

September 17th, 2023

The Firstborn Offering

Exodus 13:1-16

Not race but grace

Last week I pointed out the peculiar order in which God arranges Scripture. Yahweh finally brought Israel out of Egypt in 12:33-42—literally this was the Exodus, the departure—and then He goes into regulations about the Passover. Why not continue the narrative? We saw that God wanted to show that right at the birth of this new nation, things would be different. There would be one law for the Jew and one for the Gentile. Inclusion into the covenant people—and communion with God—wouldn't happen because of race or merit or any other consideration. Inclusion into the covenant would be same for all sinners alike, by grace alone through faith alone.¹

This is how you remember

This week, we see another insertion of regulations before we return to the narrative. These verses exist to help to protect Israel from forgetting. This last week the anniversary of September 11 passed. I think I saw one story on it in the news. Compare that to the 1 year anniversary or 5 year anniversary. It blanketed the news. We forget. Even on the 4th of July, Americans at large hardly remember what that day means. We are forgetful creatures. We have what one author called “glory amnesia.” God inserts these verses here immediately after the Exodus to help Israel never to forget what happened in

¹ And this was publicly declared in circumcision—the initiatory sacrament into Israel. All had to be circumcised first, expressing their faith in Yahweh, then they could be included in the covenant and share the Passover Meal with God and His people.

Egypt. He places markers in the brick and mortar of their day to day lives so that they wouldn't suffer from glory amnesia. What are these markers of remembrance? What laws did God provide so that they would not forget the Exodus? God required the consecration of the firstborn (v.1-2), the instruction of the firstborn (v.3-10); and the redemption of the firstborn (v.11-16). God gave Israel these things so they would remember the work of redemption He wrought for them. Dear congregation, our God is no different today. He has placed markers of remembrance into our daily lives so that we would never forget that we have been delivered from the domain of darkness and have been transferred into the Kingdom of God's beloved Son.

★ Marker #1: The Consecration of the Firstborn

★ Marker #2: The Instruction the Firstborn

★ Marker #3: The Redemption of the Firstborn

I. Marker #1: The Consecration of the Firstborn

The first marker

What's the first marker God gave them to help them *remember* the Exodus? He claimed all the firstborn for **Himself**. Look at v.1-2 "The LORD said to Moses, ²"Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine." *Consecrate* means to set apart to God. The logic here is simple. All the firstborn of Israel were saved in the 10th plague when God killed Egypt's firstborn. God redeemed them

by the blood of the Passover Lamb, and therefore He asserts ownership of them.² This is reinforced in v.12 “...*you shall set apart* to the LORD all that first opens the womb...” The Hebrew Word here signifies a *transfer* from one to Another.³ The firstborn were all transferred from their parents (man or beast) and signed over to the ownership of Yahweh.

The firstborn sons = all of Israel

Recall that ‘firstborn’ here doesn’t refer to chronology but to status. This was speaking about the firstborn males. End of v.12 “All the firstborn of your animals that are *males* shall be the LORD’s.” End of v.13 “Every firstborn of *man* among your *sons* you shall redeem.” God was claiming the patriarch (the father ruler) of the next generation, the one responsible to lead the whole family in the things of God. In doing so, God was also claiming everyone under His care. In effect, by claiming the firstborn son, God was claiming ownership of all of Israel.⁴ All of Israel was indeed God’s firstborn. Exodus 4:22 “Thus says the LORD, Israel is my firstborn son.”

Elenctic Use

Now someone might say “But God already owns all the world and everything in it (Psalm 24:1), how is this ownership here different from God’s general ownership of all things?” Certainly that’s what we’ve asserted since the

² Numbers 8:17 “For all the firstborn among the people of Israel are mine, both of man and of beast. On the day that I struck down all the firstborn in the land of Egypt I consecrated them for myself.”

³ Numbers 27:7 “The daughters of Zelophehad are right. You shall give them possession of an inheritance among their father’s brothers and *transfer the inheritance* of their father to them.”

⁴ “But although He commands only the first born of the race of Abraham to be offered to Him, still this must undoubtedly be extended to the sanctification of the whole people; for whilst He says, that the first born were His, because they especially owed their preservation to His mercy, yet for the same reason He signifies that all were His own.” John Calvin, *Calvin’s Commentaries Vol. II*, (Grand Rapids, MI.: Baker Books 2009), pg. 479

beginning of Exodus that Yahweh owned Egypt—He was the true God—and Pharaoh owed HIM obedience. But there is a difference here. God owned Egypt as *the Creator*. Here God is claiming ownership of Israel as *Her Redeemer*. All mankind are owned by God the Creator, but not all are owned by God as Redeemer.

1st Principle: Being redeemed is coming under new ownership

That brings us to our **first principle**: *Being redeemed means we have come under new ownership*. As a redeemed people, we became the property of the Redeemer.⁵ Let's turn quickly to three places to see this.

1 Corinthians 6:19-20 Look at the very end of the verse. “You are not your own, ²⁰for you were bought with a price.” God is saying the *exact same thing* in Exodus 13. ‘Israel I now own you because I redeemed you out of Egypt by the blood of the Passover Lamb.’ Dear Christian, God owns you. Do you remember that you have been purchased by Christ's blood?

Colossians 1:13 “He has delivered us from the domain of darkness and *transferred us* to the kingdom of his beloved Son.” Just as those Hebrew parents *transferred*

⁵ As A.W. Pink says here “A redeemed people become the property of the Redeemer” A.W. Pink, *Gleanings in Exodus*, pg. 171, Source: <https://www.monergism.com/thethreshold/sdg/pink/Gleanings%20In%20Exodus%20-%20Arthur%20W.%20Pink.pdf> Accessed September 16, 2023

the ownership of their children to Yahweh, so we have been *transferred* from our former father the devil (Ephesians 2:2) to the Kingdom of God's beloved Son.⁶

Hebrews 12:22-23 Here the author of Hebrews is telling us what our new identity is as Christians. "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³and to *the assembly of the firstborn* who are enrolled in heaven." Just as Israel was God's firstborn and He set them apart as His own—so it is with the Church: we are God's firstborn—set apart for God Himself.⁷

Consolatory Use

So let's apply this by way of *comfort* loved ones. Salvation is nothing less than coming under the ownership of the Lord Jesus Christ. And there is no greater comfort than this. The Heidelberg Catechism Q.1 asks: "What is your only comfort in life and death? A. That I with body and soul, both in life and death, *am not my own*, but *belong unto my faithful Savior Jesus Christ*..."⁸ Being a

⁶ Children, boys and girls I was once invited to appear on a television show called Judge Judy. Judge Judy is court t.v. and she settles disputes involving money and property between people. You see, I had bought this truck from an acquaintance who I went to high school with. But he didn't have the title of ownership when I gave him the money. Since I knew him, I trusted him to give me the title later. But it never came. And as a result I couldn't register the car and get my license plate. The state said I had no legal rights to the car because I didn't have the title of ownership in my possession. So I filed a case against him in small claims court. That's why Judge Judy invited me on her program. He finally ended up giving me the title because he didn't want to go to court. Here's the point: *when Jesus saves us, God takes the title of ownership away from the devil and gives it to His Son*. Just as that man had no more legal rights to the truck when He gave me the title, so the devil has no more legal rights to us when God gave us to Jesus. Remember that loved ones, Jesus Christ has full legal rights to you. God *transferred* you to His Kingdom.

⁷ "It is the church of the firstborn that is sanctified to God (Hebrews 12:23). Christ is the firstborn among many brethren (Romans 8:29), and, by virtue of their union with him, all that are born again, and born from above, are accounted as firstborn." Matthew Henry.

⁸ "...who, with his precious blood, has fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation, and therefore, by his Holy Spirit, He also assures me of eternal life, and makes me sincerely willing and ready, henceforth, to live unto him."

Christian means that God does not merely own you as Creator, but as Redeemer. That He is not merely Your Father in the sense that you were born at His will, but He is Your Heavenly Father born again from above. Beloved this is what you must remember. If God owned you merely as Creator, you would be without hope in the world. Like the Egyptians, your future would be filled with wrath and judgment. No, but remember, He has taken special possession of You. Now that God owns you, it doesn't matter what awaits for you in the future.

If you go bankrupt and lose it everything, you have treasure in Heaven “where neither moth nor rust destroys and where thieves do not break in and steal” (Matthew 6:20)

If all man hate you *because you belong to Christ*, Jesus calls you most blessed. Matthew 5:11-12 “*Blessed are you* when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² *Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.*”

And when you are lying on your death bed, then you will realize that *because Christ owns you*, death is your dearest friend.⁹ Jonathan Edwards says here:

“Death is...no death to them, but it is a translation to a more glorious life...It is a change from a state of much sin, and sorrow, and darkness, to a state of

⁹ LCQ. 85. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it; so that, although they die, yet it is out of God's love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon.

perfect light, and holiness, and joy...death is not only deprived of his sting, but is made a servant to the saints, to bring them to Christ in heaven, who is their life...It is 'far better' to depart and be with Christ, than to continue here...It is oftentimes joyful to the saints when dying, to think that they are now going into the glorious presence of God, to enjoy God and Christ to the full."¹⁰

Because *we are owned by God in Christ*, we can say that death is God's last gift to us. Because *we are owned by God in Christ* every sin, everything we suffer, every trial every tribulation is turned to our good. Romans 8:28 "And we know that for those who love God all things work together for good, for those who are called according to his purpose." That's our **first marker**: *remember that being redeemed means you have come under New Ownership*. That means that nothing will be able to separate you from the love of God in Christ Jesus our Lord.

II. Marker #2: The Instruction of the Firstborn

The second marker

What's the second marker God gave them to help them *remember* the Exodus? He established a method of instruction—a school of sorts. Please look at v.3 "Then Moses said to the people, "*Remember this day* in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place." *Remember this day*. That is the general command, *keep this day in your mind*, God says. But how were they to do that *specifically*? 1) By

¹⁰ Jonathan Edwards, *The Works of Jonathan Edwards Vol. 2*, (Carlisle, PA.: The Banner of Truth Trust, 2009), pg. 891-891

celebrating it with a feast; 2) By forming their calendar around it; 3) By teaching their children.

I. Celebration

The first way they were to remember their redemption was by *feasting*. End of v.3 “No leavened bread shall be eaten.” The length of this feast is found in v.6 and the expulsion of all leaven from their territories in v.7.¹¹ We saw in ch.12 that the leaven signified the sin and idolatry of Egypt they were leaving behind. Matthew Henry says here that they “...burnt it, or buried it, or broke it small and scattered it in the wind; they searched diligently with lighted candles in all the corners of their houses, lest any leaven should remain.” Leaven was not forbidden the rest of the year, but during the Feast of Unleavened Bread, their very eating was to teach them two things 1) Being redeemed *means* they have been set free. The LORD brought them out of the house of slavery. The only response is to celebrate, to praise the Lord, to enter into a great feast! Oh taste and see that the LORD is good!¹² 2) Being redeemed *means* they were to put away sin—the leaven—of their old lives. Romans 6:2 “How can we who died to sin still live in it?” 1 Corinthians 5:8 “Let us therefore celebrate the festival, *not with the old leaven, the leaven of malice and evil*, but with the unleavened bread of sincerity and truth.” So that is the **first way** God instructed Israel’s to remember their redemption: *they were to celebrate the festival*.

2. Calendar

The second way they were to remember their redemption was in their *calendar*. God set the particular time of this feast in v.4, 5, 10. The pagan theory

¹¹ Sin is such a contagion, such a danger, that we are to avoid it at all cost (Proverbs 5:8).

¹² Psalm 34:8

of time is chaotic time: *time is meaningless, purposeless, nihilistic*. But when God redeemed Israel, He redeemed their time—their calendar—as well. Their redemption was to be celebrated in first of month—the beginning of their year (v.4).¹³ It was to be celebrated annually (v.10). This is the **second way** God instructed Israel to remember their redemption: *they were to form their calendar around it*.

3. Children

The third way they were to remember their redemption was *by teaching their children*. v.8 “You shall tell your son on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’” This is repeated in v.14. That first generation saw with their own eyes what God did. The next generation would not see. And yet, every subsequent generation was free *precisely* because of what the LORD did. How would their children learn this? God commanded them to teach them how they became a nation—v.8 “It is because of what the LORD did for me when I came out of Egypt.” By placing this *right here*, God was instructing Israel that *the most important thing* they could teach their children was how God redeemed them.¹⁴ It was to be the center of their education. Look at v.9 “And *it* shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth.” This is repeated in v.16.¹⁵ The *it* here I believe is the Feast itself. God designed the feast to engage their hands, heads, and hearts—the whole child. Each child participated in removing the leaven with their *hands*. Each child was taught what it meant in their *head*—that

¹³ cf. Exodus 12:2

¹⁴ cf. 1 Corinthians 2:2

¹⁵ Apparently this is hugely important idea since it is repeated in the Shema Deuteronomy 6:4-9 and in Deuteronomy 11:18. Many of the Hebrews took this literally so that they adopted the practice of phylacteries, small boxes containing Scripture verses, and they wore them on the forehead and arm.

is, it was *a memorial between their eyes*. The aim was that each child would embrace it in their *heart—so that* (end of v.9) “the law of the LORD may be in [their] mouth.” The Feast aimed at instructing the whole soul of each child: their head, heart and hands. This is the **third way** God instructed Israel to remember their redemption: *they were to teach their children*.

2nd Principle: Being redeemed is coming under new instruction

That brings us to our **second principle**: *Being redeemed means that we have come under new instruction*. Dear congregation, God has given us the same three methods so that we would not forget our redemption

1. The Sacrament

First instead of the Feast of Unleavened Bread we have the Lord’s Supper. This meal is specifically given to stir us up to remembrance of what the Lord has done for us. Jesus said “Do this in remembrance of me” (1 Corinthians 11:24).

2. The Sabbath

Second, just like God ordered Israel’s calendar around redemption, so our whole week is ordered around redemption. Israel’s redemption was to be celebrated in the first month, our redemption begins on the first day of every week. The first day of every week the day when Christ rose from the dead, is the day when Christians gather to remember what God has done for us. Deuteronomy 5:12 “Observe the Sabbath day, to keep it holy.”

3. The Word

Finally, just as God ordered Israel to teach their children so it is with us. Just as Israel’s firstborn were consecrated to God, so our children are counted

holy (1 Corinthians 7:14). They are set apart from the children of this world, they are covenant children. Therefore the most important thing that we could ever teach them is what Christ has done for sinners. 1 Corinthians 2:2 “For I decided to know nothing among you except Jesus Christ and him crucified.” We are to show them that all of Christ is for all of life in their head and heart and hands.

Experimental Use

So let’s *examine* ourselves. How important are Sabbath, Word, and Sacrament in your life? Are these things at the center of your life? Are these things the non-negotiable things you attend to, or do you just fit them in when you can? Is remembering your redemption in Christ the top priority for your family? Can you say with Joshua of old “...as for me and my house, we will serve the LORD?” (Joshua 24:15).

Admonitory Use

Here’s the *warning*, we are in danger of forgetting what Christ has done for us. In spite of the fact that God set these markers of remembrance up for Israel, they forgot again and again and again. Psalm 78:10-11 “They did not keep God’s covenant, but refused to walk according to his law. “*They forgot his works and the wonders that he had shown them.*” Jeremiah 2:32 “Can a virgin forget her ornaments, or a bride her attire? *Yet my people have forgotten me days without number.*” Dear congregation, forgetfulness leads to great sin. I’m not talking about the forgetfulness we experience in our heads. When Christians backslide they still remember the facts of the gospel in their *head*. I’m talking about the forgetfulness in our *hearts* and in our *hands*. When Christians miss Sabbath frequently and miss the Word and the Supper frequently, their *hands* forget to be

doing the works of the Lord. Their *hearts* forget the taste of the pure milk of the Word of God being preached, and the comfort the sacraments bring. And if this continues, this neglect of the ordinances God has given us, great sin occurs, and in some cases outright apostasy. When Israel forgot their God, they were handed over to judgment. Paul says “Now these things took place as examples for us, that we might not desire evil as they did” (1 Corinthians 10:6). That’s our **second marker**: *being redeemed means you have come under new instruction—of the Sabbath, Word and Sacrament*. God has given us things specifically so that we would remember our Redeemer the Lord Jesus Christ.

III. Marker #3: The Redemption of the Firstborn

The third marker

What’s the third marker God gave them to help them *remember* the Exodus? He required every firstborn male to either be sacrificed, destroyed or redeemed. Death or a ransom payment for all. This would serve as a constant reminder—v.16 calls it a mark on their hands and foreheads—of what their redemption cost.

The text

Please look with me at v.13. “Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. ¹⁴ And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, ‘By a strong hand the LORD brought us out of Egypt, from the house of slavery. ¹⁵ For when Pharaoh

stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.”

Distinctions that illuminate

Notice there are three distinctions made here. **First** with the donkey in v.13. They are given a choice. The donkey could either be *redeemed*. The word means ransomed, or rescued by means of a payment (in this case the payment was a lamb)—or the donkey was to be destroyed by having its neck broken.

Second with the all other animals they raised—end of v.15. They were to sacrifice them. Numbers 18:17 “But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall burn their fat as a food offering, with a pleasing aroma to the LORD.”

Third with Israel’s sons —end of v.13 and end of v.15. They were all to be redeemed, purchased back. Numbers 18:16 says “And their redemption price (at a month old you shall redeem them) you shall fix at five shekels in silver...” No child sacrifice was allowed in Israel. Their children had to be rescued by a ransom payment.

The Economic Cost of Sacrifice

Now certainly the economic ‘loss’ in each one of these would have been substantial. Listen to how one author puts it:

“In the case of sacrificial animals (ox, sheep, goat), redemption was forbidden (Numbers 18:17) so the loss of the firstborn male animal was irrevocable. It

was a total loss for both its mother and the human owner. It symbolized the total extent of God's wrath against sin. The animal was forever lost; so was the time it had taken to breed the mother and care for her during her pregnancy. By sacrificing the first born male animals, the Israelites were admitting that they and all they possessed were under the threat of judgment."¹⁶

Likewise when a firstborn son was born, they gave up a silver payment to redeem the child. And whenever a firstborn donkey was born, the only way to save it from destruction was by handing over a lamb.

3rd Principle: Being redeemed is having a Substitute

That brings us to our **third principle**: *Being redeemed means that a Substitute took our place*. Properly speaking, our faith does not save us. It's true that we must believe in Jesus Christ otherwise we cannot be saved. "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). But faith is *merely* the instrument that receives the gift of salvation.¹⁷ Dear congregation we are saved by substitutionary atonement. And these Israelites had to act that out every time a firstborn male was born.

Informatory Use

Let's *consider* how the gospel shines through these strange practices. Let's think about this donkey. All the other firstborn animals were to be sacrificed on the altar. But not the donkey. Why? Because it was considered an unclean

¹⁶ Gary North, *Moses and Pharaoh: Dominion Religion Versus Power Religion*, (Tyler, TX.: Institute for Christian Economics, 1985), pg. 248

¹⁷ If faith in God saved a person then everyone would be saved because Romans 1:21 tells us that everyone believes in God.

animal (Leviticus 11:38). Unclean animals could not be sacrificed on the altar. That's how Antiochus Epiphanies profaned the Jew's altar in the period before Christ came, he sacrificed a pig—and unclean animal—on the altar. Now what do you suppose this unclean donkey represented? What entire race of creatures are born unclean? Man is.¹⁸

Job 15:14 “What *is* man, that he should be *clean*? and he which is born of a woman, that he should be righteous?”¹⁹

Job 25:4 “How then can man be justified with God? or how can he be *clean* that is born of a woman?”²⁰

Isaiah 6:5 “And I said: “Woe is me! For I am lost; for I am a man of *unclean* lips, and I dwell in the midst of a people of *unclean* lips; for my eyes have seen the King, the LORD of hosts!”

Isaiah 64:6 “But we are all as an *unclean thing*, and all our righteousnesses are as filthy rags...”

Visual uncleanness

Children boys and girls, perhaps your are unfamiliar with the imagery here. The prophet Isaiah says that when a sinner is born, his righteousness—the best he can do in life—is as filthy rags. The word means menstrual cloths, bloody rags. Paul goes beyond this in Philippians 3. He said that when He was

¹⁸ See Pink, pg. 174ff

¹⁹ KJV

²⁰ KJV

not yet redeemed all of his righteousness was as dung-poop. Think about that. The Scripture doesn't say *the wickedness of our sinful nature* is like bloody rags and poop, it says *the righteousness of our sinful nature*—the best we can do as a sinner—is gross blood and excrement. Can God be pleased with such uncleanness? No. Would you offer gifts like that to a great King? Never.

Substitutionary Atonement

So this donkey is a type of man born into sin. Israel had a choice.²¹ Either the donkey's neck was to be broken, or a lamb had to be put forward as a substitute. And this is the gospel loved ones: either you must die forever and come under the righteous wrath of a holy God, or you must have Christ die for you. God can only do one of two things with our uncleanness, either He must put us to death for it, or Christ must suffer for it. Notice in our passage, the children were not allowed to be brought to the altar and be killed. Child sacrifice was forbidden. It was silver that ransomed them. But our gospel tells us "you were ransomed...not with perishable things such as *silver* or gold,¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot." You see God has accepted only one child sacrifice in the history of the world, His child, His only Son.

John 3:16 "For God so loved the world, that *he gave his only Son*,"

Romans 8:32 God "did not spare his own Son but *gave him up for us all*..."

²¹ Either they could buy back that donkey's life (after all donkeys were valuable to them performing very laborious tasks) or kill it.

2 Corinthians 5:21 “God made him who had no sin to be sin for us...”²²

Isaiah 53:6 “the LORD hath laid on him the iniquity of us all.”

That’s how we are saved, Child sacrifice. God’s Son was laid on the altar for our uncleanness. Jesus is the Firstborn Offering. And the promise is that for everyone who believes, He will have eternal life. “He that believeth on the Son hath everlasting life.”²³

Hortatory Use

Our charge this morning is the same one given to Israel in our text. Above all other things, we must remember our redemption. That God by His strong hand has delivered us out of our slavery to sin and death and hell. There is nothing more important to remember. If we forget this, we forget all. So we must remember it with our heads and hearts and hands. God has given us three ways just like Israel.

I. The Sabbath

First I charge you to remember the Sabbath. God formed Israel’s calendar. He placed the Feast of Unleavened Bread at the beginning of their year and required them celebrate it annually so that they would never forget their redemption. Loved ones, God has formed our calendar. He put the Lord’s Day—the Christian Sabbath—at the beginning of our week. This is simply amazing! As Christians, week doesn’t begin by working, it begins by resting. Redeemed men, women and children celebrate the beginning of every week *not with work*,

²² NIV

²³ John 3:36 KJV

but with resting in Christ. So I charge you, remember the Sabbath, make it the non-negotiable unmovable part of your calendar.

2. Attend to the Supper

Second I charge you to celebrate the Lord's Supper. This should go without saying, but many Christians are fearful to come to the Supper because of the warnings in 1 Corinthians 11. Those warnings are against unrepentant sinners, not sinners who repent. Dear congregation this is why we have confession at the beginning of service: we wipe off our uncleanness at the door. The meal is not a merit bad contest. It is to help you remember that though you were once unclean, God sacrificed His child for You. A life for a life. The meal signs and seals that as a done deal. It's a celebration. Come, eat, be free.

3. Instruct your family

Third, I charge you to instruct your sons and daughters in redemption. May Christ and Him crucified be the center of their education. Make it the most important thing you can teach them. Put it in their heads, hearts and hands. Make Christianity not merely something that you believe in your home, but something that you do in your home. Teach them to feast to the Redeemer. Teach them to kill sin. Teach them about substitution. Give them Christ.