# Audio file

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# 1977 God’s way of Salvation – study 5

This morning we'll continue our study of the basic message in these half hour sessions. This particular presentation will deal with the next steps in order that are given to us in the Passover 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.

The third point, they had to kill the lamb at the going down of the Sun. On the 14th day of the same first month, the blood must be taken and sprinkled upon the doorposts. The lamb then roasted whole with unbroken bones and unleavened bread, and eaten by a people prepared for immediate departure from the land of bondage, toward the promised land. and last of all the first born of Egypt had to die.

So far we have discussed the first of these six points, namely the Covenant or the signature to the covenant, which is symbolized by the act of circumcision. Introduced first of all, back in the days of Abraham, in that change over from his own to God’s works, between the birth of Ishmael and the birth of Isaac.

We look now to the second point which namely is the choosing of the lamb on the 10th day of the first month. The point I already made, I think, is that Jesus Christ is the antitype, or the person symbolized by the lamb. remember that when John the Baptist saw Jesus Christ coming to him at the Jordan River, he said in the first chapter of John, the Gospel of John. “Behold the lamb of God, which taketh away the sin of the world.”

So, the Prophet John had a very clear understanding of the fact that Jesus Christ was the person to whom the lamb always pointed. and we might of this moment turn to First Corinthians 5, verse 7, where Paul very specifically recognizes this same principle of type and antitype, or picture and fulfillment of that picture. First Corinthians chapter 5, and verse seven and verse eight. “Purge out therefore the old leaven, that you may be a new lump as you are unleavened, for even Christ, our Passover, is sacrificed for us. Therefore, let us keep the feast not with all leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

In the Bible, leaven is a symbol of sin. Unleavened bread is a symbol of a human life which has been freed from the presence of sin and Paul here, very specifically identified as leaven as being that of malice and wickedness, and one simple word, of course, which covers those two elements of malice and wickedness, is sinfulness.

Having established the point then that the lamb was a symbol of Jesus Christ, we now go back and look at this matter of choosing the lamb. which incidentally had to be without spot or blemish or defect or injury. He couldn't be a lame one, He couldn't be blind or half blind. He couldn't have his eaar half thrown off by dogs.

He couldn't be a malformed animal. He had to be a very fine and perfect specimen, which of course in turn prefigured the coming of the perfect one, Jesus Christ, who in his spiritual and physical nature was perfect. This doesn’t overlook the fact, of course, that he did have sinful human flesh and blood. but nonetheless he maintained perfect health in that sinful fallen, mortal flesh and blood. the choosing of the lamb is an obvious symbol of the choosing of Christ to be our savior.

And over and over again, throughout the word of God, we are admonished to choose Christ to be our Saviour. Let's take one such verse in Revelation. This is the closing book in the New Testament. Where the appeal is sent forth to all to make the choice and come to the Lord of glory. Let’s turn to the last chapter of the book. Where it tells us the spirit and the bride say, come, in, verse 17, “and the spirit and the bride say come, and let him that hears say come. and let him that is a thirst come and whosoever will let him take the water of life freely.”

God does not coerce anybody to come and make their commitment to the gospel. Over and over again, Jesus said I call and my sheep, hear my voice, and then the invitation goes out from the divine one for everyone who will to come and take the water life freely. 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 called. There is no favor shown to one class above the other. The scripture simply says whosoever will let him take of the water of life freely. In other words, whosoever will can come and choose Christ to be his Saviour.

It does not matter how deeply one may have become entangled in the mire of sin, the promise is there and the power is there, and everyone can experience the deliverance from the pit of sin onto the rock of God's eternal salvation. Not today, of course, there are literally millions of people who have made the step of choosing Christ to be their Saviour. But we are to understand that this is not the last step in deliverance. When, for instance, the Israelites back there in the land of Egypt had chosen that lamb as a symbol of our choosing Christ to be our Saviour, did they at that point of time as yet experience deliverance? And the answer is very obviously, no.

There are still further steps to be taken, still further things to be done before they could come to the place where the Egyptians let them go and they passed from the land of bondage, on their journey to the land of freedom. So likewise, while choosing Christ to be your Saviour, Is a very, very important step in the right direction, It is not yet freedom. There are still more things to be accomplished beyond that particular point. 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.

The lamb had to be slain without the bones being broken, they cut the animal’s throat and caught the blood in a receptacle which was then used to sprinkle the door lintel and posts to the house, in which they were staying. And this, of course, is a very self-evident step. And it points towards the fact that Jesus Christ had to die upon Calvary's cross in order to affect our salvation.

The fact that the Sinner himself or the slave himself, to be more precise in the land of Egypt, and the slave of course points in turn to our being in bondage to the power of evil. Now in as much as the slave back there had to personally had to kill the lamb, so likewise, it was our sin which crushed out the life of Jesus Christ upon the cross of calvary. He was not slain by the spear trust, He was not slain 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 placed upon Him there, literally crushed out the life of the son of God.

As a picture of that, intended to teach the Israelites of old, and to remind us as well, God instructed them to take the lamb, place their hands upon his head, thereby confessing over him their sinfulness, and then with their own hands they were to slay the victim.

But back in the days of Adam after he'd left the Garden of Eden for instance. Expelled because of his transgression of God’s law, because he had been by so doing placed himself in the camp of Satan, Adam slew the first lamb. then God took the skins and clothed him with those skins to cover his nakedness, which nakedness had been generated by the loss of the garment of light of which they had previously been clothed.

The symbolism there was perfect, because it is through the death of Christ made effective by our sinfulness, that His robe of righteous is then placed upon us, not by our own hands but by the hands of our Saviour Jesus Christ himself. The death now of the lamb, likewise, as we observed a moment ago in regard to the choosing of the lamb, neither did the death of the lamb actually effect at that point the deliverance of the sinner, or the slave. Not one of the Israelites, obtained their freedom when the lamb was slain, there is still the sprinkling of the blood, there is still the eating of the lamb, and there was still the death of the first born before they could find themselves free men and women.

This to many people, is perhaps saying a little different to what they have been led to believe. But it is a very sound Bible principle that when Jesus died upon the cross, all men did not at that exact point of time obtain their freedom. In effect, they have been set free. In effect. But the actual appropriation of that freedom is not made available until Jesus Christ began his ministry in the sanctuary up in heaven. Let’s turn to Romans, first of all, the 5th chapter, Romans, chapter 5. where once again, the mighty apostle Paul is laying down these very, very clear and plain principles.

Romans, Chapter 5, verse 9. Let's go back to verse 8-9 and through to verse 10. “But God commended his love toward us in that while we yet sinners, Christ died for us. much more than being now justified by his blood. We should be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, will be saved by his life.”

The death of Christ upon the cross reconciled us to God. It brought to us forgiveness, escape from condemnation, but that reconciliation does not become effective in our lives until it is ministered to us by a living savior who lives today at God's right hand to administer that salvation to us.

Let's go for further confirmation to Hebrews, the 7th chapter, and we will now begin with verse 23. And we read particularly verse 25, Hebrews Chapter 7, verses 23 to 25. “And they truly were many priests because they were not suffered to continue by reason of death” the reference being made back to the Old Testament Levitical priesthood which in their operations, give to us a very accurate picture of Christ ministration in the sanctuary above. Now verse 24.

“But this man, because He continues forever has an unchangeable priesthood, wherefore he is able also to save them to the uttermost that come unto God by him. Seeing he ever liveth to make intercession for them.” This intercession is conducted as a minister or a priest in the Heavenly sanctuary, I shall now read a little further to confirm this point: “for such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made high up in the heavens. Who needed not daily as those high priests to offer up sacrifice, first, for his own sins and then for the peoples’. for this he did once when he offered up himself. For the law makes of men high priests, which of infirmity. but the word of the oath, which was since the law maketh the Son, who has consecrated forever more.”

now chapter 8, verse one and two: “now of the thing which we have spoken, this is the sum: 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.”

Now, by virtue of the fact that Jesus Christ is alive today at his Father's right hand and minister in 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, we shall be saved by his life. Therefore, when the prisoners, the slaves of Egyptian power back in Moses day, had offered the lamb as a type of Jesus Christ, they did not at that point in time, go free because the administration of that death had not yet been made accessible to them. It was not made accessible to them until they actually partook of the flesh and blood of that Lamb. which you'll see in just a moment.

to make very clear, the distinction between the accomplishment achieved by Christ upon the cross, in the first case, and the actual application of this to the prisoner or the slave in the second case, let's look back to a story, which comes from the emancipation of the slaves in the days subsequent to the Civil War in North America, or rather, more exactly in the United States of America. 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. And on that day is that freedom was made legal 10s of thousands of slaves no longer serve their overbearing masters. Freedom was theirs and they rejoiced in their freedom, although some of them found it rather difficult to handle, we have to admit they had not been prepared for too well psychologically or by way of efficiency.

But there are some people away back up in the hills of Kentucky and Tennessee, who worked for Masters, who very, very carefully kept the news away from these poor slaves. These men and women were in an area where news did not come through to them to readily. They were way back in the hills, in the gullies over the tops of the mountains where passersby never came. End of the road farms, as you might say.

And so, month after 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 their deliverance. But eventually, of course, the good news had to reach them, and I suppose and in most cases it happened pretty much on this wise; one of the slaves who had been employed on a plantation, but was now free, found himself competing in the labor market and seeing that there is an abundance of Slaves, because men there employed many less because they had to pay them. This man found himself unable to find employment.

So, he travelled up the road from Farm to Farm, 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 back up there. So, he marched up the road and after quite a few miles he ran into a bend. And to 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. He stopped in his tracks and in his mind said, well, how can this me what's going on here? How is it that these folks are still out here in bondage? Can't believe it.

They're free men and women, why don’t they live as free men and women? and then suddenly, upon his rather slow mind, is dawned the great truth that they had not been told that they were not free because they did not know that they were free. They were unaware of the good news that the papers have been signed. And no man had the legal power to hold them in bondage.

Naturally, of course, the man became instantly possessed with a sense of mission, a great desire to share with those poor slaves the good news of their deliverance. Spontaneously, he then rushes forward to announce the news to these men and women. The master, seeing him coming, recognizes the threat to himself. Recognizes that he's about to lose his slave labor and naturally, of course, he rushes into, interpose himself between the messenger and those about to receive the message.

Well, after a bit of a struggle, the messenger gets through and standing up before the slaves, he shouts to them the good news of their deliverance. tells the story of the civil war, the President who signed these papers, and calls upon them to throw them their tools, and lay hold upon their freedom.

But do they believe? not as first, they can't believe this good news. They were born slaves, have been slaves all their days, and it just doesn't sink into their consciousnesses, because they've never been anything else but slaves. But the man persists. Finally, he stripped off his shirt. Turns his back to them and shows them the whip marks, or the marks of slavery, and said look, he says I was once a slave. I suffered the whip as you folks have done. I was beaten, I was forced to work. I hated my master, just like you hate your master. And he said, but I'm free.

And he said if I wasn't free, how could I be here talking to you at this present moment of time? So, the testimony of 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. At the moment that they heard the news, and they believed that news, and they acted upon that news, what did they then enjoy? Freedom.

How much power did the slave master have to hold them? Absolutely none. None whatsoever. Now in like manner, when Jesus died upon the cross, he literally signed the emancipation papers of the entire human race. There's not one person who is not free in Jesus Christ, not one.

But Satan says to himself, these poor folks don't know the good news, and even those who do know it, in many cases, don't even believe it. So, Satan is dedicated purpose is to keep mankind in ignorance of their real status, namely freedom. If they do get to hear the good news, then, of course, he argues rather effectively, and all too effectively, although erroneously just the same, there is not true anyway. That Christ didn't set the human race free, but mankind is still very much under the bondage and power of Satan.

But when any one of us today, hears the good news that we have been set free by Christ’s death upon the cross. The blessings which are made available to us by His ministry up in heaven. And when we believe that good news, and act upon that good news, then how much power does Satan have to hold us in bondage? Absolutely none.

No more then the Egyptians back there had to hold the Israelites in bondage, when they had administered to them, to the eating of the flesh of the lamb, the blessings gained through the death of that lamb as a type of Jesus Christ.

Now today, of course, there are again millions of people who believe in the death of Christ upon Calvary’s cross. No doubt he'll be in person in this study, he also believes in that death. And every such person will testify that there is no other way of salvation than accepting, through the sacrifice made on Calvary almost 2000 years ago.

But is everybody in the world who believes in the death of Christ upon the cross as an essential element of salvation, is every such person free from sin? And the answer is most definitely not. Most definitely not. Why are they not free? Because that is not the last step in deliverance from bondage. Still three more to go, and we'll take them in their turn.

The Israelites were required to sprinkle upon the door posts and the lentil of their doorways, the blood of the lamb. And every household, upon which that blood was sprinkled was guaranteed protection from the tenth plague, which marched through the land of Egypt on that terrible night. the first born of their cattle, the first born of their sheep and horses, and whatever else they had, the first born of their family, which was most important of all, did not succumb to that plague that night if they had that blood upon the door.

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. If one looks in their imagination at the scene of an Israeli sprinkling blood upon the top lentil of the door and the two side posts, he will naturally of course, see blood dripping from the lentil in particular down to the doorstep. So, we have four points where blood begins to accumulate. The hyssop branch used is a very crude brush, to say the least, and I suppose at least 50% of the blood that was directed at the door ended up on the ground.

When we join those four points together, what do we have? We obviously have the form of a cross. The top and bottom points joined together make the upright of the cross and the points and the lentil of course, make the horizontal or cross piece of the cross. So, that night, literally every Israelite under the protection, the symbol of the cross, and every Israelite who left the land of Egypt, to go to the land of Canaan, went out by the way of the cross.

Which reminds us of that very beautiful hymn, which says: the way of the cross leads home. There's no other way but this, but the way of the cross. Now in the graph great antitype, what does this blood upon the door symbolize? It symbolizes 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 sin upon it. And by sinful men upon it as well.

Now even wicked men today, though they don’t know it, or do they appreciate it, do enjoy that protection. That protection is over their heads, and they survive because of the presence of that blood which is placed there by virtue of Christ’s death upon the upon the cross. now bear in mind that when the Israelites speak of that blood, there are still in the land of Egypt, they are still slaves to the power of Egypt, they were not yet free men. And as slaves, of course, they were servants not of God, but of Satan, and therefore servants of sin. And as such of course, they deserved the full judgment of the law, which means of course, entire and total destruction. and the only reason why that sentence was not executed that very night was because of the protection afforded them because of that blood upon the door.

In like manner today, we need to appreciate the fact that God is still very much in control of the universe. His angels are holding back the four winds of strife that you read about in Revelation Chapter 7, and they’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 desires to obliterate God's creation, to kill every man, woman and child in existence. But we don't suffer that fate simply because the protection of God's angels is still over us day by day, and moment, by moment. without which, of course, we would pass into eternal oblivion.

Many of the Egyptians that night, recognizing in the previous nine plagues, the fearful nature of God’s destructive judgments, which came upon the Egyptians, not because God personally sent them, but because of the withdrawal of His protection, made necessary because of the persistent rebellion against Him. As these Egyptians recognize the principles of God's love and mercy, many of them sought refuge with the Israelites in their houses. And every Egyptian, even though he was an Egyptian, who did that, found the same protection as the Jews themselves found as they gathered that night within their houses with the protection of blood over their doorways.

Now today, of course, many people believe only in the imputed righteousness of Jesus Christ, which is what this blood represents. They believe that they have a standing of perfection, but not a state of righteousness. But there's been no change within them whatsoever. Now these people are going no further than the blood upon the door, because that blood upon the door did not change the inmates of those houses from being slaves to being free men, they were still servants of the Egyptians. They were still servants of sin, and they were still the servants of Satan. So, remember this, the blood upon the door did not change them. Not until they had eaten the lamb, which symbolized the intake of Christ’s life into them, and not until the first born of Egypt had died, did they become changed men and women, did they become different from what they had been, and becoming free, and therefore changed, no longer slaves but free men, that are able to leave behind in the service of Egypt forever.

So, it's a very serious mistake to suppose, because we stand beneath the sprinkled blood of Jesus Christ, which is generally referred to as being the imputed righteousness of Jesus Christ, that thereby we have obtained salvation, that we are on the way to heaven, that we are now free men and woman, free from condemnation, of course, but certainly not free from sin. It is only when that protection of the blood upon the door has given us time to lay hold upon the other steps in the drama and to become changed men and women, that we in fact are delivered from sin’s power, and walk in the ways of righteousness and truth.

Now time has gone for the study period, I'm sorry to say. So, we'll have to stop in a few seconds.

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

When you eat the body of a lamb, the life of that lamb becomes your life, in actual literal fact. And this symbolizes that as we partake of the life of Jesus Christ, that his life literally becomes ours. His righteousness literally becomes ours, and we become transformed men and women from within. But as I said, more on this as we assemble for our next look at this very important theme of God's way of Salvation, as distinct from any other way which might be offered. So, May God bless us each one to understand these principles.