

(Exod. 11) - The Lord had brought nine plagues upon Egypt because of Pharaoh's refusal to let God's people go. Here, the Lord announces the tenth and final plague - the death of the first-born in Egypt. In all of this, we see God's sovereign working both in Pharaoh's refusal and Israel's freedom. God had promised Abraham that He would bring His chosen people out of their bondage and give them a home. Four hundred and thirty years later this promise is fulfilled (*Gen. 15:13-14; Exod. 12:40-41*). Verse 7 states *"that the LORD doth put a difference between the Egyptians and Israel."* As God sovereignly chose Israel to be His instrument through which He would bring Messiah into the world, He sovereignly chose His people whom He would save by His grace through the LORD Jesus Christ. God's election of grace is the source and cause of salvation for His people. This is HIS glory (*Exod. 33:18-19; Rom. 9:15-16*). We all deserve God's judgment and wrath, and if left to ourselves we would continue, like Pharaoh, to reject God and harden our hearts against Him (*Rom. 3:10-12; Eph. 2:1-3*). But God chose a people for Himself upon whom He shows mercy in saving them from their sins by Jesus Christ (*Eph. 2:4-10*).

(Exod. 12:1-2) - This is where the Lord God instituted the Feast of Passover. It is one of the greatest types of the Lord Jesus Christ and the salvation He has accomplished and insured for the people whom God had given Him before the foundation of the world. The Apostle Paul was inspired by the Holy Spirit to state this - *"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even CHRIST OUR PASSOVER IS SACRIFICED FOR US"* (*1 Cor. 5:7*). It was such an important and necessary feast that God changed their whole calendar to commemorate it as the very beginning of their year in the month of Nisan. What is pictured in the Passover is salvation accomplished by Christ, the Lamb of God, and is the ground of the salvation of God's elect and the source of their spiritual and eternal life.

(Exod. 12:3-4) - The Passover Lamb is a special type of Christ, perhaps the clearest and most complete of all the types and pictures; for in it the Lord God preached to the Jews the whole doctrine of the Gospel of His grace in Christ. Just as God the Father chose His Son to be Surety, Substitute, and Redeemer of His people, He chose a lamb to be the Passover sacrifice. Christ is the Lamb of God (*Isa. 53:7; John 1:29*). God chose a lamb because it is known for its meekness as Christ was submissive to His Father's will for the salvation of His people (*Isa. 53:1-7; 1 Pet. 2:22*).

(Exod. 12:5) - Consider what God required in the Passover lambs as it applies to the glorious Person and accomplished work of Christ, the Lamb of God. *"YOUR LAMB SHALL BE WITHOUT BLEMISH"* - This signifies the absolute perfection and sinlessness of Christ (*Heb. 4:15; 2 Cor. 5:21*) - the impeccability of Christ. In His Person, He was (and is) God manifest in human flesh (*1 Tim. 3:16*), but, even in His humanity, He was never contaminated or corrupted with or by the sins of His people. He COULD not and DID not sin. He lived a perfect life, and when He died, it was not for His own sins. It was for the sins of His people imputed to Him. This is how Christ, the Lamb of God, was MADE sin (*2 Cor. 5:21*). In the Old Testament sacrifices, it was required that *"the sacrifice shall be perfect to be accepted"* (*Lev. 22:21*). Of the Lord Jesus Christ in His death for His people, it is written that we are redeemed *"with the precious blood of Christ, as of a lamb without blemish and without spot"* (*1 Pet. 1:19*).

"A MALE OF THE FIRST YEAR: YE SHALL TAKE IT OUT FROM THE SHEEP, OR FROM THE GOATS" - The lamb was to be taken in the prime of life (one year old) out from among the other sheep or goats. Like a young lamb, Christ gave Himself to be offered for our sins in the prime of His life. He was taken from among men (*Deut. 18:15-19; Heb. 4:15; 5:1*). He was

the seed of woman, the seed of Abraham (*Gal. 3:16*), and made of the seed of David according to the flesh (*Rom. 1:3*). His human nature enabled Him to suffer, bleed, and die for His sheep (*Heb. 2:14-17*).

(Exod. 12:6) - In the feast of Passover, the lamb had to be kept until the fourteenth day of Nisan. This could be so that they could watch the lamb and make certain there was no spot or blemish. It could also indicate the preservation of Christ during the time of His youth which was a preparation for His work of redeeming His people from their sins. The lamb had to be killed by the people. According to the determinate counsel of God, Christ gave Himself over to the hands of wicked people who represented fallen humanity, Jew and Gentile, in opposition to God's Son (*John 10:11-18; Acts 2:22-24; 4:26-28*). The lamb had to be killed as a sacrifice for the sins of the people because the penalty for sin is death. This fact had been established by God from the beginning when God gave commandment to Adam and Eve (*Gen. 2:16-17; cf. Ezek. 18:4,20; Rom. 5:12; 6:23a*). God is a just God and must punish all sinners to whom sin is imputed (charged) with eternal death. God's justice must be satisfied.

In the death of the Passover lamb, the Lord set forth in type and picture the future death of the Lord Jesus Christ as the Surety, Substitute, and Redeemer. God made it clear that the blood of animals could not put away sin in a spiritual and eternal way (*Heb. 10:1-4*). But God established the sacrifice of lambs to show forth in type and shadows the death of Christ, the Lamb of God, for spiritual and eternal salvation - the forgiveness of sins and justification of His people (*Gen. 3:21*). Just as the death of the lambs in Egypt marked defeat for the Egyptians, it marked victory for the Israelites, God's chosen people. The death of Christ is the defeat of all who live and die in unbelief, but victory and life for God's elect, all spiritual Israel (*John 3:36*).

(Exod. 12:7) - The blood of the Passover lamb pointed to the righteousness of God accomplished by Christ for His people. As the sins of His people had been imputed to Him, He died in their place to satisfy the justice of God and bring forth an everlasting righteousness of infinite value whereby God has justified them all. This is Christ's righteousness imputed to them and which is revealed by God to them in the preaching of the Gospel of His free and sovereign grace in Christ (*Rom. 1:16-17; 3:21-26; 4:6-8; 2 Cor. 5:19-21*). Christ's righteousness imputed is not only the ground of the salvation of His people, it is also the source and power of spiritual life given to them in the new birth whereby the Holy Spirit brings them to faith in Christ and repentance of dead works and idolatry. Putting the blood on the side and upper door post of their houses typifies the sprinkling of the blood of Christ on the hearts of God's people by the Holy Spirit (*Heb. 9:11-14; 1 Pet. 1:2*). This is the new birth whereby all for whom Christ died are given spiritual life from the dead (*John 3:3-7*).

Putting the blood on the door post and eating the roasted lamb were also acts that pictured faith in Christ as the Lamb of God (*John 6:53-54*). In doing this, the Israelites showed that they believed God's Word to deliver them from death, bring them out of Egypt and to the promised land. God gives the gift of faith to His people, and they express their belief in Him as the God Who justifies the ungodly through Jesus Christ (*Rom. 3:24-26; Eph. 2:8-10*). Any Israelites in Egypt who refused to slay the lamb and put the blood on their doors died with the unbelieving Egyptians. In the same way, all who refuse to believe in Christ as the only way of salvation from sin and death will die in their sins (*John 8:24*). All the Israelites in Egypt who followed the Lord's command to slay the lamb and put the blood on their doors were delivered from bondage and death. In the same way, all who believe in Christ and plead His blood and righteousness as their only hope are delivered from the bondage of sin and eternal death.