

## Christ our Passover Lamb (Part 2)

**Text:** Exodus 12:1-13; 21-23

### Introduction:

1. We are dealing with the tenth and final plague upon Egypt. The first 9 plagues were delivered in series of three but the final plague stands alone on account of its severity.
2. The Passover is one of the clearest types of Christ in the Old Testament – “...For even Christ our Passover is sacrificed for us” (1 Cor. 5:7).
3. Outline for our study of the final plague will be as follows:
  - The Warning concerning the Final Plague (Ex. 11:1-10)
  - The Way of Salvation from the Final Plague (Ex. 12:1-13, 21-23)
  - The Worship in Remembrance of the Final Plague (Ex. 12:14-20, 24-28, 42-51)
  - The Wonders of Deliverance from the Final Plague (Ex. 12:29-41)

### I. THE WARNING CONCERNING THE FINAL PLAGUE (EX. 11:1-10)

### II. THE WAY OF SALVATION FROM THE FINAL PLAGUE (EX. 12:1-13; 21-23)

There was only one way of escape from the plague of death and that was the blood of the Lamb. Observe **6 precious truths** about the lamb and how they typify Christ:

#### A. The Provision of the Lamb (Vs. 1-4)

1. The Source of the Lamb (Vs. 1). When Isaac asked Abraham in Genesis 22 “where is the lamb for a burnt offering” he answered, “God will provide himself a lamb for a burnt offering” (Gen. 22:8). When John the Baptist saw Christ he pointed him out and cried “**Behold the Lamb of God**, which taketh away the sin of the world.” (John 1:29).
2. The Significance of the Lamb (Vs. 2). The month in which the Passover took place was so significant, it would become the first month in the Jewish calendar. The Exodus from Egyptian bondage marked the start of a new era for Israel. It was the dawn of the nation’s birthday.
3. The Sufficiency of the Lamb (Vs. 3-4). In His great love, God ensured that the lamb would cover all who would avail themselves of His salvation plan.

#### B. The Perfection of the Lamb (Vs. 5-6a)

These verses describe the characteristics of the sacrificial lamb. They picture Christ in all His perfections as the Lamb of God. The lamb was to be:

1. A Pure Lamb – “without blemish” (Vs. 5a). The Apostle Peter uses this same description of Christ – 1 Peter 1:19 “But with the precious blood of Christ, as of a lamb **without blemish and without spot:**”

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2. A Prime Lamb – “a male of the first year” (Vs. 5b). The Lamb had to be a male and in the prime of its life. This pictures Christ who was cut off in the prime of His life when He died for our sins.
3. A Proven Lamb (Vs. 6a) The lamb was to be kept by the family from the 10th to the 14th day of the month so a period of 4 days. This period of scrutiny would serve to prove the lamb was fit to be the Passover sacrifice. Christ’s life was subjected to the closest scrutiny but not fault or trace of sin could be found.

### C. The Propitiation of the Lamb (Vs. 6b-7)

The lamb provided atonement for the people. There are two aspects to this:

1. The Death of the Lamb (Vs. 6b) – a living lamb would not save. The lamb had to die as the substitute for the firstborn’s life. In like manner Christ “died for us” (Rom. 5:8), he “died for our sins” (1 Cor. 15:3). He took our place. We deserve eternal death (the second death) for our sins (Rom. 6:23; Rev. 20:14). Moreover, it was to be killed in the ‘evening’, reminding us of the darkness Christ endured for the final 3 hours on the cross when He was slain for us.
2. The Blood of the Lamb (Vs. 7) – The death of the lamb was necessary but the shedding of its blood was also required. Unless the blood was shed and applied, there would be no protection from judgment. The Bible says that without shedding of blood is no remission of sin (Heb. 9:22).
  - a. The place for the blood (Vs. 7, 22) – the blood was to be applied to the lintel or upper door post and on the two side posts. What a beautiful picture of the cross.
  - b. The personal application of the blood (Vs. 22)
    - i. Ex. 12:7 “And **they** shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses...”
    - ii. Exo 12:22 “And **ye** shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason;”
    - iii. The blood had to be applied or there would be no protection from God’s judgment. The blood of Christ is **available** to cleanse you from sin but you must personally apply it **by faith**. Would you apply the blood of the Lamb to your heart by faith today?
  - c. The preciousness of the blood – how precious and valuable that blood must have been to the Israelites in Goshen. Christ’s blood is precious to us as believers. Without it we would be under the righteous wrath of God and damned for all eternity. 1 Peter 1:18-19 “Forasmuch as ye know that ye were not **redeemed** with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; But with **the precious blood of Christ**, as of a lamb without blemish and without spot:”

### D. The Partaking of the Lamb (Vs. 8-10, 11b)

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1. The Flaming of the Lamb – fire is mentioned 3 times. The lamb was not to be boiled or eaten raw. It was to be roast in the fire. Moreover, the whole lamb was to be roasted in the fire (“his head with his legs, and with the purtenance thereof”).
  - a. Vs. 8 – “roast with fire”
  - b. Vs. 9 – “roast *with* fire”
  - c. Vs. 10 – “burn with fire”
  - d. The fire speaks of God’s judgment. “The roasting signified the judgment of God upon Christ for man’s sins. It signified Christ as sin-bearer. He was “made to be sin for us” (2 Co. 5:21). He had to endure the wrath of God. The sinner’s judgment is eternal hell fire.” (Cloud) Christ went through the flames of suffering on the cross so that we might be rescued from the fires of hell.
2. The Feasting upon the Lamb – they were to feed on the lamb.
  - a. The lamb’s flesh – speaks of **satisfaction** and **strength** for the journey. They were to feast upon the lamb. This speaks of the sinner’s need to receive Christ. It also speaks of the believer’s need draw sustenance from Christ for the Christian life. Christ satisfies and strengthens us! We are to continue to feed on Christ as our life in order to live the Christian life.
  - b. The unleavened bread – speaks of the **sinlessness** of Christ and of the **sanctified** life for the believer. Leaven is a type of sin and corruption in the Bible. In the New Testament there is moral leaven (1 Cor. 5:6) and doctrinal leaven (Gal. 5:9). There was no trace of sin in our Saviour (1 John 3:5). The unleavened bread also reminds us that we are to purge out moral and doctrinal leaven for our lives. They were about to leave Egypt and the unleavened bread was symbolic of the kind of lives they were to live as God’s redeemed people. Mackintosh writes, “The “unleavened bread” is the type of the practical separation from evil which is the proper result of being washed from our sins in the blood of the Lamb, and the proper accompaniment of communion with His sufferings. Nought but perfectly unleavened bread could at all comport with a roasted lamb.” See how Paul applies this aspect of the Passover in 1 Cor. 5:6-7.
  - c. The bitter herbs – speaks of Israel’s **sufferings** in Egypt and of Christ’s **sufferings** for us.
  - d. The remainders of the lamb – speaks of the **sacredness** of Christ’s body. Any meat left over was not to be left to corrupt or spoil. It was to be burnt in fire. The lamb was so special that it couldn’t be treated like ordinary food. “Nothing was to be left until the morning (Vs. 10). It was to be eaten when it was fresh. Corruption was never associated with the Lamb of God. Even in the tomb that precious body saw no corruption. Note also that the power of the Cross of the Lord Jesus Christ never becomes “stale”. There is an eternal freshness about Calvary.” (Grant) Psalm 16:10 “For thou wilt not leave my soul in hell;

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neither wilt thou suffer thine Holy One to see corruption.” (See Acts 2:27 & 13:35)

- e. The haste of the meal (Vs. 11b) – speaks of the **separation** of Israel from Egypt. They were to eat it in haste as they would soon depart, never to return.

### E. The Pilgrimage of the Lamb (Vs. 11)

They were to be dressed in a particular way for the Passover feast. The whole attire is that of a pilgrim. They were to be dressed ready for travel as they were leaving Egypt never to return! The day you got saved, you became a pilgrim (1 Pet. 2:11). This world is not your home. Your citizenship is in heaven (Phil. 3:20) and it is our future home.

1. Loins girded – signifies **soberness**. 1 Peter 1:13 “Wherefore **gird up the loins of your mind**, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;” The truth is the belt with which we gird our loins as believers (Eph. 6:14). It speaks of life in which our thoughts and actions are governed by the truth of the Word of God.
2. Feet shod – signifies **readiness**.
  - a. A readiness to walk – Col. 1:10 “That ye might **walk** worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;”
  - b. A readiness to witness – Eph. 6:15 “And your **feet shod** with the preparation of the gospel of peace;”
3. Staff in hand – signifies **holiness**. The staff is an emblem of the pilgrim life. 1 Peter 2:11 “Dearly beloved, I beseech *you* as **strangers** and **pilgrims**, abstain from fleshly lusts, which war against the soul;”
4. Mackintosh writes, “They were to eat it as a people prepared to leave behind them the land of death and darkness, wrath and judgment, to move onward toward the land of promise – their destined inheritance...The girded loins bespoke intense separation from all around them, together with a readiness to serve. The shod feet declared their preparedness to leave that scene; while the staff was the expressive emblem of a pilgrim people, in the attitude of leaning on something outside themselves.”
5. He adds, “Oh! Let us, therefore, be seen with the unleavened bread and bitter herbs, the girded loins, the shoes and staff. In a word, let us be marked as a holy people, a crucified people, a watchful and diligent people – a people manifestly “on our way to God” – on our way to glory – “bound for the kingdom.”

### F. The Protection of the Lamb (Vs. 12-13, 22-23)

1. The sureness of judgment (Vs. 12, 23a)
  - a. God would judge personally – “I will pass through the land of Egypt this night”.
  - b. God would judge specifically – The firstborn of both man and beast would be judges as well as the gods of Egypt.
  - c. God would judge certainly – the promise of judgment is guaranteed by the Divine Signature “I am the LORD”.

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- d. Note: It appears the LORD would be accompanied by a destroying angel who would affect the judgment – “the destroyer” (Vs. 23). It is most likely one of God’s holy angels (See 2 Kings 19:35, 2 Sam. 24:16; Is. 37:36). John Gill writes, “the destroying angel, as the Targum of Jonathan; for he seems to be distinct from the Lord, who is said to pass through and pass over, being an attendant and minister of his, to execute vengeance upon the Egyptians; and whether a good or a bad angel, it matters not, since God can make use of either to inflict judgments on men; but it may be more probably the former, even such an one as was employed in destroying the whole host of the Assyrians in one night (2 Kings 19:35), and answers better in the antitype or emblem to the justice of God taking vengeance on ungodly sinners, when it is not suffered to do the saints any harm.” Psalm 78:49 indicates that God also used evil angels in some of the other plagues (e.g., pestilence).
2. The sign of the blood (Vs. 13, 22-23)  
The blood would:
    - a. Satisfy God
      - i. “and when **I see the blood**, I will pass over you” (Vs. 13)
      - ii. “and when **he seeth the blood** upon the lintel, and on the two side posts, the LORD will pass over the door” (Vs. 23)
      - iii. Notice that the blood was primarily for God to see. When God looks at your life what does He see? Does he see the covering of the blood of His Son or your sin?
    - b. Save from judgment
      - i. “and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt” (Vs. 13)
      - ii. “and will not suffer the destroyer to come in to your house to smite you” (Vs. 23)
      - iii. Observe that they were not to leave the house until the morning – “and none of you shall go out at the door of his house until the morning”. They were to **shelter under the blood**. If they didn’t, they would come under the judgment of God.
      - iv. Have you been saved by the blood?

**Conclusion:** Have you applied the blood of Christ to your heart by faith? Are you pursuing the unleavened, separated, pilgrim life as a believer?