# Audio file

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# Transcript

00:00:00

This morning we'll continue our study of the basic message in these half hour sessions.

00:00:06

This particular presentation will deal with the next steps in order that are given to us in the past of the service, the first one being of course each male had to be circumcised and the second they had to choose the lamb on the 10th day of the first month.

00:00:24

The third time they had to kill the lamb at the games on the Sun.

00:00:28

On the 14th day of the same first month, the boat must be taken and sprinkled upon the doorposts.

00:00:34

The long then left hole.

00:00:36

Then when broken bones and let them down and eaten by people prepared for immediate departure from the promise from the land of \*\*\*\*\*\*\*.

00:00:44

With the promised land and last of all the first born of Egypt had to die.

00:00:49

So far we have discussed the first of these six points, namely the Covenant or the the the signature of the covenant, which are symbolised by the act of circumcision introduced first of all, back in the days of Abraham.

00:01:04

In that change, over from his own to God wax between the.

00:01:08

Both of Ishmael and the birth of Isaac.

00:01:12

Looking at the second point is mainly is the choosing of the lamb on the 10th day of the first month the pot already made, I think is that Jesus Christ is the entertainment or the person symbolized by the land, the member that.

00:01:31

When John the Baptist toward Jesus Christ, coming to him at the Jordan River, he.

00:01:35

Said in the.

00:01:37

First chapter of John the Gospel of John.

00:01:39

Behold the law and of God, which taketh away the sin of the world.

00:01:45

So they put the Prophet John has a very clear understanding of the fact that Jesus Christ was the person to whom the lamb always pointed, and the might of this moment turned to Christ.

00:01:58

Paintings 5, verse 7, where Paul very specifically recognizes this.

00:02:04

Same principle of type and other type for picture and performance of that picture first contains chapter 5.

00:02:13

And this six of this seven rather and this eight page, therefore the 11 that you may be a new lump as you are unleavened, for even crossed our Passover who sacrifice for us.

00:02:29

Therefore, let us keep the feast not with all living.

00:02:33

Neither with the level of malice and wickedness, but with the unliving bit of sincerity and truth.

00:02:39

In the Bible, leaven is a symbol of sin.

00:02:43

Unliving brain is a symbol of a human life which has been filled from the presence of sin and called here, very specifically identified as 11 as being that of malice and wickedness, and one simple word, of course, which covers those two elements of malice and wickedness, is singing.

00:02:59

Your mess.

00:03:02

Having established the point then that the lamb was our symbol of Jesus Christ, we now go back and look at this matter, choosing the land which incidentally had to do without spot or blemish or defect or injuring.

00:03:15

He couldn't be a lying one.

00:03:16

He couldn't be blind or half lying.

00:03:18

He couldn't hear half thrown off by dogs.

00:03:22

He couldn't be a malformed animal.

00:03:23

He had to be a very fine and perfect specimen, which of course in turn prefigured the coming of the perfect one, Jesus Christ, and his spiritual and physical nature.

00:03:34

Was perfect.

00:03:36

This is Mr.

00:03:37

Lord looked.

00:03:37

The fact, of course, that he did have sinful human flesh and blood, but nonetheless he maintained perfect health in that simple form, mortal flesh and blood, the choosing of the lamb is an obvious symbol of the choosing of Christ to be our savior.

00:03:54

And over and over again, throughout the word of God.

00:03:56

We admonished to choose Christ to be our saviour.

00:03:59

Let's take one such verse in revelation.

00:04:04

This is the closing book in the New Testament.

00:04:09

Where the appeal is sinful to all to make the choice and come to the Lord of Joy return to the last chapter of the book.

00:04:28

Very pleasant.

00:04:29

The spirit and the bride say, come in.

00:04:31

Verse 17, verse 17 and the spirit and the bride say come and let him adhere.

00:04:37

Say come and let him.

00:04:39

That is a first come and he said he will let him take the water of life.

00:04:47

God does not tell us anybody to come and make their commitment for the gospel.

00:04:54

Over and over again, Jesus said I call and I showed him my sheep, hear my voice, and then the potion goes up and divine one for everyone who will to come and take the water life fully.

00:05:08

There was no distinction made between races between the rich and the poor, between the high and the low. The noble so-called, and the ignoble so pooled.

00:05:18

There is no photo shown to one class above the other.

00:05:21

The scripture simply says whosoever will let him take of the working life feeling.

00:05:27

In other words, whosoever will can come and choose Christ to be his Sagan.

00:05:35

It does not matter how deeply.

00:05:37

One may have been become entangled in the mild since the promise is there and the path is there and everyone can experience the difference from the pitterson onto the rock of God's eternal salvation.

00:05:51

Not today, of course.

00:05:52

There are literally millions of people who have made the step of choosing cost to be their safe.

00:05:58

But we have to understand that this is not the last step in the Liberals.

00:06:03

Only, for instance, there is the last step there in the language of the chosen that land as a symbol of our choosing cost to be our saving did die at that point of time as yet experienced deliverance.

00:06:15

And the answer is very obviously no.

00:06:18

There's still further steps to be tightened to further things to be done before they could come to the place where the Egyptians let them go and they passed them along.

00:06:30

The banished them on their gentle the land of freedom.

00:06:34

So likewise, while Susan cost to be a saviour.

00:06:37

Is a very, very important step in the right direction.

00:06:41

It is not yet filling.

00:06:43

There are still more things to be accomplished beyond that particular point.

00:06:48

And the next one of those steps is in fact, the killing of the lamb at the going down the sun on the 14th day of the first month.

00:06:58

The land had to be slain without the bones being broken, they cut down the throat and caught the blood in a receptacle which was then used to sprinkle the door little and post to the house, and which they will stain.

00:07:12

And this, of course is a very self-evident step.

00:07:15

And it points towards the fact that Jesus Christ had to die upon Calvary's cross in order to affect our salvation.

00:07:25

The fate of the Sinner.

00:07:25

Himself or the the slave himself, to be more precise from the.

00:07:32

Land of Egypt.

00:07:34

And the state of course points in tone to air being banished to the power of eborn there in these matters are slow, but they're personally had to kill the lamb.

00:07:46

So likewise, it was all thing which crossed out the life of Jesus Christ upon the cross of power.

00:07:53

He was not stand by the spirit of trust.

00:07:55

He was not stunned by the prosecuting hand of the Jews or the Romans, or both combined, but the sheer burden of sin, your sin and my sin which was.

00:08:05

Just upon, there literally crossed out the life of the son of God.

00:08:12

Picture that we intended to put those lights of all them to mind us as well.

00:08:17

God instructed them to take the land, place their hands upon his head, thereby compressing over him their sinfulness, and then with their own hands over to slow the victim.

00:08:32

But back in the days of Adam after he'd left the Garden of Eden Princetons.

00:08:38

Expelled because of his transgression of Garth Lauren because he had been by Sabine Post himself in the camp of Satan.

00:08:47

Urban slew the first lamb when God took the skins and clothed him with those skins to cover his nakedness, which brokenness had been generated by the loss of the garment of the life of which they had previously been closed.

00:09:02

The symbolism was perfect because it is.

00:09:07

The death of Christ made affected by our sinfulness, that his revered right, if this is then closed upon us, not by our own hands and by the hands of our Saviour Jesus Christ himself.

00:09:21

The death burned the land.

00:09:23

Likewise, as we observe the month ago in regard to the choosing of the land needed, the death of the land actually aspect of that kind of deliverance of the Sinner or the slave, not one of the Israelites, of paying their freedom when the land, the slam, there is still the sprinkling of the blood.

00:09:43

There is still the eating of the lamb and there is still the birth of the first one before they could find themselves two men and women.

00:09:53

This is just too many people, is is perhaps saying a little different to what they have been led.

00:09:57

To believe.

00:10:00

That's it is a very sound Bible principle that when Jesus died upon the cross, all men did not at that exact position upon their freedom.

00:10:09

In effect, they have been so proud.

00:10:11

In effect, the grand total appropriation of that freedom is not made available until Jesus Christ began his ministry in the century up in heaven does tend to Romans.

00:10:25

First of all, they put shut down Romans chapter 5.

00:10:29

But once again, the mighty apostle Paul is laying down these very, very clear and plain principles.

00:10:36

Thomas, Chapter 5, verse 9.

00:10:39

And well, let's go. Let's go back to verse 8-9 and 30, verse 10.

00:10:45

But God commanded his love toward us in that while we yet sinners, Christ died for us much more than being now justified by his blood.

00:10:56

We should be saved from wrath through him for.

00:11:01

When we were enemies, we were reconciled to God by the death of his son, much more being reconciled, which will be.

00:11:08

Saved by his life.

00:11:11

The death of Christ upon the Christ reconciled us to God.

00:11:15

It brought to us forgiveness the scope and condemnation, but that reconciliation.

00:11:20

Have not become effective in our lives until there's ministered to us by a living savior who lifted our God's right hand to administer that salvation.

00:11:29

Plus, let's go for further confirmation to Hebrews, the 7th chapter, and we will now begin with verse 23.

00:11:40

And we read particularly verse 25, Hebrews Chapter 7, verses 23 to 25.

00:11:47

And they truly were many posts because they were not suffered to continue by reason of death that has been made back to the Old Testament and the medical piston which in their operations.

00:11:58

Give to us.

00:11:59

Accurate picture of Christ ministries in the century above.

00:12:05

That is 20 form.

00:12:09

But this man, because we continue with ever have unchangeable Paston, wherefore he is able also to save them to the uttermost that come.

00:12:19

Into God by him.

00:12:20

Seeing he ever liveth to make intercession for them.

00:12:26

This is the session is.

00:12:29

Conducted as a minister or a priest to the Heavenly sanctuary, I shall now be referred to confirm this point for such an high peace become as to his holy calmness undefiled, separate from sinners, and made higher than the heavens.

00:12:45

Who needed not daily as those high pleased to offer of sacrifice.

00:12:49

Firstly, Zane, sins and then to the for the peoples.

00:12:52

To this he didn't once when he offered up himself.

00:12:56

For the lawmaker of Mannheim Peace, which of infirmity but the word of the Earth which was, since the law maketh the sun, who has consecrated forever more now chapter 8, verse one and two now of the thing which we have spoken.

00:13:09

This is the sun.

00:13:12

We have such a high place to sit on the right hand of the throne of The Majesty and the heavens, a minister of the Sanctuary and the true Tabernacle, with the Lord pitched and not man.

00:13:25

And by virtue of the fact that Jesus Christ is alive today at his father's right hand and minister the sanctuary up in heaven, he is able to administer to us the blessings obtained and the salvation of pain when he died upon the cross being reconciled by his death, which should be saved by his life.

00:13:45

Therefore, when the prisoners, the slaves of Egyptian power back in Moses died.

00:13:53

Had offered the lamb as I talked with the death of Jesus Christ, they did not at that point in time, go free because the administration of death had not yet been made accessible to them.

00:14:04

It was not made accessible to them until they actually partook of the flesh and blood of that.

00:14:09

Lamb, which you'll see in just a moment.

00:14:14

To make very clear, the distinction between the accomplishment achieved by Christ upon the cross in.

00:14:22

The first days.

00:14:24

And the actual application of this to the prisoner or the slave in the second case?

00:14:29

Let's look back to our story, which comes from the emancipation of the slaves in the days subsequent to the Civil War in North America.

00:14:38

Or rather, more exactly in the United States of America.

00:14:42

The time came when the Civil War was over and the President of the Nation signed the emancipation papers, which set free every single slave in the Union.

00:14:56

And on that day is that freedom was made legal 10s of thousands of slaves no longer serve their over bearing masters.

00:15:05

Freedom was theirs and they rejoiced in their freedom, although some of them found a lot of difficult to handle, we have to admit they had not been.

00:15:11

Prepared for too, while.

00:15:12

Psychologically or by way of efficiency.

00:15:16

But there are some people around back up in the hills of Kentucky and Tennessee.

00:15:22

Who worked for Masters, who very, very carefully kept the news away from these poor slaves.

00:15:28

These men and women were in an area where news did not come through to them to readily their way back in the hills, in the gullies over the tops of the mountains where passes by and never came.

00:15:38

End of the road farms, as you might say.

00:15:41

And so month.

00:15:42

Half the month went by after the emancipation and these men worked on as if there had been no emancipation because they had not heard the good news of the deliverance.

00:15:53

But eventually, of course, the good news had.

00:15:55

To reach.

00:15:55

Them and I suppose and in most cases it happened pretty much on this wise one of the slaves who had been employed as a on a plantation.

00:16:06

But that was now free, found himself competing in the labor markets and seeing that there is an abundance of Slains.

00:16:13

Because men, they're employed many, many less because they had to pay them.

00:16:17

This man killed himself, unable to find implements.

00:16:20

So he travelled up the road from Farm to Farm.

00:16:23

With the same miserable lack of success until finally he saw a road leading way back into the hills and he decided to investigate the possibilities.

00:16:32

Back up there.

00:16:34

So he mussed up the road and after quite a few miles he ran on the thing.

00:16:38

Into his amazement, he saw a once familiar scene, namely a band of slaves, both men and women and children, working out in the cornfield under the blazing summer.

00:16:49

He stopped his tracks and his mind said, well, how can this me what's going on here?

00:16:53

How is it that these folks are still out here in \*\*\*\*\*\*\* I?

00:16:56

Can't believe it.

00:16:57

They're free.

00:16:58

Men and women want they live as free men and women, and then suddenly, upon his rather slow minded dawned the great truth that they had not been told.

00:17:08

That they were not free because they did not know that.

00:17:10

They were free.

00:17:12

They were unaware of the good news that the papers.

00:17:14

Have been signed.

00:17:15

And no man had the legal power to hold.

00:17:17

Them in \*\*\*\*\*\*\*.

00:17:19

Naturally, of course, the man became instantly possessed away.

00:17:23

A sense of.

00:17:26

A a a great desire to share with those poor slaves the good news of their deliverance.

00:17:36

Excuse me. Spontaneously.

00:17:37

He then rushes forward to announce the news to these men and women.

00:17:41

The master seeing him coming, coming.

00:17:44

Recognizes the threat to himself.

00:17:48

Recognize that he's about to lose his slave Laban and naturally, of course, he rushes into, interpose himself between the messenger and those about to receive the message.

00:18:00

Well, after a bit of a struggle, the messenger gets through and standing up before the staves, he shouted to them.

00:18:08

The good news of their deliverance tells the story.

00:18:10

The civil war.

00:18:11

The President who signed these papers and calls upon them to throw them their tours and lay hold upon their freedom.

00:18:18

But as he believes not as this, they can't believe this good news.

00:18:22

They were born slaves have been slaves all their days, and it just just doesn't sending their consciousnesses that they've ever been anything else but slaves.

00:18:31

But the man persists.

00:18:33

Finally, he stripped off his shirt.

00:18:36

Turns his back to them and shows them the bookmarks of the marks.

00:18:41

Just play with the bookmarks and self and said look, he says I was once a slave.

00:18:45

I suffered the whip as you folks have done.

00:18:47

I was beaten I.

00:18:48

Was forced to.

00:18:50

I hated my master.

00:18:51

Just like you hate your master.

00:18:53

And he said.

00:18:54

But I'm free.

00:18:55

And he said if I wasn't free, how could I be here talking to you?

00:18:58

At this present moment of time.

00:19:00

But the testimony that Freeman to those folks who are not free was the final convincing argument to persuade them that they were indeed free men and women.

00:19:11

At the moment that they.

00:19:12

Heard the news?

00:19:14

And they believed that news.

00:19:15

And after the poll, that news, what did they then enjoy freedom.

00:19:20

How much time did the slave master have to hold them?

00:19:23

Absolutely none.

00:19:24

None whatsoever.

00:19:26

And like Madam, when Jesus died upon the cross, he literally signed the emancipation favours of the entire human race.

00:19:33

There's not one person who is not free in Jesus Christ, not one.

00:19:38

But Satan says to himself, these poor folks don't know the good news, and even those who do know it don't.

00:19:46

In many cases, don't even believe it, so Satan is dedicated persistent to keep mankind in ignorance of their real status, namely freedom.

00:19:57

If I do, if I do get.

00:19:59

To hear the good news.

00:20:00

Then, of course, he argues rather effectively in all too effectively, although erroneously just the same, there is not to any way that Christ didn't set the human race free, but mankind is still very much under the \*\*\*\*\*\*\* and power of Satan.

00:20:16

But when any one of us to die here is the good news that we have been set free by Christ, death upon.

00:20:23

The cross the.

00:20:26

Things which are made available to us by his ministry up in heaven.

00:20:30

Only believe that good news at the pond.

00:20:33

That good news.

00:20:34

Then how much power does Satan have to hold us in \*\*\*\*\*\*\*?

00:20:37

Absolutely none.

00:20:40

No more the Egyptians back there had to hold the Israelites and \*\*\*\*\*\*\* when they had administered to them, to the eating of the flesh of the land.

00:20:49

The blessings gained to the death of that lamb as a type of Jesus Christ.

00:20:56

There's a day.

00:20:56

Of course, there are again millions of people who believe in the death of Christ.

00:21:00

112 his.

00:21:01

No doubt he'll be pressed into this study also believes in that death.

00:21:06

And every such person will testify that there is no other way of self waste accepting food. The sacrifice made on Calvary almost 2000 years ago.

00:21:16

But is everybody in the world who believes in the death of Christ upon the Christ an essential element of salvation?

00:21:24

Is every such person faith and sin?

00:21:27

And the answer is most definitely not.

00:21:29

Most definitely not.

00:21:32

Why that Australian?

00:21:33

Because that is not the last step in deliverance from \*\*\*\*\*\*\*.

00:21:38

Still three more to go.

00:21:39

On and we'll take them in their turn.

00:21:42

These the lies were required to sprinkle upon the door posts and the little of their doorways.

00:21:48

The blood of the lamb.

00:21:51

And every household, the points that blood was sprinkled was guaranteed.

00:21:55

Protection from the client play, which must, through the land of Egypt that terrible night, the first born of their cattle, the first born of their.

00:22:04

Sheep and horses and whatever else they had.

00:22:07

The first born of their family, which was most important of all.

00:22:11

Did not succumb to that plague that night.

00:22:14

If they had that blood upon the door.

00:22:18

But if they failed to have that blood, then they could guarantee the death of every one of their first born, their sons and their animals, as the case may be.

00:22:28

The white one looks in their imagination at the scene of an Israeli sprinkling, but upon the top level of the door and the two side posts to naturally.

00:22:37

Of course, sea blood dripping from the Linton particular down to the doorstep.

00:22:44

Which so we have four points where blood begins to accumulate.

00:22:48

The history brain sheath is a very crude brush, to say the least, and I supposedly sticks on the.

00:22:52

Blood that was directed at the door ended up on.

00:22:55

The ground.

00:22:56

That we joined those four points together.

00:22:59

What do we have?

00:23:00

We obviously have the form of a cross.

00:23:04

The top and bottom points joined together make the up part of the cross and the points and the little of course make the horizontal or cross piece.

00:23:11

Of the cross. So.

00:23:12

That night, literally every E listed under the protection, the symbol of the cross, and.

00:23:19

Every island who left the land of Canaan left the land of Egypt father to go to the land of Canaan, went out by the way of the cross.

00:23:29

Which reminds us of that very beautiful hymn which says the way of the cross leads home.

00:23:34

There's no other way but this, but the way of the cross.

00:23:38

When the graph and the type, what does this blood upon the door symbolize?

00:23:44

It symbolises the fact that this Earth still enjoys the protection of God, without which protection the earth had long since have been obliterated from the universe self destroyed by the presence of.

00:23:57

Sin of poets.

00:23:58

And by simple men upon it.

00:23:59

As well.

00:24:02

They're even wicked men to die, or rather than or rather than merit and need that they appreciate it.

00:24:09

Do enjoy that protection that protects us over their heads, and they survive because of the presence of that blood which is placed there by virtue of Christ, death upon the upon the.

00:24:21

Boss, now bear in mind that when the Israelites speak of that blood, there are still in the land of Egypt, they are still slaves.

00:24:29

Clearly, the power of Egypt they are not.

00:24:30

Yet three men.

00:24:32

And our slaves, of course.

00:24:33

They were servants not of God, but of Satan, and therefore servants of sin.

00:24:39

And as such a cost I deserved.

00:24:42

The full judgment of the law, which means of course, entire and total destruction, and the only reason why that that sentence was not executed that very night was because of the protection afforded them because of their blood upon the door.

00:24:59

Their like manner today, we need to appreciate the.

00:25:01

Fact that God.

00:25:02

Is still very much in control of the universe.

00:25:06

Because angels are holding back the four winds of straight that you read about in Revelation Chapter 7, and I'll I'll go on doing this until the servants of God have been sealed in their foreheads and right at this moment, we who are the subjects of Satan's wrath, the subjects of him who who desires.

00:25:26

To obliterate God's creation, to kill every man, woman and child in existence. But we don't suffer that faith simply because the protection of God's angels is still over day by day and moment, by moments without which, of course, we would pass into eternal oblivion.

00:25:46

Many of the Egyptians that night, recognising to the previous nine plagues, the fearful nature gods, destructive judgments which came upon Egyptians, not because God personally sent them, but because of the withdrawal of his protection, made necessary because of the persistent bodies against him.

00:26:04

As these Egyptians recognize the principles of God's love and mercy, many of them sought refuge with the Israelites in their houses.

00:26:12

And every Egyptian, even though he was an Egyptian.

00:26:17

Who did that?

00:26:18

Found the same protection as the Jews themselves, down as they got it that night within their houses with the protection of blood over their doorways.

00:26:27

Now today, of course, many people believe only in the imputed righteousness of Jesus Christ with what which is what this blood represents.

00:26:37

They believe that they have a standing of protection, but not a state of righteousness.

00:26:43

But there's been no change within them whatsoever.

00:26:48

Now these people are going there further than the blood upon the door, because that blood upon the door did not change.

00:26:56

The inmates of those houses from being slaves to being free men, they were still servants of the Egyptians.

00:27:03

They were still servants of sin and they were still the servants of Satan.

00:27:08

So remember this, the blood upon the door did not change them.

00:27:12

Not until they had eaten the lamb which symbolised the intake of Christ, life into them, and not until the first born of Egypt had died, did they become changed.

00:27:24

Men and women did they become different from what they had been and becoming free, and therefore.

00:27:32

Changed the longest, played with three men that are able to leave behind in the service.

00:27:37

Of Egypt forever.

00:27:39

So it's a very serious mistake to suppose, because we stand beneath the sprinkled blood of Jesus Christ.

00:27:45

Which is generally referred to as being the.

00:27:48

Imputed righteousness of Jesus Christ.

00:27:50

But thereby we have obtained salvation.

00:27:55

That we are on the way to heaven, that we are now free men and feeling certain condemnation, of course, but certainly not freedom.

00:28:02

Sin is only when.

00:28:06

That protection of the blood upon the door has given us time.

00:28:12

To lay hold upon the other steps in the drama and to become changed men and women, that we in fact are delivered from sins, power, and walked the ways of rightness and truth.

00:28:22

Now time has gone for the study period.

00:28:24

I'm sorry to say.

00:28:25

So we'll have to stop in a few.

00:28:27

But the next step will take a long, careful look at the principle of Christ's life within, as laid out for us and the eating of the flesh of the lamb, bearing in mind, of course, to what you eat today, walks and talks tomorrow.

00:28:42

When you eat the body of a lamb, the life of that lamb becomes your life.

00:28:47

An actual literal fact.

00:28:49

And this symbolises that as we partake of the life of Jesus Christ, that his life literally becomes ours.

00:28:55

His righteousness literally becomes ours, and we become transformed.

00:28:59

Men and women from within.

00:29:02

But as I said, more and less from the assembled time. Next look at this very important theme of God's way of salvation is distinct from any other way which might be offered. So May God bless us each one to understand these principles with.