

# THE PASSOVER LAMB OF GOD

## INTRODUCTION

- I. Lambs are involved in GOD'S Passover system.
  - A. In the Old Testament, lambs were involved.
    1. in the institution and observance of the feast, such was the case. Exo. 12:1-3
      - a. The lamb was to be a male, without blemish. v. 5
      - b. The lamb's blood was to be used as a sign to God to NOT destroy the firstborn of the household of the people. vs. 11-13
      - c. The flesh of the lamb was to be eaten. v. 8
      - d. Not a bone of the Passover lamb was to be broken. v. 46
    2. Then, in the New Testament system, there is another Passover Lamb. Isa. 53:7; John 1:29; 1 Cor. 5:7
  - B. Thus, the Old Testament passover was prophetic, in that it foretold the sacrifice of Jesus for the New Testament age.
- II. Let's look at HOW the Old Testament Passover lamb portrayed the Christ of the gospel age.

## DISCUSSION

### **I. 1<sup>st</sup>, the Lamb of God was a MALE.**

- A. God Himself is portrayed as male, and His Savior to the world likewise is male-- as the only begotten SON (not daughter) of God. John 1:14; 3:16
  1. Perhaps the first in transgression being EVE (a woman) motivated God to exclude the woman's possibility of being a savior.
  2. Man was made first in the physical order, and was given priority in the spiritual order. Isa. 7:14; 9:6
- B. IF the sacrificial lambs of the Old Testament, and the saving Lamb of God today were female, this would have negated the transgression of woman in the garden of Eden, and destroyed the possibility of responsibility and leadership in the kingdom of God.

### **II. 2<sup>nd</sup>, the Lamb of God was WITHOUT BLEMISH.**

- A. The sacrificial lambs were to be physical specimens of perfection. Exo. 12:5
  1. The words "without blemish" means perfect or sound, as seen in the marginal explanation of the NKJV.
  2. A lamb that was crippled, or whose appearance was faulty, was NOT to be used.
- B. Likewise, the saving Lamb of God is a perfect specimen, and without blemish or fault. 1 Pet. 1:18-19; Heb. 4:15; John 8:46; 19:6; 1 Pet. 2:21-23

### **III. 3<sup>rd</sup>, the Lamb's blood had to be SHED.**

- A. Life is IN the blood of man OR beast, and the shedding of the blood is the taking of LIFE.
  1. The lamb was to be killed, with the blood used for a special purpose, and before its flesh could be eaten.

2. The lamb was to be killed at twilight, which would have to be in the early morning. Exo. 12:6

B. Likewise, Jesus had to shed HIS blood in the early morning before there could be remission of sins. Heb. 9:22; Matt. 26:28

#### **IV. 4<sup>th</sup>, the Lamb's blood had to be APPLIED.**

A. The blood of the Passover lamb was applied to the door-posts and lintel of each Jewish household. Exo. 12:7

1. This would be something God would “see”, so as to spare the life of the firstborn. Exo. 12:23

2. The Lord's visit was at midnight—at the darkest hour of the night.

B. The blood of the saving Lamb also had to be applied before mankind could live.

1. It was first applied as the purchase price of the church. Acts 20:28; Heb. 9:22-25

2. Then, the blood of the Lamb is applied individually to each one being saved, so as to be added TO that church.

a. Jesus shed His blood IN His death, and we enter into that death (or share in it) when we are baptized. Rom. 6:3

b. So, the WHAT of our remission of sins is Christ's **blood**, and the WHEN or our remission is at **baptism**, that follows genuine faith and repentance. Rev. 1:5; Acts 22:16; cf Matt. 26:28; Acts 2:38

3. Then, as saved individuals IN the church, or body of Christ, that blood continues to cleanse us as we walk in the light. 1 John 1:7

a. Physical blood cleanses the body of its imperfections.

b. Christ's blood spiritually cleanses His body (the church) of its imperfections.

4. Two items are of special interest.

a. 1<sup>st</sup>, just as the Passover lamb was slain at twilight, the Lamb of GOD was crucified in the early morning but did not die till later in the day.

b. 2<sup>nd</sup>, just as the Destroyer came at MIDNIGHT, God spares our lives from the darkest hours of our lives. Col. 1:13

#### **V. 5<sup>th</sup>, the Lamb's flesh was to be EATEN.**

A. This was true with lambs of the Old Testament. Exo. 12:8

B. Just so, we must eat of or partake of Christ, the Lamb of God. John 6:53-58

1. This is not a specific reference to the Lord's Supper in the church.

2. It is a reference to a participation in Christ's death, and the life He gives as a result of that death. Rom. 5:8-11

#### **VI. 6<sup>th</sup>, the Lamb's bones were NOT TO BE BROKEN.**

A. The bones of the Passover lambs were NOT to be broken. Exo. 12:46

B. The bones of OUR Passover Lamb were not to be broken. Psa. 34:20

1. IF the bones of Jesus had been broken, He would not be the Passover Lamb.
2. At the crucifixion, orders were given by Pilate to break 6 legs, butt they only broke 4. John 19:31-33
  - a. They could beat Jesus and bruise His body, and spit upon Him.
  - b. But, they COULD NOT break any of His bones, with all the power of Rome and Jerusalem combined, for God had said, "not a bone shall be broken."

#### **CONCLUSION**

- I. Another interesting element is seen in the side of Jesus being pierced.
  - A. Remember, the soldiers DISOBEYED Pilate by refusing to break Jesus' legs-- thus fulfilling God's prophecy.
  - B. But, one of the soldiers had to do an UNAUTHORIZED ACT (that of piercing the side of Jesus) that another prophecy of God would be fulfilled. Zech. 12:10; John 19:34
    1. If these prophecies had not been fulfilled, the credibility of the Bible would have been destroyed.
    2. If these prophecies had not been fulfilled, the teaching of the resurrection, the church, the plan of salvation, and the second coming and ALL the teaching of Jesus would come under suspicion.
- II. Extend the Invitation to obey Christ.

**NOTE:** Some 25 to 30 years ago, I was in El Paso, Texas, participating in the Northside lectures there. At one point, as I remember, I spent some time in their library, and came across the above information in a manuscript or written form. It appeared to be written in such a way as to be easily put into OUTLINE FORM, which I did. The points and full arrangement of the material belongs to someone else (I know not whom), but I am grateful for what I read, and recently coming across my old outline notes, decided to present it at this time, for your use as you desire. The material is good, whether you choose to follow it in outline form or not.

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