

Gospel in Leviticus 3 of 6

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I'm so glad we're here to honor Jesus aren't you? Jesus is like you and I are. We like to be invited. Don't you hesitate to go where you're not sure whether you're welcome or not? Now, we're going to invite Jesus to be with us tonight. Brother Roy Brown is going to lead our prayer, but as he prays out loud, we can all pray silently. Jesus is listening for your invitation, and He can give you tonight a blessing, just like you are the only one here. Isn't that wonderful? Shall we kneel together?

(Bro. Brown prays)

The Gospel is the good news of the coming of Jesus as the Savior from sin. The angels heralded this good news to the shepherds on the hills of Bethlehem—glad tidings. But that coming had been prefigured through the sacrificial system and through the entire Levitical law. That's why that Christ again and again referred to the Old Testament. He said:

“Search the scriptures; for in them ye think ye have eternal life:
and they are they which testify of Me” John 5:39.

So the Old Testament Scriptures testify of Jesus. Tonight, let us turn to the 23rd chapter of Leviticus. As I told you when we began this series, this is not a verse by verse study of the book; that would take a long, long time. We're getting glimpses here and there to encourage us to personally study this wonderful book, and search out the relationships between the types and the anti-type.

“These are the feasts of the LORD, even holy convocations,
which ye shall proclaim in their seasons” Leviticus 23:4.

Notice that what follow relates to seasonal appointments. Some came in the spring, some in the fall. The weekly Sabbath was instituted at creation. It's referred to in the third verse, it had nothing to do with the Levitical types. It was here before sin, and it will be here when sin and sinners are no more. It is of eternal holiness and obligation. But after sin entered God introduced the ceremonial law to teach certain lessons of types and shadows. And among these were not only the offerings which could come at any day. There were certain fixed appointments which came once a year. As you study the 23rd chapter of Leviticus you'll find that there were six of these annual feasts. The first three came in the

spring or early summer; the last three in the fall. The first three were the Passover, the Feast of Unleavened Bread, and the Pentecost. The last three were the Feast of the Trumpets, the Day of Atonement, and the Feast of Tabernacles. We will begin to study some of these tonight.

“These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.” Just as Esther and Christmas in many religious bodies come once a year, so these annual feasts and appointments of the ancient Levitical law came once a year.

“In the fourteenth day of the first month at even is the LORD'S Passover” Leviticus 23:5.

Now the Passover is the fundamental appointment of the entire Levitical law. All the others came after that one. You notice it says It's in the fourteenth day of the first month. The reason it's in the first month was because God made it at the beginning of the year. Turn to Exodus 12th chapter. The Jewish civil year through the ages begins in the fall. The Jews have the tradition that creation occurred at that time of year. So they celebrate Jewish New Year in the fall of the year. But when God was delivering the children of Israel from Egypt, He took them out in the spring, and He made that the beginning of the year.

“And the LORD spake unto Moses and Aaron in the land of Egypt saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.” Exodus 12:1.

That year is called Abib. That's the Hebrew word for the first month. It began at this time when the exodus came, as the first month of the year. The third verse, God told them the 10th day of this first month to select a lamb, and on the 14th day of the month, they were to kill the lamb. And the seventh verse, they were to take the blood, and strike it on the two side posts of the door of their homes, and then on the lintel above the door. Then they were to eat the flesh. Eighth verse, in that night roast with fire, unleavened bread, and bitter herbs, and the 11th and 12th verse God explained the reason for it:

“And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S Passover. For I will pass through the land of Egypt this night, and will smite 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. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt” Exodus 12: 11-13.

That's where the Passover comes from. God passed over the dwellings of His people who were protected by the blood. Israel was in bondage in the land of Egypt. Pharaoh had

been very cruel to them. He made them work with hard labor as slaves, although they had gone down there at the invitation of the former Pharaoh when Joseph was the prime minister of the land. God had a purpose in all this. He was giving the Egyptians an opportunity to learn about the true God. Then in the exodus movement He was carrying out His purpose that all the world might know of His power to rescue and deliver His people.

When Moses came at the command of God and gave Pharaoh the announcement the Israel was to be freed, Pharaoh was rebellious stubborn, defiant, and increased his cruelty. So God began to send the plagues. The Nile River was turned to blood, flies came, lice came, all kinds of plagues one after the other. Finally when Pharaoh wouldn't let Israel go, God said, Go tell Pharaoh, Israel is My firstborn. If you won't let Israel go, then I'm going to slay your firstborn, and all through the land of Egypt. Pharaoh didn't believe it but it did happen.

But God made provision to teach His people that He could protect them. So when the angel of death came through that night every home of the Israelites had the blood of the lamb sprinkled on the doorpost and the lintel, and the angel passed over that home. But oh, the house of Egyptian, there was one dead, the first born in every home. So Israel was saved in that deliverance. And when Pharaoh heard the mourning of his people and their urgent request to him demand to let Israel go lest they all be slain. Israel was on the march before the morning, and God knew that this would happen, and foretold it. And so He said get all ready. Slay your lamb. Eat it. Sprinkle the blood; then when Pharaoh's command comes to go, be ready to march at once. By the morning they were on their way. They finally crossed the Red Sea, and on their way to the Promised Land.

That they might never forget this wonderful deliverance, God said every year when this day comes do again in memory what you did back there. As you slew the lamb, slay it again. As you ate the lamb, eat the lamb, with the bitter herbs and unleavened bread. And remember that God brought you out of Egypt with a great deliverance. So through all the centuries since then the children of Abraham have remembered that wonderful deliverance. It was like the birth of a nation.

But the Passover was not only commemorative, it was typical. It not only pointed back to the deliverance from Egypt, it pointed forward to Christ, the Lamb. Turn to 1 Corinthians the fifth chapter and we'll see the anti-type. Leaven is often used in the Bible as a symbol of sin. Throughout the entire feast of the Passover, and the seven days of unleavened bread that followed, there was no leaven to be allowed in their houses. Now Paul makes a Gospel application:

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us” 1 Corinthians 5:7.

Who is our Passover? Christ is our Passover. Christ is our Lamb. It is His blood that

protects. This has special significance to you and me today, because we're soon going into a time when the plagues of Egypt are to be repeated on a wider scale. There were 10 plagues that came on Egypt. The first three the Israelites shared, but the last seven were confined to the rebellious Egyptians alone. So in Revelation the 16th chapter we have the seven last plagues that will fall on the rebellious world. And just as God protected His people from the death decree back there, He's going to protect them today. Back there it was the firstborn that was the object to slay, but here it will be everyone. Just as back there it was necessary for the mark of deliverance to be upon the homes, so today that same mark of deliverance must be not only on the home but in every heart: for it is not only the firstborn that is marked for death today. What does Ezekiel 9 say? This is the chapter, you remember in which the prophet sees the man with the writer's inkhorn, sent forth by God:

“And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house” Ezekiel 9:4-6.

So this lesson from the Levitical law has special significance for you and me today, because we're going into a repetition of those plagues. Isn't it a wonderful thing that God has made a plan of redemption, plan of deliverance, plan of rescue, plan of protection that includes everybody, if they're willing?

Now let's go back in our study today of type in Exodus the 12th chapter.

“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt” Exodus 12:12-13.

What was it that gave protection? The blood. Notice, and get this great and important lesson. It was necessary not only that the blood should be shed, it must be applied. It wasn't enough that the lamb died, the blood must be sprinkled with the branch of hyssop upon the doorpost and the lintel. So in this great sacrifice of Jesus, it's important that He died for us. But that blood must be applied to our hearts and homes if we're to be protected, do you see that? It's very important.

Now let's over to the New Testament in John 19; it tells the story of the crucifixion. John calls attention in the verses 30-37 of the death of Jesus. He calls attention the fact that Christ was already dead when they came to break the legs of the thieves, so they didn't break his legs. He tells the reason for it is this:

“For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken” John 19:36.

The Passover lamb was slain, but it was roasted entirely. In the Passover lamb was in a special sense a type of Jesus. As there were no bones broken of the Passover lamb, so there was no bones broken of Jesus. “A bone of him shall not be broken—He was an entire sacrifice. He was not only the Lamb sacrificed, but He died on the Passover day. What day did we read there in Leviticus and in Exodus was the Passover day? The 14th day of Abib. Jesus died on the 14th day of Abib in the year A.D.31. As we shall see, there is also a particular sacrifice on the third day which would be the 16th day of Abib.

For over 1000 years God was in effect helping Israel to understand that as the Passover lamb had been slain on the 14th of Abib, on coming out of Egypt, and every year thereafter, so the real Passover Lamb would be slain on the 14th of Abib when He came. And that's exactly what happened; Jesus died, and expired there on the cross on the 14th of Abib A.D. 31—isn't it wonderful? So, not only the year of His death was foretold as in Daniel the ninth chapter, but the day, and even the time of day. The slaying of the evening sacrifice and the Passover lamb was in the middle of the afternoon. Jesus went on the cross at 9:00 in the morning, the time when the morning sacrificial lamb of the daily offering was made. But in the afternoon at 3:00 when the sacrifice was being made for the evening sacrifice was the hour when Jesus expired. So He was on the cross for six hours.

Dear Lamb of God, Dear Pascal Lamb; wounded for our transgressions, bruised for our iniquities. Oh, I'm thankful for His love for me. I want that blood applied to my heart.

The picture is real back there in the type where on the evening of their flight from Egypt; it was only by faith that they knew that before the morning came they'd be on their way. The King had refused again and again to let them go. But this time Moses said, Get ready we're going. Kill the lamb, sprinkle the blood. The angel of death will come through and slay the firstborn of Egypt, and they'll let you go. In token of your faith in that, kill a lamb, sprinkle the blood, eat the flesh, partake of its life with unleavened bread. Get all ready and be dressed and harnessed and ready to go, and they were, and they were on their way.

Someone has written this imaginary scene that greatly depicts in a very graphic way the importance of the sprinkled blood. It's a picture of a father and his family there in the land of Goshen. The firstborn in her burden to be sure that the blood was applied. I'm going to read it, because I think you'll appreciate it.

“Father, I cannot sleep, the prophet's words ring in my ears;
They fill my heart with fear, for am I not the firstborn?
And the one on whom the destroying angel's shaft will fall?
Were not the token on the lintel found?
I cannot sleep. Oh father, art thou sure
The blood is sprinkled as God gave command?
Peace, peace, my child. Just as the evening fell
The fairest lamb of all the flock was slain;
Roasted then with purifying fire, with bitter herbs,
And bread void of leavening.
Haste we ate the Lord's appointed feast,
Nor were the means of saving thee forgot;
Scarce was the yearling slain e're I gave word
For sprinkling the blood upon the door.
Sleep then, my firstborn,
God's avenging one will see the signal and pass over thee.
Thus on that dark night which God had chosen
For passing through all fair Egypt's land,
To smite on every side the loved firstborn,
Sparing not e'en the firstling of the flock.
The Hebrew father soothed his restless child,
Restless himself, now with girded loins;
Sandals upon his feet and staff in hand
He waited for that solemn midnight hour
When God's almighty arm should break the chain
That bound His people to proud Pharaoh's throne.
The night wore on, and yet the pleading voice was heard,
Father, sleep will not come;
Before my eyes I see the angel pass,
And at our door paused sadly
As though he were to enter,
Yet dared not pass unavenging by.
Oh father, if the blood has been removed,
Or if the herd boy heeded not thy voice,
Then never shall my weary eyes behold the land of Canaan,
With its waving fields.
Rest, little one, faithful our Jerod is;
Not only on the side posts of the door be the stain,
But on the one above.
Sleep my sweet child, for thou hast need of rest;
The journey will be rough for little feet.
She tried to go to sleep, and tossed;
The midnight hour drew nigh, unbroken still
The darkness, solemn hush.

The child awoke with a loud cry,
Father, I thought I heard the cock's shrill crow
To greet the approaching morn;
My heart is beating with a sickening dread, with danger near;
Oh, take me to the door and let me see
The red blood sprinkled there.
Lighting the torch the father gently took
His firstborn in his arms and bore her forth;
Started and pale to see no Pascal sign,
No warning that their door should be passed by;
With trembling hand he snatched the hyssop,
Then himself applied the blood in eager haste;
A long sigh of relief escaped the child.
Almost before he placed her on the couch
Sweet sleep had fallen on her weary lids;
Nor when that great cry arouse did she awake,
And at the dawn they bore her sleeping still
Away from Egypt's darkness and despair."

Oh friends, it's not enough, I repeat, it's not enough that the blood be shed. It must be applied. God has taught it in many ways in the Levitical law. In the daily sacrifice that penitent sinners brought the blood must be shed in the court, but it must be ministered at the altar, either in the court or in the sanctuary. So in this Pascal story, in the ordinance of the Passover, God taught them the wonderful lesson that shed blood is not enough. It must be applied.

One of our Adventist song writers years ago caught the vision of this wonderful experience and put it in song.

"The day is dead and Egypt's night returning,
Is still and dark in death's prophetic gloom;
The world sleeps on, but Israel's lamp is burning,
At midnight sounds the oppressor's note of doom.

I will pass over you when I see the blood,
I will pass over you, 'tis a saving flood;
I will pass over you when I see the blood:
The precious blood of Jesus."

I'm glad that Jesus died for me. And I'm glad that in heaven He is ministering His precious life in my behalf tonight. But remember dear ones; it's not enough that the Lamb be slain. The blood must be applied right here in our hearts.

Has it been applied in your heart? If you've given yourself to Jesus, it has. But thank

God, we can have it again and again and again—can we? A deeper work of cleansing, a deeper work of consecration, a closer work of separation. God wants every Christian parent to make his home a separated place, a blood sprinkled home. He wants every boy and girl to be protected by the blood of sprinkling, separating us from the Egyptians as it were from the rebellious people of this world. Oh, that our hearts may be glad for the hedge of protection.

Dear children, instead of viewing it as something to keep us out of pleasure, let's rejoice that it keeps us out of trouble, and out of debt. Let's rejoice that inside that sprinkled blood is the circle of security and safety.

In the blood, of the cross, I have been washed from sin
But to be free from dross, still I would enter in
Deeper yet, deeper yet, into the crimson flood
Deeper yet, deeper yet, under the precious blood.

(Testimony Service)

Blessed Lord, we thank Thee for the blood of Jesus Christ, our Passover, our Lamb who has died in our place that we might live for Him and with Him. Dismiss us with Thy blessing; keep in our hearts the memory of Calvary. And teach us how to share these blessings with others for His sake. Amen.

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W.D. Frazee Sermons
PO Box 129, Wildwood, GA 30757
1-800-WDF-1840 / 706-820-9755
www.WDFsermons.org
support@WDFsermons.org