

Christ our Passover Lamb (Part 1)

Text: Exodus 11:1-12:13

Introduction:

1. We have studied 9 plagues so far as follows:
 - The Nile River turned to blood (Ex. 7:14-25).
 - The plague of frogs (Ex. 8:1-15)
 - The plague of lice (Ex. 8:16-19)
 - The plague of flies (Ex. 8:20-32)
 - The plague upon livestock (Ex. 9:1-7)
 - The plague of boils (Ex. 9:8-12)
 - The plague of hail (Ex. 9:13-35)
 - The plague of locusts (Ex. 10:1-20)
 - The plague of darkness (Ex. 10:21-29)
2. We come now to the tenth and final plague. The first 9 plagues were delivered in series of three but the final plague stands alone on account of its severity.
3. 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).
4. 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)

A. The Revelation of the Plague (Vs. 1)

1. God reveals to Moses that there would be one more plague upon Pharaoh and Egypt.
2. This final plague would bring about Israel’s permanent release from Egyptian bondage. In fact, not only would Pharaoh let them go, he would “thrust them out”.
3. What a demonstration of the mighty power of God. Pharaoh had stubbornly hardened his heart through 9 horrific plagues and refused to let the people go. After the 10th plague, his attitude would change completely.

B. The Responsibility before the Plague (Vs. 2-3)

God told Moses to instruct the people to borrow precious jewels from their Egyptian neighbours before the Exodus. This would be just payment for 400 years of slave labour! Note again God’s Divine working in this situation.

1. God gave the Israelites favour in the sight of the Egyptians. Up until this point the Egyptians had been largely belligerent towards God’s people. God sovereignly moves in their hearts to change their attitude.
2. God had given Moses standing in the sight of the Egyptians. He was a respected figure in Egypt. They came to realise that Moses

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was different to their other religious leaders. He was a servant of the One True God of Israel. It demonstrates that though a genuine man of God might be despised at first, time will prove his true character for all to see.

C. The Rebuke concerning the Plague (Vs. 4-8)

Note that Vs. 4-8 continue the audience of Moses with Pharaoh from the previous chapter (10:24-29). Moses remained in Pharaoh's presence long enough to make the solemn declaration that one more plague had still to come. Moses warns Pharaoh concerning:

1. The Severity of the Final Plague (Vs. 4-6)
 - a. The plague would be *unique* (Vs. 4). God would administer this judgment in a very personal way. Keil & Delitzsch comment: "The 'going out' of Jehovah from His heavenly seat denotes His direct interposition in, and judicial action upon, the world of men. The last blow upon Pharaoh was to be carried out by Jehovah Himself, whereas the other plagues had been brought by Moses and Aaron."
 - b. The plague would be *undiscriminating* (Vs. 5). The plague would affect all of Egypt irrespective of your social status (Vs. 4-5). All were under the sentence of death. We are reminded of the truth that all have sinned and are therefore under the just sentence of death (Rom. 3:10, 23, 5:10, 6:23).
 - c. The plague would be *unprecedented* (Vs. 6). A great cry would go up throughout the whole of Egypt, a cry like none other in its history, past or future. The great cry that went up in Egypt reminds us of the cries of those enduring the judgments of hell fire. Matt. 13:42 "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Also Vs. 50)
2. The Separation in the Final Plague (Vs. 7). God would again make a distinction between His people and the Egyptians. Note that the plague of death would fall upon Israel too unless they sheltered under the blood of the Lamb.
3. The Supplication after the Final Plague (Vs. 8)
 - a. Moses prophesies concerning what would happen after the plague. The people of Egypt, including Pharaoh's own servants would come and bow before Moses and plead with them to leave.
 - b. This signals the total defeat of Pharaoh before the God of Israel and His prophet Moses.
 - c. The Bible notes that Moses left Pharaoh's presence "in a great anger". Moses was full of righteous indignation in the face of such hardness of heart against God. This was a righteous kind of anger. "To be angry at nothing but sin is the way not to sin in anger" (Matthew Henry)

D. The Review of the Plagues (Vs. 9-10)

1. These verses summarize the plagues up to that point and help set the stage for the final plague that follows in the next chapter.
2. Pharaoh's hardening of heart had provided an occasion for the manifestation of the power of God in Egypt.

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)
 - a. “And the LORD spake” = salvation from death through the lamb was God’s idea, not man’s. God revealed it to Moses. It is called “the LORD’s Passover” (Vs. 11). Salvation from sin through the blood of Christ, the Lamb of God was God’s plan and it is revealed to us through the Word of God. No man-made religion has such a marvellous, miraculous salvation plan. Man in his fallen state could never have devised such a plan. It has the marks of the Divine all over it.
 - i. If you trace the theme of Christ as the Lamb of God for sinners it finds its origin back into the eternal heart of God for Christ is “the lamb slain from the foundation of the world” (Rev. 13:8).
 - ii. Then trace the blessed theme through the Scriptures. Abel offered a lamb by faith as a covering for his sin (Gen. 4:4; Heb. 11:4). 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). As we come to the final Book of the Bible and get a glimpse into the worship of heaven, we see the Lamb as it had been slain and hear the saints sing with rapturous praise, “**Worthy is the Lamb** that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”
 - b. “in the land of Egypt” = The announcement was made “in the land of Egypt”. The Passover was needed by those “in Egypt” and in like manner, salvation is needed for all who are under Satan’s dominion in “this world”.
2. The Significance of the Lamb (Vs. 2)
 - a. 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.
 - b. The fact that this new date was to be “the beginning” indicates that for Israel the past has been cancelled out. It is not merely a new phase of life for the people; it is the beginning for them.
 - c. The day you were set free from sin by the blood of Jesus Christ marked a new beginning for you also. The new birth marked the start of a new life in Christ! In fact, it marked the beginning of **real life**. Before you were saved, you were “dead in trespasses and sins” (Eph. 2:1) but now you are spiritually alive

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in Christ! 2 Cor. 5:17 “Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.”

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.

- a. The lamb was sufficient for every household – “a lamb for an house”.
 - i. **As parents our desire and endeavour should be that Christ might be the Lamb for every member of our household. Our endeavour must be to see each of our children come to shelter under Christ the Lamb of God.**
 - ii. Provision was also made for household’s too little for a whole lamb. They could join in with another household. The sharing of the lamb in the case of small households emphasizes that the Lamb was available for everyone. “There was to be one Lamb for each house or family. Calculation was to be made of how much was necessary for the family. It was to be of a size to satisfy “every man according to his eating.” No one would have a portion which was too small for them; the Lamb would satisfy each one and would do so completely. There would be no one in a home standing watching others partake of the Lamb, but unable to partake personally because the Lamb was too small. Whether in relation to salvation, or to spiritual sustenance after salvation, the Lord Jesus Christ satisfies all who come to Him, and satisfies completely.” (J. Grant)
- b. The lamb was sufficient for the nation – “all the congregation of Israel”.
- c. The Lamb of God, Jesus Christ is sufficient for the world – John 1:29 “The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God**, which taketh away the sin of the world.” 1 John 2:2 “And he is the propitiation for our sins: and not for ours only, but also for **the sins of the whole world.**”

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 same Hebrew word is often translated ‘perfect’ in the O.T. It is also translated ‘complete’ and “without spot”. This speaks of the perfect sinlessness of Jesus Christ. 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.**” Jesus Christ is God’s spotless Lamb. He is “holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb. 7:26). Christ’s sinlessness was:

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- a. Guaranteed by the virgin birth – Luke 1:35 “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that **holy thing** which shall be born of thee shall be called the Son of God.”
 - b. Declared by Christ Himself – John 8:46 “Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?”
 - c. Attested to by eyewitnesses
 - i. Pilate testified of Christ’s sinlessness – John 18:38 “...And when he had said this, he went out again unto the Jews, and saith unto them, **I find in him no fault at all.**”
 - ii. The dying thief testified of Christ’s sinlessness – Luke 23:41 “And we indeed justly; for we receive the due reward of our deeds: but this man hath done **nothing amiss.**”
 - iii. The centurion testified of Christ’s sinlessness – Luke 23:47 “Now when the centurion saw what was done, he glorified God, saying, Certainly this was **a righteous man.**”
 - d. Proclaimed by the Apostles
 - i. By the Apostle Paul – Hebrews 7:26 “For such an high priest became us, *who is* **holy, harmless, undefiled, separate** from sinners, and made **higher** than the heavens;”
 - ii. By the Apostle Peter – 1 Peter 1:19 “But with the precious blood of Christ, as of a lamb **without blemish and without spot:**”
 - iii. By the Apostle John – 1 John 3:5 “And ye know that he was manifested to take away our sins; and **in him is no sin.**”
2. A Prime Lamb – “a male of the first year” (Vs. 5b)
 - a. The lamb had to be a male. Christ was the “Son” of God, not the daughter or mother of God. Sin came into the world through the first man Adam so the only way sin could be dealt with was through the second Adam, Christ the Son of God. Our Mediator is “**the man** Christ Jesus” (1 Tim. 2:5).
 - b. The lamb could not be over 1 year old. It was to be a young lamb in its prime of life.
 - c. This pictures Christ who was cut off in the prime of His manhood (approx. 33 years of age).
 3. A Proven Lamb (Vs. 6a)
 - a. 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. During this time the lamb would be viewed up close and scrutinized closely, proving it was indeed “without blemish” and qualified to be the Passover lamb.
 - b. In like manner, Christ’s life was subject through his 3 year public ministry to the closest scrutiny. The religious authorities

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searched diligently, hoping to find something with which to accuse the Son of God but they found nothing. His perfect life demonstrated that He was indeed God's spotless, perfect Lamb.

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. "The door signifies Christ (Joh. 10:9), and the blood on the door signifies His atoning sacrifice whereby He became the Saviour and way of reconciliation with God." (Cloud)
 - 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. David had this picture in mind in his Psalm of repentance – "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." (Ps. 51:7)
 - iv. This required faith on the part of the children of Israel. They had to apply the blood, trusting that it would save them from judgment.
 - v. 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. When they considered that without that blood, their precious firstborns would die, it must have taken on immense value to them. Christ's blood is precious to us as believers. Without it we

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would be under the righteous wrath of God and damned for all eternity. Think of what the precious blood of Christ has accomplished for us. We have:

- i. Reconciliation by the blood: Col. 1:20 “And, having made **peace** through the **blood of his cross**, by him to **reconcile** all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.”
- ii. Forgiveness by the blood: Eph. 1:7 “In whom we have **redemption through his blood, the forgiveness of sins**, according to the riches of his grace;” (Col. 1:14)
- iii. Redemption by the blood: 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.”
- iv. Salvation by the blood: Eph. 2:13 “But now in Christ Jesus ye who sometimes were far off are **made nigh by the blood of Christ.**”
- v. Justification by the blood: Rom. 5:8-9 “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now **justified by his blood**, we shall be saved from wrath through him.”
- vi. Propitiation by the blood: Rom. 3:25 “Whom God hath set forth *to be* a **propitiation through faith in his blood**, to declare his righteousness for the remission of sins that are past, through the forbearance of God;”
- vii. Cleansing by the blood: Rev. 1:5 “And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and **washed us from our sins in his own blood,**”

To be continued...

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