

Christ our Passover Lamb (Part 3)

A very special memorial feast

Text: Exodus 12:14-41; 13:1-16

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)**
- B. The Perfection of the Lamb (Vs. 5-6a)**
- C. The Propitiation of the Lamb (Vs. 6b-7)**
- D. The Partaking of the Lamb (Vs. 8-10, 11b)**
- E. The Pilgrimage of the Lamb (Vs. 11)**
- F. The Protection of the Lamb (Vs. 12-13, 22-23)**

III. THE WORSHIP IN REMEMBRANCE OF THE FINAL PLAGUE (EX. 12:14-20, 24-27, 42-51)

A. The Pattern for the Passover Memorial (Vs. 14-20)

Take note of the key elements that made up the Passover Feast.

1. It was a memorial feast (Vs. 14) – the Passover would remind the children of Israel of how God saved them from Egypt through the blood of the Lamb.
2. It was a yearly feast (Vs. 14)
3. It was a national ordinance (Vs. 14, 43) – an ordinance is an observance or ceremony. It was a time for the nation to come together in remembrance of God’s deliverance through the Exodus. Families and individuals participated but it was within the framework of a national ceremony.
4. It was a prolonged feast (Vs. 15) – the Passover Feast lasted for 7 days. There was a “holy convocation” on the 1st and 7th days. The

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word 'convocation' means "a group called together; an assembly, gathering" (Defined KJV). This again emphasises the national aspect of this ordinance.

5. It was an unleavened feast (Vs. 15, 17-20) – this is a major emphasis in relation to the Passover.
 - a. They were to only eat unleavened bread – “Seven days shall ye eat **unleavened** bread” (Vs. 15); “And ye shall observe the feast of unleavened bread” (Vs. 17); “In the first month, on the fourteenth day of the month at even, ye shall eat **unleavened** bread, until the one and twentieth day of the month at even” (Vs. 18)
 - b. They were to remove leaven from their homes (Vs. 15, 19)
 - i. “even the first day ye shall **put away leaven** out of your **houses**” (Vs. 15)
 - ii. “Seven days shall there be **no leaven** found in your **houses**” (Vs. 19)
 - c. They left Egypt with unleavened bread (Vs. 39) “They left with only unleavened bread. They left carrying only holy food, that which was fit for the Feast of Unleavened Bread. The redeemed people are showing in symbol that they are done not only with the taskmaster but also with the sin of Egypt. There was no short period when they could enjoy the leavened food so that they could gradually be weaned from that to the unleavened.” (Grant)
 - d. Typically, the unleavened bread points to Christ’s sinless body.
 - i. Matthew 26:26 “And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; this is my body.**”
 - ii. Mark 14:22 “And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, **Take, eat: this is my body.**”
 - iii. Luke 22:19 “And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.**”
 - iv. 1 Cor. 11:24 “And when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me.**”
 - e. Practically, the purging out of leaven from the homes and the partaking of unleavened bread speaks of the believer’s sanctification.
 - i. Leaven is a symbol of sin and corruption in the Bible. In the New Testament we have reference to moral leaven (1 Cor. 5:6) and doctrinal leaven (Gal. 5:9). Both need to be purged out of the believer’s home and life.
 - ii. A little leaven may seem harmless but it spreads and influences the whole. The admonition rings as true today as ever – “**put away leaven out of your houses**”. Get the leaven out of your life!

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- iii. “Unleavened bread symbolizes holiness. Yeast is an appropriate symbol for sin because of the way it grows and spreads. As yeast ferments, it works its way through the dough. Sin works the same way, which is why the Bible makes this comparison. Sin is always trying to extend its corrupting influence through a person’s entire life.” (Ryken)
- iv. Note: If you allow sin in one area of your life, do not be deceived into thinking it will stay in that one area. You can’t compartmentalize sin! It will spread until your whole life gets corrupted. Allow moral or doctrinal leaven in your life and in time its destructive tendrils will be felt throughout your whole life. We say “error begets error” for a reason!
- v. **God wanted to do something more than get his people out of Egypt; he wanted to get Egypt out of his people.**
- vi. Challenge: What leaven are you entertaining in your life?

B. The Purpose of the Passover Memorial (Vs. 24-27)

1. To think upon the Exodus (Vs. 14). It was a memorial feast designed to cause them to remember their deliverance from Egyptian bondage.
2. To teach the next generation (Vs. 24-27). Educating the next generation was one of the primary purposes of the Passover ordinance. God’s heart is that the faith be passed on to our children. The Bible anticipates three other questions children will ask – See Ex. 13:14, Deut. 6:20, Josh. 4:6.
3. There are several clear implications for parents:
 - a. Parents need to actually develop a good line of communication with their children. Questions relating to God’s Word should be ENCOURAGED in the home. Children love to ask questions and it should thrill us when they inquire concerning the things of God. Communication in the home needs to go beyond the surface level.
 - b. Parents need to demonstrate obedience to the Word of God in their actions. The Scripture here anticipates children asking this question as they observe their parents’ obedience to the ordinance. Children need to see that we are not just “hearers of the word” without being “doers”. Some parents want their children to turn out right for God but can’t be bothered walking with God seriously themselves.
 - c. Parents need to be prepared to instruct their children concerning the “why” behind what we do.
 - d. Parents need to love, study and know God’s Word so that they can teach their children.
 - e. Parents need to be passionate about the salvation and biblical training of their children. For Israel, the most important message they were to communicate to their children was the salvation

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story of the Exodus. Our most important job is to teach our children the salvation story of the Gospel which is pre-figured in the Exodus.

- f. 2 Timothy 3:15 “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

C. The Participants of the Passover Memorial (Vs. 42-51)

1. The prohibited from the feast. Strangers, foreigners and hired servants were forbidden from participating in the Passover feast. To use New Testament language, we would say that the unsaved were not to partake.
2. The prerequisite for the feast. Circumcision was required before one could participate in the Passover feast. Circumcision was the outward sign of inward faith in the One True God of Israel.
3. The particulars for the feast. A further requirement for the Passover is noted in verse 46, namely, that no bone of the Passover Lamb was to be broken. This was prophetic of Christ whose bones were not broken on the cross (See John 19:31-37)

D. The Picture of the Passover Memorial

There are a number of clear parallels between the Passover and the New Testament Lord’s Supper. There are also some important distinctions.

1. The Differences between the Feasts.
 - a. The Passover was an Old Testament ordinance for Israel whereas the Lord’s Supper is a New Testament ordinance for the local church.
 - b. The Passover of the Old Testament required the annual sacrifice of the Lamb but the Lord’s Supper requires no blood sacrifice as Christ’s perfect, never to be repeated, once for all sacrifice has already been made (See Heb. 10:1-14).
2. The Similarities between the Feasts.

The Lord’s Supper is similar to the Passover in the following ways:

 - a. It is an ordinance (1 Cor. 11:2) – The Passover was an ordinance for the nation of Israel, the Lord’s Supper an ordinance of the local church. It therefore is to be administered within the local church and by the local church.
 - b. It is a memorial (1 Cor. 11:24-25) – The Passover looked back to the Passover lamb and the Exodus from Egypt, the Lord’s Supper looks back to Calvary and to Christ the perfect Lamb whose body was broken and his blood shed for our sins.
 - c. It is regularly observed (1 Cor. 11:25) – The Passover was an annual celebration. The New Testament Lord’s Supper is simply “as oft as ye do” but the sense we get in the New Testament is that it was regular (Acts 20:7). Each local church can determine the frequency of the observance before the Lord.
 - d. It is for believers (Acts 2:41-42) – Uncircumcised, non-Jews were forbidden from participating in the Passover Feast. They first had to be circumcised, symbolic of their faith in Israel’s God before they could participate in the Passover Feast. In like manner, the New Testament Lord’s Supper is for born again,

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baptised believers. Moreover, its observance is to be preceded by solemn self-examination (1 Cor. 11:27-32).

- e. It is to train our children – in a similar way to the Passover, the Lord's Supper provides an important visual reminder of the truths of the Gospel which we need to teach our children. Let us be ready and prepared to instruct them when they ask "What mean ye by this service?"

IV. THE WONDERS OF DELIVERANCE AFTER THE FINAL PLAGUE (Ex. 12:29-41)

A. The Events Leading to their Departure (Vs. 29-32)

God's judgment in the plague of death was:

1. Rightful (Vs. 29) – God's judgment was totally just and right.
 - a. The judgment was fitting – the Egyptians deserved this judgment. The punishment fit the crimes. In like manner, the unrepentant sinner deserves the judgment of hell fire.
 - b. The judgment was foretold – God had mercifully forewarned Pharaoh of this judgment, giving him opportunities to repent. God's longsuffering today is what gives YOU an opportunity to repent (2 Pet. 3:9).
 - c. The judgment was fair – God's judgment was not a respecter of persons. From the dungeon to the throne, all were affected. Your status in this life will not affect your status in the next life. Your financial status, social status or religious status will avail nothing when you stand before God on judgment day. Revelation 20:12 "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works."
2. Fearful (Vs. 30)
 - a. There was a great cry in Egypt in response to God's judgment.
 - b. 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)
 - c. You have a choice. Fall on your knees and cry out to God in repentance and spend eternity in the bliss of heaven or reject His offer of salvation and cry out in torments of hell for all eternity.
3. Powerful (Vs. 31-32)
 - a. This judgment broke Pharaoh's stubborn will and brought about the release of the people of God from Egyptian bondage.
 - b. Pharaoh totally reversed his policy towards the Israelites to exactly what God required. He went from stubbornly refusing to let the people go to begging them to leave and even asking Moses to bless him!
 - c. We are reminded that even the most powerful of earth's rulers cannot thwart God's sovereign plans. God is on the throne!

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- d. The Egyptians went from refusing to let them go to insisting they leave! “The nation is about to take the pathway of separation from Egypt and is being urged by the Egyptians to do so. The lesson for believers today is that if a clear uncompromising testimony is displayed, the world will enforce the path of separation. Christians who maintain a good testimony are not welcome company for the world. The problem of how far to go along with the world can be solved by virtue of the fact that a good testimony results in an absence of invitations to join them: the world has no wish to have the company of faithful believers. The same principle is seen in the church in Jerusalem where no unbelievers wished to join themselves to them (Acts 5:13) as they recognised that God was with the Christians.” (J. Grant)

B. The Enrichment for their Departure (Vs. 33-36)

1. The children of Israel left Egypt with much wealth. God blessed them abundantly. This was totally just as the children of Israel had served the Egyptians for over 400 years!
2. These resources were what enabled the children of Israel to **give** to the construction of the tabernacle later on (See Ex. 36:5-7).
3. Remember! If God blesses you with material resources it is not only for your benefit and enjoyment but so that you might be a channel of giving for His work.

C. The Estimates in their Departure (Vs. 37-39)

1. The multitude’s number (Vs. 37)
 - a. The details of the numbering.
 - i. An approximate figure of 600,000 men is given. Women and children would be in addition to this number. In the Census at Mount Sinai over a year after the Exodus, the number of males over 20, excluding the Levites, was 603,550 (Num. 1:46).
 - ii. If the majority of these men had wives and children then there would have been somewhere between 2.5 to 3 million Israelites in the Exodus.
 - iii. When Jacob and his family moved to Egypt under Joseph’s reign, they numbered 70. Now 430 years later they numbered somewhere in the order of 2.5 million! The miracle of multiplication!
 - iv. Note: If God could take care of such a large group of people in the wilderness, don’t you think he can take care of us?
 - b. The defence of the numbering.
 - i. The liberals love to attack this number, claiming the number was much less.
 - ii. God had clearly promised Abraham that he would multiply his seed mightily and make of him a great nation. God did just as He said He would! We believe God’s Word over man’s! Further, given the higher birth

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rate amongst the Hebrews (Ex. 1:7, 12) it is not hard to see how they grew to that size in 400 years.

2. The multitude's nemesis (Vs. 38).
 - a. A mixed multitude left Egypt with the Israelites. These were other nationalities including Egyptians. For them it appeared to be advantageous to join the Israelites rather than stay in Egypt which was broken and impoverished with the plagues.
 - b. The mixed multitude would have a corrupting effect upon them down the track. They were not true believers. They were simply caught up in the movement.
 - c. Numbers 11:4 "And the **mixt multitude** that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?"

D. The Exact Timing of their Departure (Vs. 40-42)

1. The breathtaking precision of Bible prophecy is highlighted in these verses. The prophecy was fulfilled to the day ("selfsame day"). Israel did not leave a day before the prophecy was fulfilled or a day after. They left exactly according to God's time table.
2. The day they departed, they fulfilled the prophecy of Gen 15:13 – "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them **four hundred years;**"
3. Note: Some speak of the Egyptian sojourn as being four hundred years (Gen. 15:13-14 and Acts 7:6) while others describe it as 430 years (Ex. 12:40-41). Sometimes Scripture rounds off its numbers instead of giving an exact number – a universal custom among men in every age.

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