The Messianic Hour is on the air. Oh Israel, hear the word of the lord.

[musical introduction]

A hearty welcome friends on the broadcast of the Messianic Hour under the direction of Dr. Charles Lee Feinberg: professor of Old Testament at Talbot Theological Seminary. This program aims to foster love for God's ancient people Israel, and to spread the truth of salvation in the messiah. For blessing and inspiration, stay tuned for the next half hour.

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A missionary who was in deep need had made a plea for support. When a young girl who loved her savior very much came forward with $4.32 for the Christian worker. How did you collect so much, is it all your own? She was asked. Yes, I earned it. But how, Mary? You are so very very young. Please sir, when I thought how Jesus had died for me, I wanted to do something for him. I had heard how money was badly needed to send the gospel to the heathen, so I earned that $4.32 by collecting rainwater and selling it to a washerwoman for 2 cents a bucket. How the heart of the lord Jesus must have rejoiced to see that little child gathering rain from heaven and selling it, that it might fall as showers of blessing upon the parched foreign mission field.

[music]

Dr. Wover Wilson, beloved physician used to tell the following incident. He said I was talking to an atheist one day and he said,
"I don't believe, Wilson, what you're preaching."

I said, "You've told me what you do not believe, perhaps you'll tell me now what you do believe."

He said, "I believe that death ends all."

Said Wilson, "So do I. Shake on it."

"What?" He said, "You believe that death ends all?"

"I certainly do," said Wilson.

Whereupon he said, "You're a strange Christian."

Wilson answered, "I'm sure of that, there's none other like me in the world. As a Christian, I assert the belief that death ends all."

He said he had never heard such a thing, and added "It's time you heard something new."

He said "I was playing with him," said Wilson. And Wilson went on to say death for you ends all you chance of doing evil. Death ends all your joy, all your projects, all your ambitions, all your friendships. Yes, death ends all the gospel that you will ever hear. Death ends it all for you, and you go out into the outer darkness.

"But as for me," said Wilson, "Death ends all my wonderings, all my aches and pains. Yes, death ends it all, and I go to be with my lord in glory."

Said the man, "I never thought of that."

[music]
Friends, it is not important what I say or what you say, but what saith the scripture. Here, the Old Testament prophecy in Isaiah chapter 29 verse 14. Therefore, behold I will proceed to do a marvelous work among this people. Even a marvelous work and a wonder. For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Now here is the New Testament fulfillment in the messiah. 1 Corinthians chapter 1 verses 18 and 19. For the preaching of the cross is to them that perish foolishness. But unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent.

[music]

Our gracious God and our father thou God of Abraham and God of Isaac and God of Jacob. The God of our lord Jesus Christ. The God of all who put their faith and trust in him. Jew and Gentile. How we thank thee that thou art not dependent upon the wisdom of men. Of the velocities of man which are utterly foolishness unto thee. But a crucified savior, a loving sacrifice who gave himself for us. He himself is the very embodiment of the power of God. Thy power and thy wisdom. And no matter how much foolishness the world may see in this preaching of a crucified one, it is thine infinite wisdom whereby thou dost take out of the realm of condemnation, and bring into the realm of righteous relationship with thyself. Those who were formerly enemies of thine and rebels against thy moral government. Those who were going headlong to perdition. Those who were afar off, estranged for whom the blackness of darkness had been reserved forever, as thy word tells us. They were alienated from thy life, darkened in their senseless minds, under the curse and surely afar off from thy house. Thou hast brought us nigh by the blood of the lord Jesus Christ. Lord may we see that the wisdom of man avails nothing. It's thy wisdom, thy plan, thy program, thy provision, thy sacrificing messiah that avails
for all. May there be a new vista, a new horizon open. To those who listen, may they have done once and for all with works of their own and ambitions of their own. And trust him fully and only. We pray in Jesus name, amen.

[music]

The hymn writer Albert Simpson writes who lived in Southern California, lived to almost a century wrote sunrise. I'm not looking for the sunset, as the swift years come and go. I'm looking for the sunrise and the golden morning glow where the light of heavens glory will break forth upon my sight in the land that knows no sunset nor the darkness of night. I'm not going down the pathway toward the setting of the sun where the shadows ever deepen, when the day at last is done. I'm walking up the hillside where the sunshine lights the way to the glory of the sunrise of God's never ending day. I'm not going down but upward. And the path is never dim, for the day grows even brighter as I journey on with him. So my eyes are on the hilltops, waiting for the sun to rise, waiting for his invitation to that home beyond the skies.

[music]

Friends, I'd like to think with you today on the theme, the feast of Passover. Among the feasts celebrated by our Jewish people, none is regarded with greater joy than the feast of Passover. It's the time of the commencement of national freedom for the people of Israel. Passover means the day of independence to those whose forefathers suffered in Egyptian slavery and bondage. All the biblical feasts are to be found in Leviticus chapter 23. That chapter is one of the greatest chapters in Leviticus, and it's full of rich truth and is prophetic throughout. The feast actually covered God's complete plan of redemption in its chronological order. The feast of Passover is recorded in this manner in Leviticus 23 verses 4 and 5. These are the set feasts of the lord even
holy convocations, which ye shall proclaim in their appointed season. In the first month on the 14th day of the month at even is the Lord's Passover. Now in studying the feasts of Passover carefully, we notice in the first place the importance of this feast. This feast is mentioned more times in the Old Testament than any other feast. A total of about 50 times. Added mention doesn't increase the truthfulness of the account; it rather signifies its importance. Passover is referred to more often in the New Testament than any other. The feast of Pentecost is mentioned 3 times. The feast of unleavened bread 9 times. The feast of tabernacles twice in John 7. The Passover is mentioned 27 times besides other indirect references. Now some types of the coming messiah show one or another phase of his person or work. But this feast deals with both in a remarkably complete fashion. It was one of the three pilgrimage feast when all the males in Israel were to appear in Jerusalem. John had said, Deuteronomy 16:16, 3 times in a year shall all thy males appear before the lord thy God in the place which ye shall choose. In the feast of unleavened bread, mark, mark this fact that this feast was early coupled with that of the Passover. In the feast of unleavened bread, in the feast of weeks and in the feast of tabernacles. And they shall not appear before the lord empty. The Passover marks not only the commencement of Israel's national history, but the beginning of redemption history. It speaks of the sacrifice of the messiah of the lord Jesus Christ and the death of the messiah is the foundation of all. Paul writes in his first letter to the church at Corinth. 1 Corinthian 5:7, for our Passover also has been sacrificed, even Christ. We cannot do this feast the just as do it unless we realize in the second place the preparation for this feast. The background of this feast is exceedingly significant. Let me remind you that when pharaoh king of Egypt refused to release God's people Israel from servitude, God had warned him in Exodus 4:23, I've said unto thee let my son go, that he may serve me. And thou has refused to let him go. Behold, I will slay thy son, thy first born.
God had called Israel his first born, wanted pharaoh to allow them to be liberated from Egypt. He said I'll do no such thing. God says before this contest is over, your sons will be slain. The issue was drawn, the die was cast. In order to humble pharaoh and his people, God brought upon them miracle judgements. The water of the Nile turned to blood. The plague of frogs, lice, flies, murrain upon cattle, boils, hail, locusts, thick darkness. In these 9 plagues on Egypt, God had exempted Israel. Read the record. There was a distinction made in each one between Israel and the Egyptians. For example, in the judgement of darkness we read in Exodus 10 verses 22 and 23, and Moses stretched forth his hand toward heaven. And there was a thick darkness in all the land of Egypt, 3 days. They saw not one another, neither rose any one from his place for 3 days. But all the children of Israel had light in their dwellings. But before the last plague, here’s the remarkable difference. In the last plague, the record states in chapter 11 verses 4 and 5 of exodus. And Moses said thus saith the lord about midnight will I go out into the midst of Egypt, and all the firstborn in the land of Egypt shall die. From the firstborn of Pharaoh that sitteth upon his throne even unto the first born of the maid servant that's behind the mill and all the firstborn of cattle. With the last plague you see there was no difference. The evil threatened all in Egypt. The Jews as well as the Egyptians. So with the condemnation of God on sin it rests on all the world alike. All have sinned and come short of God’s glory. All are unrighteous. All are dead in trespasses and sins. And in bondage to the world, the flesh, and the devil. Jew and Gentile alike are under sin. From this universal condemnation, God himself showed the way of deliverance and escape. When the importance of the Passover and the preparation for it are kept in mind, we're ready to see in the third place. The significant features of the celebration of the feast. The many details of the observance of this memorial feast are given clearly in Exodus chapter 12. The Passover was to be kept in the first month. It was to be a beginning of months. Now when
Abraham was in Ur of the Chaldees before he left for Canaan at the call of God, he doubtless used the Babylonian method of reckoning time. He had to tell time some way. When Israel was in the land of Egypt for over 400 years of bondage, they surely must have counted time according to the Egyptian method. But now God tells them, he tells all of them in Israel he has a new calendar for them. It's a calendar built on spiritual reality. Redemption marks the beginning of spiritual life. It's the start of a new life. The past is completely erased from God's reckoning. There's a real, a genuine, an actual beginning for the sinner in salvation. A passing from death into life. John 5:24. One who trusts Christ has passed out of death into life is not coming into condemnation. Notice what the means was. The lamb. Lambs are noted for their meekness and their gentleness. Read even casually the gospel reckons and you'll be struck again and again with the incomparable meekness and gentleness of God's lamb. Jesus the messiah. It was made explicit that every man had to have a lamb or have a sharing one. No man the world over is exempt or excluded from the need of salvation in the Lamb of God. Now the account tells us it's possible that a household might be too little for a lamb. But the lamb was not too little for the household. The Lamb of God is enough for any household and for every heart. The lamb was to be without blemish. This looks ahead to the spotless character and spotless nature of the messiah. Isaiah foretold later that he would be without guile. Paul declared him without sin. The writer of the epistle to the Hebrews recognizes him to be holy, guileless, undefiled, separate from sinners. Made higher than the heavens. The apostle Peter spoke of him as a lamb without blemish and without spot who did no sin. Remember that lamb was a substitute in Egypt. It was not under the condemnation of Egypt. It was not implicated in the doom with which God threatened the land. The messiah was the pure substitute. Not implicated, not involved in the sin of the world. Men throughout the world have looked at him through microscopes and they found no flaw in him.
His was a life of purity in the very midst of corruption and evil. They tell us as a fountain of pure water that flows on the edge on the very edge of the coast of Columbia South America. It keeps on pouring forth its full stream whatever happens. When the tide is high its waters mingle with the brime. But when the sea recedes, there it is flowing, flowing on to comfort the weary traveler with its cool and clear stream. The lamb in Egypt was to be a male a year old. This meant a lamb in the prime of life. The messiah of Israel was cut off in the prime of life at the age of 33. Daniel predicted the messiah was to be cut off and have nothing when he came the first time. Isaiah prophesied he would be cut off from the land of the living. The Passover lamb was to be kept from the tenth day to the fourteenth day of the first month in the Hebrew calendar. Nissan. God's lamb was slain in his counsels from the foundation of the world, but he was kept until Calvary. The lamb in Egypt was to be slain between the evenings. That is, at 3 o'clock in the afternoon. At the hour that the lamb was slain in Egypt, at the hour it was slain annually by the priest in the tabernacle later in the temple of Solomon and Zerubbabel. At that identical hour, the messiah became the sin offering for the sin of the world. Moses charged Israel expressly that the blood of the slain lamb was to be applied to the two side post and little of each home. It's not enough dear Jewish friend that messiah has died. The blood must be applied by faith to each sinner’s heart. Mark you it was not to be sprinkled on the threshold where it would be trampled underfoot. Beware that you do not trample underfoot. The precious blood of the Lamb of God. We have that warning in Hebrews 10 verses 28 and 29. The importance of the blood is seen only by god. When I see the blood. He said that when he saw the blood he would pass over the home. Whence the name Passover. You see salvation depends on god's viewpoint not our. The blood was to be applied to the home by hyssop, small plant connected later in the Mosaic Law with the sin offerings. It’s the indication of faith whereby the precious blood is applied. Faith is a small thing,
but by means of it God does wonders. An old story is told of the Passover. The first born in a Jewish family was sick, and he anxiously asked, Father is the lamb slain? Is the blood on the side post and little, are you sure? The father said certainly my child; all has been done according to the word of the lord. You're not well. And that's why you're so apprehensive and fearful. But father that blood, are you sure the blood is there? I pray you go see one more time the work had been left to the servants. The father found no blood on the door post. He hastened to obey the lord's commands. And the firstborn was saved as well as that whole family. Let's be sure friends that the blood of redemption has been applied to our own hearts then let us be careful to see that it’s on the hearts of those in our households through prayer and love and witness. The flesh of the lamb was to be roasted with fire. The messiah endured the wrath and judgement of god and all his being as the lamb in Egypt was roasted in all its parts. The flesh was to be eaten. That word eat occurs 5 times in exodus chapter 12 verses 8 to 11. Not only is the blood to be applied to the heart, but there's to be a feasting on the person of Christ for spiritual strength and growth. The Israelites were to eat the lamb with their loins girded. They were to be ready for service. The staff was to be in their hand. That's a picture of a pilgrim. That's the true character of the believer today. Passover lamb was to be eaten with great haste. They didn't know when they were to make their exodus from Egypt. And the believer is to be ready today, not knowing when the lord will call us from this world. This great. This first feast in redemptions calendar friend speaks of salvation through sacrifice and substitution. That's the glory. That's the uniqueness. That's the solitary dignity of the biblical faith. It’s the prime essential of every heart. The world over what. Salvation through sacrifice and substitution. There was a poor unlettered old woman. She was met once by a skeptic who asked well Betty so you're one of the saints now I hear. Are you? Pray what kind of people are they anyhow? What do you know about religion to talk about? Well well
said the woman. You know sir I'm no scholar. I can't say much for the meaning of it, I only know I was saved by grace. And that's enough to make me happy here. And I expect to go to heaven by and by. He said is that all? That's all is it? Surely you can tell us something nearer than that. What does being saved feel like? And the godly woman said it feels to me just as if the lord stood in my shoes and I stood in his. That's the real meaning of the Passover. Friend, Jewish friend. Have you ever entered into it? You can do it by faith this very moment. Our father in heaven, how we pray that the message of the Passover in this season in April that comes through annually, may it not come and go. And the tremendous significance of it be lost on any Jewish heart. May we see that this Passover lamb speaks so eloquently of the lamb who gave himself for us. The messiah of Israel, Jesus Christ the lord of glory. Bless the broadcast today in music, vocal, and instrumental in the preached word. May hearts respond and live for all eternity, receiving pardon, forgiveness, joy, eternal life through faith alone. In Jesus blessed name with thanksgiving we pray, amen.

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