# Audio file

[06-Eating-the-Lamb.mp3](https://printsmithgroup-my.sharepoint.com/personal/frank_printsmithgroup_onmicrosoft_com/Documents/Transcribed%20Files/06-Eating-the-Lamb.mp3)

# Transcript

00:00:00

We now continue our series of studies on God's way of salvation.

00:00:06

And during our last presentation, we gave consideration to several of the successive points in the past service service.

00:00:14

Which service was given by God to teach us the fundamentals of the way of salvation?

00:00:20

We looked at the circumcision, the choosing of the lamb, the death of the lamb, and the sprinkling of the blood upon the door post, and in this particular pest and patient, will now move on to look at the eating of the lamb.

00:00:37

And hopefully in turn, the death of the first born of Egypt and the subsequent departure at last of Israel and the land of Bonniest to begin their journey to the promised land, which of course was quite some time and distance away from the borders of the land of Egypt.

00:00:55

We come now to the very significant.

00:00:59

Point of the eating of the lamb by the Israelites as we read earlier.

00:01:04

Next to this the 12th chapter.

00:01:06

To help you prepare the lamb whole.

00:01:09

No broken bones.

00:01:10

No carved up carcass.

00:01:12

They had the baked.

00:01:14

And they had to eat this with unleavened bread.

00:01:17

Furthermore, they ate standing up with all their garments.

00:01:21

Get on them for travel their bags and bundles, ready for instant departure.

00:01:26

In the land of their captivity.

00:01:29

And so they ate the lamb on that dark and fateful night.

00:01:33

The blood upon the doors outside, the death Angel passing by, and the great whale of sorrow bursting from the lips of thousands upon thousands of bereaved Egyptians.

00:01:47

The eating of the lamb must have been somewhere about the midnight hour.

00:01:53

We can't tell exactly when they began to eat because we don't know how long it took to prepare the carcass for the feast.

00:02:00

The pass of the feast.

00:02:03

It took quite some time, that's for sure.

00:02:05

Because first of all, they had to kill the lamb at the going down the sun carefully blended, catching the blood and.

00:02:12

Quite some minutes were occupied, no doubt.

00:02:14

And speaking this data from the door post and the little of the house entrance.

00:02:20

And then they had to skim the lamb and go wash it.

00:02:24

They prepared for baking.

00:02:26

Prepare the fire.

00:02:28

And to rest to.

00:02:28

Hold them in.

00:02:29

The primitive conditions they had back in there, they must have occupied several hours and so no doubt the the hours approaching midnight when the first born was due to die, when they began to eat the flesh of the lamb.

00:02:44

It's very important to realise that they were eating of their flesh before the death of the first born during the death of the first born and after the death of the first born.

00:02:57

This is quite significant in the antitype of this event.

00:03:04

Now, what does it mean to feast upon the?

00:03:08

Lamb, let's turn across to the New Testament to John 6 and verse 63. First of all, where Jesus Christ spoke on these very principles and his many addresses to the Jews of that day.

00:03:27

This verse, the Savior said it is the spirit that quickener.

00:03:31

The flesh profit of nothing.

00:03:35

The words which I speak unto you, they are spirit, and they are life.

00:03:42

So Jesus said his words were spirit, and his words are life.

00:03:49

When the same chapter in an earlier in earlier verses, we find that Christ has these statements to make in regard to his.

00:03:56

In the bed of life.

00:03:59

Let's read now from verse 47 of John the 6th chapter.

00:04:04

Verily, verily, I'll send to you he that believeth on me hath everlasting life.

00:04:11

I am that.

00:04:13

Bird of life.

00:04:15

Your father is dead.

00:04:17

He manner in the wilderness and the dead.

00:04:21

This is the bread which came up down from heaven.

00:04:23

That a man may eat thereof and not die.

00:04:26

I am the living bread which came down from heaven.

00:04:29

If any man eateth this bread, he shall live forever, and the bread that will give us my flesh, which I will give for the life of the world.

00:04:39

To Jews, therefore stir amongst themselves, saying, how can this man give us his flesh to eat?

00:04:47

Then Jesus said to them, verily, verily, I sent to you except you eat the flesh of the son of man, and drink his blood.

00:04:57

You have no life in you.

00:05:00

Whosoever Edith, my flesh and drinketh, my blood hath eternal life, and I will raise him up at the last day, for my flesh is meat indeed.

00:05:10

And my blood is drink indeed.

00:05:13

He leaves my flesh and bring it my blood.

00:05:16

Got it in me and iron him.

00:05:20

The really interesting shift of symbolism in this particular passage because guys, first of all talks about the bread of life.

00:05:27

Remember that on the previous day and this, these were just present complaining in the on the next day, then the previous day before this conversation took place.

00:05:38

Christ had at the end of a long day of preaching and healing, fed into 5000 people with several small loaves of bread and a few fishes.

00:05:50

And at the end of that momentous day, the multitude had become excited and enthusiastic with the idea of making Christ King, even though it meant taking him by force and compelling him to occupy this position.

00:06:04

Caused the symptom of why refusing this honour or this disaster we should better regard it.

00:06:11

That night there had been a tremendous storm from the lake and the Cypress boat was almost engulfed until they saw Jesus walking on the water and Peter walked out to meet him and sank halfway in.

00:06:22

The storm was still in Christ came to Shirk capern him on the northern side of the.

00:06:27

Sea of Galilee.

00:06:30

The vast multitude, their first total in their attempts to make Christ King the previous day.

00:06:35

Determined to seek him out and impose their will upon him in some way or the other, even yet.

00:06:41

And when they met together, this conversation sprang up in regard to bread.

00:06:46

Now, of course, the multitude were concerned only with the physical supply of their of their body needs and not concerned about the change of character which Christ had come to give.

00:06:58

And so with the background of the previous days feeding of the 5000 with those little loaves have been Christ said to those.

00:07:06

People I am.

00:07:08

The bed of life.

00:07:10

But the previous day, the people saw those loaves of as being the end in themselves.

00:07:14

That's always thought about the satisfaction of their physical hunger.

00:07:19

But Jesus Christ design them to look upon them nearly as a symbol of himself as the as the life provider to their spiritual, and therefore to their eternal life.

00:07:31

But very soon you'll notice he moves away from bread to flesh and blood, and he says if you drink my blood and eat my flesh, then you must certainly have eternal life.

00:07:42

And of course, the poor Jews.

00:07:44

Lacking spiritual discernment, asked the question how can he give us his flesh to eat and his blood to drink?

00:07:51

Are we being invited to enter the ranks of the cannibals?

00:07:54

That's the kind of thought they have in their minds.

00:07:58

Let's move across now to.

00:08:00

Colossians chapter one and verse 27.

00:08:05

And there to read the words of the Holy Spirit back and through the apostle Paul, Colossians one and verse 27 to him God will make known what is the riches of the glory of this mystery among the Gentile, which is Christ in you, the hope of glory.

00:08:25

People says that the hope of glory is Christ in you.

00:08:32

And we recognize the very simple principle.

00:08:34

If we get back into the symbolism again, the one like the lamb.

00:08:38

And what did they have?

00:08:39

They had the.

00:08:40

Lamb in them.

00:08:42

And then I had to learn in them about the process of ingestion.

00:08:46

Then most certainly, of course, the life of the land had become their lives.

00:08:52

And just as the lamb was in them said Jesus Christ himself was to be in them, there are two ways in which Jesus Christ is to enter into an individual.

00:09:03

One is by the intent taste of his life.

00:09:07

Through his divine seed and the others, by feeding upon the seed of the word of God, let's deal with the second one first.

00:09:15

And I want to make the distinction between these two points very, very clear, if possible, because this distinction is quite important.

00:09:24

Let's turn that look, then, the gospel according to Luke the 8th chapter.

00:09:31

And in this chapter is the parable of the soul who went forth the cell.

00:09:38

I don't plan to examine this parable in detail.

00:09:41

You recall, of course, that there are four different kinds of soil upon which the seed fell good ground, Stony ground among thorns and thistles, and out there by the wayside.

00:09:50

And obviously of course, only one of those areas produce good, good harvest.

00:09:57

Dan, verse 11.

00:09:58

Jesus Christ plainly says now the parable is this.

00:10:01

The seed is the.

00:10:03

Word of God.

00:10:05

And very obviously, of course, the reference is being made to the actual written word of God and the spoken word of Jesus Christ, and that is the seed of the word both to that seed or to that food that Christ made reference when the first text I read this evening in John.

00:10:25

At the six and verse 63 it is the split. The quick enough, the flesh.

00:10:31

Nothing's the words life began to you. They are spirit and they are life.

00:10:39

Many people look upon the Bible only as a book of information and also of inspiration.

00:10:48

God desires.

00:10:49

We shall go beyond that and look upon the Bible as a book of food.

00:10:54

As the farmer said by words that have I found out.

00:10:58

To eat them, he actually digested the words of God, and as the life in the word and into his body, it fed both his body and his spirit and made him both physically and spiritually strong and healthy.

00:11:14

Both directions, which of course is quite important.

00:11:19

Another aspect to figure upon the word is the development of faith.

00:11:23

As Paul says in Romans the 10th chapter, that faith comes by hearing and hearing by the Word of God, the foundation of our faith is the word of God, and those who believe in the mighty promises of God will most certainly develop a strong.

00:11:39

And living faith of that, there is no doubt and no question.

00:11:44

Return now to the other way in which the life of Jesus Christ becomes the life of the individual, and they will turn to John the 5th chapter, and we'll read there versus 39 and 40 John Chapter 5, verses 39 and 14.

00:12:04

I'm going to read this according to my general, which I think is the more correct translation, and Jesus said you search the scriptures for in then you think you have eternal life and they are very testify of me and you're not come to me.

00:12:23

That you might have life.

00:12:27

Now it's a good thing that these descriptors.

00:12:29

Go via them.

00:12:31

That when these first scripts they were looking for the right thing in the right way.

00:12:38

Now those Pharisees back during the days of Jesus Christ were searching the scripture with great diligens.

00:12:45

Because they thought that in them was the eternal life which is not found in the scripture, but only found in Jesus Christ himself.

00:12:53

And that's why Christ said in verse 40 and you will not come.

00:12:56

And me that you might have life.

00:12:59

In other words, Christ was saying the life which you're looking for is not found in the written word of God is found only in the person Jesus Christ.

00:13:11

Let me stress again the fact that there is life in this world, but not the life they were looking for was in this world.

00:13:18

There's ten that the first time chapter 5, to help us to further understand this.

00:13:23

John, first John chapter 5.

00:13:26

And this is 11 and 12, and this is the record that God have given to us eternal life.

00:13:37

And this life is where in his son he would have the son half life.

00:13:45

And he didn't have, not the son of God.

00:13:47

Health, not life.

00:13:53

The first great need of any person who is coming toward Jesus Christ, the person who's taking those steps outlined in the Passover symbolism.

00:14:03

Which involve, of course, circumcision, the selection of a spotless lamb.

00:14:09

The slaying of that lamb.

00:14:11

The spanking the blood beating of the land that lasts toward death of the first born.

00:14:18

Anybody who is taking those steps can only do so in response to having fed upon the word of God.

00:14:24

The written word of God.

00:14:27

And therefore, in the past service service, we find the people of the the people of Israel eating the flesh of the land before the death of the first born.

00:14:38

To symbolise the very necessary feeding upon the written word of God, which must be undertaken before we can develop the faith and the strength to be actually born again, or to receive the life which is in Jesus Christ.

00:14:52

And because Christ is a divine husband, as you read in the 7th Chapter Book of Romans, and therefore the one who supplies the divine seed is reading Galatians, the third chapter in verse 16, it follows then that the eternal life, the everlasting life.

00:15:10

Beholding in perfect love, which every Christian must have known to die and to escape the \*\*\*\*\*\*\* of the land of Egypt was found in Jesus Christ and in Jesus Christ alone.

00:15:22

The faces of all made the same mistake, of course, are trying to find that life, the life which is in Jesus Christ and another place mainly in the written word of God.

00:15:32

What they should have done is what we have to do.

00:15:36

Namely, gave to Jesus Christ to receive his life, which is eternal life, symbolised by the eager the lamb after, after the death of the first born, and then go to the will of God, receive the food which will nourish and strengthen and fit that life for its place in the Eternal Kingdom.

00:15:55

Just now quickly summarised the three phases of the eating of the flesh.

00:15:58

Of the lamb.

00:16:00

First of all, even before and during the death of the of the of the first born.

00:16:05

Who symbolizes 3 probability of God at about the faith and the strength and the knowledge necessary to reach out and lay hold upon the gift of Christ actual life?

00:16:16

Hitting on the land immediately after the death of the first born symbolised the receiving of Christ's life from him personally into our bodies, in the place of the old life of sin which had been put to death, and any continued eager lamb thereafter symbolizes the father during the Christian life.

00:16:35

Having received the divine life of Jesus Christ and must feed upon the work to nourish and strengthened the life which has been thus received.

00:16:44

There's a real close one message, of course, between this eating of the lamb and the death of the first born.

00:16:53

Let's make a.

00:16:54

Point right here and that is this.

00:16:57

But between \*\*\*\*\*\*\* and freedom, there were two deaths, and they just as real and just as actual as each other.

00:17:06

The first death, of course, was the.

00:17:08

Death of the innocent.

00:17:09

Namely the lion.

00:17:11

The second was the death of the first born, who was not innocent, but guilty guilty of a passion, guilty of warfare against God, guilty of defiance and disobedience, the death of the lamb was the death of the willing, the death of the 1st.

00:17:26

On that of the unwilling, the death of the lamb, that of the pure, the death of the first born out of the impure.

00:17:34

And so it goes.

00:17:34

On down the line.

00:17:37

Now, if there were two deaths between physical \*\*\*\*\*\*\* and physical freedom.

00:17:43

In that part of the service, which is a type or a picture or a symbol of the state from the spirit, or then the spiritual \*\*\*\*\*\*\*, then how many deaths, deaths must we expect to find between spiritual \*\*\*\*\*\*\* and spiritual freedom and the?

00:17:58

Answer is very.

00:17:58

Obviously 2.

00:18:02

To confirm this will not turn to Romans, the 6th Chapter Romans chapter six with Paul.

00:18:09

The mighty apostle of the Gentiles spelled out the relationship of these two deaths to one another in the spiritual counterpart of the Old Testament picture, just as plain as they found back in the Old Testament.

00:18:22

Picture should be the few verses before Romans 6 and verse.

00:18:28

Starting back in with verse one.

00:18:31

Paul asked a very important question.

00:18:33

What shall we say then?

00:18:36

Shall we continue and sooner gross by abound, God forbid.

00:18:41

How shall we?

00:18:44

That I did 2 sin live any longer therein that when Paul says of course what we say, then he must be referring back to a previous statement which would tend to lend itself to our misinterpretation of God's word and a previous statement. Stone verse 20th chapter.

00:19:06

And the staffing reams.

00:19:09

Moreover, the law entered the grace of the offence might have been, but where sin abounds with ghost did much more abound.

00:19:19

And now, of course, the graces, the power of God, it's the life of God.

00:19:23

It's the love of God.

00:19:25

It's a mighty transforming agency, which.

00:19:28

Counteracts the effects of synonym human life.

00:19:32

When Paul said summer bound in the grass or ghost might much more abound or worse than abound, grace did much more abound.

00:19:41

Some people have drawn the very wrong conclusion, therefore, that the more you send, the more gross there's going to abound to you.

00:19:49

So therefore send as hard as you possibly can that grace may abound abundantly.

00:19:56

Her poor anticipated this misinterpretation.

00:19:58

Quite logical, but not true, and so he said.

00:20:01

Alright, then, what conclusion shall we draw from this state that we're Sinner bounds?

00:20:06

Grace is much more bound.

00:20:07

Is this the conclusion we should draw so we can continue and single grossmeyer down?

00:20:12

And what's his answer?

00:20:13

God forbid.

00:20:15

Continuous the sin is not to go on.

00:20:20

And so we asked the question how shall?

00:20:23

We that I.

00:20:23

Did to sing live any longer than?

00:20:30

Now note the use of the pronoun we.

00:20:33

He doesn't say house or thy who are dead to sin live any longer therein.

00:20:40

When Paul used the premium Wii, he included himself and was poor at that point in time, physically dead and he was.

00:20:48

He was walking around, he was speaking, he was writing.

00:20:53

He was doing all these things as a living entity, as a living human being a person.

00:21:01

And he says I am dead, obviously because he could not.

00:21:05

Being physically, he meant in the spiritual realm.

00:21:09

The old man was stunning.

00:21:10

Half the evil nature which resides in the flesh and blood body of the individual must be done, then inverse strain.

00:21:18

No you not that so many of us as were baptized.

00:21:21

Into Jesus Christ were baptized into his death.

00:21:26

Therefore, we are buried with him by baptism into death, but like as Christ was raised up from the dead by the glory of the father.

00:21:33

Even so, we all we should.

00:21:35

We also should walk in newness of life, for if we have been plunged together in the likeness of his death, we should be also in the likeness of his resurrection.

00:21:46

Knowing this that our.

00:21:48

Old man is crucified with him.

00:21:53

That the body of sin might be destroyed, that henceforth we should not serve sin all the way for this little passage from Romans 6 verse, verse 126.

00:22:06

Poor has returned that death and resurrection.

00:22:09

The passing of an old lawyer and the Institute of a new Life altogether.

00:22:14

And now baptism becomes a symbol of this transaction, just as just as, of course, in the Old Testament, the Passover series to illustrate the same point.

00:22:23

Windows 6, we found that there were two deaths being spoken of as plainly as they're pictured in the past.

00:22:29

On the surface, not the words.

00:22:31

Knowing this, that our old man is crucified, is that a death of this type?

00:22:38

Because crucifixion was a means, not merely torturing people or punishing them of of executing them.

00:22:45

There was a predator to execute the criminal.

00:22:49

And when Christ and those two things hung upon the cross, they all died.

00:22:53

And as a result of the Christ as result of Sinding upon him.

00:23:00

But the the the plan was as far as that you was concerned to use the cross as the means for Christ's execution. He died of course.

00:23:08

Before the cops could do their work.

00:23:11

So one post says knowing this, that those of us who have been baptized into Jesus Christ.

00:23:18

That our old man is crucified.

00:23:21

He's dead.

00:23:22

In fact, the next part of the verse makes much plainer still that the body of sin might be destroyed, not wounded, not chained up.

00:23:31

But in prison, that's destroyed done away with and brought to an end.

00:23:38

So there's one there of our old man is crucified, then says with him.

00:23:43

But Jesus Christ crucified.

00:23:44

He was the guy as a crucified saviour.

00:23:48

He certainly did.

00:23:50

Pointed the two deaths plainly brought to view in that particular text.

00:23:55

Knowing this, that our old man is crucified with him.

00:24:00

Next part is purpose with the word that which of course indicates purpose.

00:24:05

The old man is crucified with him, that the bodiless thing might be destroyed, that henceforth we should not serve sin.

00:24:17

Let's now compare this verse with the scripture back and the Old Testament in regard to the past seven, and we can now rewrite this verse to fit the Passover story.

00:24:28

We won't do any injustice in the scriptures.

00:24:29

Of course.

00:24:30

We're not adding to or taking away from them.

00:24:31

They're simply we're simply relating to the Old Testament situation.

00:24:36

A physical situation, so effects we've been reading it out to the past seven knowing this that the first born of Egypt is destroyed or killed or dead along.

00:24:48

With the land.

00:24:51

For what purpose that henceforth, the Israelites should no longer serve the Egyptians?

00:24:58

I think the parallel must.

00:24:59

Be very, very obvious and we can't overstress the point tonight that it is not by trying, but by dying that the victory is gained.

00:25:11

Early we looked at the fact that sin is a sly master, and that sin which is embedded in the brain nature of man is a parasite which has sprung up from the implant placement.

00:25:24

Satan Sea and while the sin reigns in our mortal bodies, we will.

00:25:30

Always be the master of this and will cause us to do things against our will and against our desires.

00:25:38

That Jesus Christ never comes and implants righteousness alongside us and in our human bodies.

00:25:46

It is not a contest between one strong power, just another strong power within us.

00:25:52

The only program that God knows is the putting to death or the crucifix.

00:25:56

Of the old man.

00:26:00

The rooting of it right out of.

00:26:02

Their very natures.

00:26:04

And the pricing of a new night, you're all together in the place where the old nature was.

00:26:11

The pass of the teachers, that and the punished.

00:26:13

The turns the power of Egypt over Israel is completely taken away.

00:26:20

So much so that the Egyptians simply stood aside and watched these elites depart unmolested from there.

00:26:29

And when I tried to regain possession of those people at the Red Sea, all they got for their trouble with their own destruction and the surging waters as they returned over their heads.

00:26:40

And that day on his life, never, ever saw the faces of the Egyptians again.

00:26:46

Until they reach the promised land, where of course they still minister them because the Egyptians were in that part of the world.

00:26:54

So likewise, it is dodge plan that once we step out of the land of sins, \*\*\*\*\*\*\* and overriding power.

00:27:04

But that power becomes a thing of the past as far as our experience is concerned, and nevermore does become our concern.

00:27:11

Living in Jesus Christ, possessing his life to God and strength of strength and power of power.

00:27:18

Which plays with Galatians, the second chapter and verse 20 with Paul sums up this transition from a life of \*\*\*\*\*\*\* to freedom through the death of the old man and the Institute of a new Life in the place.

00:27:34

Of the old.

00:27:36

Places 220.

00:27:38

I am crucified with Christ.

00:27:41

Nevertheless, I live.

00:27:43

Yet not I, but Christ liveth in me.

00:27:47

And the life which I now live in, the flesh I live by the faith, the son of God, who loved me and gave himself for me.

00:27:56

I do not frustrate the grace of God.

00:27:58

For righteousness come by the law, then Christ is dead in vain.

00:28:03

Now Paul says I am crucified with Christ.

00:28:09

Did Jesus Christ hang upon the Christ physically side by side with Christ?

00:28:13

No, he didn't.

00:28:15

Cause physical nature is not crucified with Jesus Christ.

00:28:19

But his spiritual nature of crime from Straightener certainly was so, he said.

00:28:23

I am crucified with Christ.

00:28:25

Nevertheless, I live and what live?

00:28:28

Your physical body, the world lives.

00:28:30

No one else.

00:28:32

There lived in him the.

00:28:33

New life, which had come to him from Jesus Christ and.

00:28:36

So, he says.

00:28:38

Yet not I.

00:28:39

It's not me that the old mean that the old simple self which is living, but Christ liveth in me and the life which I now live in the flesh.

00:28:47

I live by the flesh of the son of God, who loved me and gave himself for May.

00:28:53

In the place of terms the Old Testament Passover story demonstrates the fact that it is only when.

00:29:02

The first born.

00:29:02

Of Egypt dies, and therefore when when our old.

00:29:05

Nature put to death.

00:29:06

Who stepped out of the land of bones, begin the master, feed them a new life altogether in Jesus Christ.

00:29:13

And remember she.

00:29:14

By trying but by dying that the victory is gained.