



MATT BLACK, Sun, April 8, 2018
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1 | EXODUS 12

JESUS OUR PASSOVER LAMB

Outline

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FEAST	CHRISTIAN EVENT	KEY CONCEPT	OCCASION
SPRING – 1st PILGRIMAGE FEAST (8 successive days)			
Passover (high Sabbath)	Crucifixion of Jesus	Justification	10 th Plague
Unleavened Bread	Burial of Jesus	Sanctification	Leaving Egypt
First Fruits (first harvest, barley)	Resurrection of Jesus	Glorification	First Harvest in Promised Land
SPRING – 2nd PILGRIMAGE FEAST (1 day – 50 days from Passover)			
Pentecost (Harvest) <i>“Feast of Weeks”</i> <i>7 weeks from Passover</i>	Descent of the Holy Spirit	Spirit Empowerment	Giving of the Law at Sinai

<i>Interval of 3 months</i>	<i>Age of Grace</i> <i>Gathering of Nations</i>	<i>“One New Man”</i>
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FALL – 3rd PILGRIMAGE FEAST (21 successive days)			
Trumpets (high Sabbath)	Gathering of Church	Second Coming	Jewish New Year <i>Rosh Hashanah</i> Beginning the “Days of Awe”
Day of Atonement (high Sabbath)	Perfect Restoration w/God	Judgment Day	High Priest in Holy Place <i>Yom Kippur</i>
Tabernacles	Eternal Rest	Age to Come	God’s Care in Wilderness

Announcements

1. Welcome visitors!

Open your Bible if you will to Exodus 23. We'll also be looking at Luke 24 and Exodus 12. We are beginning a new series called "The Feasts of Israel." Today we are looking at the first feast, and our message is entitled: "Jesus Our Passover Lamb." Hopefully you've gotten the handout of the sermon notes. I have provided for you.

In Leviticus 23, we are given 7 Feasts that are to be celebrated by a pilgrimage to Jerusalem in three national gatherings every year. They give us the prophetic plotline of redemptive history.

3 PILGRIMAGE FEASTS (LEV 23; EXO 23:14-19)

The entire list of Feasts for Israel is listed in **Leviticus 23**, and we read specifically in **Exodus 23** that three times a year the people of Israel are commanded to gather for feasts in Jerusalem. Don't be overwhelmed by the info I'm giving you about all the Feasts. We are going to take many weeks going over them. But right now I'm going to give you a brief summary. You may want to take notes.

We are told in **Exodus 23:14-19** that the people of Israel were to make a pilgrimage to Jerusalem 3 times a year.

"Three times in the year you shall keep a feast to me. 15 You shall keep the **Feast of Unleavened Bread [PASSOVER]**. As I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. None shall appear before me empty-handed. 16 You shall keep the **Feast of Harvest [PENTECOST]**, of the firstfruits of your labor, of what you sow in the field. You shall keep the **Feast of Ingathering [TABERNACLES]** at the end of the year, when you gather in from the field the fruit of your labor. 17 Three times in the year shall all your males appear before the Lord God" (Exo 23:14-19).

These are the **3 Pilgrimage Feasts**. There are 7 feasts all together, but 3 are grouped as Passover, then there is Pentecost, and then you have the Feast of Tabernacles in the Fall which also includes 3 Feasts.

We have seven major feasts that are celebrated during three pilgrimages in the year. The first feast is the Passover Feast which includes three feasts together that last 8 days.

SPRING: Passover Feast – 1st Pilgrimage Feast, 8 days

The **Passover Feast**, which we are studying today is really three feasts in one. You have Passover, which is also called "The Day of Preparation" (John 19:14). This is considered a "high Sabbath." It's a very special holy day, like we would have today on Easter, Resurrection Day. So the Passover was celebrated before the Feast of Unleavened Bread. This Passover remembered the Tenth Plague in Egypt where they had to kill a lamb in Egypt in order to survive. If you had the lamb's blood on your doorposts then the angel of death would not kill you but would have mercy and "pass over" you. We'll talk much more about the significance in just a minute. This points us to the **death of Christ**, and to our **justification**.

The **Feast of Unleavened Bread**, the day after Passover, began a week where you would not eat any leaven in your bread. This is called Matzo Bread, and of course it's still eaten today in Jewish homes. All your bread during this week was flat and had no time to rise since it's **commemorating the time when the Israelites fled from Egypt** in a hurry. We are going to learn that this life is like a feast of unleavened bread. We pass through this life in a hurry and our eyes are on the Promised Land. This points us to the **burial of Christ** and our **sanctification**.

The **Feast of Firstfruits** would conclude the Passover week would conclude on the day after the Sabbath. This was to commemorate the first harvest in the Promised Land (Lev 23:9-14). On this day, they were to bring in the first sheaf of the first harvest (barley). This points us to the **resurrection of Christ** and to our **glorification**.

SPRING: Pentecost Feast – 2nd Pilgrimage Feast, 1 day

The **Pentecost Feast**, which is also called the “Feast of Weeks” or “Harvest” all refer to a time that 7 weeks after Passover. This feast is just one day and is an agricultural celebration. Pentecost was also to commemorate the giving of the Law at Sinai. On the 50th Day (Pentecost), they were to bring two loaves of “risen” bread with them. They were to be waved (in the sign of the Cross, per *Averbeck*). This points us to the **giving of the law of liberty in the Spirit** and our **empowerment**. The Spirit writes the law on our hearts and puts in us the desire to love God and do his will.

FALL: Feast of Tabernacles Feast – 3rd Pilgrimage Feast, 21 days

The Feast of Tabernacles, which is a collection of the last three feasts is a feast in the fall that lasts 21 days. The people come from all around Israel and dwell in Jerusalem for 21 days.

The Feast of Trumpets is the first day of the fall feasts when the shofars are blown. It is known as Rosh Hashanah, the **Jewish New Year**. At one time silver trumpets were blown, but then the shofars replaced the trumpets. This is the beginning of a 10-day period of **solemn introspection** called the “*Days of Awe*”. This points to our **Lord's Second coming** when the trumpet shall sound, and we shall be gathered to him.

The Day of Atonement (Yom Kippur) is the most solemn day of the year. On the tenth day of the New Year the high priest enters into the Holy of Holies and pours blood on the mercy seat. This points us prophetically to our final **Day of Purification** when we are restored forever to the Lord, without sin. Every tear is wiped away!

The Feast of Tabernacles concludes the fall feast and is the third week of the New Year. For this week all the people who had come from all around Israel continue their New Year feast with a celebration of rest. This feast commemorates the time when God cared for his people in the wilderness. Their food never ran out and their clothes never wore out.

It is at this time the people of Israel would camp outside for a week to conclude the fall festival. This is the last week of the 21-day feast. This last week is called the Feast of Tabernacles or booths. Christians from all over the world still travel to Jerusalem to camp out and celebrated this feast. This feast prophetically points to our **eternal rest in the age to come**.

If that was all a lot to take in, don't worry, we are going to slow down right now and try to understand each of the feasts as we go slowly through the Scriptures. One thing we need to understand first and foremost, is that all these feasts point to God's plan of redemption in Jesus.

CHRIST PREACHED CHRIST FROM THE OLD TESTAMENT (LK 24)

So we ask, how should Christians today understand these feasts? Well, we should consider what our Lord says when he instructed two disciples on the road to Emmaus in **Luke 24:13-18**, "That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, 14 and they were talking with each other about all these things that had happened. 15 While they were talking and discussing together, Jesus himself drew near and went with them. 16 But their eyes were kept from recognizing him. 17 And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. 18 Then one of them, named Cleopas [married to Salome], answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?"

Remember Jesus is the only one that knows exactly what happened during these days.

Luke 24:19-27, "And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, 20 and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. 21 But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. 22 Moreover, some women of our company amazed us. [Including Salome, Cleopas' wife] They were at the tomb early in the morning, 23 and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. 24 Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see."

"25 And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! 26 Was it not necessary that the Christ should suffer these things and enter into his glory?" 27 And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself."

Christ preached Christ from the Old Testament. The Old Testament is not about moralism. It's not about how to be a better person. It's about how to be born again through Christ. You cannot make yourself better. Christ must live in you. That's what the whole Old Testament is about. It's all about knowing Christ. Christ is the interpretive key to the entire Bible.

Here's what I'm not saying. I'm not saying we need to allegorize every text in the Old Testament. We cannot and must not do that. But the text naturally points to Christ. And we are going to see that as we study the Passover. The Old Testament historical accounts are shadows of what is actually coming in the New Testament. They are all part of the one big story of the Bible: Jesus Christ died for our sins. God is redeeming his people through the person and work of Jesus Christ. That's the big story of the entire Bible.

We see this in the Feasts of Israel which we are going to be studying for the next 7 weeks. Right now, we are going to briefly look at the most important feast, the Feast of

the Passover. Again, there would be three feasts over 8 days: Passover, Unleavened Bread, and First Fruits. These point to Christ's death, burial, and resurrection.

1. THE HISTORY OF THE PASSOVER

PREFIGURED BY ADAM IN THE GARDEN (GEN 3)

We see the Passover first prefigured in the Garden of Eden when Adam and Eve disobeyed. We are all like Adam. “But like Adam they transgressed the covenant; there they dealt faithlessly with me” (Hos 6:7). Adam is the first man, the original sinner, and thus the model for Israel's unfaithfulness. When it says, “like Adam,” the reader naturally assumes that it refers to the most famous transgressor in the Bible, the man Adam. This was true of Israel, and it is true of us today.

In response, God had to offer sacrifices in order to make the first couple clothing. “The Lord God made for Adam and for his wife garments of skins and clothed them” (Gen 3:21). What a shock. Now death entered into the world. “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned” (Rom 5:12). Blood had to *cover* their sins. But it was not until Jesus came into the world that blood could *cleanse* their sins.

PREFIGURED BY ABRAHAM & ISAAC (GEN 22)

We see the Passover prefigured by Abraham and Isaac in Genesis 22. Abraham is commanded to sacrifice the promised Son as a prefigure of the substitutionary death of Jesus. Abraham is the patriarch; the father of the faith and the father is to give his only son in God's plan of redemption. But this is just a figure. It is a picture of something greater. God stops Abraham and tells him: “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me” (Gen 22:12). God provides a male lamb (a ram) who is caught in the thicket. Even here we can see the coming Jesus who is the “Lamb of God who takes away the sin of the world” (Jn 1:29). So here in Gen 22 we have a prefigure of the Passover, that points to Jesus!

THE TENTH PLAGUE PASSOVER (EXO 12)

The first Passover begins in Exodus 12 with the tenth plague in Egypt. We'll go over this in more detail in a moment. But remember that the Passover began as the tenth plague when God delivered the Israelites out of Egypt through Moses. They had to put blood of a lamb on the doorposts. And God said, “When I see the blood I will pass over you” (Exo 12:13). God delivered the children of Israel out of Egypt after this plague with a mighty hand through the Red Sea. The Bible says: “By faith he [Moses] kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them” (Heb 11:28).

THE PASSOVER IN THE WILDERNESS (EXO 35-40; NUM 9)

They came into the wilderness, and God instructed them to keep that same Passover year after year in **Lev 23**. “These are the appointed feasts of the Lord, the holy convocations, which you shall proclaim at the time appointed for them. 5 In the first

month, on the fourteenth day of the month at twilight, is the Lord's Passover" (Lev 23:4-5).

Each year the children of Israel celebrated the Passover in the wilderness. We know according to **Numbers 9** that on the first anniversary of the Exodus, the Passover was celebrated in the wilderness. No other Passover is recorded, but we assume that it was celebrated every year as God commanded.

THE PLACES OF THE PASSOVER

Passovers at Gilgal – 57 years

The observance of the first Passover in the Promised Land is mentioned in the book of Joshua (5:10-11). They celebrate there with **Joshua** for **7 years**.

If there were near two million or more people, how did the people celebrate Passover? Only the men were commanded to go and offer a sacrifice.

Later on, under **Samuel**, they celebrate again for **50 years** at Gilgal after Shiloh is destroyed. With the death of Eli, **Samuel** remained the only person of authority in Israel and he probably assumed control. The appearance of **Samuel** at the end of the period of the Judges brought about a **religious revival**. Passover again assumed its prime function as a religious festival.

He re-erected the Tabernacle on its original site at Gilgal, without the Ark of the Covenant, and there it remained for something like fifty years into the reign of Saul. It was at Gilgal that Samuel offered the sacrifices connected with Saul's appointment as king and at Gilgal that Saul was formally crowned king over Israel (1 Sam 10:8; 11:15).

Passovers at Shiloh – 369 years (Josh 18)

Beginning at the time of Joshua (Josh 18) through the time of the Judges, the Tabernacle was at Shiloh. During this time, each year, the Passover was celebrated. Sadly, after 369 years at Shiloh, in the days of Eli, the Tabernacle was burned to the ground by the Philistines (Jer 7:12-14).

Shiloh began to be excavated in 1981, but it has taken them until this present day to uncover the treasures. What they've found is amazing.

1. They found **collared rim storage jars that still held remains of raisins**, scorched during the destruction and torching of the city by the Philistines. These raisins were dated to the very time of the burning down of the Tabernacle.
2. Most amazingly, at Shiloh, there are piles and **piles of pottery**, because when the children of Israel ate the holy meal at the Feasts, they had to break the plate. "The earthenware vessel in which it is boiled shall be broken" (Lev 6:28).

The Ark moved from place to place

During the time of King Saul, the Tabernacle and ark are moved from place to place, from Nob to Gibeon (5 miles northwest of Jerusalem).

Now Saul was dead and David king over all Israel. Somewhere about the twelfth year of his reign King David decided to bring the Ark of the Covenant, which had laid in the house of Obed-Edom at Kiriath-Jearim in Judah for about eighty years, to Jerusalem. He erected what was evidently a replica of the Tabernacle (2 Chron 1:3-4).

Passovers at Jerusalem – About 965 years

It wasn't until Solomon built the Temple that the Passover was reinstated. Though the Bible doesn't mention it, we read in the Talmud, a history of Israel and commentary on the Law of Moses, that the Passovers were re-instated year by year and continued in the times of the kings, though at times they were spotty, depending on who was king.

After Solomon, celebration of Passover was spotty because the kingdom was divided. There is an account of Hezekiah and Josiah celebrating Passover during the times of the kings.

JOSIAH'S PASSOVER (2 CHRON 29:10)

In the year 932 BCE, Jeroboam, the first king of Israel, reintroduced idolatry. Paganism spread throughout Israel and Judea and reduced the number of Jews who made the annual pilgrimage to Jerusalem. In the year 720 BCE, King Hezekiah set out to restore the ancient covenant. In his address to the priests and Levites he said, "Now it is in my heart to make a covenant with the God of Israel..." (**2 Chron 29:10**). The renewal of the covenant was to be formalized by a national **celebration of Passover**, with the paschal lamb ritual as the highlight of the celebration.

King Josiah, in 637 BCE, next spearheaded a Jewish spiritual revival with the accidental discovery of a Torah scroll in the course of repair work to the Jerusalem Temple. A public celebration of Passover with the slaughtering of paschal lambs was the climax of the festivities. "And the people of Israel who were present kept the Passover at that time, and the Feast of Unleavened Bread seven days. 18 No Passover like it had been kept in Israel since the days of Samuel the prophet. None of the kings of Israel had kept such a Passover as was kept by Josiah" (**2 Chron 35:17-18**).

This doesn't mean that the Passover was never kept since the days of Samuel, but that it wasn't kept properly and as carefully as King Josiah kept it.

2. THE FIRST PASSOVER (EXODUS 12)

Now let's look more specifically at how the Israelites celebrated the Passover, this night of redemption.

THE PASSOVER IS THE LAST OF THE TEN PLAGUES

The Passover is preceded by nine plagues. Moses has been sent before Pharaoh. There were nine plagues. There were three sets of three plagues. Each set of plagues attacked a different part of the Egyptian worldview. In all the plagues, God is setting apart Goshen, where the Hebrews lived, from the rest of Egypt. The plagues visit Egypt but not Goshen.

All of these plagues were designed to attack the **theology** and **worldview** of Egypt. Why? **Because God was not just trying to get his people out of Egypt. He was trying to get Egypt out of his people.** In other words, they had been there long enough for their worldview and theology to be corrupted. Some of them believed that the gods of Egypt were superior. Some believed God had forsaken them. God was demonstrating to them that the gods of Egypt are nothing. Each of the plagues was sent to bring back the curtain on the powerless gods of Egypt.

God could have delivered his people without the plagues. One morning the Hebrews could have woken up and every Egyptian could have been dead. But God didn't do it that way. He had to demonstrate to his people that he is the true and living God, the all-powerful Creator and redeemer. God rescued his people in a methodical way so that they would not merely be saved physically, but also theologically and spiritually. In other words, their captivity was more than physical. Living in Egypt, they needed to be delivered from their Egyptian theological system. They needed to be delivered from the belief that these false gods in Egypt were anything else than empty, powerless idols of wood and clay.

Each of the plagues comes against an Egyptian false god. So one by one by one, the Egyptian theological system of idols is destroyed.

They still had problems later on when they built the golden calf. Oh, how much we are like them! God deliver us not only physically, but spiritually and theologically!

The Tenth Plague is Different. This last plague is not like the others. It is the plague of plagues. It is demonstrating that there is no future without the true and living God. That's the message of this plague. God will Passover your first born and give you a future if you trust in him. If you don't trust in YHWH, you have no firstborn, no future, no posterity. This is the last plague where God says, "Get ready, for tonight you leave."

Scripture Reading

Let's look at **Exodus 12:21-23**, "Then Moses called all the elders of Israel and said to them, "Go and select lambs for yourselves according to your clans, and **kill the Passover lamb.** 22 Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. 23 For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the Lord will **pass over the door and will not allow the destroyer to enter your houses to strike you.**"

THE PASSOVER IS MARKED BY DETAILED INSTRUCTIONS (EXODUS 12)

This night is marked by detailed instructions so God's people know exactly what to do. Here is what you are to do. As we see this, it doesn't take a rocket scientist to connect this Passover Celebration to Jesus, the Passover Lamb. We see three very specific instructions that we need to remember this morning. What are they?

#1: Inspect the Lamb (Exo. 12:5-7)

The week before Passover, you were to **inspect the lamb** for five days (Exo 12:1,6). The lamb was to be inspected because it had to be without flaws. "Your lamb shall be without blemish, a male a year old" (Exo 12:5).

If the lamb had the smallest symptom of disease, or the tiniest wound, he would be rejected as a Passover lamb.

1 Peter 1:18-19, "You were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, 19 but with the precious blood of Christ, like that of **a lamb without blemish or spot.**"

Look upon Jesus, our Passover Lamb. He “was in all points tempted like as we are, yet without sin” (Heb 4:15, KJV).

He is our substitute, “the just for the unjust, that he might bring us to God” (1 Pet 3:18, KJV).

#2: Kill the Lamb (Exo. 12:6, 21)

There is no salvation if we don't kill the Passover lamb. At sundown, the night of Passover, Moses command, “the whole assembly of the congregation of Israel shall kill their lambs at twilight” (At sundown, the night of Passover, Moses command, “the whole assembly of the congregation of Israel shall kill their lambs at twilight” (Exo 12:6).

He doesn't say, *“Go into your house and pray hard enough.”* He says, “Kill the Passover Lamb” (Exo 12:21). He doesn't say, *“You'd better hope you've done enough good works.”* No, he says, “Kill the lamb.” There is a substitute that must be offered. There is a death that will take place everywhere. In their house it will be the firstborn son of all who do not believe in Yahweh. In your house, it will be the Passover lamb, who is the substitute. He says, “Kill the lamb,” because without the substitution of the lamb, there is no deliverance of the people.

We read in **1 Corinthians 5:7-8**, “Christ, our Passover Lamb, has been sacrificed for us, 8 Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.” Christ is our Passover Lamb.

Every time we gather for communion, we remember that we have a Passover Lamb, and we are delivered; and “there is now no condemnation” (Rom 8:1), because God killed our “Passover Lamb,” Jesus.

#3: Apply the Blood (Exo. 12:7, 22a, 23)

Inspect the lamb. Kill the lamb. Then, you've got to **apply** the blood. Notice Moses says, “Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin” (Exo 12:22a). Why? Because it is the blood of the lamb that will keep the death angel away. Moses says, “For the Lord will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to enter your houses to strike you” (Exo 12:23). They put the blood on the door post (Exo 12:7).

We have redemption in his blood. **Hebrews 9:22**, “without the shedding of blood there is no forgiveness of sins.” The Lamb of God is sacrificed, and it is his blood that washes us clean. Our hymns remind us of the blood of Jesus.

*Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.*

John 1:29, “Behold, the Lamb of God who takes away the sin of the world.”

It is Jesus who is “able also to save them to the uttermost that come unto God by him [BY HIS BLOOD], seeing he ever lives to make intercession for them” (**Heb 7:25**, KJV).

We need to kill the lamb and apply the blood. But let us consider the final instruction.

#4: Stay inside (Exo. 12:22b)

Inspect the lamb. Kill the lamb. Apply the blood. Stay inside. He says go into your house and “None of you shall go out of the door of his house until the morning” (**Exo 12:22b**). Moses says: “Stay inside!” Don’t go out. Keil and Delitzsch say,

“The reason for the command not to go out of the door of the house was, that in this night of judgment there would be no safety anywhere except behind the blood-stained door.”¹

To leave your house on that night, would be to say, “I can find salvation somewhere out there, outside of the lamb.” As the death angel is passing by, I’m afraid, and I believe that “neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (**Acts 4:12**, KJV). It’s “at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (**Phil 2:10-11**).

The only reason you’d go outside the door on that night of Judgment is that you want to find salvation somewhere other than the blood of the lamb on your door post.

I’m afraid on the night of this death angel, and because I’m afraid, I want to be in the place that brings me security. I need safety. But the moment you open the door and leave the house, you don’t need protection from God’s judgment. You leave the safety of the blood, and you are judged. Your firstborn dies. You have no future. There is no future for you. Kill the lamb. Apply the blood. Stay inside. The blood of the lamb is your only hope. Jesus said, “I am the way, and the truth, and the life. No one comes to the Father except through me” (**Jn 14:6**). Christ is the only way of salvation. Stay in Christ and you are safe!

Save Us from the Wrath to Come. Salvation is in Christ and Christ alone. If you leave the blood-stained door, where will you run? Where will you hide? If you don’t have Christ on the day of Judgment, then you will call for the rocks and the mountains to fall on you, and nothing will save you from the wrath to come. Turn over to **Revelation 6:15-17**, where we read about those outside of Christ on the day of Christ’s coming – “Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, 16 calling to the mountains and rocks, “Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, 17 for the great day of their wrath has come, and who can stand?” O saints, stay inside! We are often tempted to look somewhere outside of Christ. Saints, stay inside of Christ! “Trust in Christ and lean not to your own understanding” (**Prov 3:5**)! Stay inside of Christ. Look to Christ

¹ Carl Friedrich Keil and Franz Delitzsch. *Commentary on the Old Testament*, vol. 1 (Peabody, MA: Hendrickson, 1996), 334.

instead of all your problems. Christ has lifted your burdens. “Surely he has borne our griefs and carried our sorrows” (Isa 53:4).

Moses was leading God’s people out of Egypt on the night of that first Passover. But they had no idea of the fuller picture that we have as we look to Jesus. They were looking by the dimness of the stars, and we have the noonday sun! “But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone” (Heb 2:9).

#5: Eat in Haste (Exo. 12:8-12)

As they eat the Passover Lamb, they are to eat the whole Lamb that night, with unleavened bread because there is no time to let the bread rise. In fact, they were to eat with their travelling clothes on. Look at verse 11, “In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Lord's Passover.”

Once the death angel passed through, there would be a deliverance, so they had to eat with their traveling clothes on. According to the instructions, the entire lamb was to be roasted and consumed. Nothing could be left over for the next day. In preparing the meal, not one bone of the lamb was to be broken.²

As they ate the meal, God allowed the angel of death to pass through the land. As he passed from door to door, he sought to enter every household. If the entrance was covered by blood, the angel of death could not enter but had to pass over that house. If the entrance was not covered by blood, judgment would come upon that household as the firstborn would die.³

Twenty-one year old Charles Spurgeon said,

“When the Christian gets the blood sprinkled, that is not all he wants. He wants something to feed upon. And, O sweet thought! Jesus Christ is not only a Savior for sinners, but he is food for them after they are saved. We eat the Passover Lamb by faith. We live on it.”⁴

Indeed, **we live on Christ.** We feed on him!

And we **eat in haste.** We cannot play around when the angel of death is coming. We must do as God commands. We must realize that we must receive Christ now. You don’t know if today will be your last. You don’t know when the trumpet will sound and Jesus will come in judgment. Are you safe in the lamb? Are you eating in haste?

² Richard Booker. *Celebrating Jesus in the Biblical Feasts Expanded Edition: Discovering Their Significance to You as a Christian* (Shippensburg, PA: Destiny Image, Inc., 2016), 35.

³ Ibid., 36.

⁴ Charles Spurgeon. *New Park Street Pulpit, Vol 2, Sermon 54, “Christ Our Passover”* (London: Passmore & Alabaster, 1856), 1.

3. JESUS, OUR TRUE PASSOVER LAMB

NEW TESTAMENT SCRIPTURES: 1 PET 1:18-19; 1 COR 5:7; JN 1:29

1 Corinthians 5:7, “Christ, our Passover Lamb, has been sacrificed for us.”

John 1:29, “Behold, the Lamb of God who takes away the sin of the world.”

We remember this through communion. Remember at the Last Supper, there is no mention of the lamb at the Passover meal with Jesus. Why is this? Because the Gospel writers want us to know that Jesus is the Lamb. The Lamb is present at the table. He’s going to be sacrificed the next day. He’s going to be hanging on Calvary.

THE ANGEL OF DEATH IS COMING

The Bible says and the human condition proves that all of us have sinned and that the judgment for our sin is death (*cf* Rom 3:23; 6:23). As with the Hebrews back in Egypt, the angel of death comes knocking at our door.

Are you ready?

CELEBRATE THE LAMB (JN 10:9-10)

As we close, I want to invite you to celebrate the Lamb of God who takes away the sin of the world. Jesus paid it all! Have you been justified by faith in the Lamb? Are you trusting in Jesus this morning?

Inspect the Lamb. He’s perfect. The Lamb was killed. The blood must be applied to you. You must enter through the blood-soaked door way. Jesus said, “I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. 10 The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly” (**John 10:9-10**). Jesus wants you to have eternal life. Be safe inside him. In Christ alone!

1 Peter 1:18-19, “You were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, 19 but with the precious blood of Christ, like that of a lamb without blemish or spot.”

Come to Christ today! Don’t wait! There is no hope outside of Christ, our Passover Lamb.

Conclusion: Safe in Christ

I remember it like it was yesterday. I was having so much fun at Tower park by my childhood home on the Southside of Chicago. I loved to ride my bike there. I had been there hundreds of times before. It was a bit far from home, but I loved it there. I was about 8 years old riding my bike.

That day I didn’t pay attention to the weather when I left home. Suddenly the skies turned black. It was like darkness descended. I was so afraid. All the sudden the biggest downpour I’ve ever seen came down. There was lightening flashing in the sky. There was thunder crashing above me. My heart was beating so fast.

I remembered a friend of the family who lived near the park and zoomed into their driveway. I ran up to the door and knocked frantically.

Finally, our family's friend Shelly let me in and made me a peanut butter and banana sandwich. I was safe!

Now that was just a storm, but there is a bigger storm coming. Judgment Day is coming, but aren't you glad today that we are safe in Christ?

2018 Schedule for the Feasts of Israel

Spring

1. Passover, Mar 30 (high Sabbath)
2. **Feast of Unleavened Bread**, Mar 30-Apr 7
3. Feast of Firstfruits, Apr 7 (high Sabbath)

4. **Feast of Weeks / Harvest (Pentecost)**, May 19-20 (50 days after Passover)

Fall

5. Feast of Trumpets, Sept 10-11 (New Year)
6. Day of Atonement, Sept 19
7. **Feast of Tabernacles / Ingathering**, Sept 23-30