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"Preaching The Same Truth We Preached Before Kentucky Was A State"

FEEDING UPON THE PASSOVER LAMB

By: C. D. Cole

Exodus 12:8-11, "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 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."

I Corinthians 5 : 7, "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."

John 6:33. "For the

bread of God is he which cometh down from heaven, and giveth life unto the world."

In the long ago, there was in Egypt a nation of slaves--from outward appearance their position and condition could warrant no better name than that of slaves. Theirs was the most abject bondage, a proud and haughty nation was their ruler, and cruel taskmasters were set over them. What could be expected from such a people? What advantages, what opportunities had they from which a ray of hope could come? Their lives were made bitter with hard bondage, in mortar, and in brick and in all manner of service. But, there is a God who determines the destinies of nations, and He had an eternal, and gracious design towards this nation of slaves. This purpose was made known to the father of this people when he was told that his seed should sojourn in a strange land, and be afflicted for 400 years, but afterwards come out with great substance. Genesis 15:13, "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years." Now, in the fullness of time God puts forth His hand to accomplish his purpose, "for

the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back," Isaiah 14:27.

In accomplishing this gracious design, God puts a difference between Egypt and His people. He inflicts a series of plagues upon Egypt which ended in the death of the firstborn, while He suffered not a dog to move its tongue against His chosen people. God's merciful design led Him to deliver His people from their terrible bondage, and to bring them into a place where they could serve and worship him. This twofold design needs to be always seen in God's salvation--it is to deliver from wrath and to bring into His presence, the objects of His love. God's purpose was accomplished through redemption, and redemption implies previous servitude and sinfulness.

The Israelites were sinners, and when judgment fell upon Egypt, they escaped only because they were sheltered behind the blood. They deserved to die as well as the Egyptians. This is a humbling truth for us, who are His, today.

The manner of their deliverance is a fairly well-known piece of history, but, to the people of God, it is more than mere history of

God's dealings in the past; it is His living word telling us of His dealing in the present.

The paschal lamb needs to be considered in two aspects, namely, as the ground of Israel's security, and as the source of Israel's strength. The blood on the door posts secured Israel's peace. God's claims and Israel's needs were met by the same thing, the blood of the lamb. "When I see the blood, I will pass over you." This was enough. God required nothing more for Israel's safety. The angel of death looked for nothing but blood.

But we need to consider the second aspect of the passover. Israel sheltered behind the blood was one thing, and Israel gathered around the roasted lamb was quite another. So it is one thing to be trusting in the blood of Christ for salvation from the guilt of sin and quite another thing to be feeding upon His person and gathering strength for the pilgrim walk. Israel was not through with the lamb when its blood was sprinkled on the outside; they were to feed upon it on the inside. The lamb was not only provided for them; it was also given to them. And so it is with the great antitype. Christ was not only given for us; he was given to us. What a challenging word! Lord, increase our faith that we may appropriate what thou hast given us, or rather Him whom thou hast given to us. Let us not stop at getting behind the blood; but let us daily appropriate Him for the needs of the way.

Israel was to feed upon the roasted lamb. The roasted lamb was the type of Christ undergoing the fire of God's wrath against sin. Lamentations 1:13, "From above hath he sent fire into my bones, and it prevaieth

against them." It is not Christ as an example only that we are to feed upon. It is the Christ who was made sin for us; the Christ who put away sin by the sacrifice of Himself.

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The lamb was to be eaten with bitter herbs and unleavened bread. Leaven, uniformly in scripture, symbolizes evil. Unleavened bread speaks of that practical separation from evil. No man can enjoy communion with Christ while indulging known sin in his life. The feast of unleavened bread lasted seven days. This tells us that our entire life should be a separated life. The bitter herbs was to Israel a memorial of their past estate--it reminded them of their previous servitude. The bitter herbs remind us that it was our sins that put Him to death.

Christ will be sweet to us only as sin is bitter. Christ will be loved only as sin is hated. Love to Christ and hatred to sin dwell in equal parts in our souls.

They were to eat it with loins girded, their shoes on their feet, and the staff in their hand. There were to be dressed for the road and not for the bed. Girded loins speaks of the Christian's walk or conduct. Our loins must be girt with truth if we are to escape entanglements in the way. "Your shoes on your feet." This further speaks of preparation for their journey. We are marvelously equipped for our walk when we have our feet shod with the preparation of the gospel of peace. Deuteronomy 29:5, "And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot." Deuteronomy 8:4, "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." "Your staff in your hand." This reminds us of our pilgrim character. As Israel journeyed to the Promised Land, they were to pass through the wilderness where they would be strangers and pilgrims. Oh, that God's people might recognize their pilgrim character. I Peter 2:11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

I would bring you back to the central thought, and that is of feeding upon Christ. Draw upon Him for every need for His grace is sufficient. Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Philippians 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

GOD'S CALL TO THE THIRSTY

By: C. D. Cole

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1.

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." John 4:10.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John 7:37.

The blessings promised and provided in the gospel comprise all that man can need. Three things offered in the text: water, wine, and milk--all precious to a thirsty palate. Water revives, wine gladdens, and milk nourishes. All that any man needs is to be found in Christ. We shall never understand the nature of this spiritual feast until we remember that Christ is the gift of God. What these three draughts mean can best be understood when we hear him say, "If any man thirst let him come unto me and drink." Nothing short of himself can satisfy the thirst of one soul.

The prophet pictures the contrast between the heavy price at which men buy hunger, and the easy rate at which they may have full satisfaction. This is exemplified all around us. The need of the human soul is presented gratis, and must be so received. We are to buy

for nothing.

I. The surprising nature of this fact. It is surprising for man to hear that salvation is without price. The plainest terms cannot make it clear to the soul untaught of God. Though you tell men 10,000 times a day they persist in believing that you mean something else. Why a surprise?

A. Wrong judgement of God. The general rule of men toward each other is opposed to this principle. In this world nothing is to be had for nothing except that which is worth nothing. Nobody thinks of trading except for profit. Can you clothe yourself and family without money? Can you find a shelter for them without money? Can you feed them free? Without money and without price is quite a novelty, and man is astonished at the principle, and cannot believe it to be true.

B. Natural pride of the human shear. Man is a boastful creature and wants salvation on the basis which will allow boasting. But this is excluded in God's way of saving. All Christless religions that have ever been in the world teach that salvation is something to be merited.

II. The necessity of the fact. It is absolutely necessary that salvation be without money and without price. If there is any salvation, it must, of necessity, be free. If it is not free, then there is none, and every sinner is eternally doomed. It is necessary because:

A. Of the character of the donor. Salvation is of the Lord. God is a giver-

even the giver of every good and perfect gift.

B. Because of the value of the blessing. Who can put an estimate upon salvation? The value of salvation beggars human language to describe.

C. Of the extremity of human destitution. Man has nothing to pay. He is a bankrupt soul.

III. The salutary effect of this fact:

A. Encourages us to preach to every kind of a sinner. That man with murder on his hands has as much to pay for salvation as the most moral man, for neither of them have anything. "And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" Luke 7:42.

B. Excludes boasting. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Ephesians 2:8-9.

C. Forbids despair.

D. Inspires with gratitude. "For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead:" II Corinthians 5:14.

The gospel has no bargains: it presents a free salvation. A cheap salvation would be worthless for man has nothing to pay--none are invited except those who have nothing to pay. Men delight in bargains. If man could get salvation at a bargain, more would be saved.