

—{1}. **Exodus 12:1–14** **Under the Blood**

A. Introduction

1. As we look at this passage that we have just read, there may have come unbidden into your mind one of two thoughts ...
2. the first, 'Why all this talk about blood?'
 - a. some cynics have put down, have disparaged Christianity as being what they call a 'slaughter-house religion'
 - b. so messages about 'the blood' are unpopular today
 - c. any reference to blood may make us squeamish, may make us squirm, may make us uncomfortable
 - d. yet, as we would note, blood has an important place in the Bible's message of salvation, because as Leviticus 17: 11, 'For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.' (NAS)
3. the second, 'That's an old story, how about something new?'
 - a. we are living, we are told, in the information age
 - (A) being inundated daily with new data, with news
 - (B) 'from around the world and right around home' (as one station has put it)
 - (C) mankind seems to be ever seeking something new
 - b. this is not a recent situation; it was the situation that Paul faced in Athens as he met with the Areopagite philosophers who '... used to spend their time in nothing other than telling or hearing something new.' (Acts 17: 21b NAS)
 - c. When Adoniram Judson returned to the United States from 30 years of ministry in Burma, a large crowd came to hear him speak in one town. He stood and talked for about 15 minutes about the precious Saviour, Jesus Christ, of what He had done for us, of what we owed him and then sat down, very moved. People were disappointed. They had expected to hear interesting stories from a faraway place. After a short discussion on this, Judson concluded by saying, '... I am glad that they have it to say, that a man coming from the antipodes had nothing better to tell them than the wondrous story of the dying love of Jesus...' —{2}.

- d. so, although this is an old story, it is worthy of repeating
- e. as the well-known hymn 'Tell me the old, old story,' says,
 - Tell me the story slowly, that I may take it in –
 - That wonderful redemption, God's remedy for sin.
 - Tell me the story often, for I forget so soon;
 - The early dew of morning has passed away at noon.^{—{3}}.

f. and all the more so, this being a day in which we shall meet at the Lord's table, to remember Him in His death

- 4. and, to frame our thoughts this morning, I have borrowed an outline from Charles Haddon Spurgeon
 - a. one: the blood
 - b. two: the efficacy of the blood
 - c. three: the one condition to do with the blood
 - d. four: the practical lesson

B. The Blood Itself

- 1. God it was who appointed that blood should bring deliverance
 - a. in the cases of Israel, as we read, it was the paschal lamb
 - b. in our case, it is the blood of '*... the Lamb of God who takes away the sin of the world!*' (John 1:29 NAS)
 - c. God appointed Jesus to come and bring deliverance and for that very reason, if for no other, we can be assured that His sacrifice for our sin is acceptable and was accepted; this is amply demonstrated by the resurrection; the Father's raising Christ from the dead confirms its acceptance
- 2. did you see that the paschal lamb was to be unblemished?
 - a. Christ Jesus, like that lamb, was spotless
 - b. he was '*... One who was tempted in every respect just as we are tempted, and yet did not sin.*' (Heb 4:15 Weymouth)
 - c. Peter confirms this in describing the price of our salvation: '*knowing that you were not redeemed with perishable things like silver or gold ... but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.*' (1 Peter 1:18-19 NAS)

3. and did you notice the provision that was made if the family was too small? ... they could join with a neighbour and the blood of that one lamb was sufficient for all in the house
 - a. in a few moments, we will read from the account of Christ's establishing the supper of His remembrance and these well-known words: 'This is My blood of the covenant, which is poured out for many.' (Mark 14:24 NAS)
 - b. for many: actually, without limit 'and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world.*' (1 John 2:2 NAS)
 - c. for many, forever: 'Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.' (Hebrews 7:25 NAS)

C. The Efficacy (it produces the intended result!) of the Blood – 'when I see the blood, I will pass over'

1. there was only one blood that can save and must save
 - a. for the Israelites it was that of a lamb or kid
 - b. if they had used the blood of a chicken ... it wouldn't do
 - c. if they had painted the door instead ... it wouldn't do
 - d. only the blood of Jesus Christ can save
 - e. 'And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved.' (Acts 4:12 NAS)
 - f. there is no alternative: not our works, not our sorrow for our sins, not our prayers, not our being baptized, not our observing the Lord's supper, not our attending church
 - g. Jesus said, 'I am the way, and the truth, and the life; no one comes to the Father, but through Me.' (John 14:6b NAS)
2. without dwelling upon them, some resultant truths:
 - a. the blood of Christ alone must save and the blood of Christ must save alone: you cannot put part of your faith in Christ and part in something else: works, church, whatever
 - b. the blood of Christ is all-sufficient: the thief on the cross and the righteous Cornelius – saved alike by Christ's death
 - c. the blood of Christ saves surely and completely: as the Angel of Death passed over Egypt, those who were under the blood – the blood of the pascal lamb on the doorposts and lintel – were spared; those who were not under the blood had the eldest son slain; none half-slain, none half-spared; in our salvation it is not a case of Jesus Christ doing half the work and we the rest: Jesus paid it all

- D. The One Condition to do with the Blood – ‘when I see the Blood’
1. on that night of redemption, day of deliverance
 - a. the families were all inside their houses, the blood was on the door-posts and the lintels outside their houses
 - b. many a first-born son may have helped in preparing the pascal supper, now inside, could not see the blood
 - c. without the Spirit of prophecy, none could see the blood and its significance, but in trust they did as commanded

 2. but God saw, God understood, God knew who was under the blood, who had trusted and obeyed
 - a. and that was what mattered: it all depended upon God
 - b. and that is what matters with the blood of Jesus Christ
 - c. no person, no matter how clever, can be educated into the kingdom of God, nor can he or she comprehend all that is involved in the blood of Jesus shed for the remission of sin
 - d. but that is no hindrance to faith ...
 - e. but that is no hindrance to coming to Christ for salvation

Come, ev'ry soul by sin oppressed—
There's mercy with the Lord,
And He will surely give you rest
By trusting in His word.
Only trust Him, only trust Him,
Only trust Him now;
He will save you, He will save you,
He will save you now. —{4}.
 - f. God sees those who by faith are under the blood of Christ
 - g. instead of our sins, God sees Christ's blood covering them
 - h. and those who are covered have all eternity to praise God and to realize increasingly what Christ's death means

E. The Practical Lesson

1. If you are a believer, never, never forget that you have been saved from your sins, not by anything that you have done, but at the infinite cost of the blood of Jesus Christ – the eternal Son of God – shed upon the cruel cross – that is why we shall in a few moments celebrate communion, to remind us of this
2. Are yet in your sins because you have never accepted what Christ did for you on the cross? Is the Holy Spirit convicting you of your need of salvation? Then trust in Jesus now; trust in Jesus alone; turn from your sin to God today; why delay?

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Various English versions of the Holy Bible are used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in [square brackets]. The versions are identified as:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version
NAS	New American Standard version © 1975 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NLT	1996 New Living Translation © 1996 by Tyndale Charitable Trust
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Further sermons and illustrations may be found at the web-site, www.holwick.com. Materials in this sermon from Rev. David Holwick's database are identified by “Kerux” followed by a sermon or illustration number.

2. Taken from a sermon by C. H. Spurgeon, ‘The Blood’ on the text, Exodus 12:13, page 303, volume 5 of ‘Spurgeon’s Sermons’ published by Baker Books, 1996. The main outline and points of this message were also taken from his sermon.
3. ‘Tell Me the Old, Old Story’ by Arabella Catherine (Kate) Hankey (1834-1911)
4. ‘Come Ev’ry Soul by Sin Oppressed’ by John H. Stockton (1813-1877)