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Recommended Citation

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THE DEATH ANGEL OVER EGYPT

A STUDY OF THE BOOK OF HEBREWS
NUMBER 110
HEBREWS 11:28

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This verse begins with the words "through faith" but this is the same word pistis which has been translated "by faith" in verses 4 and 5 and 7, 8, 9 and 17 and many others. So, it means, "By doctrine resident in the soul."

Let us get a corrected translation of several verses--

Verse 25

"Rather having chosen to endure maltreatment with the people of God than to keep having temporary pleasures from sin."

Verse 26

"Having concluded on the basis of doctrine resident in the soul the reproach from the Christ (divine discipline) greater riches than the treasures of Egypt. For, you see, he kept concentrating on the reward."

Verse 27

"By means of doctrine resident in the soul, he gave up the throne of Egypt not being afraid of the anger of the King (Thutmose III). For, you see, he became strong under pressure as long as he kept seeing the invisible one (who is Jesus Christ)."

Verse 28 "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."
We begin this verse with the same word pistis and it means "By doctrine resident in the soul." Next we have a perfect, active, indicative of poieo and it means "to execute" or "to carry out." Moses produced the action of this verb and almost two million Jews followed him. It was more significant to him than to any of them. They killed the lamb and put the blood on the door posts and saw the results of the death angel (in other words, they went along for the ride) but it was the man Moses who really understood the significance of the passover. (Here is the cross before the cross and Moses understood what it was all about.) They didn't know enough doctrine to know what God was really doing. Next we have the words "He instituted, or he executed the passover" and the word for "passover" is the greek noun pascha and it is taken from the Hebrew pesach. Exodus 12:21 gives the command for the passover to be killed. In Leviticus 23:5, we see it is the Lord's passover.

So, thus far, we have in this verse, "By means of doctrine resident in the soul, he (Moses) instituted the passover with the result that it became a permanent institution."

THE DOCTRINE OF THE FEASTS

(These feasts have always been very meaningful to super grace believers)

1. DEFINITION.

The word "feast" is derived from the Hebrew noun chag and it comes from the verb meaning "to jump for joy or to celebrate." A feast then is a celebration of the grace of God. The feasts gave them an opportunity to celebrate grace blessings from God.

2. THE FEASTS ARE RELATED TO THE FIRST AND SECOND ADVENT OF CHRIST.

Four feasts are related to the first advent.

- a. Feast No. 1 is the passover. It was instituted April 15, 1441 B.C. (Exodus 12:1-14, Lev. 23:5) It pictures the work of Jesus Christ on the cross, with special emphasis on redemption. Christ our passover was sacrificed for us. (1 Cor. 5:7) It also pictures one other principle-- freedom from slavery and the beginning of a nation. No one really enjoys freedom unless he is in God's plan of grace. Very few people really understand and enjoy freedom. Doctrine and freedom go together. Freedom is something that only mature people can enjoy and understand. The passover is the first of the feasts and it connotes freedom and the beginning of God's plan. God's plan always begins with salvation at the cross. God's plan begins in grace and continues in grace. The road to glory is a grace road and it begins at the cross.
- b. Feast No. 2 is the feast of unleavened bread. This feast began immediately after the passover and ran from April 15-21. It portrays living grace and all that God does to keep a believer alive in the Devil's world. We are alive because God gives us living grace. We never earn or deserve the right to live. God's provision, protection, care, guidance and everything that goes to make up life for us is a grace gift from God. (We are here on earth as the guests of God's grace.) We are left here in the earth to take in doctrine as a grace blessing. This is a tactical victory for God and a defeat for Satan. (Lev. 23:6-8 and 1 Cor. 5:8) This is fellowship with God in time. Christ is called "The bread of life" to sustain us. This is why it comes immediately after the passover. Unleavened bread is a picture of the hypostatic union of Christ.
- c. Feast No. 3 is the feast of the firstfruits. It always occurred on the first Sunday after the passover and came during the feast of unleavened bread. (Lev. 23:9-14, 1 Cor. 15:20 and 23) It represents the resurrection and is a picture of surpassing grace. (You have to attain surpassing grace while you live here and you can't get it after you die.)
- d. Feast No. 4 is the feast of pentecost. This was a one day feast fifty days after the passover. (The word "Pentecost" means to many, emotionalism, rolling in the aisles and speaking in tongues and what they call "getting the Ghost.") This feast came the first week of June. (Leviticus 23:15-21) It represents the beginning of the fifth cycle of discipline to the Jews and the beginning of the Church Age. It pictures a calling out of the Royal Family of God.

3. THE BIG GAP.

We now have an elapse of time of almost six months with no feasts at all. This is the time between the feast of pentecost and the feast of the trumpets. It represents the Church Age. You remember that the Age of Israel was interrupted by the cross the resurrection and session of Christ. The Church Age is an insertion, and once it is completed, the Age of Israel picks up again and runs through the Tribulation and is completed with the Second Advent of Christ.

This is where we get the doctrine of Intercallation, six months without a feast.

- a. Intercallation means an insertion.
- b. A new dispensation is inserted called the Church Age.
- c. Intercallation is the intensified stage of the Angelic Conflict.
- d. The Church Age was a mystery not known in the Old Testament. (Romans 16:25 and 26, Eph. 3:1-6, Col. 1:25 and 26)
- e. Doctrine portraying the Church Age is not found in the Old Testament. Where Church Age doctrine would have occurred in the Old Testament, there is a parenthesis.
- f. Doctrine pertinent to the Church Age is intercalated by the New Testament Epistles.
- g. The Old Testament reveals doctrine up to the session of Christ, then skips over the Church Age and reveals the Tribulation, the Second Advent and the Millennium.

4. THE SECOND GROUP OF FEASTS ARE RELATED TO THE SECOND ADVENT. THERE ARE THREE OF THEM.

- a. The Feast of the Trumpets. (Lev. 23:23-25) This represents the termination of the fifth cycle of discipline to the Jews. This is the call of the regathering of Israel and establishes them as a nation. (Isaiah 5:26-30, 10:19-23, 11:11-16, 14:1-3, 60:4-6, Joel 2:16, Zech. 10:6-12) This is the regathering feast. Old friends meet under perfect conditions. The regathering of old friends. The trumpet is a reminder that we will get together in eternity.
- b. The Feast of Atonement. (Lev. 23:26-32, Hebrews 9:24-28, Romans 3:23-26) The unconditional covenants to Israel are all fulfilled. The land is to be forever theirs under Jesus Christ. (This is pictured by the High Priest getting ready for seven days to go into the Holy of Holies and sprinkle blood on the mercy seat.) In the Church Age, we have Christ as our Holy of Holies and we go in for ourselves.
- c. The feast of Tabernacles. (Lev. 23:33-43, Zech. 14:9 and 16) The Lord Jesus Christ will tabernacle among us. There will be perfect environment. Animal life will lose its ferocity. (Rev. 20, Isaiah 65:24, Joel 2:28 and 29.) War will be over. Christ's perfect kingdom will be established.

5. THE JEWISH FOURTH OF JULY.

It is held on the 25th of December and it goes to the first of January. It is called Honnica. It is a feast of Israel. This is why we celebrate Christmas on December 25th (we are quite sure Christ was not born on this date). This is the day the temple was cleansed of all the pigs' blood after Antiochus Epiphenes had so terribly abused the Jews. 164 B.C. was the first time this feast was celebrated. It means freedom through military victory.

6. THESE FEASTS WERE RELATED TO THE AGRICULTURAL ECONOMY OF THE ANCIENT WORLD. Every feast they had was related to an agricultural economy. The passover was held at the time of the latter rain. The time of barley harvest. The Feast of the Firstfruits was held at the time of the wheat harvest. Pentecost was the time when the early figs ripened. During the six months gap, there came the olive, fig and date harvest. All based on free enterprise. The last three feasts came in the early rains and were in the time of sowing.

7. THE FEASTS WERE RELATED TO THE EVERY DAY LIVING OF THE JEWS.
Bible Doctrine has its practical application as well as its spiritual application.
8. THE JEWS HAD THE SABBATH MONTH AS A FEAST.
It is called Tishri. It is the last half of September and first half of October. Related to every blessing of the Sabbath. They had 30 day months and twelve months during the year and then they had a leap year when they added thirty days. In that year, they would have thirteen months. This happened four years out of eleven.
Tishri had seven feasts.
1st--Feast of trumpets and the new moon.
2nd--Feast on third day of month, commemorating the murder of Gedaliah.
3rd--Feast commemorating the Golden Calf Incident.
4th--Tenth day of month, the feast of Atonement.
5th--Lasted a week, 15th to 21st day feast of Tabernacles.
6th--Solemn assembly and prayer for rain on 22nd day of month.
7th--Celebrate dedication of first temple on 23rd day of month.

Moses, under the direction of God, set up these seven original feasts for the Jews. (Leviticus 23) He wrote the original outline for them.

Next in this verse, we have, "And the sprinkling." This is kai and should be translated "even." Then we have the accusative singular of proschusis. They would dip the sprinkler in the blood and put it on the door posts. Next we have the word "lest" from hina and it should be translated "so that." Next we have a present, active, participle of olothreuo used as an adjective not as a verb and we translate this "The destroying one." (Exodus 12:23)

Next we have "should not touch" and this is the aorist, active, indicative of thiggano and means to harm, to touch and destroy. Moses warned all the Jews that this would be the means of preservation. One super grace believer like Moses was able to save at least 100,000 from dying on that night. Then we have, "it did not touch them" and the word is autos and it means "The same ones."

So this is what we have in this verse--"By means of doctrine resident in the soul, he (Moses) executed the passover with the result that it became a permanent institution. Even the sprinkling of the blood in order that the destroyer of the firstborn might not touch the same ones."

Summary

1. The divine instructions concerning the passover were carried out by one super grace believer, Moses.
2. It was maximum doctrine in the soul of Moses that led to the observing of the passover. Moses was the leader and it was very difficult to get the slaves to move.
3. An entire generation of the firstborn were preserved. The blood didn't do it, it was what the blood represented. It was obedience to God's word that save them.

4. That generation of the ones preserved would be the ones who would grow up and cross the Jordan into the land.
5. This is the principle of blessing--Blessing by association--They were blessed by associating with a super grace believer, Moses.
6. The super grace believer is not only the hub around which history revolves, but it protected all those near him.
7. Jesus Christ shapes history around the super grace believers in every generation.
8. Jesus Christ controls history. He instituted the passover.
9. Moses was that super grace believer around which this history revolved. Moses is Mr. Israel.
10. The passover was the birth of the nation, the means by which they were delivered.
11. God used this means to give them 400 years of back wages.
12. There was no nation, no freedom, no privacy until the passover.
13. No nation in history ever had a greater spiritual heritage than Israel. From 1441 B.C. until the present time this is true.
14. It was the super grace doctrine in the soul of Moses that caused the passover to be executed according to the divine command. Doctrine is power.
15. The passover is not only a grace commemoration but it is a part of the super grace of Moses.