

**03 06 16**  
**C Rains**  
**The Blood saves**

...of all things and as we come to it, help our hearts yield to you and yield to what you say and drink in the wonder of having words from heaven, words that are inerrant, words that would speak to our hearts. Help us respond, we pray in Jesus' name. Amen.

**The Passover**

Every year for almost 1,500 years, Israel had celebrated the Feast of the Passover. From the time of Moses until the time of Christ's death, they celebrated the Feast of the Passover. You see, for 430 years, Israel had been down in Egypt since the time of Joseph. Because they had been given a part of the land to live in and were not dispersed among the Egyptians, they were more able to worship God and not to be drawn into the false worship of the Egyptian gods, the demonic gods of the powerful priestly class that ruled in Egypt. But when God's time to deliver them came, to deliver them from Egypt and from being there in that land really as slaves, he called a man named Moses from the burning bush and he sent him to stand before Pharaoh and demand that he let God's people, Israel, go.

You see, it was because Israel had become so valuable to the Egyptians as slaves that Pharaoh was unwilling to let them go. But God used Moses to perform ten miraculous plagues that he brought, that God brought down upon Egypt, and each plague was directed at one of the false gods, the Satan-worshipping gods of Egypt.

Now, since Pharaoh was worshipped as a god, the last plague of those ten was directed against the household of Pharaoh and against the institution of choosing the eldest from each household, and in the case of Pharaoh, the eldest of Pharaoh's household, to be a god, to be worshipped as that one would step into the role of being Pharaoh. So really, every one of the plagues was directed at one of the false gods of Egypt. God slew in that tenth plague, he slew all the eldest sons of all the households of Egypt, but he promised not to slay any of a household if the blood of a lamb was sprinkled on the doorposts and on the cross piece at the top of the door of the house of each family. That family would be spared. The eldest son would not die. They were trusting by the spreading of that blood. They were trusting because it's on the doorway and they would have to enter in through the blood, so to speak, to get into the household. They were putting their trust in the covering of the blood of God's Son.

Now, they didn't know all the details of how that blood of that lamb spoke of God's Son dying on the cross on Calvary, but they trusted God. They trusted his word, as we ought to, even when we don't fully understand something in it, and by that they were delivered. God promised that the death angel would pass over any house that had the blood of the lamb so applied, and so that was called the time of Passover. Israel was told that they should kill a lamb, either of the sheep or the goats, and they were to roast it. The one that they slew, they were to roast the lamb and eat it with unleavened bread, and then they were to burn anything that was left over until the morning the next day. They were to burn it with fire, eating no more of it.

### **Exodus 12:1-13**

So Pharaoh, when this happened, told Israel to go. In fact, he commanded them, "Go." So while Egypt was busy burying their dead, their eldest sons that had died, Israel left hurriedly. And so I want to take you to Exodus 12, where God institutes the Passover. Exodus 12:1, 2. The Passover instruction is what follows first.

1Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, 2“This month shall be your beginning of months; it shall be the first month of the year to you.

This was so important that God wanted them to look at it as the beginning of the year. The year is a cycle, and when we look at the Feasts of Israel, we look at all that God gave them in their order of worship, what he's really saying is this is a cycle that's to be repeated over and over and over again each year, but it's a cycle that speaks of the whole sum of truth, basic truth that God wants them to rest in, trust in, look to him in, and live in. So this month of the Passover is the first month of their year. Exo. 12:3, 4

“Speak to all the congregation of Israel, saying: ‘On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. 4And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man’s need you shall make your count for the lamb.’”

What he's saying is, be practical about this. How much can your family eat? If there are only three or four of you, or five, even six maybe, can you eat a whole lamb? Well, you don't want to waste it, because he told you that if there's anything left in the morning, you should burn it with fire. Look at it, consider how many people you have, and think, "Well, how many people do we need to eat

this whole lamb?" Perhaps by having our neighbor join with us, we'll have enough people to eat the whole lamb. That's what God tells them. So it's not wasteful. There is a concern that everybody have all they would want to eat, but that the lamb itself be eaten, not wasted. God wants them to partake.

You know, when we read the book of Leviticus, we see the five offerings that God gave Israel for their worship. And I know when you think of offerings at the at the tabernacle, and you think of the burnt altar, your first thought, I'm sure, is an offering for sin, as well it should be. Because we can make no approach to God unless our sin is taken care of. And so those two offerings called sin and trespass have to be considered. Well, you know that the individual offering a sacrifice for sin or trespass did not eat from it. It was not a meal for eating. The concern was that the blood might be spilt, symbolizing the blood of Christ for cleansing.

But here in the Passover, the people eat this meal. And there's a principle here, that when there is an eating of a meal, in the case of a sacrifice, that the eating symbolizes not a sacrifice for sin and trespass primarily, but as a meal for fellowship. But you see, in the Passover, we have the summation of all these meanings of sin, trespass, and fellowship. We have the summation of it, because of course it was eaten with unleavened bread. Levin speaking of sin, therefore they were to eat it without the symbol of sin there. It was a meal, of course, that later would be pictured in some of the sacrifices that God would give Moses for the people. But this meal spoke of a sinless Christ offering himself, shedding his blood, that they might not die or be judged for eternity, and that they might live, that would be to go from there and go to the promised land, which we know early Christians understood that to speak of heaven.

Really, it was a promised land. It was a real place, but it had a symbolism. And that symbolism was that God had a place that he was preparing for us, as Jesus says in John 14:3, "I go to prepare a place for you. I will come again, receive you to myself, that where I am, there ye may be also." That picture of a place prepared for us and all those that believe in him was even back here in the Old Testament.

I want to remind you, this Bible knows of no two ways of salvation. There is only one Savior. Jesus said it himself, "I am the way, the truth, and the life. No man comes to the Father but by me." There are not two ways to heaven. He is the only Savior God provides. One must put their faith in him and in the redemption, in the cleansing that is in his blood, and except you come to him and put your trust in him as your Savior, the one that died in your place, the one that paid the price for your sin, there is no way for you to the Father, except

through him. And so we see in this Passover sacrifice, the shed blood of Christ, yes. For sin, yes. But also to bring us into the family of God and into the full fellowship of that family.

But he goes on and he establishes it. He says,

“5Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. 6Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.”

So the 10th to the 14th day, you say, why? Well, it's supposed to be a lamb without blemish or spot. That gave them time to observe that animal, to know that it was truly of the quality that God required. Do you know why? Because it symbolized his son. God was going to give his very best, his only begotten son. This lamb had to be one of the very best. No spot, no blemish, proof day after day after day, proof that it was all that God required. And then he says, "Kill it at twilight." Understand, twilight for the Jew was the beginning of the day. With sunset, the day began.

Not as it is for us in our minds. We have clocks and say, "Well, at midnight the day begins." Years ago, people used to say, "Well, at twilight the day ends and at sunrise the day begins." Well, the Jews had a very exact way for the day to begin and end. It began when the sun set and it ended when the sun set. No in-between time between sunset and sunrise, you know, what do you do with that? Not at all. The day began at twilight. That's when they were to kill the lamb. Exo 12:7, 8

“7And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 8Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.”

The bitter herbs speak of the trials, of course, of the Lord in offering himself up.

"Do not eat it raw nor boiled at all with water, but roasted in fire."

You say, "Why, why, why?" Well, I can't give you a full disclosure of all these things, but I will say this. The roasting by fire speaks of trial and purification. Boiling it in water escapes those ideas and God wants a very clear picture there, a very clear symbolism that his son would in fact go through great trial. He would be tested to the uttermost and yet he would be found to be without sin. He would be perfect. And so it was to be roasted by fire. Exo. 12:9

9”Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.”

Entrails are the intestines. You mean they cook the whole thing? Yes. The legs? Yes. The head? Yes. The entrails? Yes. Did they have to eat those? Well, if you have a whole lamb to eat there, I don't think you'd probably start with the intestines. Maybe you would if you are mine too, but they would of course cleanse them as would be proper. And yet the whole animal is there and that says to us God didn't hold back anything in his offering of his son. All that he was in body, mind, and spirit, his incarnation shows us that. His suffering as a human being displays it so vividly for us. Then he says, 12:10-12

10You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. 11And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord's Passover.

He's telling them get ready to go. Okay. "With a belt on your waist, your sandals on your feet, and your staff in your hand." I mean now that's a picture of somebody that's ready to go out the door. Got your belt on, got your sandals on, got your staff in your hand. You don't need a staff in the house. It's for going along the road. It means ready to go to leave this place of Egypt. Egypt is a picture of the world by the way and the sinfulness of the world. To get out of this worldly situation and get into the wilderness where you can be under the covering cloud of God's presence and let him lead you step by step.

12'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.”

That's the verse of judgment. You offer up the lamb, sprinkle the blood, get yourself ready to go in the morning, burn whatever's left of the lamb, don't eat any more of it. You had now provision for your journey and go out. Go out, leave. Oh yes and God says I'll judge them. Just leave it to me. I'll take care of the judgment. Now truthfully while at twilight they went into their houses and ate their roasted lamb with unleavened bread through the night, it wasn't until midnight that the death angel came and struck all the houses of Egypt. And by the way it wasn't just the Pharaoh's house it was the servants house, it was the priestly house. It went right down through all those of the lowly class and even he smote the eldest male among all their animals. That's making a point. And this is what God says about the blood that it's a sign. He says this, 12:13

13"Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt."

You know there's a hymn<sup>1</sup> that picked up that line, "When I see the blood I will pass over you." Sometime when you sing that hymn, you sing that line, remember that writer caught the beauty of this promise and the power of that deliverance when he put that in that hymn. Hymns when we sing them are supposed to recall for us the promises of God, the works of God, the praise of God and our hearts should just pick them up as our own, our own song, our own praise.

"When I see the blood I will pass over you and the plague shall not be on you to destroy you when I strike the land of Egypt."

### **Numbers 33:3-4**

No, you'll be delivered completely. In Numbers chapter 33, unless you've been doing your memory work this week in that chapter, you probably will have to turn there or read what Nigel puts up for you. In Numbers 33 at verse 3,4

"3They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians. 4For the Egyptians were burying all their firstborn, whom the Lord had killed among them. Also on their gods the Lord had executed judgments. See it was a 15th day because the 14th day was when they had the Passover. Okay, they left on the 15th day of the month, on the day after the Passover,"

"The children of Israel went out with boldness in the sight of all the Egyptians." In other words, they weren't they weren't going out sneakily or anything, they were going out boldly. "For the Egyptians were burying all their firstborn." They were busy. They were busy with a most heartbreaking task, burying their firstborn. "And they were glad for Israel to be going, whom the Lord had killed among them, and on their gods the Lord had executed judgments." Those ten plagues were all against gods of Egypt. Every one of them. And a lot of people don't remember that, but that's what God is trying to tell you.

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<sup>1</sup> Hoffman Elisha A. 1839-1929 1902 also wrote leaning on the everlasting arms, (1894) he wrote 2000 hymns and songs. Music John G. Foote 1892

## The New Promise Covenant

In the New Testament, the plot to capture Christ and kill him went on behind the scenes, and I'd like you to see that in Luke 22, where we've just had the remembrance of the Lord's table. Here in Luke 22:1, 2 let me read the first verses of this chapter to give you this setting.

1Now the Feast of Unleavened Bread drew near, which is called Passover. 2And the chief priests and the scribes sought how they might kill Him, for they feared the people.

Don't lose that phrase, "for they feared the people." So here they were torn. Chief priests, scribes, they wanted to kill Jesus. They had murder in their hearts, but they feared the people. Why? Because the people regarded him as a prophet, as a miracle worker, and thank God many of them regarded him as the Son of God. Not all of them. Many of them had put their faith in him. Not all of them, though. But the mass of the people would gather around him and drink in his words and respect him greatly. So, scribes and Pharisees knew if they were going to kill him, they had to be careful not to do it in such a way as to bring the wrath of the people down upon them, which meant this. We can't do it when there's a crowd. We have to find a time when he's alone.

Ah, enter Judas Iscariot. 3-6

3Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. 4So he went his way and conferred with the chief priests and captains, how he might betray Him to them. 5And they were glad, and agreed to give him money. 6So he promised and sought opportunity to betray Him to them in the absence of the multitude.

Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. Doesn't say he was a believer. Never does in the Bible. Doesn't say that he was truly an apostle of Jesus Christ. He was not. He was numbered among the twelve for God's purpose, and here he comes forward with God's purpose to betray the Savior. So he went his way and conferred with the chief priests and captains how he might betray him to them, and they were glad and agreed to give him money. So he promised and sought opportunity to betray him to them. Get this phrase now, in the absence of the multitude. The plot was we must get him when he's alone, carry out our scheme. Ideally, late at night, when everybody has gone to bed or going to bed, we can carry out our scheme to try him and find him guilty and deliver him up to be crucified.

So their plan went forward, and the preparation also went forward for the meal. And the preparation for the meal is in the verses that follows. Chapter 22, verse 7,

7Then came the Day of Unleavened Bread, when the Passover must be killed. 8And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."

Now sometimes Jesus gave commands to his disciples for them to do something, and they could, of course, they were human beings and they were not always great men of faith. You know, you would think, "Oh, these are the, these are the apostles. They certainly were great spiritual men, and you know, they would always think great spiritual thoughts and trust God for anything." Well, that is not true. They were learning to trust him. They were learning how faithful he is to the uttermost, but they were still, like we are most of the time, tied to this world and to what their eyes could see and their hands could hold. It isn't by accident that the state of Missouri is known as the "show me state." The truth is, the other 49 are also like that. People want to be shown. You show it to me, I'll believe it, but until then I won't.

So he told them, "Prepare the Passover."

Well, do you remember the time he said to the 12, he said, or the 11, well, he said to 12 at that time, but Judas was kind of an odd man out. There were 5,000 men there, plus women and children, 5,000 men, and he said, "Well, give them to eat." And they think, "What? Give them to eat? You know, we barely have 200 penny worth here in our treasury, and that isn't enough to give everybody a crumb. They're looking at their resources. You give them to eat? Lord, we can't do that, Tom. We don't have anything." Then

somebody makes the stupid, foolish remark, "Well, there is a lad here who has five pieces of bread and two fish. I mean, you know, what's that among so

John 6:4-9

4Now the Passover, a feast of the Jews, was near. 5Then Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?" 6But this He said to test him, for He Himself knew what He would do.

7Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."

8One of His disciples, Andrew, Simon Peter's brother, said to Him, 9"Here is a lad here who has five barley loaves and two small fish, but what are they among so many?"

many? Bring it to me." And with those five little pieces of bread and two fish, he fed the 5,000 men and then the women and children and all those that were there, and they still took up baskets full of fragments that were left over.

So he says to them, "Go prepare a place for us to have the Passover." They followed Jesus, and Luke writes "Foxes have their dens, birds have their nests, but the Son of Man doesn't have a place to lay his head."<sup>2</sup> He didn't have a big building. He didn't have a great place to have a meal. He didn't have anything like that, and they knew it. They were following him on the road, welcomed into somebody's house sometimes like Lazarus and Mary and Martha, but most of the time they were just out walking along the road. "Go prepare a place for us to have this meal." "Okay, Lord, where do you want us to prepare? Where? We don't have any place." "Oh, you have little faith." He said to them, and here you get, this is fantastic when he talks to them here, what you see here is the God who knows everything, the God who knows not only the past and the present, but he also knows the future, and he knows every detail. He's not only a God that knows, he knows everything. We say he's omniscient, you know, he knows everything, past, present, future. You see it right here, you see his divinity coming out here when he says this,

"Behold, when you've entered the city, a man will meet you carrying a pitcher of water." Nothing really great, special, right? People carried pitchers of water around, went down to the pool of Solom, wherever, got it, pitcher filled, carried it back to wherever they live. Well, a man will meet you carrying a pitcher of water. This is not necessarily the man that owns the house, it's not necessarily that at all, could be a servant, probably

Luke 22:9-12 9So they said to Him, "Where do You want us to prepare?" 10And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. 11Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?" ' 12Then he will show you a large, furnished upper room; there make ready."

is, but you'll see this man carrying a pitcher of water. "Follow him into the house which he enters." Okay, he goes into a certain house. "Then you shall say to the master of the house, 'The teacher says to you,'" isn't it interesting, he calls himself the teacher, and he uses that, I think, because the man in that house would probably have referred to Jesus this way, and so calling him the teacher immediately calls to mind who they're talking about to this man and brings the

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<sup>2</sup> Luke 9:58; Matt. 8:20

response that comes. "The teacher says to you, 'Where is the guest room where I may eat the Passover with my disciples?' Then he will show you a large furnished upper room there, make ready."<sup>3</sup>



Air space of the Upper Room

He knew everything, every detail. Can you imagine he knows every time somebody's carrying some water? He knows the route they're gonna take, he knows the door they're gonna enter, he knows where they belong, he knows every feature of their life, he knows it all ahead of time. He knows exactly how many time your wheels are gonna turn over to get you from here to wherever you're going after church. He knows more about what

those wheels are gonna roll over than you do. You will not trouble yourself about what pebbles your wheels cross over getting you from here to wherever you're going, or every grain of dirt or sand that's on the road. You won't pay any attention to that, all you want to do is get there without the thing going flat. Have the engine run well. Isn't that amazing, he knows things beyond our capacity to know. I wouldn't really want to know all those things anyway. I have enough trouble getting through life with what I do know. Crowd all that information into me, I'd forget the stuff that I have to remember. You see, my head isn't made to know all that stuff.

First computer that we bought, or I bought, was... I went to talk with the fellow about it, he says, "Well, I have a 10 megabyte computer, fantastic amount of storage space, 10 megabytes." He said, "Now some people want to spend a little extra money and get 20 megabytes." I said, "Well, give me the 20." Okay, megabyte means millions, you know, I thought 20 million, you know, wow. Do you know that would be embarrassing today? You couldn't even start up your Windows application on 20 megabytes. It wouldn't work. Now they're talking about... I know they're up to terabytes now, but what's the one below that? Gigabytes or something. Gigabytes and terabytes and, I don't know,

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<sup>3</sup> pictured here is the location of the upper room. The architecture is from a later. In the crusades. When we are there, we are actually in the same airspace of the location of the upper room. It would've looked differently, but as you read in John, Matthew Mark what took place in the upper room you can visualize that actually happened in an actual location. Reeves.

quadrabytes and petabytes, you know, and... What'd you say, fleabytes? Mosquitobytes. But this is God, and he knows all things.

It says, Luke 22:14-23

"When the hour had come, he sat down with the twelve apostles with him. He said to them, 'With fervent desire I've desired to eat this Passover with you before I suffer, for I say to you I will no longer eat of it until it is fulfilled in the kingdom of God.'" I believe that in a symbolic way we'll have a meal with the Lord because it will be fulfilled in the kingdom of God. "And he took the cup and gave thanks and said, 'Take this and divide it among yourselves, for I say to you I will not drink of the fruit of the vine until the kingdom of God comes.'" And I, without question, what he means is after this meal or after this occasion because he immediately turns after the meal and institutes the Lord's table. First he talks about the bread. He takes some bread. He says, "This is my body which is given for you. Do this in remembrance of me." And he, in a simple way, takes the cup again and says, "This cup is a new covenant in my blood which is shed for you." I apologize. I like that word covenant.

He has given us a blood covenant. Covenant is a contract. It's a promise, but it's a promise from the heart of God. It's a promise that he seals with his own truthfulness, his own blood, his own life. The shedding of his blood was his seal of his promise. Up until this time, they celebrated Passover because Passover looked forward to the death of Christ on the cross. After this time, Passover now has no place because it's fulfilled, and he gives us something to look back with now on the cross. We look back on the breaking of his body and on the shedding of his blood, and we do it with thanksgiving because it has been accomplished once for all and forever. With that said, he wants us, as we come to that time, as we receive it, to pray with thanksgiving for his body, pray with thanksgiving for his blood because through his body, his incarnation, God was preparing a vehicle for our salvation, and through his blood, he was giving a life for our salvation. His grace, his love poured out for us. Just think of it. For one like you, for one like you, God would do this. For one like you, would you bow with me in prayer? Lord, help us really look at ourselves as we are. Without Jesus, we're nothing. We're without hope. Without you, Lord Jesus, we would be condemned, and deservedly so. There is no good thing in us, and we can't make ourselves acceptable in your sight.

We thank you, Lord Jesus, that you died, that you might offer up your life, your blood, as an atonement for our sin, that we, by trusting in you, might have forgiveness, and eternal life might be given to us

as a gift. We thank you for your body, broken, horribly broken, through the suffering that men brought on you, for your blood spilled, Lord, willingly, because of your love for one like, like any of us. We thank you, and we praise you. In Jesus' name, Amen.