

Kill it, Cook it, Eat it

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 13 January 2008

Preacher: Rev Iver Martin

[0 : 00] Let's turn together to that passage that we read, Exodus chapter 12, page 64. Verse 12, page 64, Exodus 12, verse 12, where God says to Moses, I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast, and in all the gods of Egypt I will execute judgments.

I am the Lord. The blood shall be a sign for you on the houses where you are, and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.

How about this for an up-to-date, contemporary, modern title for this chapter?

Kill it, cook it, eat it. The other day I came home from the prayer meeting on Thursday, and I sat down, turned the TV on, and there it was.

Kill it, cook it, eat it. One of the most adventurous and incredible programs I have ever seen. It's not often a TV program inspires me to run to the Bible, but this one did.

[1 : 49] Sat and watched, and I couldn't think of anything else except this chapter. The idea, in case you didn't see it, was that they were to, the idea is to highlight, to make people aware of the process of slaughter between taking an animal from the farm, killing it, butchering it, cooking it, and then eating it, because most of us, including myself, have absolutely no idea.

We've never seen the process done. Never seen it. I had never seen it until, until 50 years old, and I've never seen it done. Some of you, I'm sure, are quite used to it, because some of you have kept sheep in the past, so you're quite, you know perfectly well what happens when a sheep is taken and slaughtered.

I'd never seen it before, and I was amazed, astonished, that this was the stuff of entertainment. I thought there would be an outcry, but apparently not. Apparently it's highly entertaining, and highly informative.

Well, very good. And I sat riveted, watching this program, in front of an audience, where they took half a dozen lambs, and they went through the whole process.

There was a glass screen, and the whole audience were able to watch, as each one of these lambs, in front of the audience, were taken, they were chosen, they were inspected, they were brought into the abattoir, and they were slaughtered, in front of everyone, in front of the whole nation.

[3 : 20] And then they were taken, and their carcasses were butchered, and then they were taken, and they were cooked, and the whole thing ended, with the audience being able to eat, the roasted meat.

Well, I thought, if ever there was a contemporary title, for this chapter, here it is, right in front of our noses. Kill it, cook it, eat it.

I couldn't think of anything else, but the process, that God prescribed, in Exodus chapter 12, by which, the Israelites were to do, almost exactly, the same thing, in exactly the same order.

Kill it, cook it, eat it. That's what this chapter, is all about. It's about taking a lamb, and killing it, then they had to, cook the lamb, and then they had to, eat it.

And it's one of the most important, to this day, amongst Jewish people, it's one of the most important, celebrated events, that takes place, once a year, in the Jewish calendar.

[4 : 24] it's also, in its New Testament form, superseded by Jesus Christ, at the last supper, it is one of the most important, events, in the Christian life also, in which we, which we look back, and remember, this event, through the eyes, and in the understanding, of Jesus Christ, as it was fulfilled, in the person, of Jesus Christ.

And I hope, that will become clear, in a few moments time. The Israelites, had been in Egypt, for 400 years. At first, when Joseph brought them down, there were 70 of them, his own family, he established them, in the land of Goshen, with Pharaoh's permission. But through time, Joseph of course died, and various Pharaohs rose, and at last, we're told that, a Pharaoh arose, who knew not Joseph, he wasn't amenable, to the Israelites at all. He treated them, with great cruelty, he saw them, as a threat to him, and eventually, he made a law, he established a law, by which every male, Israelite, had to be, thrown into the river. These were the circumstances, under which Moses was born. We know about the, birth of Moses, how his mother hid him, in the bulrushes, in a basket. How when he was grown up, he tried to rescue his own people, and had to leave them, in shame, knowing that he had killed an Egyptian, and knowing that his own people, rejected him.

[5 : 57] He fled to the land of Midian, where he spent 40 years, of his life, until one day, while looking after, his father-in-law's sheep, his father-in-law, he had met, at the very beginning, when he went into Midian, until he met God, face to face, in the burning bush.

And there, God told him, he commanded him, to go back to Egypt, because, their sufferings, had come to him, through their prayers, and he remembered, God remembered, his covenant, his relationship, with his people, and he was sending Moses back, to rescue them, and to bring them, into the promised land.

Moses at first, was reluctant, as you know, but then eventually, he went back, and, he went to Pharaoh, and, of course, God, as we know, God tested Pharaoh, with various plagues, ten plagues, altogether, each one, had the reaction, of refusal, from Pharaoh, he refused, to let the people, of Israel go, and now, it was the last, the tenth, the plague, of the first born, now, God was going, to unleash, his righteous judgment, against, Egypt, and he was, this time, the children of Israel, were going, to be set free, but it was not, automatic, their salvation, came, through, following, and, listening, to the voice, of God, and doing, everything, that God, had commanded them, to do, they were, first of all, to take, a lamb, they were, then, to kill it, and they were, then, to sprinkle, the blood, on the doorposts, they were, then, to roast, the lamb, and they were, to eat it, with two, other components, bitter herbs, and unleavened bread, they were, to eat it, with their coats on, and their sandals, on their feet, because that night,

God, was going to, the angel of the Lord, was going to pass, through Egypt, and every home, the angel of the Lord, came to, the first born, in that home, was going to be, put to death, except, there was only, one way of escape, and that was, the homes, which had the blood, of the lamb, sprinkled, upon them, now, I want us to go through, the process, just very briefly, because it's always, fascinating, because, not, not out of any desire, to go back, into history, and to, to marvel, at how fascinating, everything was, that's not, what we're here for, at all, we're here, to recognize, how this whole, process, prefigured, the coming, of Jesus Christ, into the world, and prefigured, his death, on the cross, on how, even then, thousands of years, before Jesus, was coming into the world, God was preaching, the gospel, to Israel, and demonstrating, to them, that there is only, one way, to be right, with God, and that is, by the shedding, of blood, there is no way, we can make ourselves, right with God, it has to be, his way, and we have to, listen to him, and follow, what he says, that's all, we can't save ourselves, and don't imagine, that by obeying, the voice of Moses, that somehow, the people of Israel, saved themselves, obedience, came through faith, let's just look at the, let's just look at the, whole process, of this chapter,

I want us to look at it, in terms, of four different words, first of all, there was selection, that's the first thing, they had to do, secondly, there was slaughter, thirdly, there was sprinkling, and fourthly, there was supper, you think you can remember, some of the younger ones, you remember those four words, sometimes if you just, if you just, capture the whole thing, in single words, it helps us to remember, this important chapter, and other important chapters, in the Bible, these are the four words, that hope will be able to remember, selection, slaughter, sprinkling, and supper, that was God's way, where Israel, would be delivered, and would be rescued, and would be saved, from the land, of Egypt, the first thing, they had to do, if we read through the chapter, is that they had to, take, a lamb, it couldn't be, any lamb, it had to be, a particular lamb, they had to go through, the older lambs, and they had to pick, the very best, and they had to, what that means, they had to inspect, they had to inspect, the other day, on that program, by how much inspection, there was, by vets, and scientists, to make sure, that there was no contaminants, it's amazing really, the process, by which our food, comes to us, but this has nothing, to do with just food, this has to do, with how

we might, be right with God, the first thing, they had to do, was they had to choose, a lamb, you remember the word, without blemish, it must not be wounded, there must be no spot, on the lamb, it must be perfect, in other words, they had to, they had to look at, every single lamb, they had to go to bottom, left to right, they had to turn it over, they had to make sure, there were no broken bones, there were no sickness, no blemish, no spot, no wound, it had to be, absolutely perfect, and it had to be, a year old, they had to select, that lamb, now the first thing, they had to do, was not kill it, the first thing, they had to do, was keep it, for four days, do your arithmetic, on these verses, and see, that on the tenth day, of the month, they were to take the lamb, they were to separate the lamb, from the rest of the flock, and then they were to keep it, because it was on the fourteenth day, they were to put it to death, now that leaves four days, in which the lamb, was by itself, selected, [12:22] I couldn't help, looking at these lambs, on Thursday night, and every time, you saw, these lambs, in a few moments, time, will be dead, they have been selected, for slaughter, they have been earmarked, for slaughter, they are not going to live, their purpose in life, is to die, and I couldn't help, remembering, how the Bible, describes Jesus, as the lamb of God, whose purpose, was to enter, into this world, in order to die, now you can't say that, about any other, single living human being, in the world, my purpose, is not to die, although I know, I'm going to die, one day, your purpose, is not to die, although you, are going to die, one day, nobody's, nobody is born, with a purpose, of dying, nobody comes into this world, in order to die, death, is the inevitable, end of life, but life, is what we were born, for, but not Jesus, and not this lamb, this lamb, was to be taken, and he was to be selected, and he was to be kept, by himself, now I reckon, that the lamb, was taken into the house, of the family,

I reckon, in those four days, the idea, behind this, was so that the people, in the family, were to get familiar, were to become familiar, it was almost, became like a pet, to them, they probably, gave it a name, and this was, God's way, of saying to them, look, this is no, trivial matter, what's going to happen here, is the most, important issue, you will ever face, what you're doing, is following, my instructions, because this is, how I am going, to save you, this is the only way, if you don't, follow my instructions, you will die, that was, the start reality, of this chapter, so the first thing, that they were to do, was they were to select, the lamb, he was earmarked, from that moment onwards, he was earmarked, for slaughter, and no matter, how familiar, the family, and even the children, became, with this lamb, they knew, that they might want, to plead with their parents, or can we not keep it, the parents would say, no we can't, we cannot keep it, he cannot remain, alive, he must, die, because if he doesn't die, we will, you see how God, is teaching his people, you see, this is what the theologians, call substitutionary atonement, it means, one person, instead of the many, if this lamb dies, then the many, will be set free, and if he doesn't die, then the many, will die themselves, and it reflects exactly, words that you find, in the book of Isaiah, chapter 53, he, was wounded, for our transgressions, that's what it tells us, who's the he, the he is Jesus Christ, he is wounded, for our transgressions, he was bruised, for our iniquities, the chastisement, that brought him, was laid, the chastisement, that brought us death, was laid upon him, and by his wounds, we are healed, you see how the Lord, is teaching them, can you think, of a more effective, more vivid, more stark, object lesson,

I'm quite sure, that each family, became so attached, to that lamb, it was troublesome, for them, there was a lump, in their throats, as they watched, it be taken away, four days later, and put to death, because that's the second thing, that happened, the lamb, was, slaughtered, but look at how it says, it's quite strange, just before we go into that, it's quite, it's quite interesting, I read this in a book, some time ago, I think it's fascinating, I don't know, you probably know this already, you're probably all familiar, with this chapter, I hope you are, but look at the way, in which, verse three to verse five, the progression of ownership, takes, God says first of all, tell all the congregation, that they must take, a lamb, notice that, a lamb in verse three, okay, by verse four, a lamb has become, the lamb, you notice that, in verse four, he shall take, according to numbers, according to what each can eat, you shall take, you shall make account, for the lamb, verse four, he's become, not a lamb, but he's become the lamb, by verse five, look at what it says, your lamb, isn't that absolute, I don't think that's a mistake, I don't think it's a coincidence, I should say, I don't think it's coincidence, at all, I think that's God, showing us, that this lamb, which, which once was, just a lamb, has now become, our lamb, our sacrifice, the way, the only way, by which, we can be saved, but the only way, was to put the lamb, to death, he was to be, slaughtered, we don't quite know, how that was, probably by, cutting his throat, that's the way, they would do things, and those, and

you know, there's always something, about death, that makes us feel, uncomfortable, isn't there, I couldn't help, but feeling, just a little twinge, of discomfort, when I was watching, that thing, on Thursday night, there's just, I don't think, even, it doesn't matter, how hard you are, there's something, you know, there are certain things, in life, that make, automatically, make us feel, uncomfortable, one of them is God, the idea of God, have you ever wondered, why is, if you knew tonight, you were going to have to face God, it's not something, you would look forward to, is it, if you're really honest, there's something, about the reality of God, that makes you feel, intensely, uncomfortable, now that's not the way, it ought to have been, if the world, had remained a perfect place, then, if you were to meet God tonight, we would all be rushing, to meet him, and yet, there's something in us, that's one thing, that makes us feel, uncomfortable, the other thing, another thing, that makes us feel, uncomfortable is this, if other people, knew, our secrets, isn't that true, that if other people, were only to know, our secrets, you'd run a mile, wouldn't you, the stuff that goes on, and the stuff that we've done, the stuff that we've said, the stuff that goes on, in our hearts, makes us even more, uncomfortable, when we think of, that God knows our secrets, but there's one more thing, that makes us feel, really uncomfortable, death, and every time we see it, there's something, that just, gets us inside, isn't there, and you can't help, but just, that, even if it's, even if it's an animal, there's just something,

I think it's something, that reminds us, that life, is going to end, in a sinful world, that life, as we know it, will come to an end, death, is in front of, every single one of us, and you know, it's the most profound thought, that's why we're here tonight, because, the wages of sin, is death, that's why, every one of us, has to face that day, because death has, invaded the human race, every single one of us, has to face it, one day, and that animal, had to be put to death, there was absolutely, no way out, because the Bible tells us, that the wages, of sin, is death, he had to die, but the third word, that encapsulates this story, is the sprinkling, of its blood, the blood, was a symbol, if you like, of the fact, that the lamb, had been put to death, and God gave, specific instruction, as to what was going, to happen, to the blood, the blood had to be taken, and it had to be placed, on the lintel, and the door posts, that means, the top of the door, and it means, the sides of the door, as well, you know, some people see, a sign of the cross, it's quite interesting, isn't it,

[21 : 00] I'm not sure how, if this is reading, too much into it, at all, in fact, I was reading one book, and it told us, that the lamb, would have been put to death, at the door, of the house, that's where, they would normally, put their animals, that's where, they would normally, slaughter their animals, and that meant, that the blood, would run into, what they called, the basin, and the basin, was a kind of a dip, on the threshold, between the outside, and the inside, and it was a very clever idea, because it was, it was in case, there was flooding, there was a wee dip, it was just a trough, in the floor, between the outside, and the inside, of your house, and this is where, they slaughtered, their animals, and the blood, would run into, this trough, now of course, the bible doesn't tell us this, but this is how they say, that it would have happened, now if that's true, it's quite interesting, isn't it, it gives us, a sort of perfect pattern, of the cross, one more indication, of what would take place, when Jesus, as the lamb of God, would give his life, as a sacrifice, for our sin, on the cross, but it was when,

God saw, the blood, it was as, the people of Israel, listened to God's word, and did what he said, not that they saved themselves, but they did what he said, by sprinkling the blood, on the doorpost, and the lintel, that the angel of God, would see, and pass over, because he said, when I see the blood, I will pass over you, now there's a really, interesting question here, and that is this, why was it, that if there was, such a difference, between the Egyptians, the cruel, ruthless Egyptians, evil Egyptians, who were oppressing, and abusing, the Israelites so much, why was it, that God simply, didn't save his people, automatically, if they were the people of God, why was it, that they had to go through, this process, in order to be saved, and why is it, that if they didn't, go through this process, then they would not, have been saved, there would have been death, in every home, without the blood, it's quite, it's quite interesting, isn't it, why is it, that God, is treating everyone, the same, and the answer to that, is because, everyone is in the same position, you can say what you like, about the Egyptians, being cruel, and ruthless, and that's the way, we act isn't it, we make distinctions, between one type of person, and another, and we point the finger, to one kind of person, the murderer, in this world, the ruthless person, in this world, the tyrant, in this world, and we say, he's the evil man, but we don't point, to ourselves, but remember, we're not, this is God's judgment, and God's judgment, was that everyone, not just the Egyptians, and it was important, for the Israelites,

to understand, that they too, deserved God's punishment, they too, but the difference, was this, that God was providing, for them, a way, of escape, that's the difference, it's almost like, in a shower of rain, the way of escape, is to have the umbrella, and here is a shower, of fire, if you like, where God is visiting, the whole land, indiscriminately, across the whole land, but he's handing, the umbrella, to his people, that's what the Passover was, a way, of salvation, in which they could be covered, and protected, and that, it's interesting, the word for Passover, the Hebrew word, you know, we think it's, the angel, just passing over the house, that's not what it means, at all, it actually means, when God says,

I will Passover, do you know what it means, it means, I will cover you, I will protect you, against myself, and that's exactly, what God promises us, in the gospel, protection, and covering, and salvation, that's what the prophet, meant when he said, Lord, in wrath, remember mercy, that's how God's mercy, comes to us, in the context, of God's wrath, and here is God, pouring out, his righteous judgment, on every living soul, in the land of Egypt, just like he will do, one day to the whole world, he will come again, to judge the world, and every one of us, on that day, will deserve, God's judgment, and God's punishment, the only people, who will be saved, on that day, are those people, who are covered, by Jesus Christ, and what he has done, for them, for them, but the chapter, doesn't stop there, they didn't, they couldn't stop, just by, even killing the lamb, they had to eat it, they had to roast it, with fire, the lamb, had to, be consumed, many people, many people believe, that the roasting, was fire, with fire, in itself, was a prefigurement, was a kind of a prophecy, of the kind of death, that Jesus, was one day, going to suffer, on the cross, where he suffered, not only the physical pain, of the nails, and the crown, and the, and the, the beatings, and the abuse, and the mockings, but the wrath, of God himself, we can never, ever, hope to understand, what Jesus suffered, on the cross, for us, as our sacrifice, and as our, substitute, but the people, of Israel, had, after they cooked, their lamb, to eat it, they had to eat it, all, they had to eat it, with bitter herbs, the bitter herbs, reminded them, of their sufferings, in the land of Egypt, and all the cruelty, that their forefathers, had once, been subjected to, the unleavened bread, reminded them, of the night, and the hurry, they were in, in going out of Egypt, in the night, that God saved them, but they had to eat it, for themselves, and in eating, that lamb, that was put to death, for them, we're reminded of, something that Jesus said, something that offended, a great number of people, because they misunderstood, what it was, he was saying to them, he said this, unless, unless, you eat, the flesh, of the son of man, and drink, his blood, you have, no life, in you, and when he said that, a lot of people, who had been, following him, they followed him, on the outside, as long as he did, marvelous things, and as long as he, met their expectations, they were quite happy, to follow him, but when he said that, they were deeply offended, and they turned back, and they didn't follow him, anymore, but Peter, and the rest of the disciples, who had found, his saying, just as difficult, when he said to them, will you also go away, they said,

Lord, to whom else, shall we go, you have the words, of eternal life, these are the words, of eternal life, and we can only, understand them, as God, comes into our lives, and opens up our hearts, and allows us to see, what they mean spiritually, that when we eat, the flesh, of the son of man, what we mean by that, what he meant by that, is when you come, and trust in him, and depend upon him, and follow him, and lean upon him, and rest upon him, and surrender, your whole life, to him, because this night, was a new beginning, for the Israelites, a new beginning, that depended, entirely, upon the leading, and guiding of God, and ever after, this moment in time, they must now, learn, what the life, of faith meant, and it began, by eating, the sacrifice, have you, eaten the sacrifice, yet, have you, come, and asked God, to have mercy, upon you, through Jesus Christ, and rested, upon him, and his, finished work, on the cross, as your sacrifice, the lamb of God, that takes away, the sin, of the world, let's pray, we ask once again, that you will bless, these thoughts to us, bless your word, to us, as we, we can only, dip into it, its riches, its glory, its profundity, its meaning, its depth, we pray, oh Lord, that for, those of us tonight, who have been on the road, for, for many years, that once again, the greatest news, in all the world, as it's expressed, in this chapter, that it will feed our souls, but we pray also, for those who, who perhaps, need to hear this, for the very first time, we pray, that it will ring, in their hearts, that it will reach, through to them, and by your spirit, their hearts will be opened, and that they will see, that in the, in what we've been thinking, about tonight, the reality, of Jesus Christ, and his giving his life, for sinners like ourselves, and that they may see, that there is no escape, except through him, in Jesus name, Amen.