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**Moses:
When I See
the Blood**

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Series: God's Living Legends (Part 1)

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When I See the Blood

How difficult it is, and yet how necessary. How simple it seems, and yet how easily we miss it. What we miss is finding the balance between self-confidence and self-effacement. What seems so difficult is finding the balance between the “I can’t do it” syndrome and the “God can’t use me” argument. Oh, how vital it is that we understand that apart from Him we can do nothing, yet in us *He can do the impossible*. We are in the midst of viewing the life of Moses, and it brings to light this principle in clear terms. He was a man who knew God intimately and was used of God mightily. But he became usable only after years of waiting and years of serving and years of suffering. In the last lesson, we watched a man who was so lacking in self confidence that his very call from God was marred by argument and resistance. This same man was a man so unsure of his speech and his ability to lead, that God had to give him a spokesman, a helper, in order to transmit his words. We saw that same man, filled with the Spirit of God, anointed by God, stand before the mighty monarch of Egypt with all of the boldness and courage of a warrior. Once again, God had taken a man who knew he couldn’t and used him as a vessel to prove that God could.

So we looked on, as a team of divine messengers, Moses and Aaron, stood before Pharaoh and demanded, “Let My people go.” Because they were but transmitters broadcasting the Word of God, they spoke with authority. So do you when you stand before the enemy or his spokesman and simply wield the Word of God. The world may be unimpressed by your philosophy, and unmoved by your theology, but the world has absolutely no defense against the Word of God. You are a man or woman of power when you use the Word of God. Use it when you pray in order to open the courts of heaven and cause the enemy to flee. Use it when you witness to break the barriers of conviction and set the captive free. Use it when the enemy assaults and assails you and you appear, on the surface, to be helpless. Satan’s power

will be broken by the Word of God.

Moses understood this concept. Scripture is God-breathed, every syllable of it. It is profitable for doctrine, reproof, correction and instruction in righteousness that you and I might be mature and thoroughly equipped for everything God wants to do in our lives. Moses, the fearful, frightened, self-conscious coward, became Moses, man among men, when he simply took the Word of God from God and passed it on. The Word of God was his passport to greatness. It is *your* passport to greatness as well. Bathe yourself in it. Breathe it every morning. Post it on the doorposts of your house. Make it like frontlets before your eyes. Talk about it, the Scripture says, when you lie down and when you rise up in the morning and when you walk by the way. Like Moses, you can be transformed from fearful to fearless when you get armed with the Word of God.

In the last lesson, we watched as Moses and Aaron stood before God and received His Word, then stood before Pharaoh and delivered His Word. But at the very sound of His Word, Pharaoh's heart was hardened. He refused to obey the Word of God. But God has alternate methods of arresting man's attention when man is outside His will. Through the circumstances of life, He applies an increasing measure of pressure until at last they know that the I AM is really God.

We looked in our last study as God slowly turned up the thermostat of His judgment a few degrees at a time until the self-righteousness of Pharaoh's hard heart began at least to simmer. God tried the lower temperatures first. Snakes came from rods, blood came from water, frogs in abundance and gnats and crawling insects came. But all of these appeared to be but petty annoyances to an arrogant enemy. So God turned up the heat. First, He attacked their livelihood and destroyed their cattle with a pestilence. Then their health was attacked with boils. Beasts and crops were then destroyed with hail and locusts. He then threatened their very security by darkening the sun itself. One by one, He chipped away at the gods of Egypt until their claim to deity was a mockery.

Then God offered Pharaoh one last chance. But Pharaoh's heart was hardened once more. *He would not let the people go.* Oh, the wisdom of our God. God had at least four purposes in sending those plagues, and all of them were fulfilled. Let's look

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at them:

1- God wanted to free His people from bondage. God's children were being held hostage and God's program was to free His hostages with honor.

2- God wanted to punish Egypt for oppressing the Jews. Every nation in history that has oppressed the Jews has been punished. The goal of God for the nations is to align themselves with Israel, and those who inflict undue pain on Israel will perish beneath the hand of an omnipotent, but jealous God. These are God's people. In the not-so-distant future their star will shine again as God's messengers to the nations. Egypt had to suffer, for at their hands the Jews had suffered.

3- God was demonstrating the foolishness of idolatry. One by one, God defied and then de-deified the false gods of Egypt. They fell like dominoes. His message was, His message is still, the I AM is God and there is no other. As the unbelieving world watched their idols fall, they were left with no hope at all. There was, and is, no hope apart from the Living God.

4- God allowed the pressure to build and build and the plagues to increase. He allowed the resistance of Pharaoh to grow in order to intensify and magnify the awesome power of the almighty God.

What a portrait this is of our walk with God. For does not God send trouble into the world and in particular into our lives for the same four reasons? Take a good look at Job.

1- Are not the tests of life ultimately designed by God to set His people free? Free from bondage to the enemy's lies? Free from false concepts about the nature and the purposes of God?

2- Is not God, through tribulation, ultimately punishing the enemy? Satan means evil, God means it for good. That which seems bent to bring us pain, like a boomerang, transforms and frees us and crushes Satan's stronghold.

3- Does not the tribulation of life through God's grace bring to nothing the gods of this world? It proves them to be impotent and foolish to cope with life's real pressures and thus exalts the Living God.

4- As He delivers us through the fires, does He not demonstrate to a lost but searching world the awesome power of God? This power delivers us and sustains us as the plagues of life that

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cause the world such anguish bring to us a peace instead. What a portrait of the Living God.

Now God accomplishes His purposes. He draws upon the canvas of history an exclamation mark of His glory through the final plague which ultimately sets His people free. Our lesson is entitled, "*When I See the Blood*". As our story resumes, Moses is standing before God awaiting his next instructions. He never moved until he heard from God. No doubt his memory carried him back some forty years to the time when he had marched without marching orders. But this time he stood firm in the face of God and waited. Let us listen as God is speaking in Exodus 11:

Now the Lord said to Moses, "One more plague I will bring on Pharaoh and on Egypt; after that he will let you go from here. When he lets you go, he will surely drive you out from here completely.

Speak now in the hearing of the people that each man ask from his neighbor and each woman from her neighbor for articles of silver and articles of gold. (Exodus 11:1,2 NAS)

Here God is ministering to His servant. "The end is in sight Moses," God was saying, "One more plague, just one more. They won't just let you go, Moses, they will escort you to the city limits. As you leave, ask for a love offering. Just a small token of what these people have taken from you. There is no need to take it by force, Moses, you just ask for it politely and I will do the rest." Then in verse 3 we read an amazing commentary about the man Moses.

And the Lord gave the people favor in the sight of the Egyptians. Furthermore, the man Moses himself was greatly esteemed in the land of Egypt, both in the sight of Pharaoh's servants and in the sight of the people.

(Exodus 11:3 NAS)

Underline that last sentence. It is an amazing statement. *Moses was greatly esteemed.* He was greatly respected and admired. The Scripture tells us that he was esteemed both in the palace among Pharaoh's servants and on the streets in the sight of the people. Moses could have run for Prime Minister and won. The amazing thing is that he was the opposition party, a foreign intruder. He defied their gods, brought them judgments from Jehovah, cost them their cattle and their lands. At his command they were flooded with frogs, bombarded by hail, swarmed with locusts and yet still they loved him. What a testimony of how

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God's man ought to stand tall in the eyes of an unbelieving world. You may answer, "But the Scripture says that the world will hate you." This is true. The enemies of the gospel will hate you. Jesus said, "They hated Me, the servant is not above his master." But the average man on the street, the searching unbeliever in the neighborhood, the searching unbeliever on the job where you work ought to hold you in high esteem. Never should your personality, never should your methods, never should sin in your life ever come in between them and a clear image of the Lord Jesus Christ.

Moses spoke with authority but not with condescension. He brought about judgment but not without gentle warning. He prophesied truth but he did it with patience. Moses was greatly esteemed. They loved him. A New Testament word for Moses would have been the word "blameless." The New American Standard Bible translates it in several places as "beyond reproach". When men looked at him, their concept of God was not colored by Moses' acting in the flesh; they saw him in the Spirit, and the Spirit always showed them God.

You may not agree, but I believe a current example of such a man is Billy Graham. How his life has stood the test of time. He speaks with authority. He often preaches judgment. He clearly outlines man's choices with no apologies. He has some critics. The devil hates him for sure. But the average man on the street in a yearly poll, answers the question: "Who are the most influential men or the men you have the most respect for in the world?" Every year Billy Graham is one of those men. He is highly esteemed, even among unbelievers.

Where do you stand? Ask yourself if you are above reproach. Is your conduct blameless in the sight of unbelievers where you work or where you live? To be a leader among God's people, the Scripture says you must live blamelessly in the world. *An overseer must be blameless, above reproach* (I Timothy 3:2). *Deacons must first be tested then let them serve if they are above reproach* (I Timothy 3:10). This doesn't mean sinless, that is for sure. It means that your basic manner of life demands respect. God lists for us in the Word certain things we must avoid in order to be blameless or highly esteemed. Have you ever taken a look at that list? Here are five qualities of a blameless man or woman found in the Scripture.

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1- To gain the world's respect you must have a positive perspective. In other words you are the last one on the job to complain. Right?

Do all things [scrubbing the floor, cleaning the kitchen, picking up after the boss] without grumbling or disputing; [Why?] that you may prove yourselves to be blameless innocent, children of God above reproach [Where?] in the midst of a crooked and perverse generation among whom you appear as lights in the world. (Philippians 2:14,15 NAS)

In other words what that passage says is that the murmuring, mumbling saint loses the world's respect. The light goes out in his witness. Now look at yourself in the mirror of God's word to see how the unbelieving, searching, world looks at you. Are you a grumbler? Are you grumbling at the question? When life's thermostat is on broil as it was for Moses, do you murmur and complain? Or is your vision so flooded with Jesus that even the heat brings tears of joy? Nothing is so contradictory to the world as a life that has Jesus engraved over a murmuring spirit. The light of God's Son in such a case is covered by a cloud of complaining and the world can't see Him. Once the word of God and the will of God became clear to Moses, he stopped complaining and started proclaiming, and that is what we ought to do.

2- The blameless believer watches his speech carefully. He speaks with dignity, not coarseness; with love, not with animosity; with holiness, never vulgarity. His tongue is God's tongue to a lost world.

In all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.

(Titus 2:7,8 NAS)

Conduct yourselves with wisdom toward the outsiders [unbelievers], making the most of the opportunity.

Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to every person.

(Colossians 4:5,6 NAS)

My friend, you will never win the lost with hoof in mouth disease. Never. To be esteemed by an unbelieving world, you watch every word you speak. You shouldn't have to be going back again and again to ask forgiveness for the damage done by an unbridled tongue. First you think, then you pray, and only

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then do you speak. James said

...But let every man be swift to hear, slow to speak and slow to anger;
(James 1:19 NAS)

3- To gain the world's respect, you live above the world's morals. No matter how they live, they are looking for a higher standard: God's standard. The holiness they see in you, they assume to be the standard of God.

Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which war against the soul.

Keep your behavior excellent among the Gentiles [unbelievers], so that in the thing in which they slander you as evildoers, they may on account of your good deeds [your behavior], as they observe them [your life in Christ], glorify God in the day of visitation.
(I Peter 2:11,12 NAS)

In other words, you don't win them by joining them. The dirty jokes they tell are not for you. The places they go are no longer fair game for you. The clothes you wear, the movies you see, the books you read ought to quietly, but not condescendingly, speak with eloquence of the holiness of God or else the gospel you preach will fall on deaf ears. The goal is not legalism, the goal is holiness. Satan has spread a lie in the church that says to set yourself apart as a separated and pure life is to be chained to man-made rules. That is a lie. A life set apart unto purity is a life that is free. It is free from the stain of compromise, free from the double-mindedness of the lust of the world trying to hold hands with the holiness of God. If it is questionable, if it might offend a weaker brother, is that movie worth it? Is that language necessary? Does that place need to appeal to you? Moses was held in high esteem and as we shall see in the lessons to come, one reason was that he held in high esteem the holiness of God.

4- This is the fourth mark of a blameless man. It is an attitude of respect for authority.

Submit yourselves for the Lords' sake to every human institution [authority]...

For such is the will of God that by doing that by doing right you may silence the ignorance of foolish men.

(I Peter 2:13a,15 NAS)

The very way you speak about your husband, the very way you speak about your parents or your boss or the government is a reflection of how you view authority. No attitude strikes

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so at the heart of the gospel as rebellion to authority. Jesus never moved from under His Father's authority. He obeyed the government, wicked though it was, and He demands of us no less. An unbelieving world does not hold to the concept of authority. But they know we do. They expect us to live what we claim to believe.

5- You must maintain a clear conscience before man and God.

And keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame. (1 Peter 3:16 NAS)

Once again, the world knows the difference. I don't understand it, but you get out of fellowship with God and begin responding in the flesh and your unbelieving friends will be the first recognize it. Isn't that true? They will ask, "What is wrong with you? You are supposed to be different." Don't ask me why, they just expect more of you because you claim to be a Christian. You get cross-ways with others and they expect you to make the first move to make it right. Don't ask me why. They expect more of us because we claim to be Christians. The key is that our lives are Jesus to someone. To be God's man or woman we must live so beyond reproach by so letting Jesus live in us that an unbelieving world will see our lives and see our Savior at the same time. Here is a poem that explains it:

YOUR LIFE IS JESUS TO SOMEONE

Your life is Jesus to someone.
Though tattered and torn it may be,
Though oftentimes weak and unstable,
You're all of God someone will see.

Your tongue is Jesus to someone.
That idle, insensitive word,
Reflects to at least one searching heart
An idle, insensitive Lord.

Your goals are Jesus to someone.
What you put first, they believe
Are the goals of God for the Christian.
Your life is what they perceive.

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Your faithfulness is Jesus to someone.
Their judgment that your God is true
Rests questioningly on the faithfulness
They see day by day in you.

Your love is Jesus to someone—
That someone who's seeking to know
That Jesus will follow and guide and befriend
Wherever in life they might go.

So beware, lest others blaspheme God
By what you say or do,
For the only Jesus that someone knows
Is the Jesus they see in you.

So Moses was greatly esteemed in the palace and in the streets. The reason we paused to spend so much time there was two-fold. First, we need to hear it because it is what God expects and what the world expects of us. It is also one of the most important statements made in Scripture about Moses. We have already read that God's leaders in the church must be above reproach in their dealing with unbelievers. Moses was to be God's leader of leaders. He set the example. He was greatly esteemed in Egypt. Now we are free to listen to the rest of what his life has to say.

So much for God's kind of reputation. Now let's look at God's kind of distinction. Chapter 11 continues:

And Moses said, "Thus says the LORD, About midnight, I am going out into the midst of Egypt,

"And all of the firstborn in the land shall die, from the first-born of Pharaoh who sits on the throne to the first-born of the slave girl who sits behind the millstones; all the first-born of the cattle as well.

"Moreover, there shall be a great cry in the land of Egypt, such as there has not been before and such as shall never be again.

"But against any of the sons of Israel a dog shall not even bark, whether against man or beast, that you may understand how the LORD makes the distinction between Egypt and Israel."
(Exodus 11:4-7 NAS)

Have you ever noticed God's distinctives are absolute? God never *almost* saves anyone. His is a world filled with *every*, *all*, *never*, and *none*. God is not going to deliver *most* of the people

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anymore than He is going to take *most* of His saints to heaven. God did not take *most* of the firstborn of Egypt. He took *all* of them. He took *all* of the firstborn of the aristocracy, *all* of the firstborn of the working man, *all* of the firstborn of the slave girls at the mill, and *all* of the firstborn of the cattle. God's judgment was absolute. It was absolutely just, absolutely final, absolutely complete. He wasn't to lose His memory and forget who some were. He wasn't to get lost and forget where some of them lived. God was to be no respecter of persons and in no way partial in His judgment. God's judgment was final. If only we could learn that truth.

This principle is particularly important to this lesson. God was going to define who would and who would not be saved, and within those parameters, He would not make exceptions. He would not change His mind because of the color of their hair, the color of their skin, their parent's position in the community, their activity, or their good works. Every Egyptian's firstborn would die, every one. No second-born would be slain by mistake. No firstborn be excluded by accident. The clarity of God's distinctive was that *against the sons of Israel, not even a dog shall bark that you may know the distinction of the Lord*. Two million people were going to march from that city and not even a dog would growl at their movement.

Now God outlines His plan of salvation in chapter 12:

Now the LORD said to Moses and Aaron, in the land of Egypt,

"This month shall be the beginning of months for you; it is to be the first month of the year to you.

"Speak to all of the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to the fathers' households, a lamb for each household.

"Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb.

"Your lamb shall be unblemished male, a year old; you may take it from the sheep or from the goats.

"And you shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.

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“Moreover, they shall take some of the blood and put it on the doorposts and on the lintel of the houses in which they eat.

“And they shall eat that flesh the same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.

“Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails.

“And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire.

“Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD’S Passover.

“For I will go through the land of Egypt on that night, and will strike down all of the first-born of the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgments—I AM the LORD.

(Exodus 12:1-12 NAS)

(This next verse is a key verse to underline.)

“And the blood shall be a sign for you on the houses where you live; 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.”

(Exodus 12:13 NAS)

First of all, God is talking about *a new beginning*. This month would now be the beginning of months for Israel. This was approximately the seventh of the civil year, but now Israel would operate on two different schedules. They would have a civil calendar and a sacred calendar. This month would be Abib meaning ear month, the time when the grain was in the ear. It would now be the first month of the sacred calendar for Israel. It was to be a new beginning. You and I have two calendars, too. We are chronologically one age; spiritually, we are another. We celebrate our chronological birthday at least until we hit thirty-nine or so. But often we fail to celebrate our spiritual birthday. We miss an opportunity to bear testimony to our family and to our neighbors. That was the day we were born again. It was the day we were delivered from bondage of the enemy. God, as we will see in the lessons to come, places a great deal of importance on the believer remembering the works of God as a testimony.

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Now our focus turns to God's means of redemption. It was to be the lamb. The lamb was to be a one year old, a male, unblemished. This is clearly a portrait of the Coming One who was to be our Passover, the Lamb slain from the foundation of the world, the Lamb of God who takes away the sins of the world. The Israelites were to slay the lamb, take its blood and put it on the doorpost.

Now you shall eat it in this manner: with your loins girded,
your sandals on your feet, an your staff in your hand; and
you shall eat it in haste— (Exodus 12:11 NAS)

I love this verse. I have been looking for a verse in Scripture all of my life that says to eat in haste. This is something I do and my family tells me to slow down. Now I have a verse. This was not a feast of relaxation, but a feast of readiness. They were not saved to slumber. Their salvation was preparation. They were to be girded about having nothing to hinder their movement. They were to have their shoes on, nothing to hinder their walk. They were to have their staff in their hand, nothing to hinder their warfare. They were to eat quickly for at any moment the flight would begin. This is the same kind of readiness you and I should have for the Lord's return.

Verse 12 outlines the plan of God. He said that He was going to pass over the land that night and in every house where there was no blood upon the door, death would pay a visit. Death would claim the firstborn, from the heir of the throne on down to the cattle. Every firstborn would die. This destroyed much of the theology of the gods of Egypt. It was God's last sting of rebuke at the false gods.

And the blood shall be a sign...when I see the blood I will
pass over you (Exodus 12:13 NAS)

Now I believe that God has never said a thing or done a thing in Scripture that does not in some way whisper or shout the name of Jesus. Every word spoken in the Old Testament was to prepare us for His coming. Every word spoken in the New Testament is to prepare us for His Second Coming. Every word. The hands of God's clock have struck midnight only once and only one more time will the alarm cry again. But a final sacrifice, a once-for-all sacrifice had to be made. It is a better way. The Lamb slain from the foundation of the world. The deep significance of that Passover was obviously not deliverance from Egypt, but it was what it portrayed, deliverance from sin once and for all. Paul said

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it in Romans 5:6-9:

For while we were still helpless, at the right time Christ died for the ungodly.

For one will hardly die for a righteous man; though perhaps for a good man someone would even dare to die.

But God demonstrates His love towards us, in that while we were yet sinners, Christ died for us.

Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

(Romans 5:6-9 NAS)

Then in Hebrews 9 we read:

For if the blood of bulls and goats and the ashes of a heifer, sprinkling those who have been defiled, sanctified for the cleansing of the flesh,

How much more will the blood of Christ who through the eternal spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the Living God?
(Hebrews 9:13,14)

And inasmuch as it is appointed for men to die once and after this comes judgment,

So Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.

(Hebrews 9:27,28 NAS)

Now perhaps this lesson is too elementary for you. I realize that we could go into more graphic detail about the meaning of some of the symbols and each of the commandments. But for some reason I felt led that we must once again be reminded of the basics of our salvation as we see them in the Passover. They are so simple. Some of you are going to ask, "Why waste time with that?" Because they are profound in their simplicity; so profound, that perhaps on occasions we miss it. Let's look at the seven basic principles of our salvation.

1- There can be no salvation without the blood.

And without shedding of blood is no remission [of sin].

(Hebrews 9:22b)

Therefore, the Cross is the central essential of our salvation. Unless you come to the Cross, you cannot come to God.

2- Only one person who has ever lived could have paid the sacrifice for sin. The lamb had to be without blemish and

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acceptable to God.

but was in all points tempted like as we are, yet without sin. (Hebrews 4:15)

3- Therefore, the only way to God is through the blood of Jesus Christ. Simple? Yes, but true. Jesus said,

I am the only way. I am the only life. I am the only truth. No man can ever come to the Father God but that he come through Me. (John 14:6 paraphrase)

4- Death is inevitable.

And as it is appointed unto men [every man] once to die, but after this the judgment: (Hebrews 9:27)

The righteous will be judged according to the righteousness of his God and he will be ushered into the presence of the King to live forever. The unrighteous will be judged according to his works and all will come short of the glory of God. They, too, will live forever, but in endless torment apart from God where the fire is never quenched and the worm never dies.

5- Therefore the only thing a man does in his life that really matters is whether or not he comes to God by way of the blood. This one is simple but profound. It is incidental whether he was born in a ghetto or a palace. It is incidental whether he is a laborer or a beggar or a king. It is incidental whether he is educated or illiterate. From the standpoint of eternity, only one thing matters. Have you been born again? Scripture says,

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul?

(Mark 8:36,37)

6- God will make no mistakes. God's plan is simple but perfect. The death angel will pass over every house. The blood will be the sign. "When I see the blood," God says, "I will pass over you. Against those covered by the blood, not even a dog will bark."

There is therefore now no condemnation to them which are in Christ Jesus, (Romans 8:1a)

7- Therefore, there are no almost believers. Simple, but true. No unbelievers who are so righteous that they merit salvation, and no Christians so rotten that they will be left behind.

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For it is not by works of righteousness which we have done,
but according to His mercy, He saved us, (Titus 3:5a)

THE APPLICATION

The application, then, is just as simple. It always is. It has basically only two parts. They take the form of two statements.

- 1) Be sure.
- 2) Be sharing.

You simply can't share this truth without touching someone who has never really come to God, God's way. It is so easy to be religious and lost. Since Adam, every man is a sinner by birth and a sinner by choice. That includes you. That includes me. Because of that sin, we no longer can fellowship with a holy God either here in this life or in the eternity to come. There is a chasm between. This chasm we cannot bridge by works or worth. Every man is in the same boat. The bank president, the prison inmate, every man falls short. *There is none righteous, no not even one.* (Romans 3:10) But God loved us so much that He took the dearest thing He had, His own son. He allowed Him to be slain as a perfect sacrifice for the sin of each of us.

For God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. (Romans 5:8)

He wasn't waiting for you to become righteous. He died for you as you were. His only requirement is that you receive Him as the full payment for your salvation, something you could not pay yourself. He gave it to you as a gift. All He asks you to do is to receive it.

But as many as received Him, to them gave He power to become the sons of God, (John 1:12a)

All He asks is that there be a time of reckoning in your life. The time might be this very instant. When you hear Him say,

Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup [have fellowship] with him, and he [will have fellowship] with Me. (Revelation 3:20)

Beloved friend, if you have a shadow of a doubt in your mind, if you are just not quite sure whether you have ever at some point in your life made a transaction with God where the blood of Jesus personally covered your sins and made you whole, you can drive a stake in the ground no matter what has happened up

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to this point. You can pray something like this:

Dear Lord,

I am a sinner. I need to be saved from my sins. I need the blood of Jesus Christ to cover my sins. I acknowledge my need. Lord Jesus come in now.

He will. If you prayed that prayer, He has. You can thank Him right now for that.

When you asked Christ to come into your life, the blood of the Son of God was sprinkled upon the doorpost of your heart. *And the blood shall be a sign forever.*

The last word I want to share is *about* sharing. The simple gospel ought to remind us of that simple truth. Every man or woman you know is either saved or lost. They are either covered by the blood or not. You may tell me that you know that, but do you? No man is *almost* saved. The church they go to doesn't matter, the religion they profess doesn't matter, the blood is the sign; that is all that matters. If they have come to God, God's way, they are secure, they are His. If not, they are bound for an eternity in hell. The church has never lost its mandate to win the lost and to be witnesses. The guy next to you at work, the guy next to you on the bus, the guy or gal next to you in the restaurant, the neighbor, the customer, the student where you go to school, every one of them either is or is not a Christian. If he or she is, then they will rejoice that you care. If they are not, all eternity hangs in the balance.

Sometime tomorrow, you will most likely drive down a street filled with cars filled with people heading somewhere. Their immediate destination doesn't matter. Their ultimate destination is one of two places, heaven or hell. Do you believe that? Either God will see the blood when He passes over them or He won't. Tomorrow we will go to work or to school or be in the neighborhood just to work or study or keep house, but remember, you are an ambassador for Christ.

We pray you in Christ's stead, be ye reconciled to God.

(II Corinthians 5:20b)

Some of us have stopped seeing men and women the way God sees them. We see them the way man sees them. We see how they dress, where they went to school, who they married. We forget that the only really important issue is: "Have they been

When I See the Blood

covered by the blood of Christ?”

I ask you in closing, ought not we to tell every man and woman we see, “*What can wash away your sins? Nothing but the blood of Jesus.*” What would happen if every one of us had a real burden to share that message? The fire of God’s power would sweep our community tomorrow in a blaze of conversion, if every one of us simply told every one we met everything they need to know about the blood of Jesus. “And the blood shall be a sign. And when I see the blood,” God says, “I will pass over you.”

THE TIME OF GOD’S DELIVERANCE

The time of God’s deliverance
Was close at hand at last,
And years of tears and struggle
Were finally in the past.

God’s people, held in bondage
That Satan long decreed
Now sensed their chains were broken;
Soon they would be freed.

The message sent by Moses
Amidst his urgent cry
Was, “God will vindicate His name,
Each firstborn child will die.”

God turned then to His own and said,
“The blood shall be a sign,
And every time I see the blood,
I’ll know *that* child is Mine.

“And though the sting of death is near
For Egypt’s child, that’s true,
Whene’er I look and see the blood,
I will pass over you.

“A word, My blessed children
From the great I AM.
One day soon, I’ll send to you
My perfect, sinless Lamb.

“They’ll crucify Him on a cross
Just as I said they would,
But all men, then redeemed, can be
When bathed beneath His blood.”

When I See the Blood

“Then shall they never taste of death;
They cannot, no, not ever.
For those He sees beneath the blood
By grace, shall live forever.”

The only thing that matters then,
When through life’s years we’ve trod,
Is have we come beneath that cross,
And made our peace with God?

What else could be important?
Nothing else will last.
Nothing else will still remain
When all life’s toil is past.

But if, by faith, you come to Him
As He has bid you do,
He’ll see the blood, and death fore’er
Will pass right over you.

Oh, beloved, won’t you now
Bow your head and pray?
Let the Savior’s precious blood
Cover you today!

That from this very moment
This vict’ry shout you’ll cry:
“The blood has washed away my sins,
And *I shall never die!*”

When I See the Blood
For Focus and Application

1- What Scriptural principles do you learn by watching God visit the plagues on Egypt? How can you learn to apply those principles to the spiritual warfare that the enemy sends your way?

2- Is God still concerned with the ultimate victory of Israel? How do you know? Will He one day set His people free again? What can we learn about Satan by watching Pharaoh?

3- How could Moses have been “greatly esteemed” when he was responsible for such destruction and grief? Are you “greatly esteemed” in your world? Was Moses straightforward about His God? About the judgment that was coming? How can we be honest and still gracious?

4- How positive is your perspective of life? When others think of you, what kind of image is formed in their minds? Is it a positive one? Or are you one of those people others hate to see coming because your life message is one of doom and gloom? Do you do *all things* without murmuring and complaining? How is that possible?

5- Is your speech godly? Is it pure? Is it dignified? Is it beyond reproach? Why is what comes out of your mouth so important? Find a passage that explains that.

6- Why is it not necessary to join the crowd to win the crowd?

7- What do you think was the significance of God’s slaying the firstborn?

8- Can you relate why “without the shedding of blood there is no remission of sin?”

9- Review the seven points on pages 14 and 15. Memorize the verses that accompany each point. Ask God to give you someone this week to share God’s message with. Ask Him for boldness encompassed in love.

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