

**Exodus 12.1-11**

**Leviticus 4.1-4**

**Matthew 26.26-30**

## **Applying the Blood**

The Passover lamb is the foreshadowing of Christ, this One who has proven Himself to be without spot, or blemish is the promised Lamb of God who takes away the sin of the world. We considered the perfection of the lamb, and the investigation that was to precede its offering, but the rest of the manner in which the lamb was to be prepared and dealt with also shows us important things about the real Passover Lamb, of which this small innocent was but a forerunner.

### **I. PREPARATION AND MEAL –**

**Exodus 12.1-11**

a. Roasted with fire - this was a symbol of God's judgement. It was to show the people of God just how their own sin was seen in the eyes of a Holy God. The lamb was to be roasted with fire,

not boiled, baked or otherwise prepared. not  
boiled, baked or otherwise prepared. The bare  
open flame of God's judgment will not meet with  
any other reprieve, it will not be allayed by any  
other method or pretense. In the same manner,  
Christ would endure, suffer under and die from  
the wrath of God poured out for sin.

i. Stricken with God's Judgment

Isaiah 53

- ii. Numbered with and for the transgressors
- iii. God forsook Him

Matthew 27:46 (NKJV)

<sup>46</sup> And about the ninth hour Jesus cried out with  
a loud voice, saying, "Eli, Eli, lama  
sabachthani?" that is, "My God, My God, why  
*have You forsaken Me?*"

- iv. He was made into the sin of God's people and  
punished for that sin.

2Corinthians 5.21

- b. No bones broken - this is to demonstrate completely that the whole of the death of the lamb was judicial, precise and that the wrath was more than enough to do the needed judgment. NO amount of human suffering will ever suffice to atone for sin.
  
- c. Bitter herbs –
  - i. A reminder of the terrible life of slavery they lived before they were delivered
  - ii. A stark reminder that they lived because the lamb died.
  - iii. Bitterness a display of mourning

### Zechariah 12.10-14

The cry of our hearts over the death of the Lamb that took our place must never cease. We know the joy of forgiveness, the wonder of the adoption as sons, and the peace of God's eternal presence and love. But we must never forget the terrible price that was paid, and even in our joy there must be this

element of mourning when we consider this fact.

- d. Unleavened bread. Leaven is a symbol of sin. When we partake of the unleavened bread, we are confessing our intention to put away sin.

### 1 Corinthians 5:6–8 (NKJV)

<sup>6</sup>Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump?  
<sup>7</sup>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. <sup>8</sup>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.

## II. GUILT, BLOOD AND GRACE

- a. Needed for None of us can ever hope to atone for our own trespasses in any manner.

**Isaiah 64.6** - All of our righteousness is as filthy rags.

- b. Any good deed that we might actually do is but an offshoot from the Grace of God that sustains us, purchased by this blood.

**John 15.5** - "without Me, you can do nothing"

2 Corinthians 3:5–6 (NKJV)

<sup>5</sup> Not that we are sufficient of ourselves to think of anything as *being* from ourselves, but our sufficiency *is* from God, <sup>6</sup> who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

1 Corinthians 15:10 (NKJV)

<sup>10</sup> But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was* with me.

- c. Blood covering

- i. Passover = covering.

Normally the verb to pass over something is <*gabhar*>. It means exactly what we would use the word passing over to mean. But here in Exodus God uses a different word. The word here is <*pasah*>, it does not have any Hebrew root or connection, instead they find root in the Egyptian word <*pesh*> which is translated to cover over, or spread the wings over. In short God actively preserves, protects and covers over His people preserving them from His own wrath. For what was happening to Egypt happened to ALL Egypt.

### Exodus 12.12-13.

There was to be no exclusion for Israel as a whole. Only those who were covered under the blood could expect to escape this wrath, this divine judgment. Thus, it is not just that God passed over the houses of the Israelites, but He actually stood guard over the houses and people who sheltered behind the blood.

ii. We too shelter behind the blood of the Lamb, but it is more than the blood of a man and it is sufficient to cover over and shelter all who trust in Him, for it is the very blood of God.

**Acts 20.28.** we are the church which God "purchased with His Own Blood"

iii. Powerful enough - one drop holds more worth and efficacy than every drop from every creature to have ever lived on every world that ever was, is or will be! It is precious beyond measure!!!

1 Peter 1:18–19 (NKJV)

<sup>18</sup> knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot.

### III. SUBSTITUTE

Leviticus 4.1-4

- a. Passover Lamb - The lamb of Passover stood as the substitute for the first born of the household. He would die in the place of the son of the house.
  
- b. Atonement offering - The idea of substitution is woven throughout the whole of the economy of God. When the priest would offer a sacrifice for the sin of the people, He would put his hand on the head of the sacrifice before killing it. This was not a quick nor empty gesture. It was done in the presence of the people for whom it was offered. There was to be a time of reflection, that this innocent would die in your place for YOUR transgression. There is an element of *transfer*, of the conveyance of guilt, an act of willing transmission wherein the one being covered takes part in the death, in the blood, in the payment given by the one being slain.
  
- c. Christ Made a Curse - He was made a curse for US.



## Galatians 3:13 (NKJV)

<sup>13</sup> Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “*Cursed is everyone who hangs on a tree*”),

- i. In keeping with this we must appropriate His death for our own. We do this by faith, that God will count His death as payment in our stead, by the power of the Holy Spirit who enlivens us and causes us to see our NEED and the beauty and power of the offered Christ, we turn from sin and cry for mercy... this act is the laying on of our hands to the head of the sacrifice.
- ii. We must identify with and appropriate Christ to ourselves as the ONLY hope of escape from the terrible wrath of God

## Galatians 2:20 (NKJV)

<sup>20</sup> I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

- d. This blood then pacifies our broken and battered consciences. For we have been covered over, not in a nameless mechanical act of random cosmic false justice or chicanery... but in the intentional and personal act of the Sovereign God, who Himself provides the covering and then stands guard to assure its efficaciousness.

Colossians 1:19–20 (NKJV)

<sup>19</sup> For it pleased *the Father* that in Him all the fullness should dwell, <sup>20</sup> and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

**Ephesians 2.13-14** - Christ has broken down the middle wall of separation and made peace

**Romans 3.26** - God is the Justifier of the one who has faith in Jesus

#### IV. Applied...

**Matthew 26.26-30**

And so, we come to the table, this place wherein Christ actually took the place of the Passover Lamb

upon Himself, where He showed the disciples that it was in fact His own blood and flesh that would be their covering, their shield and preservation. We come to the table to lay our hands upon the head of the sacrifice, to pause and to consider the weight of our sin that made His death a necessity, we stop and give thanks and confess our iniquity even as we partake of that which the Lord prepared for us. We come to the table to remember, to confess, to realign and worship... we come to participate in the death of Christ Jesus who Himself became our sin, our death our suffering, and has also become our victory, our joy and our hope! Before we partake, I encourage you all to spend a few moments in prayer and personally "lay your hands on the head of the offering", confessing your sin to God, if you have aught against a brother or sister here, I urge you to lay your pride aside and go to them now, confessing your sin and seeking forgiveness and reconciliation. Let us prepare as the unified body of Christ and let us come to the table with our eyes fixed steadfastly on the Christ who is our Passover!