Jerusalem, casting them into the Brook Kidron. On the fourteenth day of the second month, they slaughtered the Passover lambs. The priests and Levites, feeling ashamed, sanctified themselves and brought burnt offerings to the Lord's house, performing their duties as prescribed by the Law of Moses, with the priests sprinkling blood received from the Levites.

### Summary

**Preacher:** Mike Mathis

#### (2:28 - 4:28) Background on Passover Observance

- The speaker transitions into a broader discussion about the Passover, referencing a lesson from earlier that day. They explain that after the Israelites left Egypt, the Passover was typically observed on the fourteenth day of the first month, as commanded in Numbers 9. However, an issue arose when some men were defiled by a corpse and thus unable to participate due to their impurity. These men questioned Moses about their exclusion, highlighting a challenge to the standard observance.

## **(4:29 - 6:29) Provision for the Second Month Passover**

- God provided a solution, allowing those who were unclean or on a journey to observe the Passover in the second month on the fourteenth day, as detailed in Numbers 9. The speaker connects this to 2 Chronicles 30, where King Hezekiah urged the people to keep the Passover. Due to many priests and people being unpurified and not gathered in Jerusalem in the first month, they agreed to hold it in the second month, aligning with the divine allowance given to Moses.

## **(6:30 - 8:13) Hezekiah's Call and Personal Reflection**

- Hezekiah sent messengers throughout Israel to call the people back to God and observe the Passover as directed. The speaker reflects on their own study of Numbers 9 and 2 Chronicles 30, noting that a video brought to their attention the provision for those unable to keep the Passover in the first month due to travel or impurity. This allowance permitted them to observe it in the second month, strictly according to God's commandments.

## **(8:14 - 9:45) Caution Against Misinterpretation**

- The speaker warns that some might misuse this flexibility as justification for deviating from biblical commands, examples, or necessary inferences. They emphasize the importance of adhering to what is explicitly instructed in scripture, particularly in the New Testament, which lacks specific prohibitions or mandates in some areas but provides clear guidance on what should be done.

## **(9:47 - 11:31) Response to the Call and Preparation**

- Despite mockery from some, people from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem for the Passover in the second month. The assembly removed idolatrous altars and cast them into the Brook Kidron, then slaughtered the Passover lambs on the fourteenth day. The priests and Levites, ashamed of their prior state, sanctified themselves and presented burnt offerings, adhering to the customs and laws of Moses.

## **(11:34 - 13:27) Imperfect Observance**

- Many in the assembly, including people from Ephraim, Manasseh, Asher, and Zebulun, had not purified themselves yet still ate the Passover, contrary to the written law requiring cleanliness. The Levites took charge of slaughtering the lambs for those who were unclean, attempting to sanctify them to the Lord. The speaker notes this deviation from the prescribed purification process.

## **(13:28 - 14:47) Hezekiah's Prayer and God's Response**

- Hezekiah prayed for those who ate the Passover without proper purification, asking God to provide atonement for those who sought Him with prepared hearts, despite their failure to follow sanctuary purification rules. The Lord heard Hezekiah's prayer and healed the people, showing mercy despite their shortcomings.

## **(14:49 - 16:49) Theological Implications**

- The speaker clarifies that God’s mercy in this instance does not imply approval of unauthorized actions, such as introducing musical instruments into worship within the church. They argue that prayer and good intentions do not override God’s explicit will, as seen in New Testament instructions to sing and make melody in the heart, not with instruments. Hezekiah’s prayer was for people genuinely trying to obey, not innovating worship practices.

## **(16:52 - 19:10) Lessons from the Incident**

- Hezekiah’s prayer acknowledged the people’s failure to fully comply with the law, yet God’s healing response showed grace for those seeking Him sincerely. The speaker stresses that this does not justify deliberate deviations from God’s commands, such as adding unauthorized elements to worship, and emphasizes that prayer does not alter God’s established will.

## **(19:13 - 20:08) Relevance of Old Testament Lessons**

- Addressing potential objections to teaching from the Old Testament, the speaker asserts that while Christians are not under its law, these accounts provide valuable lessons for learning and understanding God’s expectations, as supported by New Testament references to their instructive value.

## **(20:10 - 23:58) Consequences of Disobedience**

- In Numbers 9, God warned that those who were clean but neglected the Passover in the first month would be cut off from the people. The speaker ties this to Deuteronomy 18 and Acts 3, where Moses and Peter speak of a prophet (Christ) whose words must be obeyed, or else disobedience results in destruction. The Passover commemorated God’s deliverance, a theme paralleled by Christ as the Passover Lamb in the New Testament.

## **(24:42 - 27:33) New Testament Application**

- The speaker references 1 Corinthians 5:7, where Paul calls Christ “our Passover,” sacrificed for believers, urging the church to purge sin (like leaven) to remain pure. They contrast the annual Old Testament Passover with the weekly Lord’s Supper observed by Christians, underscoring the continuity of commemorating deliverance through Christ’s sacrifice. The section ends with a call to address sin within the church, as Paul instructed the Corinthians regarding a case of immorality.

## **(27:34 - 28:13) Jesus as Our Passover**

- The speaker transitions from the Old Testament Passover to its fulfillment in Jesus Christ, asserting that Jesus is our Passover. They encourage studying the events leading up to His death, noting parallels with the Passover lamb: selected on the tenth day, kept until the fourteenth day, and then slain. The speaker emphasizes that Jesus followed this pattern precisely, being taken and crucified on the cross, fulfilling the role of the sacrificial lamb for believers.

## **(28:14 - 28:44) The Lord's Supper as Commemoration**

- The speaker explains that Christians observe the Lord's Supper to commemorate Jesus' death on the cross, involving the partaking of bread and the fruit of the vine. This act serves as a communal experience, uniting participants with Christ and one another, reinforcing the significance of His sacrifice as the Passover Lamb in the Christian context.

## **(28:45 - 29:55) Fellowship and Cleansing Through Christ**

- The Lord's Supper also serves as a reminder of what Jesus accomplished for humanity. The speaker highlights that walking in the light, as Jesus is in the light, fosters fellowship with God and fellow believers, with Christ's blood continuously cleansing believers from all sin. They address the inevitability of sinning but reassure that as long as one remains in this faithful walk, God does not impute sin, offering ongoing forgiveness through Christ's sacrifice.

## **(29:57 - 30:17) Confession and Preparation for the Lord's Supper**

- The speaker stresses the importance of acknowledging and confessing sins, recognizing human imperfection. This self-awareness and cleansing are necessary to partake worthily in the Lord's Supper, ensuring that participants honor and remember Christ's redemptive work on the cross through this solemn act of worship.

## **(30:18 - 31:00) Reflections on 2 Chronicles 30**

- The speaker references Job reading 2 Chronicles 30, noting Hezekiah's contributions, such as donating lambs for the Passover, alongside others who also provided animals. They describe the large gathering and the significant number of lambs slain, illustrating the scale of the observance during Hezekiah's time as detailed in the chapter.

## **(31:03 - 31:56) Distinction from Old Testament Practices**

- The speaker clarifies that modern believers do not offer lambs as the Israelites did, emphasizing that they are neither Jews nor Israelites bound by the Old Testament Passover laws. Instead, they identify as God's children through obedience to the gospel—believing in Jesus, accepting the message of salvation, and being baptized into Christ for the remission of sins. This baptism marks a transformative moment, rising from the “watery grave” to walk in newness of life.

## **(31:58 - 32:30) Living in Christ and Parallels to Passover**

- Believers are described as alive in Christ and dead to sin, urged not to continue living in sin. The speaker draws a parallel between the Israelites keeping the Passover and Christians commemorating Jesus as their Passover through the Lord's Supper, highlighting the continuity of remembrance and deliverance when they gather to partake in this observance.

## **(32:32 - 32:56) Gospel Invitation**

The transcript concludes with an evangelistic appeal, urging anyone who has not yet obeyed the gospel to do so. The speaker extends an invitation to respond to God's call, encouraging immediate action as the congregation prepares to stand and sing, signaling an opportunity for commitment or repentance.