

Moses' Lamb & Mary's Lamb

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Date: 17 April 2011

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[0:00] Tonight, before we take the Lord's Supper and in preparation for the Lord's Supper, I want us to look at Exodus chapter 12.

! How would that prepare us for that?

Well, I think you'll figure it out here pretty quickly. And so, starting with verse 1, Exodus chapter 12. Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, This month shall be your beginning of months.

It shall be the first month of the year to you. Speak to all the congregation of Israel, saying, On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.

And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons, according to each man's need.

[1:25] You shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year.

You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.

And they shall take some of the blood and put it on the doorposts and on the lintel of the houses where they eat it.

Then they shall eat the flesh on that night, roasted in fire with unleavened bread and with bitter herbs. They shall eat it. Do not eat it raw nor boil at all, boil at all with water, but roasted in fire, its head with its legs and its entrails.

You shall let none of it remain until morning and what remains of it until morning you shall burn with fire. And thus you shall eat it. With a belt on your waist, your sandals on your feet and your staff in your hand, you shall eat it in haste.

[2:40] Because they're about to leave, about to go on a journey. Eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment.

I am the Lord. Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you. And the plague shall not be on you to destroy you when I strike the land of Egypt.

So this day shall be to you a memorial and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance.

Now let me say on the front end, just right away, in case you're wondering, we're not taking Passover here tonight. The Lord's Supper is not the Passover feast in the strictest sense.

But there is a connection. And the connection that I want to highlight for you tonight is, well, I'd like to highlight the connection by having us consider two lambs.

[3:54] Two particular lambs. The first one we've just read about. And we could call it Moses' lamb. Well, lambs. There were more than one.

But first Moses' lamb. And then the second one, and that will take us into the New Testament, would be Mary's lamb. Moses' lamb, Mary's lamb. Of course, Mary's lamb, of course, is God's lamb. The lamb of God. So, Moses' lamb, Mary's lamb. Now, what does the Bible tell us in, really, these passages that I just wrote? What does the Bible tell us? Or read, rather.

What does the Bible tell us about Moses' lamb? Well, you know the setting. You know what's going on here at this particular time. God's people, Israel, are in bondage.

They're in Egypt. And God has already accomplished many of the plagues. And He's about to do one more thing. And He's giving God's people instructions on what they need to do to prepare for

that last plague.

[4:56] And they're to do what they have been commanded to do. And to do it ready to go at any moment. You know, with their sandals on and their clothes on and everything ready to hightail it out of Egypt.

And so they are in Egypt. And you, I think, probably know that Egypt in the Bible represents the bondage of sin.

Represents lostness in that sense. A lost soul in bondage to sin and separated from God. And it is a lamb.

A little, meek, little lamb that is going to deliver God's people from their bondage. Moses' lamb. Now there are four things that I want you to notice about Moses' little lamb.

And then we're going to see the same four things in regard to Mary's lamb. Same four things. And see how the two connect together. The first thing you need to consider about Moses' lamb is that Moses' lamb was a special lamb.

[6:01] Had to be a very special lamb. Not just any lamb would do. Had to be very special. And in the first place, according to God's prescription here, His command through Moses to His people, in the first place, the lamb had to be perfect.

Had to be without blemish. Without spot. That's what we understand from verse 5. Without blemish. All right. So it had to be a perfect lamb.

Secondly, it had to be a male. Had to be a male. Now I don't know what the women's livers do about that. But a female lamb would not work.

Would not do. And it was God's prescription. And so it had to be a male. Had to be spotless. Had to be without any blemish. Had to be a male of the first year.

So it had to be a young lamb in the prime of its life. You can, I think, already begin to make some of the connections here with Mary's lamb.

[7:06] But just hold off a minute. We'll get to Mary's lamb here in just a minute. Think about it. Very specific details, prescriptions given by God for Moses' lamb.

Spotless. And they had to make sure about that, by the way. In fact, they were to spend three days examining it. That's what we understand from Scripture. Do this three days prior to it being sacrificed or slain.

So three days to examine the lamb. And they were very thorough about it. Rabbinical literature tells us that they would even examine the inside of the eyelids of the lambs.

To make sure that as best they could. As best humanly possible. They could make sure that the lamb was spotless without blemish.

The second thing we need to notice. And we'll move along here pretty quickly with Moses' lamb. We need to notice that it was not only a special lamb.

[8:14] Thank you. Got my teleprompter right up here. Sometimes I wish I had a teleprompter.

That'd be kind of neat. Anyway. But also, Moses' lamb was a slain lamb. Slain lamb.

Verse 6 tells us that. You to keep it until the 14th day of the same month. Then the whole assembly of the congregation of Israel shall do what with it? Kill it. Kill it at midnight.

Or at twilight, rather. To kill the lamb. And this is what they would do. The father of the home. That Jewish home. The father of the family would take the little lamb.

That precious lamb. That perfect lamb. The one that had been examined. For three days. To make sure it was without blemish. And it was a male. And it was a young lamb. And he would then take that lamb. And pull its head back.

[9:11] And take a sharp knife. And slit its throat. I'm sorry. That offends you. But that's what he did. And the blood then would be spilt out. And caught.

In a basin. To be used. For a purpose that God prescribed. We'll get to that in just a moment. And that's what they did. Now. At this point. Let's stop here a minute.

And consider. Acknowledge. The reality. That a living lamb. No matter how precious it was. No matter how spotless it was.

No matter how special. A living lamb. Could not deliver God's people out of Egypt. You say. Well what. What's the point. The lamb had to be slain.

Had to be killed. Its blood. Had to be shed. Now. You know. There are. People today. God help us.

[10:08] People today. Who. Like to talk about the Lord Jesus. And say they're worshiping the Lord Jesus. And like to. Learn about and live. According to. How Jesus lived.

How Jesus lived. And so forth. They like to talk about Jesus. But they don't like to. Talk about his death. They'd like to. Kind of. Leave that off. Don't want to mention his death. And the very idea. Of a blood. Atonement. Is to some. Barbaric. Barbaric. And it's. Horrible. It. It's. You know. It. Just. Just the very idea of that. It makes God seem like. He's bloodthirsty.

You know. All the. The shedding of these lambs. And the. Killing of lambs. And then. Jesus. And. And shedding his blood. I mean. That's. That's. That's gory stuff.

[11:02] That's a. As. As one preacher put it. A slaughterhouse religion. And even some congregations. And.

Entire denominations. Have gone through their. Their standard hymnals. And they've gone through. And removed out. All of the hymns. That have anything to do. With the blood. Or. With the atonement.

Of Jesus Christ. And so. It would. It seems. Would be absolutely. Repugnant. To many of them. To even sing a song. Like. There is a fountain.

Filled with blood. Drawn from Emmanuel's blood. Or veins. That would just be. Detestable. And they would never sing that. Or. Or preach about the blood. Or teach about.

The atonement. But. But we need to learn something. That in Egypt. A living lamb. Could not have delivered. Those slaves. Those Israelites. From the bondage of Egypt.

[11:56] It had to be. Slain. And so. Then. We need to. Understand this. About our salvation. That salvation. Does not. Come. By us.

Learning lessons. From the life of Christ. As important as that is. Salvation. Comes. By us. Receiving life. From the death. Of Christ. And there's just.

No other way. To understand that. From scripture. So. We've learned two things here. About. Moses lamb. It was a special lamb.

It was a slain lamb. And then third. Moses lamb. Was a saving lamb. That's just. Very simple. Isn't it? Verse seven. And they shall take.

Some of the blood. And put it on the doorpost. Two doorposts. And on the lintel. Of the houses. Where they eat it. Skip on down. To verse 22. And you shall take.

[12:49] A bunch of hyssop. Dip it in the blood. That is in the basin. And strike the lintel. And the doorposts. With the blood. That is in the basin. And none of you. Shall go out.

Of the door. Of his house. Until morning. For the Lord. Will pass through. To strike. The Egyptians. And when he sees. The blood.

On the lintel. And on the doorposts. The Lord. Will pass over the door. And not allow. The destroyer. To come into your houses. To strike you.

He's going to save them. Because of the blood. The. The lamb. Moses' lamb. Is a. Saving. Lamb. Now.

What is hyssop? Well. Actually. Reality. It's just a weed. Or a common plant. I guess. They say. That grew in that region. And it just grew everywhere.

[13:43] And. Grow out of the cracks of walls. And. Through the cracks of the. Stones of the pavement. Those are the kind of things that you. That we would get out the. You know. The roundup. And get rid of.

You know. It just grows everywhere. And. But. In the Bible. It symbolizes. Faith. Faith. They were to.

Take this. Hyssop. Dip it in. The basin. With the blood. Blood. So that. That. We. That plant. Would be loaded with blood. The blood of the lamb.

That was slain. And. They would. Strike that blood on the. Doorposts and lintel. Of the. Of their home. The blood.

Was applied. By the hyssop. The blood. Of Jesus. Is applied. Through faith. Through faith.

[14:40] Now. Notice. They were not to strike. The threshold. Of the doorway. Did you notice that? You picked that up? Then put it down there. Because you see.

You always. Go. Under the blood. Never over. The blood. And when the. Families. The Israelite families. Went out of their homes.

And out of Egypt. They went out. Under the blood. They came out of bondage. Under the blood. Of the lamb. That was slain. The saving.

Lamb. There was no. Other way. The Bible says. Without the shedding of blood. There is no remission of sin. No forgiveness of sin. And you know. I guess. These Israelites. They could have. You know. Come up with some other. Ideas. They could have put some diamonds. And rubies. And other valuable things. On their doors. And maybe. They could have written.

[15 : 33] Nice. Little. Bits of poetry. And nice. Wonderful little sentiments. About their Lord. They could have done that. But that would not have worked. Because the Lord said.

When I see the blood. When I see the blood. I will. Pass over. You. And God said. That there is coming. Through the land. This night. Here in Egypt. A destroyer. And that destroyer. Is going to. Look at the door. Of every home. And when the blood. Is applied. In the prescribed way.

The destroyer. Will pass. Over that home. But when the blood. Was. Is not applied. Then the destroyer. Will visit that home. That house. In judgment.

And in death. The blood of this lamb. Would then. Deliver them. From judgment. And. So the lamb. Was a saving lamb. The fourth thing.

[16 : 27] To notice. About Moses lamb. Is that Moses lamb. Was a shared lamb. Shared. This is rather interesting. Verse eight. Then they shall eat the flesh.

On that night. Roasted in fire. With unleavened bread. And with bitter herbs. Or herbs. Depends on where you're from. They shall eat it. Do not eat it raw.

Nor boil it. At all. With water. But roasted. With in fire. Its head. With his legs. And its entrails. You shall let none of it remain. Until morning. And so forth.

So. They were to. Not just simply. Shed the blood of it. And the blood be applied. To the doorposts. But they were to eat it. Too. They were to have a meal. A feast.

Around. And. Or. By eating a lamb. This was a kind of a. Communion. Meal. In a sense. Because they were all doing it. They were all sharing in this.

[17 : 25] Can you imagine that? Every family. Best estimates. From. Conservative. Bible believing scholars. Best estimates.

There may have been as many. As many as a million two. Israelites. Living in Egypt at the time. Who were delivered. A million two. I don't know how many families. That would represent. Maybe we could assume.

You know. A couple of hundred thousand lambs. Being eaten. By. By these families. I mean. Just think about it. Couple of million lambs. Being barbecued.

All at the same time. Can you imagine. The aroma of that. That would just kind of. Permeate.

The land of. Egypt at the time. I mean. Here. Here's a family over here. There. There. There.

Roasting a lamb. And over here. Roasting a lamb. This entire block. Every house on this block. They're all roasting a lamb.

[18 : 22] Lambs in their backyard. I mean. Everyone. Roasting a lamb. And the aroma. And the smell of that. And it's going throughout. The land of Egypt. And they are sitting down. All of them sitting down. And they are all eating.

Together. This lamb. A lamb. Each one. And everyone. You know. They're having fellowship with one another. And fellowshiping. Around the lamb.

Fellowshipping with God. And. More significantly. The. Lamb. A little lamb. Is. Making.

A bunch of slaves. Into a nation. Forget that also. Took place here. In Egypt. They all.

Ate. Of. The lamb. And. When they walked out of Egypt. A lamb walked out. Inside of them. Now. I'm trying to.

[19 : 17] Force. Things. But the Bible does say. It is Christ. In you. The hope of glory. And they were to repeat this once a year. Year after year. They were to do this.

As a memorial of the covenant. That God had made with them. And that was Moses' lamb. You know. Very simply put. And. Now. Let's consider Mary's lamb.

Because. You see. The prophet Jeremiah. Said. He prophesied. That there's coming a day. Coming a change. Something going to change.

The Jews. Did keep. And still do keep. The Passover feast. To remember. This night. In Egypt. Long ago. But. You need.

To notice. That the prophet. Jeremiah. Pointed to. Something new coming. A change.

[20:16] You know. Really. If. If. If our Jewish friends. Who. You do not accept. The new test. Do not believe the new test. If they would just read. Their old testament. Prophets. And Jeremiah said. Listen to it. Jeremiah 31 31. Behold. The days are coming. Says the Lord. When I will make a new covenant. With the house. Of Israel.

With the house of Judah. Not according to the covenant. That I made with their fathers. In the day that I took them. By the hand. To lead them out of the land of Egypt. My covenant. Which they broke. By the way.

I inserted that part. Though I was a husband to them. Says the Lord. But. This is the covenant. That I will make. With the house. Of Israel. After those days. Says the Lord. I will put my law.

In their minds. And write them on their hearts. And I will be their God. And they shall be my people. And. No more shall every man. Teach his neighbor. And every man. His brother. Saying. Know the Lord.

[21:12] For they. All shall know me. From the least of them. To the greatest of them. Says the Lord. For I will forgive. Their iniquity. And their sin. I will remember. No more. God's saying. I'm going to make.

A brand new thing here. And the marks. Of this new thing. This new covenant. Is this. It's going to be. A spiritual thing. A spiritual covenant.

Not. Not. Not some form. Or ritual. Or some. Outward thing. My law. Is going to be. In their hearts. And in their minds.

And. It's going to be. An inward thing. And they're not just. Going to simply. Know about me. They're going to have. An inward. Intimate. Knowledge.

Of their God. And your sins. He said. Will be remembered. Against you. No more. That's what Jeremiah. Was saying. And. You know. It's interesting.

[22:08] Very interesting. Something. You know. Over the. Lapse of time. Since Egypt. And since God prescribed. What he prescribed. In scripture. And the ceremony.

The. Kind of the. The form. And the order. Of this. Thing called Passover. Began to change. And. And. The ritual of it. Took on.

Some. Kind of. Different. Elements. Over the years. The bread. For one thing. The. Matzah. For the Jewish Passover.

Would be taken. And divided. Into three parts. And would be placed. In a. Bag. And they did. Some other things. But. And then.

At the appointed time. In the. In the Passover. They would take out. The. Middle piece. And break it. There were also.

[23:06] Four cups. Used. Used. And. Today. Used. In the. Passover. Four cups. The first cup. Would be. The cup.

Of sanctification. The second cup. Was the cup. Of deliverance. The third cup. Was the cup. Of. Redemption. And the fourth cup. The cup. Of acceptance.

So these things. Began to change. You know. The. Kind of the form. And it's interesting. Really. How. How these things. Pointed.

To. To Christ. Because. You know. One day. There appeared. A young man. On the scene. Born of a virgin.

Born in Bethlehem. His name was Jesus. Jesus of Nazareth. And when John the Baptist. Saw him. He said. Behold. The Lamb of God. Which takes away. The sin of the world.

[24:01] And. You see. John. Knew. That Mary's lamb. Was. Truly. God's lamb. And there are four things.

About Mary's lamb. That I want you to see. Same four things. We. Noticed about Moses lamb. First of all. Mary's lamb. Was a. Special lamb. Right.

Very special lamb. You know. By. This time. When Jesus came into the world. The rabbinical. Priests. Had begun. To. To breed.

Very special. Passover lambs. They became. Experts at that. And. You know. I guess. That would cut down. A little bit. On the time. Or the. Kind of scrutiny.

That was needed. So they. Really. Were very. Very good. At breeding. These special lambs. They were the very best. And. These lambs. Were. Of course. Bred.

[24:56] And born. To die. And there came. A special day. In the year. When they would go out. To the fields. Near Bethlehem. By the way. Go out to the fields.

Near Bethlehem. And they would take. These special. Passover lambs. That had been bred. For this very purpose. And they took them. From the fields. Of Bethlehem. And they would. Lead them. Into the temple. Area. Through the sheep gate. And on into. The city. To be slain. Eventually. By the priests. For the Passover. Now. They came in. Through the gate. On a particular day. And do you know. What day. We Christians call that day. Palm Sunday. Now.

Do you know. When the Lord Jesus Christ. Came into Jerusalem. Huh. Came from the Mount of Olives. Traveled across the Brook Kidron.

[25 : 48] And on into the city. Of Jerusalem. Do you know. When it was. Same day. Same day. That the Passover lambs. Were coming into the city. Palm Sunday.

That same day. Jesus. Came into the city. Same day. Same time. And. The same time. Those Passover lambs. Were being very carefully. Scrutinized.

That same time. God's lamb. Was also being scrutinized. Wasn't he. And. You know. For three days. Jesus.

Was being examined. The Pharisees. The priests. The Sadducees. The Herodians. The. The. Civil leaders. Also. The Roman civil leaders. They all questioned him.

And scrutinized him. And. To. To. To. To. To. To. To. To.

[26 : 46] lamb. Do you know what they said when they finished? They said, never a man ever spoke like this man. Jesus even said, he said, which of you can convict me of sin? Even Pilate, a Roman, a Gentile, was forced to confess, I find no fault in this man. And so he was a special lamb. But also, not only was he a special lamb, but of course you know he was a slain lamb. Slain lamb. Now Jesus said to his disciples, go into the city and prepare the Passover for me, for us. And so they did. And then at the right moment, they're at the table, as they're partaking of the Passover, at the very right moment, Jesus is there with his disciples and they're eating the Passover. At a particular time, in the order of things, Jesus reached into the bag and pulled out the middle piece of bread. Just like the Jews would take the

Passover. He pulled out that middle piece and he said in Luke 22, 19, this is my body. This is my body. And now, you know, with that, the mystery of the ages was unraveled. The middle piece of bread. Jesus took out that middle piece and just according to the prescribed way of conducting the Passover, he broke that middle piece. And do you know what that means? It means, of course, Jesus said, my body is going to be broken. This is my body, he said, which is broken for you. As he took out that middle piece, the middle piece. Think about it. God the Father, God the Son, God the Holy Spirit. And he took out the middle piece for centuries. I believe the Jews, every time they observed Passover, they held in their hand an object lesson of the Holy Trinity. The middle piece. And the Bible says in Luke chapter 22 and verse 20, likewise, also the cup. The cup. The specific cup after the supper, saying, this cup is the New Testament in my blood, which is shed for you. Now, remember I told you about the cups.

And it seems clear that Jesus took the cup of redemption. That third cup. And he said, this cup, the cup of redemption, this cup, is the New Testament, the new covenant in my blood, which is shed for you. And Jesus is talking here about what Jeremiah said way back there in Jeremiah 31.

He said, there is coming a time when I will make a new covenant. A new one. Not like the old covenant, but there is coming a new covenant. And Jesus took that third cup, the cup of redemption, and he said, this cup is the new covenant in my blood. And then after the supper, Jesus went out to the garden of Gethsemane. And by 9 a.m. the next morning, he's on his way to the cross to be crucified. And where was Jesus crucified? He was crucified on Mount Moriah. The very same place, by the way, where God told Abraham, centuries before, that God would provide himself a lamb. And God did provide himself a lamb, Mary's lamb, Jesus. On the same mountain, and also on the same mountain where Jesus was crucified, the priests were gathering the lambs for the Passover. And those lambs and God's lamb were both now ready. And then at 3 p.m. that day, the knives of, because this was the tradition, this is the way they did it. At 3 p.m., in fact, we could go back to Exodus and find where God prescribed. Between the evenings, morning and evening, 3 p.m., that's when the Levitical priests were cutting the throats of the Passover lamb, and their blood was spilt out. And at that same precise moment, Jesus, in agony on the cross, cries out,

[31 : 48] But it is finished. At the same time, God's lamb is the slain lamb. There is a new covenant, and it now rests with the finished work of Christ.

So, he's a special lamb, a slain lamb, but Mary's lamb is also a saving lamb. Saving lamb. Now, in the Old Testament, they confessed Moses' lamb with hyssop in blood.

In the New Testament, we confess Mary's lamb by faith. By faith. Hyssop stands for faith. And the Bible says in Romans 10, 9 and 10, So, you see, with the heart, that's what the New Testament says.

Man believes unto righteousness. And don't you see, that's exactly what Jeremiah said. In Jeremiah 31, he said, God said, I will write my law upon your hearts.

The inward parts. See, he's a saving lamb. And what does the Bible say in 1 Corinthians 5? And let's just consider that and see if this Lord's Supper we're going to take here in just a moment won't mean something a little bit more.

[33 : 22] He said in 1 Corinthians 5, verse 7, Purge out therefore the old leaven, that ye may be a new lump, as you are unleavened.

You have sinned. For even Christ, our Passover, is sacrificed for us. You see? Just as Moses had a Passover lamb, we have a Passover lamb.

And it's Jesus. And now listen to what the Bible says in 1 Corinthians 10, 16. The cup of blessing, which we bless, is it not the communion of the blood of Christ?

And by the way, the cup of redemption, that third cup, is also known as the cup of blessing. Is it not the blood of Christ? He says. The bread which we break, is it not the communion of the body of Christ?

And 1 Corinthians 11, 23. For I have received of the Lord, that which also I delivered unto you. That the Lord Jesus, the same night in which He was betrayed, took bread.

[34 : 26] And when He had given thanks, He break it and said, Take, eat, this is My body, which is broken for you. This do in remembrance of Me. After the same manner, also He took the cup.

The cup. When He had supped, saying, This cup is the New Testament in My blood. This do you, as oft as you drink it, in remembrance of Me.

For as oft as you drink this bread, or eat this bread, and drink this cup, you do show forth the Lord's death, till He come.

And then one more very quickly. Mary's lamb is also a shared lamb. A shared lamb. In the Old Testament, the people gathered around and had a feast.

Had a feast. They all fed on a lamb. Don't you understand that that is what we're going to be doing here in a moment? Don't you understand that those Old Testament people became one people as a result of that meal they ate together?

[35 : 34] When they feasted upon that lamb, that Passover, that Passover feast showed their deliverance from bondage, but it also showed that they had become a new nation.

People of God. And when we celebrate the Lord's Supper, when we do that, we're celebrating a similar fact.

That Christ is our Passover. That was slain for us. And that we were delivered not only from the bondage of sin, but that in Christ we have become a new people.

A royal nation. A holy people. The people of God. And so, Mary had a little lamb.

Its fleece was white as snow. It was a special lamb. Mary's lamb was a slain lamb, a saving lamb, a shared lamb, and aren't you glad?

[36 : 37] And tonight when we share the Lord's Supper, just remember that it's not to be a mournful experience. Far from it. Now, Paul did say that we do show forth the Lord's death, but he said we show the Lord's death till He comes.

Till He comes and He may come. He may come tonight. Amen.