

WHEN I SEE THE BLOOD ✓

"This month shall be unto you the beginning of months: it shall be the first month of the year to you.In the tenth day of this month they shall take to them every man a LAMB, according to the house of their fathers, a lamb for a house.....YOUR LAMB shall be without blemish, a male of the first year.....And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two sideposts and on the upper doorpost of the houses.And the blood shall be to you for a token upon the houses where ye are: and WHEN I SEE THE BLOOD, I will pass over you.: Ex. 12:2-13.

The application of the blood of Jesus Christ to the individual has always been understood from the above scripture, but the amazing thing about the scriptures is that they ever bear a deeper meaning the further you plumb their depths. So let us look for another understanding in these verses, an understanding that will clarify the experience of many of God's people today.

First, we must establish who and what the LAMB represents, especially so when we realize these words spoken were spoken to God's chosen people, and thus they are uttered anew today to His elect who are not simply believing for forgiveness of sins through His shed blood but rather for deliverance from the plague of death. I Cor.5:7 gives these familiar words, "For even Christ our Passover is sacrificed for us." The interesting thing is that the word CHRIST means ANOINTED or ANOINTING, but what really makes all the difference in the world is the structure of the original Greek. If this verse referred to the Lord Jesus Christ alone, the Greek would prefix CHRIST with THE, the definite article which identifies a person. When the definite article is lacking, it qualifies rather than identifies. Therefore, the Passover Lamb does not only refer to the Lord Christ, but also to the ANOINTING or the ANOINTED ones. For this present study we use the term ANOINTING---"For even the ANOINTING our Passover is sacrificed for us."

Whenever the Lord begins a new time cycle, He also begins a new work in His people. When God brought Israel out of Egypt, He told them it was the beginning of months unto them, even the first month of the year. He in-

deed started a new calendar or new time figuring for them. Today we stand at the beginning of a new cycle of time in which comes a new working of God, a new Passover. Egypt means limited, confined, cramped. God brought ancient Israel out from the limitations of slavery, but today He is bringing present day Israel out of the limitations of our past spirituality. This involves the sacrifice of what we have known, of what we have appreciated, of what we have relied upon and in which we have rejoiced---the ANOINTING!

At the first Passover every house was to have its own lamb, not just one lamb for all of Israel. In fact, it was alluded to as YOUR LAMB, not THE LAMB. We, as individual temples or houses, must experience the slaying of our Passover Lamb if there is to be a passing over of the Lord, a passing over into fulness of life. What is that Lamb we are to slay? It is the ANOINTING in which so many have revelled in past years. And, we can only understand this anointing in the light of the scriptures, so we shall take these scriptures one by one:

(1) "The Spirit of the Lord is upon me, because He hath ANOINTED (CHRISTED) me to PREACH the gospel to the poor; he hath sent me to HEAL the brokenhearted, to set at LIBERTY them that are bruised, to PREACH the acceptable year of the Lord." Luke 4:18-19. This kind of ministry is most precious, and we have witnessed much of it with our own eyes, but such a ministry results from an anointing. We long to deliver people, heal their afflictions, and preach good news to them, and many are still doing this, but this is the very thing that must be offered up to God in sacrifice. In other words, a new time involves a new experience with God, and such ministries will not suffice. It must be laid down for the new.

(2) Acts 10:38 gives a similar verse, "How God ANOINTED Jesus of Nazareth with the Holy Ghost and with power: who went about DOING GOOD, and HEALING all that were oppressed with the devil." His ministry was Par excellent in doing good and delivering from satanic forces, but He came to the end of that ministry and had to lay it down, as also we must.

(3) Acts 4:27 gives a clue to spiritual advancement or growth as far as the anointing is concerned. "For of a truth against Thy holy CHILD Jesus, whom THOU has ANOINTED...." Such an anointing as can heal the sick and deliver the captives is no guarantee of spiritual maturity, rather just the opposite. In this case Jesus is referred to as a CHILD, literally, a LAD. He was growing

but had not reached maturity, and thus the anointing is connected with immaturity. Such an anointing with spiritual immaturity must be sacrificed to God.

(4) "Therefore God, even thy God, hath ANOINTED thee with the oil of GLADNESS above thy fellows." Heb. 1:9. On the surface this seems most wonderful, but such an anointing is not the apex. The anointing here is with the oil of GLADNESS which literally means LEAPING----SKIPPING----JUMPING. Too many have had outward demonstrations of physical exuberance, but the time comes when all of this is laid down, and then comes emptiness, nothingness, lack of feelings, and apparently lack of joy. The anointing unto gladness becomes a dead thing, a sacrifice unto the Lord.

(5) I John 2:27 has been a favorite scripture of mine, but of late I have seen something more in it than ever before. I thought it always inferred that the anointing would teach us all things, but that is not what it says. ".....But as the same ANOINTING TEACHETH you OF all things, and is truth, and is no lie....." The very fact that the anointing TEACHES infers that our knowledge is very limited, plus it teaches us OF all things, not all things. That little preposition OF shows we don't know all things by the anointing but only a portion of the all things. Thus the anointing is involved with very limited or partial knowledge. Such is it which has to be sacrificed to the Lord.

Therefore, the CHRISTING or the ANOINTING is involved with ministries (preaching, healing, delivering) with spiritual immaturity, outward exuberance, and limited knowledge. As wonderful as this is, and as precious as it has been in its time, now is the time for such a Lamb, such a Christ, such an ANOINTING, to be sacrificed unto God. It is the only means whereby we can be passed over of the Lord and spared from what is coming upon all flesh. When the Passover Lamb was slain, it was to be eaten in haste having been roasted with fire. When we give up our anointing, that anointing then turns inward and we eat it in a hurry, without dawdling, and get it completely out of sight, having first let the fire of God change it into an edible form. There is no time to waste at the present, for we have come to another Passover when God is about to loose us from the limitations that have enslaved us. There was one part of the Lamb that was used as it came fresh from its being, and that was the blood, or the life. The only thing God preserves from the former anoint-

ing is the LIFE that was involved, but even that life is used differently. Rather than it being the force whereby, that is, through which immaturity ministered, it now becomes a token upon our beings, a sign of a change.

Thus, "WHEN I see the blood (life), I will pass over you." It does not say, "IF I see the blood...", for it is time (WHEN) that is involved, and we are at that time now!

Note there are three places the blood was to be applied---the upper doorpost or lintel and the two side posts. The upper post is held up by the two sideposts. Three is the number of divine revelation, and we shall have the fullness of that revelation WHEN the blood or life is seen in our three parts---the MIND which is the upper door post, and the SPIRIT and BODY which are the two sideposts. Here it is that the blood or life rejuvenates the whole being, for the mind becomes imbued with new life, the spirit activates the new life, and the body is the receptacle for the new life. With the sacrificing of the anointing comes a change of blood, too, and such blood lightens and flows unhindered through every iter of the brain bringing forth latent knowledge that has always been there but not known until the death of the anointing. Then the spirit moves in this new life or blood in a rarified oxygen giving off light and life, whereas the body is changed by this changing blood also. Then is it any wonder that our God says in a new way in a new day, "WHEN I SEE THE BLOOD, I will pass over you!!!" The anointing will never deliver from death, it didn't even deliver Jesus (though we realize He had to die for our salvation), but the token or sign of the blood in its resultant work in body, mind, and spirit will bring forth a people out of the darkness of "the night of the Lord" (Ex. 12:42) and into "the day of the Lord" where the "knowledge of the glory of the Lord shall cover the earth as the waters cover the sea."

Therefore, the loss of all anointing must come, but with that awesomeness of seemingly being bereft of all we have formerly known and enjoyed will come forth a mighty work of God in the individual changing the blood, loosing the density of the body, and liberating the mind, thus causing the blood to be a token or sign of that most glorious change. Watch for the scientific proof of a new blood type shattering the former knowledge of all medical science, for this, too, shall be that token or sign whereby God says, "WHEN I SEE THE BLOOD, I WILL PASS OVER YOU," negating the plague of death and bringing forth LIFE!

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