

The Lamb Without Blemish

Exodus 12:1-10, “Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, 2 “This month shall be your beginning of months; it shall be the first month of the year to you. 3 Speak to all the congregation of Israel, saying: ‘On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. 4 And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man’s need you shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. 6 Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 7 And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 8 Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. 9 Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. 10 You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.”

Let’s pray. Oh Lord Jesus, we do praise You and thank You for coming to earth to suffer and to die. Lord, we thank You for this picture that we see of You and Your atoning death and the Passover lamb. Lord, we do pray that You would help us to understand more of what it is that You have done, the greatness of Your sacrifice, the greatness of Your suffering. Lord I pray You would help us to see Your greatness and glory and to love You and to desire to serve You. Oh God we do pray that You would help us to go and to follow You, to suffer as You suffered, to walk in Your ways, to be Your servants. Lord, I do pray that You help us to be pleasing to You. We pray that You work by Your Holy Spirit, that You cause people to turn from death to life, that You would cause people to be able to believe in You and to serve You in a way that many of the Israelites did not. Oh God I pray that You would fill Mr. Horn with Your Spirit and to cause him to speak words of life and truth. I pray that You would help us to have ears to hear, amen.

So as we head back to Exodus after doing Hebrews 2 and seeing the picture about how Christ had to suffer, I think it’s worthwhile for us to come back into the context we are here where it’s really easy for us as we read these verses because of the revelation of all the books afterwards so read these and understand things that the Israelites would have had difficulty understanding. So I want to put it into context, when we come to these commandments about how few express commands have been given to man before this. As you go back through and see where express commands have been given to man, and I don’t mean an express command like ‘Go kill your son’ that was given to Abram, I’m talking about commands that continue to apply. Commands that were given with a continuity, that the sons and grandsons had a duty to hold them. There were actually very few commands before this point and all the commands that He gave were given in the context of a covenant. The first commands were given to Adam and Eve in Genesis 1:28-30, “Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” And God said, “See, I have given you every herb that

yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so." We know from Genesis 2 that there was another commandment at the same time in 2:16-17, "And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.'" All the instruction that God gives, all the commandments are, subdue the earth, fill the earth, don't eat from this tree. Those are all the commands, they're very simple commands. The next commands that you get that are commands that continue are in Genesis 9 when the Noahic covenant, when God promises He will never flood the earth again and He puts the rainbow in the sky. I want us to think what those commands were in Genesis 9:1-7, "So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. But you shall not eat flesh with its life, that is, its blood. Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man. "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man. And as for you, be fruitful and multiply; Bring forth abundantly in the earth And multiply in it." Again, not much in the way of commandments. He expands the food, He says instead of just eating every green thing, you can also eat anything that moves on the earth, anything that's living. And it says that man has to judge other men. Even in there, there's almost no detail, it's just by man's hand, if a man sheds blood by a man's hand, his blood shall be shed. No detail about how you do courts, no detail about how it requires two or three witnesses, just very simple commands. Then the next one is given to Abraham at the establishment of the Abrahamic covenant and like in Exodus 12, it was given to a particular people and doesn't apply to everybody. It applies to him and his sons and his son's sons. Genesis 17:10-14, "This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant." Again, not that much detail, a little bit more. You have to say who is in there, it has to be some member of Abraham's household and every male in Abraham's house, even in his generation's houses, whether slave or free, they were all to be circumcised. Think about how simple the commands are and this covers 2,000 years of the world before we get to where we are in Moses hearing these things and yet look at how few commands God had actually given man. Then all of a sudden you get to this passage where He is saying the lamb has to be like this, it has to be killed at this time, it has to be roasted, you have to cook it whole even though, just like now, you typically clean out all the innards before you cook anything. All

of a sudden God gives this whole list, you have to eat it with unleavened bread and bitter herbs. He gives this whole list that's so precise and totally different than anything God had ever done to mankind before this. This was totally different. It's really easy, again in our context where we are reading all these things into it, to understand what those things mean, but understand the Israelites. They had to be thinking that there was something really really really different here. For thousands, literally thousands of years God had never spoken to His people like this and then all of a sudden He has them make sure that He does all these things, make sure it's on the 14th of Abib. It's easy for us to read it and go, 'How could they possibly have seen that these things were pointing to other things', but if you read it in the context that they never received any commandments like this, ever, no man had ever received commandments like this, I think you would say that they would be going, 'This must be serious, there must be more here.' So as we read and as we see that this is pointing forward to Christ, we shouldn't think that they had no clue that this was pointing forward to Christ, otherwise why have all these rules and regulations and precision when God had never given precision like that on any other commands that He had given to man. So as we read this, let's try to read it with the Israelite mindset where they are hearing that this is really serious, God is more serious about this than He is about circumcision, than He is about taking dominion, than He is about filling the earth. He is more serious about this and why is He more serious about this? We know it's about Christ, but it's also about worship and we should never think that God isn't more serious about worship than He is about the law and about saying this is righteous and this is unrighteous. He is more serious about worship, the first revelation that He gives in great detail is about how they were to worship. Let's not forget how serious God takes worship. Jesus Christ came, as the Passover Lamb, to gather those who will worship Him in Spirit and in truth, it was about worship is why He came and God's first detailed revelation of what He expected of man was about worship.

Verses 1-2, "Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, 2 "This month shall be your beginning of months; it shall be the first month of the year to you." So the first thing we see is that "the Lord spoke to Moses and Aaron". It's interesting to note that God does speak to Moses and Aaron, but most of the time, especially going forward, He just speaks to Moses. There were a few times where He spoke to Moses and Aaron before they were supposed to go into Pharaoh and Aaron was going to cast down Moses' rod and it would turn into a snake that would eat the other rods that were snakes, God spoke to both Moses and Aaron, but most of the time because Moses was supposed to be as God to Pharaoh and Aaron was supposed to be his prophet so Aaron doesn't hear directly from God, he hears from Moses. This is the picture that God wants Pharaoh to see, a picture of God and His prophet. So typically the word comes to Moses and he passes it along to Aaron, but here He is saying that Aaron needs to know these things. Remember who Aaron was going to be, he was going to be the high priest. It's from his family that the high priest is descended and who is responsible for killing all the lambs and who is responsible for making sure this worship goes how it is supposed to go? It's Aaron and his family. So it makes sense that God would not just speak to Moses, but He would also speak to Aaron because the ongoing responsibility is not Moses who is more a civil magistrate, it is Aaron who is the ecclesiastic magistrate although both clearly had responsibilities. So He says it "in the land of Egypt." This is also really important that it's emphasized in the text, this isn't said afterwards that as Exodus was put together that Moses

puts this in and says, 'By the way, this thing that's about to happen, you need to make sure it's celebrated in all generations before it happens.' He is saying that this is so significant year after year that you need to make sure that it happens. Aaron, year after year, you need to make sure you redo these things that were done. These commands are prophesying the things that are coming to pass, but they are to remember before it comes to pass, they are to remember this and do it year after year, be prepared for your children to say how they escaped from Egypt. Notice that the other thing they are supposed to remember is how they escaped the tenth plague and how the lamb was sacrificed so they could escape the tenth plague. They're not supposed to focus on the plagues, but focus on the deliverance. They don't do anything to remember the nine plagues that came before the last plague where the firstborn son dies, they're just supposed to remember how they were delivered. That's what we're supposed to remember. It's really easy for us to focus on even what we were delivered from, to focus on the judgement and wrath of God, but we are supposed to focus on how God, by His own volition, delivered us. He delivered us from the wrath that we deserved, delivered us from eternal damnation. Then it says, ""This month shall be your beginning of months." To understand how significant this is, we need to know a little bit about calendars. Almost all the ancient calendars started at the autumnal equinox. Archbishop Ussher, when he writes The Annals of the World, he pegs it as a day that God created the earth and he's widely mocked for this. To say how can you know what day? But the reason he says it's a day is because he knows what the autumnal equinox is in that year and all evidence shows that the week starts with the day that God created, and the year starts with the day that God created so all ancient calendars basically start at the autumnal equinox and he says that he can peg it to a day what day God created the earth. So that's when the Egyptians started their year, they started it with the autumnal equinox and they called it the inundation because that's when the Nile flooded so the Nile flooded at the end of September so that would be the beginning of their year. They effectively had three seasons and so that would be the beginning of their season. So the Israelite calendar, at this point, matches their master's calendar. They still kept their twelve months, plus a half month because a lot of their months tied to lunar, and it gets complicated. Essentially they had their months, but yet they started their year at the same time that the Egyptians did. So that puts the start of the year in late September and Passover is roughly in March and Pentecost is fifty days later in April and then the Day of Atonement is at the beginning of our September and the feast of Ingathering is in the middle of September. So this is really important to understand because God said in the Jewish calendar the picture of all of creation, the timeline of creation, it starts at the autumnal equinox and it goes through to the Feast of Ingathering, the Feast of Booths where we will tabernacle with God forever. The Passover is the bringing in of the Jews, the Pentecost is the bringing in of the Gentiles so year after year the Jewish calendar basically replays all of the history of the world year after year, all the things that are going to happen. And so when God tells Moses and Aaron that "it shall be the first month of the year to you", He is resetting the calendar, He is resetting creation. He is saying this is not when creation started, it doesn't really start at the autumnal equinox, it actually starts at Passover. Think about that, think about that and the picture of the first Adam and the second Adam. The calendar was set when the first Adam was created, the calendar is reset based on the second Adam. The first calendar is set when Adam was given dominion over the whole earth, the calendar is reset when Christ is given dominion over heaven and earth. When they would hear this, this had been their calendar

forever and all of a sudden God says, 'It shall be the first month of the year to you' and this is really serious! They would recognize this as being really serious, this is talking about everything changing. It's really important to recognize just the influence of this because it wasn't just the Israelite calendar that changed. When did the Roman calendar year start? Well, we know right? October, what we call the tenth month, that means eight. It was the eighth month, which means it didn't start in January, it started in March. September, the seventh month we now call the ninth month, but they reset their calendar too. The Jewish calendar didn't just affect the Israelites, it affected the Romans, every calendar after that became based on March so before the Passover, all the calendars were based on the autumnal equinox. You look after this and suddenly all the calendars get changed so they all start in March. Don't think this didn't have an influence on the world, everybody's calendar changes because of the Passover from Israel. So why is the beginning of our calendar in January instead of March? Well, we don't use the Julian calendar which begins in March, we use the Gregorian calendar. The Gregorian calendar, one of his issues was that the Julian calendar had a leap year every fourth year, but if every fourth year you do a leap year, every hundredth year if you do a leap year, your days shift so the Roman Catholic church said they had all these feasts and the feasts that used to be warm are starting to get colder. These feasts that used to be at the winter solstice, they were not at the winter solstice anymore, they kind of merged in with the Christmas holiday and all of a sudden they were off, they were not celebrating the winter solstice like it was intended to. Pope Gregory XIII says he would fix that and in 1582 he said he was going to change the calendar and at the same time for the last thousands of years, like 3,000 years, the start of the year had been based in March and Gregory said he was going to change that because it's not about the death of Christ, it's about the birth of Christ because he is Roman Catholic. Because of that he changes it to January. In 1582, he changed it to January, but this is in the middle of the Reformation so what do you think the reformers do? They think he is nuts. So then what is called Christendom splits and you have the Protestant nations say that the calendar starts in March and you have the Romans Catholic nations say that it starts in January. When we, as like the English, then started to do it in January in 1752, because it was too confusing that the Roman Catholics have one calendar and we have another so we accepted theirs. That's why the year doesn't start in March like it did for 3-4,000 years, it starts in January because somebody wanted to move it away from representing the birth of Christ and representing the world being recreated through Christ, through the second Adam. So when we think about this and saying it's the first day of the year, this is pretty significant, this is pretty important. As you see the decline of the effect of the Reformation, you also see them embracing that it doesn't really matter. It's important for us to have zeal for things of Christ or we slip and that is what always happens. Why does it matter that it became the first of months to you? Because it was a picture of the world being recreated, it was the picture and it was testifying to the significance of the death of Christ. The Gregorian calendar, our year, is based on when Christ was born because the Romans Catholics said the birth of Christ is what's important. Christmas is the biggest holiday because they didn't want to point anymore to the resurrection of Christ. The first calendar was started when Adam was given dominion, the calendar that God has started with the picture of Christ getting dominion. The Passover was being foreshadowed by resetting the date, it was being foreshadowed as the most significant event of history, the resurrection of Christ. Christ's resurrection was pointing towards a renewal of the earth which ties directly to the idea that His firstfruits, there are so

many pictures here that I don't have time for, but what comes after the autumnal equinox? The darkness of winter, that's a picture of what happens before the flood and then you have Christ come and what's that? Spring, when life comes into the world. God ordered these things to point to what He was going to do, to point to the idea of being born again. The recreation starts with all those who believe in Christ. Colossians 1:18, "And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence." That's why the calendar was reset, so that in all things, Christ could have preeminence.

Verses 3-4, "Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb.'" So He's commanding Moses and Aaron, "Speak to all the congregation of Israel." God was telling them and they were supposed to tell the whole congregation and the whole congregation had an obligation to keep it. Exodus 12:15, "Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel." They have a responsibility to keep this feast and if they fail to keep this feast they are required to be cut off from Israel. As we talked about a couple weeks ago, that means they were supposed to be put to death for violating this command. Of course He had to speak to the whole congregation, Moses and Aaron had to speak of what they were to do and that it was a death penalty offense if they didn't. This was before 'Thou shalt not murder', 'Thou shalt not commit adultery', 'Thou shalt not steal'. Understand the importance of the worship of God, this is where God prioritizes things. "On the tenth of this month". Moses is giving the command of what they are supposed to do later, but he's also commanding it, I think in this year too. It's easy to read this and think everything has to be sequential, but if you're telling a story, a lot of the time you can't say everything sequentially. If you go to chapter 11, it happens on the 13th of Abib, there's no question about that. Moses says at midnight the angel of death is going to pass through that night, but I think since we are taking a different story thread, God is taking a step backwards a few days. We know it's less than ten because He's saying on the tenth of this month, get the lamb, but it's taking it back a few days so that we're now getting caught up on the story of Moses. We've been talking about how Moses interacted with Pharaoh and now we're going to be talking about how Moses interacts with the Israelites. So on the tenth of this month, He is giving them a command that they were supposed to do in future generations, but they were also supposed to do in this generation. Remember what happens in those three days between the tenth and fourteenth. Why does Moses go and see Pharaoh on the fourteenth? Because the plague of darkness was over. How long did the plague of darkness last? It lasted three days. Before the plague of darkness started, Moses went to Israel and told them to take a lamb into their house. The plague of darkness comes on all of Egypt and if you're in an Egyptian house you can't rise out of your chair, you can't move because it was a darkness that could be felt and was oppressive. In all the Israelite houses they had this lamb in there, they had light and they also had this lamb during that time because they were supposed to see that this is how they were delivered by the Lamb of God, the foreshadowing of what was to come. This is how you

are delivered by the utter darkness of hell, it's only by the Lamb of God, there is no other way. In later years they were supposed to do this, but in the first year they would have done it and had that lamb in there during the plague of darkness. So "every man shall take for himself a lamb." There had to be a sacrifice so their blood wouldn't be shed. There had to be a sacrifice so the sins could be forgiven. Every man had to choose his sacrifice, where his forgiveness of sins would come from. Every man does this now, some people think if they just play music loud enough they will forget their sin and they will have forgiveness of sin and they won't have to deal with sin. Some think that if they are rich enough all their problems will go away and they won't have to deal with sin. Some think if they are famous enough they will forget about their sin, if enough people are applauding them they can say they are a good person. Everyone chooses their sacrifice, the Israelites were supposed to choose their lamb. Have you chosen the Lamb of God? Because that's the only sacrifice that can actually take away sin, but everyone has to sacrifice, everybody says this is worth their all. Is that who Christ is to you? They were supposed to knowingly go and choose a lamb. Then it says this other thing, "according to the house of his father." So this was done at the patriarchs level. It's easy to see how the Paedobaptists could argue that because the Passover lamb was for the household, that we should consider the gospel to come on a household basis, but I don't think that's what this is pointing to at all. As we finish up, I think through Exodus 15, we're going to go back to Hebrews 3 and it says in verses 3-4, "For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. For every house is built by someone, but He who built all things is God." I think the lamb was for a household because it's a picture that Jesus Christ is for the household of God, that's who His sacrifice was for, it was for the household of God. This isn't saying that the sacrifice is good for this household and this household and this household. Otherwise, the lamb would have to be sacrificed for a bunch of households. No, the lamb was the sacrifice for one household, it was the sacrifice for the household that Christ built, the one that Moses wasn't a servant of as it says in Hebrews 3. The lamb was for the household. The true Lamb of God is not for everyone, the true Lamb of God is only for those that are in the household that God chose it for. "A lamb for a household." A lamb was chosen for the household, Christ is the One who built the house and it's important for us to understand what else is being talked about here. You pick it for a household and you pick it for a household depending on the number of people that are in there. Understand what doctrine God is talking about here and remember the context of this, He has given very little commandments to man before this and then He gives this command and one of the first things He says after resetting the calendar is basically the doctrine of limited atonement, the sacrifice is good for these people and the sacrifice was chosen for these people. It was chosen by the father to be the perfect sacrifice for the members of the household. That's the doctrine of limited atonement. God said the sacrifice of Jesus Christ is good, it covers these people and no one else, it covers these people. These people are in My household, that's why you number it according to the patriarch's household because the father chose the sacrifice that would provide for the needs of every member of his household, but not for those who were outside. Limited atonement is probably the doctrine in the five points of Calvinism that people get most upset with. I've had more arguments about limited atonement and they say, 'But that disparages Christ, that says that Christ's sacrifice wasn't sufficient', but the point here is that the Father chose a sacrifice that was perfectly sufficient for all those that He made the sacrifice for, for all that are in His

household. To say that there was some left over and anybody can eat of it, that means it got thrown away by those who refused to believe. That disparages Christ, what doesn't disparage Christ and the Father is to say that God chose who would be saved and He chose the sacrifice that would feed those who He chose, those who He numbered. But then it goes onto a second picture. "And if the household is too small for the lamb", if the sacrifice is more than what's required for the household to eat because if you have a small household and lamb feeds thirty of forty people and you don't have that many people in the living patriarch's household, then if it's too small for that, they were supposed to gather with another household. "Let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb." Those two households effectively become one household. So what is that a picture of? You're supposed to take it according to the number of persons. If the sacrifice could feed more people than that, according to each man's need, so that everybody was satisfied, they had what they needed to be able to run the race so to speak. To be able to go out and walk out of Egypt, because first thing in the morning they were going to head out and leave Egypt. So it was according to every man's need to make their count for the lamb. They were supposed to look at the lamb, determine how many should eat from it, and if there's extra so your household is not sufficient, you invite the household next door. I think what this is picturing is described in Isaiah 49:3-6, "And He said to me, 'You are My servant, O Israel,

In whom I will be glorified.' Then I said, 'I have labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward is with the Lord, And my work with my God.' " "And now the Lord says, Who formed Me from the womb to be His Servant, To bring Jacob back to Him, So that Israel is gathered to Him (For I shall be glorious in the eyes of the Lord, And My God shall be My strength), Indeed He says, 'It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.' " " In other words, this household is too small for the sacrifice of Christ. God says the sacrifice of Christ covers more than Israel, that's not enough of a reward for Jesus Christ's death on the cross so He gives out to the Gentiles as well, He joins the two houses and makes them one as it says in Ephesians 2. This is the picture, Jesus Christ is big enough that not just Israel partakes, but the Gentiles partake as well, the neighbors next door. Understand, God looked at the sacrifice of Christ before the creation of the world when they conspired together and said this was too small of a reward therefore I will make You a light to the Gentiles so they can consume you as well.

Verses 5-7, "Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it." So it starts with, "Your lamb shall be without blemish." Obviously, this is pointing towards Christ, this is pointing towards all the sacrificial laws. You're not allowed to bring in any animal that has a blemish because it's all pointing to Christ and as Noel read from 1 Peter, Christ was the lamb without blemish and without spot. So they were being taught that an offering with blemishes is not acceptable to God. When we look at sacrifices we need to understand that a

sacrifice has to have no blemish and any sacrifice we make has blemishes so there is no work that we can do to be acceptable to God because we are a blemish sacrifice. Christ came without blemish and without spot so that He could be that perfect sacrifice. And he was “a male of the first year.” Again, this is a picture of Christ. He’s got to be male and there are obvious reasons for this. Adam was a male and was given authority over his wife and it’s a picture of Christ over the church so Christ had to be male. He was also in the first year. When we think of the first year it’s easy for us to think of this as like a small animal, but sheep are full grown after six months. This is not a baby animal when you say a ‘lamb of the first year’, this is an animal in the prime of life. The male is in the prime of his strength. According to the Greek language, thirty is when you become a man, where you are a full grown adult, where you are no longer called a youth. That’s when Christ started His ministry, when He was about thirty. He was put to death when He was thirty-three. He was a male of the first year in the equivalent of a sheep’s life. He was put to death at the peak of His strength. “You may take it from the sheep or from the goats.” There’s two ways that I can see to interpret this and both might be correct or one might be correct and the other not correct, but one is the two natures of Christ. The sheep would be a picture of Him being God and the goat would be a picture of Him being man. Goats smell terrible, this is a picture of what man is like, but yet Jesus Christ took on both natures. By taking on both natures He became the sacrifice so it could be that they could pick from the sheep or the goats because this is picturing the dual nature of Christ that He is holy man and holy God. Or it could be that it’s picturing that people go through all the practices, but sometimes they put their faith in the wrong thing, that the heart of it is not somebody pure, but somebody that smells. They have made a false god so they celebrate the Passover and do all these things, but in the end their worship is worthless because they didn’t choose the right sacrifice because it’s only through Christ that we can be saved, only through Him that we can be delivered from the wrath of God. You can follow all the forms, but if in the heart of it you have a sacrifice that’s different, you’re not saved. “Now you shall keep it until the fourteenth day of the same month.” So they were supposed to get this animal on the 10th and they were to keep this animal and protect it. This was their sacrifice so they would keep it during the plague of darkness and keep it for that Passover. “Then the whole assembly of the congregation of Israel”, everyone that was in the congregation of Israel had a duty to participate. Later we find out there are exclusions for those that are unclean, but the primary point here is that everyone was to participate, all of Israel, all the church participates in the sacrifice of Christ for there is no other salvation except through Jesus Christ. So the primary point here was that everyone was supposed to participate. We had the picture of God establishing a single household with the lamb, but here we have a picture of spiritual Israel, everyone must partake of the sacrifice. If you have not partaken of the sacrifice of Christ, it doesn’t matter if you come to church, it doesn’t matter if you profess faith, it doesn’t matter if you have been baptized, all of it means nothing unless you have partaken in Jesus Christ. That is the only way to avoid the wrath of God, to avoid the second death. You must eat His body and drink His blood, you must participate in the sacrifice. So all of Israel gathered and “shall kill it at twilight.” When we think of twilight we think of when it’s half light and half dark, but this is when the day starts. The day goes from evening to morning, the first day as it says in Genesis 1:5, “ God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.” That word translated ‘evening’ is the same word translated ‘twilight’. So this was the first thing that they were supposed to do when the 14th of

Abib started, they were supposed to sacrifice this animal, they were supposed to roast it, and they were supposed to eat it because at midnight the Angel of Death was going through Egypt and if they hadn't done those things then their firstborn would be killed. We need to understand this is the day, the day started when it became dark so this is when they are to sacrifice this animal. "And they shall take some of the blood." God demonstrated earlier when He had killed some animals and Adam and Eve were put out of the garden, to cover sin requires the shedding of blood. So again, it's being pictured that the forgiveness of sin, that the avoiding of the wrath of God is only possible through the blood of a perfect sacrifice. It only happens with the shedding of blood so they were supposed to "put it on the two doorposts and on the lintel". For those that don't know what the lintel is, it's the board that goes between the two side pieces so you're supposed to make a three way covering of blood. You paint blood on the three sides. You don't pour it out on the threshold, probably because it talks in Hebrews about how much worse it will be for those who tread the blood of Jesus Christ underfoot, it's to dishonor the blood to put it on the threshold so you put it on the two doorposts and the lintel. Then when the Angel of Death passed through Egypt killing all the firstborn, you would escape his wrath. The only way to escape the wrath of God is by being covered by the blood of Jesus Christ. With very little revelation that God had given man, this is what He is telling the Israelites, the only way to avoid the wrath of God is to pass through the blood of the Passover lamb. And so if you think of God, He is looking down from heaven and it doesn't matter if there is blood on the ground, He sees you passing through the blood. Ephesians 1:7, "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Passing through that doorway was to pass through the blood of Christ, that's what was being pictured. Have you passed through the blood of Christ? It's only through Him, He is the way to the Father. It is only through Him that you can be part of that household. There is no way to be part of the household of God except through Christ. So they were to pass through "the houses where they eat it." So you pass through the blood and you go into that house and in that house you eat of the sacrifice, you partake of Christ. Everyone who would go through that doorway, everyone that would pass through the blood would partake of Christ. Passing through the blood is not all that happens, partaking also happens. It's a picture that you can't think that you're going to escape the wrath of God unless you participate in the sacrifice. Faith produces works, those who pass through the blood become part of Christ.

Verses 8-10, "Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire." "Then they shall eat the flesh on that night." It became dark and they would kill the Passover lamb and they would need to eat it before it becomes light. They had to partake of the sacrifice, not just putting the blood on the doorway to pass through, but they actually had to partake of the sacrifice. Again, God has so many pictures in creation that explain what He's doing and what He has done. The picture of the day is that it starts with rest so that you can do work. It also is this picture though that you're in darkness and you go to light and that you have to partake of the sacrifice when you are in the darkness if you want to see the light. Heaven is a picture of light, there is utter darkness in hell. The only way to have eternal life, to see the day, is to eat the sacrifice of Christ now, it's to eat the sacrifice of

Christ when we are in the nighttime. Once the judgement comes, once the day breaks, it's too late. Once Christ returns it's too late, today is the day of salvation. Don't think you can wait. For no one knows the day, no one knows the hour when Christ will return. For the believer, we should remember that we're supposed to be partaking of Christ through the night, through the things that are happening in our lives. We can't just say Christ is far off, we're supposed to partake of Christ, are you partaking of Christ throughout your life, throughout the time of your life here before light dawns in the world? And it's to be "roasted in fire." I think this is the picture of Christ because He was killed. We left Hebrews 2, which was talking about how Christ had to suffer. The roasting is a picture of that suffering. He passed through the fire, He suffered, and that's what was required for Him to become a substitution for the judgement that we deserve. The roasting is a picture of the judgement of hell. It had to be eaten "with unleavened bread." This is to be interpreted from 1 Corinthians 5:7-8, "Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." This is pointing towards putting sin away, you can't partake of Christ if you're not putting sin away from your life. You can't partake of Christ and embrace sin. That's why Paul, just a few short verses after this, if you're a murderer, if you're covetous, you do not inherit the kingdom of God because you can't partake of Christ and delight in leaven. Later we'll see as they partake of the Passover feast that they're supposed to be working to remove sin and leaven from their houses and keep leaven out of their houses as a picture of how we're supposed to be dealing with sin in our lives. Those who partake of Christ do it without leaven because we are that unleavened lump as Paul says. Then it says, "and with bitter herbs they shall eat it." Again, I think this is both the picture of Christ and the shame that He had and bitterness that He had in His life because people mocked Him, scorned Him, despised Him, and abandoned Him so the Passover lamb had bitter herbs. I think it's also how we're to participate in the Passover. The prosperity gospel says that you make a profession of faith and all your problems disappear, you get all the things that you have ever desired and you get all the wealth you want. That's not the picture, the picture is if you partake of Christ, you will have bitter herbs. It's the picture of John 15:18-20, "If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know Him who sent Me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin." This is what we should expect, partaking of Christ in the night does not mean that you don't have bitterness, it doesn't mean that you don't have difficulties. It means quite the opposite, there is a promise that you will eat Christ with bitter herbs, there is persecution in this world, the world will hate you, but do you participate with Christ anyway? Do you partake of Him anyway? Then it says, "Do not eat it raw, nor boiled at all with water, but roasted in fire." So now the passage is going to get into how they are to prepare it. Think of the detail here versus what God said to Noah. If someone kills something, make sure you deal with it. Now He is saying exactly how you're to prepare it. Understand the seriousness with which God takes worship. They're required to prepare it, they can't just eat it raw or say

they are partaking of the sacrifice. This points to the fact that Christ had to suffer, that it was not when He came when they wanted to make Him king, He couldn't be counted as king because that would be as if He was eaten raw. Instead He had to be rejected by men, He had to be roasted for Him to be the sacrifice and ultimately put to death to be the sacrifice that we needed. And Christ chose that suffering, He chose to be roasted in the fire. "Its head with its legs and its entrails." All of the animals, and understand even the picture of this, one of the reasons you clean out an animal when you're going to slaughter and eat an animal, they typically hang it up and slice it open so the belly and everything is cleaned out because that's what makes meat taste good. If you cook it with the whole animal, most animals taste pretty bad if you cook it that way. People who say Christ is so wonderful, that's not the picture. The picture is everlasting life, to dwell with Christ forever. The satisfaction isn't in this world, the satisfaction is in the world to come. The promises are in the world to come. Yes, there are real joys in this life, but the picture is He's not making this perfect meal, this is not how you would make the best meal possible, to cook it whole. Christ's sacrifice was a complete sacrifice and you have to partake all of it, you have to partake not just of the peace that surpasses all understanding, you have to partake of the bitterness with the joy. Yes, there is joy in the sacrifice of Christ, but the fullness of joy doesn't happen until the daybreak, it doesn't happen until you are released from the bondage of sin, until corruption puts on incorruption. That's when you enter into the fullness of joy. Now you're reading a sacrifice that is the whole animal, both the bitterness and all the other things that go in. The wedding supper of the Lamb won't be like that, that's when every tear will be wiped away, that's when there will be no suffering anymore. But now we eat a sacrifice that's not that perfect sacrifice because it's to give us strength so that we can run the race with endurance so that we can partake of that perfect place where there is fullness of joy. "You shall let none of it remain until morning." They were supposed to eat it all, they were supposed to be partaking of it. Everyone has probably done this at Thanksgiving where everyone has eaten, but every time they walk by they keep eating a little bit. That's what they were supposed to do with the Passover lamb and that's what we're supposed to do. There's a point where we eat it, but then we're supposed to be continually returning to Christ. We should consume it all, we shouldn't leave any of it. God has given us His whole counsel, given us His whole word. We shouldn't say we're going to skip a part, we're supposed to consume it all. "And what remains of it until morning you shall burn with fire." I think this is pointing to the idea of limited atonement, that it's for those who God appointed it for, it's not for anybody else.

Applications:

1. Do you recognize that the coming of Christ was about changing the world? The calendar reset, that was changing the world, that was reordering everything. That's what Christ's resurrection did, that's what His sacrifice on the cross did, that's what Him becoming that Passover lamb did, it changed everything in the world. People read the Scriptures and say the world continued after Christ the same way it preceded before Christ, and that it's at His second coming that things change. That's not the picture of Scripture. At the second coming the heavens and the earth are renewed and remade, but the world started changing when Christ was resurrected, when He was the sacrifice. That's when Israel's calendar changed and that's when the world changed.

2. God has chosen the Passover Lamb and only that Passover Lamb, only Jesus Christ can cause the Angel of Death to pass over. It's only through Him that you can escape the eternal judgement of God, that you can escape the wrath of God coming upon you. This is a picture that He dies the first death, but the point here is if you have not been covered by the blood of the Lamb, that you will not escape the second death. You will not escape being cast into the Lake of Fire which was prepared for the devil and his angels. You will not escape it, there is only one way to escape and that's through Jesus Christ. God chose the Passover lamb and it's only eating His flesh and drinking His blood that you can have eternal life, there is no other way to the Father except through the Son. This is what all these detailed instructions are pointing out, they are all pointing that you have to follow God and do it His way, that is the only way to be rescued from your sin, to take His sacrifice.
3. As Gentiles, we should be filled with thanksgiving towards God, most the people in this room, our ancestry is not Jewish or Israelites the best that we know, we're Gentiles. The only reason we could be brought into this kingdom is because God said Israel was not enough, He would also be a light to the Gentiles. He said the Lamb of God, the sacrifice is too great, so I will bring the Gentiles in as well. That's the only reason that we can be saved because the mercy of God said this is not a complete reward for Christ so I will give Him more. We should be thankful to God that He brought us in because we were once far off from the commonwealth of Israel as it says Ephesians 2, but through the blood of Christ He drew us near because He looked at that Passover Lamb and said more could partake than just Israel.
4. We should consider the density with which God can reveal Himself. Think of this, this is ten verses and in these ten verses it talks about what the central point of all history is, it talks about limited atonement, it talks about how Christ had to be sinless, it talked about how He had dual natures, it talks about false and true conversions, it talks about sin only being forgiven by the shedding of blood, it talks about in Christ there is safety from the wrath of God, it talks about how He removes leaven from His people, it talks about that salvation doesn't mean everything will be perfect in this life, and granted, we need a lot more revelation to understand these things, but all these things are contained in that passage. Just think about that, think about how much revelation God can give us in just a few verses. It's really easy to read the Bible superficially, it's really easy to read it and just skim through it and not actually look at the depths with which God is doing and speaking. Let's make sure we are actually desiring to understand the wisdom of God, understand the things that God has revealed. To do that we need to meditate on the word. David talks about how he meditated on the law night and day. Understand he is thinking about things like this and wondering what these things mean because they are attainable because God does give wisdom to those who ask. So we should be like that, we should recognize the depths that Scripture has and we should desire to go to those depths because God was merciful to give us that revelation and we should desire to get everything out of it that we can.
5. Understand the importance of worship. God doesn't start giving widespread instruction to His people, He doesn't start by giving them a bunch of laws, He doesn't start by saying what they should and shouldn't do, He starts by saying this is how you will

worship Me. That's what He starts by saying and we're going to go through the rest of Exodus and Leviticus and we're going to hear all kinds of laws, don't do this, do this, don't do that, but understand where God starts. He starts by saying the first thing I want to tell you is what's required to worship Me. Don't treat worship as a light thing, worship is what we're saved for, worship is what happens in heaven. This is what we do, this is what heaven is about, worshipping God so this is where God starts. He starts by regulating how Israel is to worship Him. Leviticus, the law for the priests and how to lead worship is given before Deuteronomy which is the law given to the civil magistrate so that they understand how to constrain the people. Worship is more important than obeying the law of God, worshipping God, that's where God is, not how you deal with other people. Those things are very important, but if you do those things without worshipping God then it's meaningless because it's only through the worship of God that these things have meaning. Obedience to God means that you do it for the glory and honor of God and not just to avoid the punishment.

Let me pray. Oh Lord God, we do thank You for this passage. We thank You for where You have us. Lord we pray as we consider these things that You cause us to think rightly about them, that You cause us to think rightly for how we apply them for these things are things that are our life, these are how You have structured the world, the things You say are the most important thing of all creation, the death, burial, and resurrection of Jesus Christ. Lord, as we consider these things, let us understand the importance and let us respond by worshipping You, let us respond by seeing the extent of Your mercy, let us respond by seeing the kindness that You draw people to Yourself, that You feed us and provide what we need. Lord, as we go through these passages let us not fail to worship You in our hearts by recognizing You for what You have done for a people that were far off. You brought us into Your household, let us be faithful members of Your household. In Jesus Christ's name we pray, amen.