

[6 : 59] Calvary. Sometimes we can be slow to remember, slow to think on the sacrifice of our Lord, but help us to do that daily, not just to wait for specific times and seasons like communions and other seasons such as that. But help us daily to reflect on what our Lord has done. And may that then affect our own hearts and spirit in this life as well. Because very often we can complain, very often we can fall into a spiritual slumber as well and we can fall into all sorts of bad habits. And we see that even in Scripture itself for the people of God, how often we see them falling into these sins and falling into these traits, traits which we absolutely replicate ourselves as well. And help us to spot that, to see that, and to seek your help for us to be lifted up out of that. And surely the answer in all these errors that we fall into is to look to Christ, to look to our Lord. So help us to do that. Even in this act of worship itself, help us to look to our Lord. Help us to look to the triune God himself,

Father, Son, and Holy Spirit. And help us to marvel at who you are, at who you reveal yourself to be in the pages of Scripture. And as we come before you in prayer, we pray for our nation.

We pray for the governments in our land. We think especially over these recent days where we've seen votes and discussions and debates taking place, which seek to pursue a path that will lead to people being able to prematurely and in their control to end life. We ask, O Lord, that you would fill us with a sense of burden for that bill as it continues through the various chambers of power. And we ask, O Lord, that ultimately that bill would be defeated. It grieves us that it has even got us far. We come before you and lament when we see and hear of some of the things that have been said and the way in which so many have voted as well. But we pray that you would intervene.

You're the God who is able to do that, to intervene and to show those who will be taking these votes, to show them the error of their way and the reality of what it is that they are opening the door to. We give thanks that we come before a God who can answer in powerful ways like that.

Sometimes we feel unable to have any kind of influence, but we come before a God who is well able and well powerful to put an end and a stop to these things. And we pray, O Lord, for those who are fighting the corner from the perspective of your word and your law, we pray that you would encourage them.

[9 : 55] We know that very often they come under attack themselves, but strengthen them and may they be aware of the prayers of your people. Help us in every situation to do what we can, to speak up for those who have no voice. And it is sad to see that we live in a society that seems to turn on the vulnerable, from the very young to the sick and the elderly as well. But let us not fall into that mindset ourselves as your people. Help us to do what we can to speak up and to ensure that these things do not pass. And as we come praying for our civil courts and governments, we also come praying for our spiritual court as well as the General Assembly of our own church and other churches as well gather in the coming days. We pray, O Lord, that you would go before our own General Assembly and all the discussions and all that will travel there as well. We pray that you would grant them traveling mercies and that ultimately all the decisions, all the debates and perhaps any votes that are taken, ultimately that all these things would be to the glory of your most holy name. And we pray for the congregation here as well. Continue to strengthen them. During this time of vacancy, we ask, O Lord, that you would encourage them because we know that very often when we look back, even in congregations throughout our presbytery here, very often times of vacancies have been times of great blessing and fruitfulness. And we ask that that would be the case here as well and that you would continue to strengthen Calum Mordo and the additional duties and burden that he's under and his family too. Be with him even now as he leads worship elsewhere. Go before us, cleanse us from sin, we ask. And we ask it all for

Jesus' sake. Amen. Amen. We're just going to do a reading at this point. We're going to read just a short passage in Exodus chapter 12. In Exodus and chapter 12. This is, of course, the account of the Passover itself, just before the actual Exodus event of the people of God leaving Egypt. We're going to read from the beginning there. So, Exodus 12 and from the beginning. So, let's hear the word of the Lord.

The Lord said to Moses and Aaron in the land of Egypt, this month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the 10th day of this month, every man shall take a lamb according to their fathers, a lamb, according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons. According to what each can eat, you shall make your count for the lamb. Your lamb shall be without blemish, a male, a year

old. You may take it from the sheep or from the goats, and you shall keep it until the 14th day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night roasted on the fire with unleavened bread and bitter herbs. And they shall eat it. Do not eat any of it raw or boiled in water, but roasted its head with its legs and its inner parts. And you shall let none of it remain until the morning.

Anything that remains until the morning, you shall burn in this manner. You shall eat it with your belt fastened, your sandals on your feet, and your staff in your hand, and you shall eat it in haste.

It is the Lord's Passover. Amen. And we pray for God's blessing on that portion of his holy and inspired word. We're going to sing again now. We're going to sing this time in the Scottish Psalter chapter. And in Psalm 91. So Psalm 91. And we'll sing, that's page 351. And we'll sing a verse 1 to the verse marked 5 there. He that doth in the secret place of the Most High reside under the shade of him that is the Almighty shall abide. I of the Lord my God will say, He is my refuge still. He is my fortress and my God, and in him trust I will. Assuredly he shall thee save and give deliverance from subtle fowler snare and from the noise and pestilence. His feathers shall thee hide. Thy trust under his wings shall be. His faithfulness shall be a shield, and buckler unto thee. Thou shalt not need to be afraid for terrors of the night, nor for the arrow that doth fly by day while it is light. So we'll sing those verses there, Psalm 91, verse 1 to 5.

[15:36] Psalm 91, verse 1 to 5. He act of in the secret place of the Most High reside, and never shake of him that is, and never shake of him that is, your mighty shall abide. I of the Lord my God will say, He is my Recluse still. He is my fortress and thy God, and in him trust I will. Assuredly he shall be saved, and give thee live heavens from the Lord my God, and in him trust I will. Assuredly he shall be saved, and give thee live heavens from the Lord my God.

Son of the Lord my God, and in him trust I will. Assuredly he shall be saved, and give thee live heavens from the Son of the Lord my God. B The shoulders spin and fall, the noise of pestilence.

His feathers shall delight thy trust, under his wings shall be.

His faithfulness shall be a shield, and that the ground to thee.

Thou shalt not give to thee a play, for terrors of the night.

[18:04] Nor for thee I know the love that fly, by thee I lift his light.

Amen. Again, if you can turn your Bibles to the Old Testament, this time a different section of the Old Testament in Joshua in chapter 2. These two passages form a couple of the images that we're going to look at this evening.

Joshua in chapter 2. And we'll read from the beginning of this narrative here.

So Joshua chapter 2 and from the beginning. So again, let's hear the word of the Lord. And Joshua, the son of Nun, sent two men secretly from Shittim as spies, saying, Go, view the land, especially Jericho.

And they went and came into the house of a prostitute whose name was Rahab and lodged there. And it was told to the king of Jericho, Behold, men of Israel have come here tonight to search out the land.

[19:29] And then the king of Jericho sent to Rahab, saying, Bring out the men who have come to you, who entered your house, for they have come to search out all the land.

But the woman had taken the two men and hidden them. And she said, True, the men came to me, but I did not know where they were from.

And when the gate was about to be closed at dark, the men went out. I do not know where the men went. Pursue them quickly, for you will overtake them.

But she had brought them up to the roof and hood them with the stalks of flax that she had laid in order on the roof. So the men pursued after them on the way to the Jordan as far as the fords, and the gate was shut as soon as the pursuers had gone out.

Before the men lay down, she came up to them on the roof and said to the men, I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you.

[20:38] For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you devoted to destruction.

It all ties together. It all links together so incredibly beautifully. It isn't just some collection of random books. It's not just some collection of ancient writings that are written by different authors that are sometimes maybe separated by hundreds of years apart.

That's not what this is. It's not just a collection of unlinked, separate books together as one library or one book. This is one story, one wonderful story, one book, one wonderful narrative.

Yes, by multiple authors, ultimately one divine author, but multiple human authors. But it is that one narrative, one wonderful redemptive narrative, one wonderful redemptive story and timelines as well.

And one of the ways in which you see Scripture coming together is when you pick up certain threads and themes that link the whole thing together.

[28 : 30] And there's lots of those kinds of threads and themes that you could look at, you know, covenant and lots of other themes as well. But probably one of the biggest threads or themes that holds the whole thing together is the blood of Christ.

The blood of the Lord Jesus Christ himself. That blood that brings all the way from Genesis all the way through to Revelation, brings this whole book, this whole story, this whole narrative wonderfully together.

Sometimes people can wrongly think that, you know, Jesus and the blood of Christ, that that just comes into focus on the New Testament, and maybe specifically in the Gospels themselves, Matthew, Mark, Luke and John.

But of course, as we know, that's absolutely not the case at all. There is this wonderful thread of the blood of Christ all the way through.

Even in the Old Testament itself, you go to the Old Testament, and you can learn much about the blood of Christ, and much about what the blood of Christ does. The way in which the blood of Christ delivers from judgment, the way in which the blood of Christ frees, the way in which the blood of Christ redeems.

[29 : 43] We were singing about that earlier on. The way in which the blood of Christ brings us into a new family, into the family of the Lord's people. So there's so much of the blood of Christ, and the Gospel message itself very much present in the pages of the Old Testament as well.

And what I want to do tonight is I want to pick out three specific images connected to three narratives, but specifically three images that I think in many ways are connected together.

Visually, I think they're connected together, but certainly theologically and by illustration that they're connected together. And the three things I want to look at is, first of all, the blood-stained doorposts. That's the first one, blood-stained doorposts. Secondly, the scarlet cord. And thirdly, the blood-stained cross of Christ himself.

So three very different images, and images that come from three very different parts of the Bible. Obviously, the blood-stained doorposts coming from that Exodus narrative.

[30 : 51] Then the scarlet cord, of course, coming from the Joshua narrative. And then the blood-stained cross of our Lord and Savior himself coming from the Gospel narrative. We didn't specifically read that, but a section, of course, that we know very well.

And when you think of these three images, these three images, there's a similarity between them. You know, if you imagine yourself standing there looking at the blood-soaked doorposts in Exodus, or if you stand there looking at this red cord hanging out of the house of Rahab, or the cross of Christ after his body's taken away, the cross, that blood-soaked cross of Christ, visually, there's a similarity between these three images that are presented to us in Scripture.

And I don't mean just visually, as I mentioned earlier, also in terms of what these things communicate, and theologically how these things speak to us, and how we see something of the Gospel in these things.

So what I want to do is really stop at each three of these images, to stand and to take in just the sight itself, and really to ask, what is it that these things convey to us, of the blood of Christ, of the Gospel, of the wonder of what our Lord and Savior has done for us.

So let's do that, and we'll begin, the first one here, the blood-stained doorposts. So you're standing there, and we're just, as it were, looking at these houses, or one of these houses in Egypt, and there you see this blood-stained, not just the doorposts, of course, but the lintel as well.

[32 : 25] And as I mentioned just a few moments ago, this obviously comes from the Exodus narrative that we just read there, of God rescuing his people from Egypt.

And you remember how that all unfolded. The Lord sends Moses in. So Moses comes in to Egypt, and then you have the ten plagues, of course. The ten plagues are unleashed on the Egyptians. And then you come to the last one, the tenth plague, which is really what this is all connected to here. And this was the plague that was going to result in a very solemn outcome, the death of the firstborn of every home in Egypt, except, of course, those who had the blood, the blood of the Passover lamb, actually applied to the doorposts, actually applied to the lintel of the households as well.

And if the Lord came and saw the blood on the doorframe, if he saw the blood on the lintel, then, of course, he was going to Passover. There was not going to be a death taking place in that home. And when you read the section that we read there, and you look at some of the way in which it's described for us, the Lord is very deliberate in the description of how all this was meant to happen. [33 : 48] He's very specific. He gives us specifics, you know, to do with how the blood was to be applied and various specifics about the actual Passover lamb as well. Now, why is that?

Why are there... That's not just through here, of course. That's through for lots of parts of Scripture. But why is it through here? Why does he give us such specifics here? And the answer is very simply because all of these things, all of these details are communicating.

The Lord is, in a visual way, speaking to us and communicating various things to us. And I think there's a lot of things that this scene before us here communicates.

And when we look to this door frame and we see the blood on the lintel and the doorposts here, there's lots of things that we could lift out of it. I just want to lift a few things out of it at this point. And the first thing I want to notice there is in verse 5 of this passage that we read there, and this is to do with the lamb from whom the blood was to come. And we read there that your lamb shall be without blemish.

[34 : 47] So that's very specific. It's to be not just any old lamb. It's to be a lamb without blemish. So in other words, they weren't to pick the worst of their flock, as might be our tendency if we were giving something.

Let's just give the worst of what we might have. They were very specifically called to bring the very best, to sacrifice a lamb without any blemish at all.

And there was a reason for that. I think we know what the reason for that is. The reason for that is because the Passover lamb was intended to point forward to Christ. It was very clearly, very specifically pointing forward to Christ.

And as we know, Christ is one who is himself sinless. He is the spotless lamb of God. No sin, no blame, no guilt at all to be found in our Lord and Savior.

We know he was one who would be perfectly righteous. And therefore, when you read these laws here, and when you read here about the unblemished lamb in the Exodus narrative, that's clearly there specifically to teach us about that, to teach us, to make us look forward to one who was going to come who was sinless, to point forward to this great Savior, the spotless lamb of God, who one day was going to come into the world.

[36 : 02] So there you have, looking at that scene, looking at that blood, it communicates that to us. It communicates the way in which this lamb was to be a lamb that was unblemished. And then after the actual killing of the lamb, that's when they were to apply the blood to the doorpost.

You see that in verse 7 and the lintels as well. Now, there's a very important lesson being communicated there in that visual scene that's described for us.

Blood, in the biblical context, blood was very much connected and associated to the life of the victim. So blood and the life of the victim were very much seen as being linked together.

So for example, there's a verse in Leviticus, Leviticus chapter 17, and we read it saying the following, we read it says, for the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls, for it is the blood that makes atonement for the soul.

So specifically, for the life of the flesh is in the blood. So there's a very clear, very close tie between blood and life.

[37 : 26] And here, when you're looking at this scene, this blood on the doorpost here, that blood is a symbol, a symbol of a life that has been sacrificed, a life that has been sacrificed in order to make atonement.

And that blood is applied to the very entrance, in a very visual way, the very entrance of the house itself. And the idea is that the Lord will pass over, and that the Lord will see the blood.

And he'll see the blood of the Passover lamb, and because a life has already been taken, because there's already been a death, the sign of the blood is a sign of that life, has already been taken, again, a death has already occurred in this household, so therefore, there'll be no further death in this household.

And there you have the Lord passing over. So the lamb has died, and therefore, no one else is going to die. And very clearly, that speaks to us of the whole idea of substitution.

So again, when you're looking at that scene, and you're seeing that blood, it speaks to us of that. It doesn't just speak of sacrifice. It specifically, it speaks of this idea of substitution.

[38 : 39] The Passover lamb is the substitutionary sacrifice. And when we think of that in the Old Testament, and then seek to apply that to ourselves today, exactly the same thing happens to us, in a theological way.

The same thing happens to us when we come and put our faith in Jesus. See, when you take Jesus as your Lord and Savior, it is, in some sense anyway, it is as though we are covered ourselves with the blood of Christ.

As though the blood of Christ covers us. So that, as we approach the judgment seat of the Lord, the Lord looks to us, and he will see the blood of Christ, and he will see, well, judgment has already been experienced here.

A life has already been sacrificed. And because of that blood, the blood of Christ, because the Lord Jesus has given his life as that penalty that's paid for us, therefore, we are saved.

Therefore, as it were, the Lord passes over. So the blood on the doorposts is pointing towards very much the death of the true, the true Passover lamb to come, Jesus himself.

[39 : 53] That blood that ultimately would be shed to save all who are his, all who come, all who come and put their trust and faith in the Lord Jesus Christ. And in this scene here, actually putting the blood on the doorpost, that was in itself the sign of your faith.

That was the sign of your faith and trust. You were showing your faith and trust by actually applying these things to the doorpost and lintel.

And that's ultimately what delivered the people from the judgment here. That's what ultimately, in the rest of the Exodus narrative, that's what ultimately leads to their freedom as well.

Yes, there's trust. They trust the Lord. That's clearly there. But they also had to be obedient. They had to be obedient to actually perform what it is that the Lord had asked them to do.

So they trusted in him. They believed in him. But then they had to do something. They had to actually apply. They had to take that blood and put it on the doorpost. So they had to respond.

There was some kind of response to God's command required here.

[41 : 01] So there was a trust, a faith, that led to obedience. And yet that obedience part was very, very important. And again, that is like us as well.

I mean, we are saved through faith. Faith and trust in the Lord Jesus Christ. But that is a faith and a trust that leads to something. It's a faith and a trust that leads to us responding in some way and being obedient, showing our faith and trust in the Lord.

And here as well, the people were specifically to do this in a public way. You know, it wasn't applying the blood in the doorpost and lintel in a hidden way. It was very much something that was very visible.

You know, you'd see it. Standing outside the home, you would see it. You would see these are people who trust the Lord. These are people who have put their faith in the Lord, that the blood, the sign of the blood is a sign of just that.

And I think for ourselves as well, I think that's important. If your faith is in Christ, if your faith is in the Lord, the Lord does not want you to hide that.

[42 : 06] The Lord does not want you to keep that to yourself. He wants you to make that known. It ought to be on display. And I don't mean that in the sense of, you know, pride and this kind of holier than thou sort of wearing our Christianity like some kind of badge of pride of look at me.

I don't mean it in that sense at all. But it ought to be visible in that sign of love and that we're not hiding our faith in the Lord, but that we're revealing it, showing out of love, out of love for our Lord and Savior, displaying these things.

Shouldn't be hidden. Shouldn't be hidden. And it shouldn't be something that we hide away. It should be evident to all that our trust is in the Lord. If you walk past those houses, you would have seen their trust is in the Lord.

The blood, the sign of the blood is very clearly there. And it ought to be the same in our own lives as well. Not by putting badges on our homes or our cars, but through our lives.

Through our lives, we ought to show, ought to show something of the trust and faith that we have in the Lord Jesus Christ. So when you look at the blood, they're standing at this, looking at the doorpost, seeing that the blood on it communicates all of these things, sacrifice, substitution, atonement, speaks of the sinlessness of Christ, even trust and obedience.

[43 : 21] All of these things, just looking at that, seeing with the blood on the doorpost, that speaks to us of all of these different things. That speaks to us of much, much more than that as well.

But these things certainly are there. And what I want to do now is I want to jump forward. So we're going to jump to Joshua and the second passage that we read in Joshua chapter 2.

And here, it's a slightly different image. So a slightly different image here, but similar.

So we've just looked at the red blood on the outside of people's homes. And now we come to this scene here and what you see is a red rope, a red cord, again outside a home. So there are similarities in the actual image that's been displayed there.

And you see there in verse 17. So in Joshua chapter 2, verse 17, the men said to her, we will be guiltless with respect to this oath of yours that you have made us swear.

[44 : 27] Behold, when we come into the land, you shall tie the scarlet cord in the window through which you let us down. So again, we're into a different narrative here, but the themes are the same, which is why I'm connecting them together.

So the backstory here, this is a long way into the Exodus journey now. They've gone through the wilderness. They've spent their 40 years going through the wilderness.

They've come to the shores of Canaan. They're about to come and take Canaan. And of course, before they go into enemy territory, they send the spies in. And so these spies go in. And when the spies, when they're in enemy territory there in Jericho, they come to the house of Rahab, the prostitute.

And Rahab, of course, hides these spies. The Jericho police find out that they're possibly here. And the Jericho police come. And of course, Rahab sends them off in another direction.

She hides these men. And that was a huge risk, massive risk, her doing that. This was not just something small that she did a wee favor. This is huge.

[45 : 34] Her life would have very much been on the line by actually covering for these men like this. And she does it. We find out there. She does it because ultimately her faith is in God.

Surprisingly so.

When you're reading it, you're not expecting that in many ways. But her faith is in the God of Israel. She's heard about him. She's heard the stories. Again, we read that in the passage. She's heard about the God of heaven and earth.

And she somehow has come to this place of actually putting her trust in him. And as a result of that, and as a result of her protecting the spies of the Lord here, when destruction is going to come the way of Jericho, and we know it does, and we know it did, when that comes, she was going to be protected.

And she was, very specifically, she was going to be protected on the condition that she was going to hang this rope, hang this red rope down from her window.

So again, just the similarity there to the blood on the doorpost, the setting, and the colours, and everything being similar. And now you've got this red blood-coloured rope hanging from her window here.

[46 : 39] Now, clearly the red blood on the doorpost in Exodus is very, very explicitly linked to Christ and the blood of Christ. Now, here, the text doesn't directly tie this idea of the red rope to the blood of Christ, but the visual illustration, when you look at it, you cannot but make that connection.

You cannot but see something of the blood of Christ here, something of the shadow of the gospel present here in this image. And what I want us to do here is, again, we'll do the same thing.

We'll stand in front of this house, see this red rope coming down, and ask, what's it communicating to us? What's it speaking to us about the blood of Christ, about the gospel, about some of the wonders of what our Lord has done for us?

And again, I've noted a few things here of what the particular image communicates to us. And one thing that it communicates to us is the idea of salvation from destruction.

When you're looking at Rahab's house and seeing the red rope coming down, it speaks to us of salvation from destruction, salvation from judgment. We know that because that red rope was going down, that her home was going to be safe, that she and her household as well, that they were going to be saved, saved from judgment.

[47 : 52] And that concept of saved from judgment through the red rope, if we apply that to the blood of Christ, that's exactly what the blood of our Lord and Savior does for sinners like us. We are deserving of judgment, but when we put our trust, as it were, lay hold of the blood of Christ, then we too, we find that we are saved, delivered from that judgment because of what our Lord and Savior Jesus Christ has done for us.

So that's one of the things that communicates the deliverance from destruction, deliverance from judgment. But it also speaks to us of trust as well. So we saw that in the last image and we see that here as well because, again, when you're looking at this house with the red rope coming down here, she's not told to run away from Jericho.

She's not told, you know, destruction's coming, you need to get out of here. You know, you need to run away, try and hide and get to safety. She's told, no, stay here, stay in this place that's going to be destroyed.

Stay here and put a red cord out your window and if you do that, you will be saved. And that's a tremendous test of trust. Is it not?

I mean, imagine, for example, if someone told you today a bomb is going to hit Stornoway tomorrow, a bomb is going to hit this town, but it's okay as long as you put a red rope outside your window that you'll be fine, that you don't need to worry.

[49 : 17] I mean, the strong temptation, I think, for us in that kind of situation would be to run or to escape, just to get away from Stornoway. If we know that there's some kind of danger coming, just to get away would take an awful lot of trust, an awful lot of trust to remain in place and just to merely put out a piece of rope outside our window.

And that's exactly what Rahab is doing. She doesn't run away. She doesn't hear about the destruction and get out of here before the bad stuff happens. She stays there. She stays in this place and she shows incredible trust by just putting that cord out.

And again, if you looked at that home and you saw that rope out, that's what you would see. That's an incredible display, an incredible sign of trust in the Lord. And again, that's, you know, applying this to ourselves, that's the same for us as well.

You know, we are sinners and to be saved, God doesn't tell us go away, flee for rescue and flee from the danger. He doesn't tell us to kind of work out our way to get to safety ourselves and do things in our own strength.

He doesn't say to us be better, do better. That's not what the message of the gospel is about at all. He simply says put your trust in the Lord.

[50 : 29] Just put your trust in the Lord. Put your trust in that blood, that blood that was shed for sinners like you. There's a tremendous simplicity in that. There's a simplicity in just the red rope, Rahab putting that red rope out her window.

And there's a simplicity as well when it comes to the gospel for us. Just believe. Put your faith and trust in Christ. Lean on Christ and you will be delivered. Lean on Christ and you will be saved. And here, Rahab, as we see in the image, she does that. She puts that rope down and miraculously when that destruction comes, she's delivered. She's delivered.

She is saved. So again, when you're looking at this picture here of this red rope coming out of her house, it speaks to us of salvation from destruction, salvation from judgment, speaks to us of trust as well.

But also, that red rope or cord also speaks to us of God's grace to the outsider. So if you're standing there looking at that rope, you're thinking to yourself, wow, what amazing grace God has shown that outsider.

[51 : 36] And I say outsider because famously, of course, Rahab is not, she's not part of Israel. She's not part of the Lord's people. In fact, very opposite, clearly. She's a pagan Gentile.

She's from another people group, from another nation, from a false religion, a pagan religion. And amazingly, she finds salvation. And it's, you know, if you focus on her conversion story, it's an amazing story, really, seeing this woman coming to faith and the one true living God.

And not only does the red cord speak to us of God's grace to the outsider, but even more specifically, it speaks to us of God's grace to the most unlikely of outsiders. Because, you know, again, when you look at the Rahab story, what's perhaps most remarkable about the story is that it's not just that she was Gentile. It's not just that she was a pagan. But, of course, as we know, she's a prostitute. This is Rahab, the harlot. Someone whose life, in lots of ways, is contrary to the law of God.

[52 : 41] You might imagine she might be one of the least likely people in Jericho to actually come and put her faith and trust in the Lord. And yet, amazingly, someone like her, in all that she's gone through, can find salvation.

And again, it's through the blood of Christ, ultimately. That blood that was yet to come, but it's through the blood of Christ. She would find that salvation. And that's a wonderful image and a wonderful message that that red cord outside the building actually conveys to us.

And we can apply that, of course, to ourselves as well. It matters not what people's backgrounds are. We thought about something of this in our service earlier on today. It matters not whether people have a church background.

It matters not how much people know in terms of knowledge. It doesn't matter how little people know. It doesn't matter how checkered people's pasts are. It doesn't matter how stained their record of sin is.

These things, these things matter not. That atoning blood, that atoning blood of the Passover lamb, that blood is able to wash the blackest of records, able to save the most unlikely of people.

[53 : 50] And we know that. We know that, perhaps, in our own experience. Our own experience of coming to the Lord, that the Lord is able to save the most unlikely. And you see that in Scripture as well.

I mean, how many people in the Bible, you would say, not likely to come to faith, and yet they're saved. You know, incredible, really. Rahab, Ruth, Saul himself, the Ethiopian eunuch, the jailer. So many people, you think, not likely to be saved, and yet you see the power of the gospel and the way in which the grace of God is able to reach not just the outsider, but the most unlikely, even the most unlikely of outsiders.

So, there you have these two images, these two pictures. You've got the blood-stained doorposts in Egypt communicating to us something of the blood of the Lord and how he saves.

And then you've got another house with a red line, the red scarlet cord out the window, Rahab's house, and again we see there in that scene as well, something, it communicates something to us of the blood of Christ and something to us of the wonder of the grace of the Lord, even to the most unlikely of people.

[55 : 00] And then we come to the third image, just for the last few minutes, and the third scene that I want us to picture tonight, and that is just the blood-stained cross itself.

The blood-stained cross itself. See, the blood on the doorposts in the Exodus account and then the scarlet cord in the Joshua account there, both those scenes, which are scenes of deliverance, really, scenes of salvation, they're both pointing forward, both pointing forward to this great climax moment, this great climax moment in the redemptive story, the redemptive narrative of Scripture, as we see Jesus himself, the true Passover Lamb, and we see him there crucified on that cross at Calvary.

And again, just put yourself in that situation. Christ's been taken away, he's been buried, the body of Christ has been removed, and you're left there with a cross, that blood-stained cross of our Lord. And make no mistake, that would have been a blood-stained cross. I mean, we know his back was lacerated, we know he was beaten, we know crown of thorns was wedged into his head, and that's not thorns like we know.

These are serious spikes that's going to cause a lot of blood loss. Obviously, the hands and the feet are nailed as well. So, that cross, that wooden cross, it's going to be stained. It is going to be full of the blood of our Lord and Savior.

[56 : 31] And again, just like we did with Exodus passage and with Rahab's house, let's stand before, as it were, that cross, the blood-soaked cross of Christ. And ask the question again, what does that communicate to us?

We looked at what the blood-stained doorposts and the red cord communicated. What does the cross, that blood-stained cross of Christ, communicate to us? And, well, again, it communicates a

lot to us, and you could spend a whole sermon just looking at what that communicates to us. But just a couple of things that I've noted down here. The first one is that it communicates judgment. It communicates judgment. And that's where you see a difference between the other two images that we saw there.

Because the examples in Exodus and in Joshua, the blood on the wooden doorposts and the red-colored rope, that resulted in salvation.

It resulted in deliverance, delivered from judgment. They didn't experience judgment. But here, when you look at the blood-soaked cross of Christ, there is no deliverance here.

[57 : 36] There is no avoiding judgment here. Our Lord and Savior, his blood is scattered there on that cross because he actually endures it. In the other two examples, they were delivered from judgment.

Here, in the blood-stained cross, he is the one experiencing judgment because he is the substitute. He is himself the substitute. There was no shelter from judgment for him. There was shelter for the other two in the other two examples.

There is no shelter from that judgment here. It was the very epicenter of it. The very epicenter of that judgment that we deserve. Our Lord and Savior experience is there on that cross and the blood-stained cross.

It speaks to us of that. He is our substitute. He is there enduring the very pains of hell there on the cross. So, it speaks to us of judgment. But, it also communicates something to us of what I touched on earlier on, the fact that he is the sinless lamb of God.

Because, we saw that in the Exodus narrative. It was a spotless lamb that was required. And, ever since then, you're looking in the narrative of Scripture for this sinless Savior.

[58 : 48] You're looking at all the characters. Is it David? No. Is it Moses? No. Is it Daniel? No. You're continually looking.

Is it John the Baptist? No. You're continually looking for this sinless Savior to come and hear in the Lord Jesus Christ. You see it. The one who is himself the God-man.

He knew no sin. The blood that's on that blood-soaked cross is the blood of the sinless, spotless lamb of God. One who is perfectly righteous. Unlike Rahab, unlike the rest of the Lord's people, unlike anyone else, he was absolutely righteous.

The blood speaks to us of that. It's the blood of one who is himself sinless. But the third thing that it speaks to us of is that he is a Savior who died for sinners.

What I'm specifically getting that there is that this is the blood of a man. It's the blood of the God-man. It's the blood of one who was 100% God, 100% man. But it is the blood of a because of course, Rahab herself, amazingly, she becomes part of the direct bloodline of our Lord and Savior, the direct bloodline of Jesus himself.

[60 : 31] And you see that when you read the genealogy of Jesus at the beginning of Matthew in chapter one. You see she appears there. Amazingly, really, when you're reading through the Old Testament, to see Rahab appearing in that passage.

So the blood of the harlot woman herself is connected to the very blood that's actually flowing through the veins of the Lord Jesus Christ.

And as the blood of Christ is shed there on the cross, not only do we see the precious, sinless blood of the Lamb of God, but we also see that blood that's connected to man, that blood that is connected to his fallen people.

He himself is not a sinner, he himself is not sinful, but he is from that blood line. He is dying there for sinful people, his sinful people, not just the likes of Rahab, but all of his people, all of his people, he's dying there for us.

It is the blood of a man, the blood of the God, the blood of our Lord and Savior, Jesus Christ. And ultimately, when you look at all that, and when you look at that blood-stained cross, I think that the overriding communication perhaps that it speaks to us of is the love of God.

[61 : 46] I think that's the overriding thing. When you stand there and you look and you think about that blood-stained cross and all that took place there on that cross, it communicates strongly something of the love of our Lord, that he would go through this, that he would experience all of this for people like us, people who don't deserve it, people who deserve nothing, and yet for him to have come, and for him to have endured all these things for sinners like us, it speaks to us very strongly of the love, the love of the Lord himself.

So that's three different but similar images that we have in scripture. The blood-stained doorpost, the red cord down the window, and the blood-stained wooden cross as well.

Three similar images, but all three really connecting scripture together together, bringing some of the wonders of what Christ has done for us, bringing it all together. And when you see it like that, and you see it all interacting like that, you can't but respond in worship, you can't but respond in awe, really, thinking about all that has been done, and the plan of God, the triune God, working all these things together, bringing about this amazing plan of redemption with a climax there on the cross at Calvary.

And my prayer is that we would be able to look at these things and respond in that way, that our eyes would be open, that our hearts would be open to see something of the love of Christ, the love of the triune God in all of this, and that we might respond ourselves in having our own love stimulated.

Because sometimes, let's be honest, we can grow cold, can't we? Sadly, we can grow cold, and we can forget exactly what it is the Lord has done.

[63 : 30] And it is important, so important, to continue to go back to what is the very basics, of what takes place there when you think about the blood of Christ on that cross, and what it is that he has done for us.

So let's take what all three of these images communicate to us, and let us respond in worship and adoration, and seeking therefore, because of what he's done for us, seeking therefore to serve him, and to follow him, and to be obedient to him, and whatever it is that he seeks to call us to.

Amen. May the Lord bless these few thoughts to us will bow our heads now in a word of prayer. Heavenly Father, we give thanks that you are a God who is all-wise, and a God who is ultimately the author of all that we see in Scripture, and we do marvel at the way in which the whole of Scripture ties and knits together, and help us to see these connections, and the images and illustrations that we find in Scripture as well.

Help us to see the wonder of Christ and the wonder of the gospel itself in every page and in every scene, and help us especially to give thanks for all that was achieved for us there at that cross. We do pray, even as we spoke of there, that you would forgive us for the coldness of our hearts, the way in which we can switch off, really, to the reality of these things, how cold we can become, but when we come around your word and we seek to meditate on some of these themes, it warms our hearts, and may that be the case, even as we experience something of the warmth of the sun over these days, may your word and may the very gospel itself warm our hearts and souls as we seek to, God willing, enter into these days to come.

[65 : 21] So cleanse us, wash us, in the blood of Christ, we ask it all, his name, Amen. We're going to conclude now by singing to God's praise, again in Psalm 51, this time in the Sing Psalms.

Psalm 51 in the Sing Psalms, page 68, page 68, Psalm 51, and verse 7 to verse 15, cleanse, that's page 68, cleanse with hyssop, purify me, I'll be whiter than the snow, let the bones you crushed be joyful, may I joy and gladness know, from my failure, hide your face, blot out all my wickedness, Lord, create a pure heart in me, and a steadfast mind renew, do not take your spirit from me, cast me not away from you, give me back the joy I had, keep my willing spirit glad, then I'll teach your ways to sinners, rebels, will turn back to you, free me from blood guilt my saviour, God most merciful and through, then I'll praise your righteousness, teach my lips your name to bless, so we'll sing a psalm 51, the sing psalms, verse 7 to 15 and we'll stand to sing to the praise of the Lord. cleanse with this of purify me, I'll be whiter than the snow, let the boat you crush be joyful, may I joy and gladness know, from my failure, my pure face, brought out all my wickedness, Lord, create a pure heart in me, and a steadfast time renewed, do not take your spirit from me, cast me not away from you, give me back the joy

I have, keep my willing, spirit fly, then I'll teach your ways to sinners, rebels will turn back to you, free me from blood guilt, my Savior, God was merciful, and true, then I'll wish your righteousness, teach my victory to rest.

And now, may the grace of our Lord and Savior, Jesus Christ, the love of God the Father, and the fellowship, and communion of the Holy Spirit continue with you all, now and forevermore.

[69 : 07] Amen. Amen. Thank you.

Thank you.