



Peninsula City Church

Passover

The Passover Lamb

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The Passover Lamb

Introduction

Q. What is the Passover Lamb, and how does it relate to us today?

How would we answer them if someone were to ask you this question? On the one hand, sadly, many a Christ-follower only have little or no knowledge of the Passover. On the other hand, any knowledge comes from Hollywood, the internet, popular unchristian works, or Television. But what is Passover all about, and what is its relevance for Christ-followers? Did the Passover lamb die for the forgiveness of sin? Well, it has been said that,

“The Festival of Passover (Heb. *Pesach*) commemorates the deliverance from Egyptian bondage and with it the birth of the Hebrew nation.”¹

It has nothing to do with the forgiveness of the sin of Israel or Egypt. The history of what happened was about was recorded in the book of Exodus,

¹ “Now the Lord said to Moses and Aaron in the land of Egypt, ² ‘This month shall be the beginning of months for you; it is to be the first month of the year to you. ³ Speak to all the congregation of Israel, saying, “On the tenth of this month, they are each one to take a lamb for themselves, according to their fathers’ households, a lamb for each household. ⁴ Now, if the household is too small for a lamb, then they and their neighbour nearest to their house are to take one according to the number of persons in them; according to what each person should eat, you are to divide the lamb. ⁵ Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.

⁶ You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. ⁷ Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. ⁸ They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. ⁹ Do not eat any of it raw or boiled at all with water, but roasted with fire, both its head and its legs along with its innards. ¹⁰ And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. ¹¹ Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the Lord’s Passover. ¹² For I will go through the land of Egypt on that night and will strike down all the firstborn in the land of Egypt, both person and beast; and against all the gods of Egypt I will execute judgments—I AM the Lord. ¹³ The blood shall be a sign for you on the houses where you live; and when I see the blood, I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt. ¹⁴ Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations, you are to celebrate it as a permanent ordinance” (Ex 12:1-14 NASB).

The whole topic of Passover can be pretty big. However, here we will look at just one of its many characteristics. It will be the Passover Lamb, a central feature of the whole Passover. We will view it from two viewpoints. That is,

- The historical context of the Passover lamb
- The prophetic implications of Jesus Christ

¹ Peral, Chaim & Brookes, Reuben S. *The Jewish Guide to Jewish Knowledge*. (Rev.). (Bridgeport, CT: Hartmore, 1985), 20.



1. Its historical context

Q. What is the historical background behind Passover?

Exodus 12:12-28 records the first Passover (Heb. *Pesach*). The Hebrew word for Passover is *Pesach*. It may have two meanings to pass or skip over² and in addition to protect or shield (Ex 27:27). It was the Lord who saved Israel who was protected³ from the destroyer on the night as he passed over their homes,

“That you shall say, ‘It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians but spared our homes.’ And the people bowed low and worshipped” (Ex 12:27 NASB).

Hence the English phrase Passover has tended to take the meaning as ‘to pass over’ and lost the idea of ‘protection.’ Yet the protection concept is still viable in punishment and death. Moses and Aaron were to speak to the nation of Israel and explain what was about to happen and what they needed to do to be protected from the coming judgment on the nation of Egypt and their gods.⁴

1. Khnum

It could be asked, “Was the whole event of this plague merely against the Egyptians?” All ten plagues were a front-on attack on one of the gods of Egypt being humbled and shown to be worthless. The tenth plague was against a mighty Egyptian god named Khnum. He had the body of a person and the head of a ram.⁵ Initially, he was the water god. However, he became the potter god, supposedly forming all newborn humans from dust and creating their spirits. He then became the protector of the dead; prayers to him can be found in the Egyptian Book of Prayers for the Dead. It has been said that,



“The ram was the sacred animal of two Egyptian gods, Amun and Khnum... There,

“The ram was the sacred animal of two Egyptian gods, Amun and Khnum... There,

a Judahite temple of Yahu stood in closest vicinity of the Egyptian temple of Khnum. The fact that the ram was the sacred animal of Khnum may have sanctified all related animals, such as sheep and lambs, on Elephantine. The sacrifice of lambs on the occasion of Pesach must have offended the priests of Khnum, for they took advantage of the temporary absence of the Persian satrap



² “The Meaning of Passover.” https://www.chabad.org/holidays/passover/pesach_cdo/aid/3971400/jewish/The-Meaning-of-Passover.htm (27th March 2023). “The Meaning of the Word Pesach.” <https://www.oneforisrael.org/holidays/the-meaning-of-the-word-pesach/> (27th March 2023).

³ Berlin, Adele. & Brettler, Marc Zvi. *The Jewish Study Bible*. (Oxford, NY: Oxford University Press, 2004), 125, 126.

⁴ Scherman, Nosson Rabbi & Zlotowitz, Meir Rabbi. (Gen. Eds) *The Stone Edition. The Chumash*. (Brooklyn, NY: Mesorah, 2015), 350-351.

⁵ “Khnum God.” <https://landiustravel.com/egypt/egyptian-deities/khnum-god/> (27th March 2023). “Khnum.” <https://www.britannica.com/topic/Khnum> (27th March 2023).



and had Egyptian soldiers destroy the Jewish temple. The Jews asked the authorities in Jerusalem for the permission to rebuild the temple and got it, with the exclusion of making 'olah offerings, i.e., sacrifices that were burnt in their entirety to God, without the worshipper eating any part, doubtlessly in order not to repeat the offence in the future.”⁶

Mummified ram’s heads were recently discovered in Egypt.⁷

What led up to this moment of the tenth plague against Khnum and Egypt was that Israel had been enslaved in Egypt for about four hundred years. It had been prophesied that it would happen by Abram (soon to become Abraham); see Gen 15:13; also see Acts 7:6. God had told Abram that his ancestors would be enslaved people in a



foreign land for 400 years.⁸ As a consequence of Israel’s enslavement, God was about to free them, displaying to Egypt (and the surrounding nations) that there is no God like Yahweh, Ex 6:1-7:7. God would give ten opportunities for Pharaoh (a title for any king of Egypt) to humble himself and release Israel. However, from the biblical record in Ex 7:14-12:30, Pharaoh did not take the first nine God-given opportunities. God had sent nine plagues upon Egypt, so He sent the tenth and final plague. Pharaoh, Egypt, and their gods were humbled before the God of Israel and forced to let Israel go after this tenth confrontation with God.

As the ninth plague is over, we are introduced to the tenth plague. It has been said that,

“A structural pause follows the ninth plague. The tenth plague is not recounted immediately after the ninth. Instead, tension is built through a lengthy introduction to the upcoming plague. This structuring strategy serves not only to heighten (and sustain) the suspense but to highlight this final plague.”⁹

The plagues that had come upon Egypt to this point were devastating. However, this tenth plague (the death of the firstborn) was the worst of all, Ex 11:4-9; 12:12,29-30. What is intriguing here, at this point in the account, is that God had given Israel a faith step to take to be protected from the destroyer of Khnum and the firstborn of Egypt. The faith step was the Passover lamb and its blood. The baby boys born to Israelite women earlier were to be killed under the orders of Pharaoh, Ex 1:15-20. See the following,

⁶ “Sacrificing a Lamb in Egypt.” <https://www.thetorah.com/article/sacrificing-a-lamb-in-egypt> (27th March 2023).

⁷ “Ancient Egypt excavation uncovers 2,000 mummified ram heads at Abydos.” (Posted Mon 27 March 2023)

<https://www.abc.net.au/news/2023-03-27/ancient-egypt-excavation-uncovers-2-000-mummified-ram-heads/102150534> (31st March 2023).

⁸ Interestingly in, Exodus 12:41 says that Israel would be in Egypt for 430 years also, see Galatians 3:17. So the number given in Genesis 15, maybe a rounding off to the total of years.

⁹ Dorsey, David A. *The Literary Structure of the Old Testament: A Commentary on Genesis- Malachi*. (Grand Rapids, MI: BakerAcademic, 2004), 64.



¹⁵ “Then the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah, and the other was named Puah; ¹⁶ and he said, ‘When you are helping the Hebrew women to give birth and see them upon the birthstool if it is a son, then you shall put him to death; but if it is a daughter, then she shall live” (Ex 1:15-16 NASB).

While many would have been killed, it is recorded that some were not killed, including Moses, Ex 2:1-4.

2. Preparation

As part of the preparation for this first Passover, one faultless male lamb (or goat) that was one year old was to be chosen for each household, Ex 12:3,4. It was to be taken on the 10th of (*Nisan*) and kept in the house for four days before the Passover meal, Deut 16:1.¹⁰ This was done during the Barley harvest (i.e., our March-April). The lamb was to be killed twilight the evening (tradition has it as 3 pm)¹¹ four days later, on the 14th day of this month (Ex 12:5-6). There is a tradition in the Mishna that the lamb was to be tied to the bed for this period. See the following,

“A rope that hangs out from a bed: if it is shorter than five handbreadths, it is clean; if it is from five to ten handbreadths long, it is unclean. From ten handbreadths and longer is clean; For it is with [this rope] that paschal lambs were tied, and beds were lowered down.”¹²

However, this idea does not appear anywhere in the Torah or anyplace else in the Bible, for that matter. So, although it sounds interesting, the Torah only says to take a lamb and keep it (Ex 12:3,6). So, it was probably kept in the home, but whether it was tied to the bed or not is another thing.

It was to be killed on the 15th of Nisan, and its blood was to be drained into a bowl (Ex 12:7). Then the person was to get a branch from a common plant called hyssop (see image to the right),¹³ dip it into the



blood, and rub the blood-soaked branch across the lintel above the door and on the side doorpost (Heb. *Mezuzah*).

“The blood of this sacrifice sprinkled on the doorposts of the Israelites was to be a sign to the angel of death when passing through the land to slay the firstborn of the Egyptians that night that he should pass by the houses of the Israelites (Ex 12:1-23).”¹⁴

¹⁰ This was later called Nisan see Nehemiah 2:1; and Esther 3:7.

¹¹ “Passover Sacrifice.” <https://www.jewishencyclopedia.com/articles/11934-passover-sacrifice> (27th March 2023).

¹² *Mishna Kelim* 19.2.

https://www.sefaria.org/English_Explanation_of_Mishnah_Kelim.19.2.1?ven=Mishnah_Yomit_by_Dr._Joshua_Kulp&lang=bi&with=all&lang2=en (27th March 2023).

¹³ “Hyssop.” <https://www.dreamstime.com/photos-images/hyssop-bunch.html> (31st March 2023).



²³ “For the Lord will pass through the land to strike down the Egyptians. But the Lord will pass over your home when he sees the blood on the top and sides of the doorframe. He will not permit his death angel to enter your house and strike you down. ²⁴ Remember, these instructions are a permanent law that you and your descendants must observe forever” (Ex 12:23-24 NASB).

See the following section of chapter 12, which summarises what happened on the night of the tenth plague. The judgment of the Lord began at midnight. See the following,

²⁹ “And that night at midnight, the Lord struck down all the firstborn sons in the land of Egypt, from the firstborn son of Pharaoh, who sat on his throne, to the firstborn son of the prisoner in the dungeon. Even the firstborn of their livestock was killed. ³⁰ Pharaoh and all his officials and all the people of Egypt woke up during the night, and loud wailing was heard throughout the land of Egypt. There was not a single house where someone had not died” (Ex 12:29-30 NASB).

On this same night, the lamb was to be roasted and eaten along with bitter herbs and unleavened bread. Imagine the smell of roasting lamb drifting through the land of Egypt. The Egyptians possibly thought that the Jew had gone mad, with blood on the front door posts and now cooking and eating lamb this late at night. The whole meal was to be eaten quickly since the household was to be dressed and ready to leave their home at short notice. God said,

“Now you shall eat it in this way: *with your garment* belted around your waist, your sandals on your feet, and your staff in your hand; and you shall eat it in a hurry—it is the LORD’S Passover” (Ex 12:11 NASB).

There was a faith aspect to the night. Israel was to be a part of it, for their firstborn not to be killed.¹⁵ They killed the lamb, smeared the blood, roasted it, and ate it as prescribed by the Lord. Then God pointed out what He was about to do to those who had not done this,

“On that night, I will pass through the land of Egypt and strike down every firstborn son and firstborn male animal in the land of Egypt. I will execute judgment against all the gods of Egypt, for I AM the LORD!” (Ex 12:12 NASB).

It has been said that,

“It implies that the plague struck even the firstborn foreigners who were in the land of Egypt.”¹⁶

So it was that anyone who was a firstborn child not in a house with blood on the lintel and the doorposts by faith would have died that night.

So, it could be asked, “Why did the lambs have to be killed?”

Firstly, the Lord gave the whole process to Moses and Aaron to command the nation of Israel to do it.

¹ “Now the Lord said to Moses and Aaron in the land of Egypt... ³ Speak to all the congregation of Israel, saying...each one to take a lamb for themselves, according to their fathers’ households, a lamb for the household” (Ex 12:1,3 NASB).

¹⁴ “Passover Sacrifice.” <http://www.jewishencyclopedia.com/articles/11934-passover-sacrifice> (27th March 2023). “Ex 12-5: What is the spiritual significance of the Hyssop branch in Scripture?” <https://messianic-revolution.com/e12-5-what-is-the-spiritual-significance-of-the-hyssop-branch-in-scripture/> (31st March 2023).

¹⁵ Dorsey, *The Literary Structure of the Old Testament*, 66.

¹⁶ Scherman, & Zlotowitz, *The Stone Edition*, 352.



Secondly, the intention that, what had happened to result from taking this lamb, i.e., the killing, cooking, and eating, showed the Israelites and Egyptians that the lamb was not a god at all. It was not even representative of their god. However, the wealthy Egyptians also ate lamb,¹⁷ so there needs to be more to the matter. Consequently, as Ex 12:12 points out, God was executing judgment against all the gods of Egypt and, in this case, Khnum. See also,

“While the Egyptians were burying all their firstborn whom the LORD had struck down among them. The LORD had also executed judgments on their gods” (Num 33:4 NASB).

Khnum, the ram god, was the last Egyptian god to be judged via a front-on and public attack by the Lord. He was shown to have no power over the Israelites or to have any part in their lives. It was also demonstrated that Khnum could not protect the Egyptian firstborn from the purpose of the Lord. It would have been devastating to the Egyptians since he was the creator of humans and the giver of the spirit. Hence, the Egyptian god Khnum was disgraced and humbled before the Lord, Israel and in the eyes of the Egyptians.

Thirdly, another reason was that the Passover involved the release of Israel from slavery in Egypt. The blood on the lintels and doorposts (done in faith) was to avoid the judgment that fell on the gods of Egypt and, thereby, the nation. Therefore, it was to remain a day to remember forever,

“This is a day to remember. Each year, from generation to generation, you must celebrate it as a special festival to the LORD. This is a law for all time (Ex 12:14).

From that time onward, Jews have remembered it. As they remembered, the Passover was a powerful life-giving day, the deliverance by Almighty God. It also focuses on the cost involved in releasing His people from slavery. It all culminated in the Exodus or Israel exiting Egypt and being led out by God (Ex 12:31-42). Therefore, the Passover is called the ‘Time of our freedom’ (*z’man cheruteinu*)¹⁸ from slavery in Egypt. Israel could now freely leave Egypt as free citizens since the Lord had delivered them. See also,

“And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the next day after the Passover, the sons of Israel started out boldly in the sight of all the Egyptians” (Num 33:3 NASB).

Not for sin

What we need to remember here is that the killing of this lamb was not for sin. It was for the three reasons mentioned above and not for sin. In the ceremonial life of Israel, if someone sinned, there were lambs for sin offerings. For example, a few of these are, if a priest or leader sinned, there was a young ram Lev 4:32; if it was the people who sinned, it was a young bull Lev 4:1-12. Then there was the also annual Day of Atonement, which was for the sin of the nation of Israel Lev 16. However, the Passover lamb was never meant for the atoning of the sin of Israel or anyone else, for that matter. As it has been said,

“The Paschal lamb had nothing to do with atonement from sin.”¹⁹

“Passover, the Exodus account, is NOT an atoning sacrifice. It is NOT about atoning for sins or the purification from sin. (That offering comes later, in Lev. 16).”²⁰

¹⁷ “About the Object.”

http://www.teachinghistory100.org/objects/about_the_object/ancient_egyptian_food_production#:~:text=Animals%20and%20poultry%20were%20raised,with%20ducks%2C%20geese%20and%20quail. (27th March 2023).

¹⁸ “Pesach (Passover).” <https://bje.org.au/knowledge-centre/holydays-fasts/pesach-passover/> (27th March 2023). “Animals and poultry were raised for food, but only the wealthy could afford to eat meat regularly. Rich Egyptians enjoyed beef, lamb, goat, venison, and pork, along with ducks, geese, and quail.”

¹⁹ “The So-called Hebrew Christian Seder.” <https://jewsforjudaism.org/knowledge/articles/the-so-called-hebrew-christian-seder> (29th March 2023).



“The Passover lamb did not atone for sin, and accordingly, this idea is nowhere to be found in the Jewish Scriptures.”²¹

“The *pesach* lamb was a sacrifice, but it was not a sacrifice for sin. In discussing the Passover lamb, the Torah does not mention anything about sin, confession, or atonement. Not every kind of animal sacrifice was meant for taking away sin. The blood of the Passover lamb was meant as a sign for God... The Passover lamb was the avenue of escape that God provided for His people in Egypt from the devastating tenth plague.”²²

“The Passover offering is not, however, a sin offering.”²³

Its purpose was the Lord marking His people for deliverance from slavery. It was a faith step for the Israelites. It was also about the public defeat of the ram god Khnum. It showed the Israelites that worshipping Khnum was hopeless as the Lord was the only true and mighty God. Therefore, the Passover lamb was about faith in the Lord as Israel’s deliverer from Egypt and the judgment of Egypt’s false gods. So then, what are the prophetic implications of Jesus Christ? How could He be the Passover Lamb if the lamb had nothing to do with sin?

2. The prophetic implications of Jesus Christ

Q. What is the prophetic fulfilment of the Passover in Jesus Christ?

1. An issue

So, as we have seen, the Passover lamb was all about faith in the Lord as Israel’s deliverer from Egypt and the judgment of Egypt’s false gods. Also, if the Passover lamb had nothing to do with sin, how could it impact the day of Passover? It appears we have a bit of an issue here aligning what the Passover lamb historically and how Jesus saw it applying to Himself.

In the New Testament, we read about the last Passover meal Jesus participated in with His disciples before His death; see Matt 26:17-30; Mk 14:12-26; Lk 22:14-23; Jn 3:1,2; 18:1; and 1 Cor 11:23-26. Jesus being a Jew, would have participated in Passover and also known the history and its purpose. So that is not the issue here. As Jesus said,

“And He said to them, ‘I have earnestly desired to eat this Passover with you before I suffer’” (Lk 22:15 NASB).

The evening had arrived, and things were ready for their Passover meal. Jesus and His followers entered the upper room and began celebrating the feast. They would have eaten the lamb between them all. Then while they were eating, Jesus took the third loaf of bread (*Afikomen*) and broke it and gave it to His followers at the meal,

“And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, ‘Take, eat; this is My body’” (Matt 26:26 NASB; cf. Mk 14:22; Lk 22:19).

²⁰ “Was the Passover sacrifice an atoning sacrifice?” <http://targuman.org/2014/04/29/was-the-passover-sacrifice-an-atoning-sacrifice/> (29th March 2023).

²¹ “Did the Passover Lamb Foreshadow the Crucifixion of Jesus?” <https://outreachjudaism.org/jesus-passover/> (29th March 2023).

²² “The Passover Lamb.” <https://torahportions.ffoz.org/portions-library/weekly-torah/the-passover-lamb.html> (29th March 2023).

²³ Levine, Amy-Jill & Brettler, Marc Zvi. *The Jewish Annotated New Testament*. (2nd Ed.). (Oxford, NY: Oxford University Press, 2017), 60.



It was followed by pouring the next cup of the meal (the Cup of Redemption). Jesus then took a cup, gave thanks, and gave them to drink,

²⁷ “And when He had taken a cup and given thanks, He gave it to them, saying, ‘Drink from it, all of you; ²⁸ for this is My blood of the covenant, which is poured out for many for the forgiveness of sins” (Matt 26:27-28 NASB; cf. Mk 14:23; Lk 22:17-18,20; 1 Cor 11:25).

Here lies the issue, we have an additional purpose suggested by Jesus for the Passover. That is, as Jesus said,

“for this is My blood of the covenant, which is poured out for many *for the forgiveness of sins.*”

We have already seen that the original Passover did not use this language or hint that this was its purpose. The Passover’s original purpose was faith in the Lord as Israel’s deliverer from their slavery in Egypt and the judgment on Egypt’s false gods like the ram god Khnum. Also, as we have already seen, anything to do with atoning for sin was part of the guilt offering and the Day of Atonement, to mention some of the sin sacrifices, but not Passover. Notably, Matthew was the only one of the gospel writers to make this statement. So, if this was not part of the original Passover, why did Jesus say this, and Matthew recorded it?

Paul also suggested that Jesus Christ of the Passover Lamb died for sin. He was the only New Testament writer to call Jesus the Passover. That is, he said in his letter to the Corinthians,

⁷ “Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ, our Passover also has been sacrificed” (1 Cor 5:7 NASB).

What was Paul talking about here to use this statement? He was writing to the local church in Corinth to deal with the sexual immorality that had been taking place. Someone was sleeping with his father’s wife (maybe his mother-in-law) 1 Cor 5:1 NASB. In light of this, Paul went on to say,

⁶ “Your boasting about this is terrible. Don’t you realize that this sin is like a little yeast that spreads through the whole batch of dough? ⁷ Get rid of the old ‘yeast’ by removing this wicked person from among you. Then you will be like a fresh batch of dough made without yeast, which is what you really are. Christ, our Passover Lamb, has been sacrificed for us. ⁸ So let us celebrate the festival, not with the old bread of wickedness and evil, but with the new bread of sincerity and truth” (1 Cor 5:6-8 NASB).

This passage would appear to be dealing with the issue of sin and not deliverance.

2. Some things to think about

First, the blood of Jesus as the Lamb of God at Passover was painted on the cross at His head, hands, and feet. The blood of the Passover lamb was painted on the lintel above the door (it may have dripped onto the ground) and on the posts of the doorframe.

“Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it” (Ex 12:7 NASB).

Second, Jesus was about to die, but it would be after the Passover meal. See the following passage where unlike Matthew, Mark and Luke, John recorded it as being later,

“They (*the religious leaders*) led Jesus therefore from Caiaphas into the Praetorium, and it was early, and they themselves did not enter into the Praetorium in order that they might not be defiled but might eat the Passover” (Jn 18:28 NASB).



If that is not enough, John went on to say,

“Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, ‘Behold, your King!’” (Jn 19:14 NASB).

So, it would appear that they ate a meal celebrating Passover before everyone else did. They did this as part of the feast of Unleavened Bread, including Passover. The issue may be how Jesus interpreted the Passover in light of Himself and His coming death. If Jesus saw Himself as the prophetic fulfilment of Passover, what are we missing here?

Thirdly, Jesus was about to be crucified and die in the afternoon.

“ And when the sixth hour (*noon*) had come, darkness fell over the whole land until the ninth hour (*3 pm*). (Mk 15:33 NASB; Cf. Matt 27:46; Lk 23:44).

It is from this that it is assumed that the priests were killing the Passover lambs in the temple at the same time. Hence, Jesus was confirmed to be the Passover Lamb.

Not only that but because of the pressure of the religious leader's Pilate had also given the order to break the legs of Jesus and the two thieves to hurry their death. But Jesus did not get His legs broken since He was already dead. See the following,

³³ “But coming to Jesus, when they saw that He was already dead, they did not break His legs... ³⁶ For these things came to pass, that the Scripture might be fulfilled, ‘Not a bone of Him shall be broken’” (Jn 19:33,36 NASB).

Fourthly, there was not to be a broken bone of the Passover lamb,

“It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it” (Ex 12:46 NASB; Cf. Num 9:12).

³³ “But coming to Jesus, when they saw that He was already dead, they did not break His legs... ³⁶ For these things came to pass, that the Scripture might be fulfilled, ‘Not a bone of Him shall be broken’” (Jn 19:33,36 NASB).

We need to remember that Jesus was not only fulfilling the Passover Lamb at the feast but the Passover Lam of the feast. So, as the Passover Lamb, Jesus humiliated the false gods of all time. He also humiliated satan, as the cross was his undoing, and all witnessed it since the event. Jesus also is our deliverer, protector, and not any other gods or satan.

Lastly, we need to remember that Jesus Christ fulfilled all of the sacrifices and feasts in the Hebrew Bible. All of the feasts and their sacrifices were only a shadow of things to come in the heavenly realm.

“For the Law, since it has only a shadow of the good things to come and not the form of those things itself, can never, by the same sacrifices which they offer continually every year, make those who approach perfect” (Heb 10:1 NASB; cf. also Heb 8:5; 9:11; Col 2:16-17). Yes, in this light, Jesus Christ, the Lamb of God,

“The next day, he (*John the baptiser*) saw Jesus coming to him and said, ‘Behold, the Lamb of God who takes away the sin of the world!’ ³⁶ ...and he (*John the baptiser*) looked upon Jesus as He walked, and said, ‘Behold, the Lamb of God!’” (Jn 1:36 NAS) (Jn 1:29,36 NASB).

It is because Jesus Christ is the fulfilment of all of the feasts and sacrifices of the Hebrew Bible. But remember that He is our deliverer, protector, and not any other gods or satan. He has delivered and continually protects us. See the following,

¹⁴ “Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is,



the devil; ¹⁵ and might deliver those who through fear of death were subject to slavery all their lives" (Heb 2:14-15 NASB).

Some concluding thoughts

So, coming back to the opening question,

Q. What is the Passover Lamb, and how does it relate to us today?

There are so many amazing things that we can learn from Passover. It is especially the Passover Lamb Jesus Christ. It continually reminds us of the freedom God gave us through Jesus Christ. We can see the mighty work of God to rescue Israel and then us from the most horrific predicament. It would have been terrible to be in slavery in a nation like Egypt. But what could be more horrible to be in slavery to sin? Yes, Jesus Christ fulfils the Passover as our deliverer and protector. He is the One who has given the gift of freedom from sin through His death and resurrection.

Yes, Jesus Christ is our Saviour from sin. However, He is also the greatest Passover Lamb who has lived and died. He is the One who sacrificed and exiled us out of slavery, delivered, and taken us unto Himself. He is protecting us from the brutal regime of satan, the accuser, and destroyer, releasing us from the slavery of sin and death into the freedom of the Kingdom of God and reminding us of the cost involved.

What is interesting as we conclude the matter is that Paul called Jesus the Passover Lamb when he said,

⁷ "Clean out the old leaven, that you may be a new lump, just as you are, in fact, unleavened. For **Christ, our Passover** also has been sacrificed. ⁸ Let us, therefore, celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor 5:7-8 NASB).

¹⁴ "Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; ¹⁵ and might deliver those who through fear of death were subject to slavery all their lives" (Heb 2:14-15 NASB).

It should give us great encouragement and faith in our daily lives to live because of God's Passover Lamb. When the accuser tries to kill, steal, or destroy, remember that the Lamb of God came to protect us, so stand firm. We need to see His activity all around us. So, what would we say to someone about what stands out today from what we have heard? We need to apply this; otherwise, it is simply an intellectual practice. Then we need to respond to what the Holy Spirit has been saying to us here and now.

In response, we need to ask through this process:

- What personal application can be found in the passages?
- What is God teaching me today?
- That is, "What is God saying to me?"

How should I respond to what is being said, or so what?

- What are you going to do about it?
- What do you need to do to respond?
- Pray and respond



