

# The Final Plague: Death of the Firstborn (Passover) (Exodus 11:1-13:16)

Expository Lessons from the Book of Exodus

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## I. Review from Previous Lessons

- a. The Hebrews have been in Egypt for 400 years, now suffering under the cruel oppression of Pharaoh. They have cried out to the Lord for deliverance, and the Lord has sent Moses to lead His people out of Egypt and back to Canaan, the land promised to Abraham's descendants.
- b. Moses and Aaron have been sent to Pharaoh by the Lord, requesting that Pharaoh let the Hebrews go. Pharaoh has a hard heart, refuses to let the people go, and only increases their oppression. Therefore, the Lord uses Moses and Aaron to send a series of plagues upon Pharaoh and Egypt.
- c. In the previous lesson we discussed the *seventh plague through the ninth plague*. The Ten Plagues in order of their appearance are:
  - i. First: Water to Blood
  - ii. Second: Frogs
  - iii. Third: Gnats or Lice
  - iv. Fourth: Flies
  - v. Fifth: Livestock Disease
  - vi. Sixth: Boils and Sores
  - vii. Seventh: Hail with Fire (*Covered in the previous lesson*)
  - viii. Eighth: Locusts (*In the previous lesson*)
  - ix. Ninth: Darkness (*In the previous lesson*)
  - x. Tenth: Death of the Firstborn / Passover (*Covered in this lesson*)
- d. After the ninth plague, three days of darkness, Pharaoh announced that Moses would never see Pharaoh's face again; if ever again he met Pharaoh face-to-face, Moses would die that day (**Exodus 10:28**).

## II. The Tenth and Final Plague Announced: Death of the Firstborn

- a. Read **Exodus 11:1-10**.

## b. Storyline:

- i. The Lord tells Moses that He will bring one more plague on Egypt. This will be the final one; after that, Pharaoh will let the Israelites go. In fact, Pharaoh will *drive them out*.
- ii. Moses speaks secretly to the Israelites, telling them to ask their Egyptian neighbors for articles of silver, gold and clothing.
  1. The Lord gives the people grace (= *favor*) in the sight of the Egyptians.
  2. The Egyptians then “lend” these things to the Jews.
- iii. It says that Moses was (at this point) seen as a great man by Pharaoh, by his servants, and by the Egyptians.
- iv. Moses warns Pharaoh of the details of the last plague to come.
  1. The Lord will go throughout the land of Egypt around midnight and kill the firstborn sons of all: from the firstborn of Pharaoh the king, down to the firstborn of the most lowly maidservant, and *even the firstborn of the livestock*.
    - a. Based on what it says about setting apart “the firstborn” in **Exodus 13:11-16**, this refers to the firstborn *males*.
  2. However, none of the Israelites and none of their livestock will be harmed.
  3. Pharaoh’s men will then beg the Israelites to depart.
- v. Pharaoh still does not bend, and Moses departs in anger.

## c. The Israelite slaves will depart with the wealth of Egypt

- i. This fulfills a promise that God had made to Moses back on Mount Sinai. (Review what the Lord said in **Exodus 3:19-22**.)
- ii. He had told Moses that the Israelites would “plunder the Egyptians” when departing.
- iii. The Greek word used here in the LXX here (Exodus 3:21 and 11:3) that is translated as “grace” (χάρις / *charis*) is the same word that Paul uses in his New Testament letters, including in **Ephesians 2:8-9**.
  1. This is one of the most misunderstood words in the New Testament! However, it was a very common word that appears dozens of times in the Septuagint (LXX). From the contexts in

which it is used, we can readily see what the word meant to those who heard it in the first century.

2. "Then I will give this people grace in the sight of the Egyptians..." (**Exodus 3:21**)
3. "So the Lord gave the people grace in the sight of the Egyptians..." (**Exodus 11:3**)
4. "The Lord opposes the arrogant (proud) but He gives grace to the humble." (**Proverbs 3:37** from the LXX, which is quoted by Peter in **1 Peter 5:5**)
5. From context, it *simply means "favor" or "kindness"*. This word does not mean "*unmerited favor*". It just means favor extended to someone, whether this favor was based on something the person did (such as being humble) or otherwise.
6. We need to keep that in mind when we read passages where Paul uses the same word. For example:
  - a. "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." (**Ephesians 2:8-9**, NKJV)
  - b. In saying that we have been saved "*by grace*" Paul is saying that *we have been saved by God's kindness*; we have been saved by *God's favor*.
7. For an excellent study on the meaning of the word grace, see David Bercot's lesson entitled *Grace, the Most Misunderstood Word in the Bible* (available through Scroll Publishing).
- d. Although Pharaoh had said Moses would never see his face again and live (after the 9<sup>th</sup> Plague), we find Moses appearing again before Pharaoh in this exchange. How could that have happened? Possibilities that come to mind include:
  - i. Perhaps Pharaoh was merely making an *empty threat* to Moses; OR
  - ii. Perhaps the account of Moses speaking to Pharaoh at the beginning of **Exodus 11** is a *continuation of the exchange* from the end of **Exodus 10**; OR
  - iii. When Moses communicated with Pharaoh this final time, somehow, they *did not see each other face-to-face*.

### III. Details of the Passover Lamb Sacrifice and Meal

- a. Read **Exodus 12:1-12:14**.

- b. Storyline:
- i. Select one male lamb per household, on the tenth day of the month.
    1. It can be from either the sheep or goats.
    2. It must be a one-year-old, without blemish.
  - ii. Whole assembly of Israel to sacrifice the lamb at twilight on 14<sup>th</sup> day of the month.
  - iii. Take the blood of the sacrificed lamb and put it on doorframes and lintel (top of doorway) of houses where they will be eating the meal.
  - iv. They must eat the flesh of the lamb that night.
    1. The flesh of that lamb must be roasted over fire (not eaten raw, not boiled).
    2. The lamb must be roasted whole (including with head, legs and inner parts).
      - a. Consider that when we cook an animal like a lamb, the *normal practice* is to butcher the meat, removing the non-edible parts like the head, entrails and hooves prior to cooking it.
    3. The flesh of the roasted lamb must be eaten with unleavened bread and bitter herbs.
    4. None of it to remain until morning; anything not eaten that night to be burned in the fire. There will be no “left-overs” to eat the following day.
    5. Don’t break any of its bones.
    6. Eat in haste, as one prepared to depart immediately.
      - a. Eat the meal with sandals on your feet, belt on your waist and a staff in your hand.
  - v. That night the Lord will pass through Egypt and strike down all the firstborn of the land (of man and animals).
    1. The Lord will execute vengeance against all the “gods” of Egypt.
    2. The Lord will “pass over” the houses where He sees the blood. The blood shall be “a sign” for the people.

- vi. In the future, the people will keep this feast every year as a memorial to the Lord's delivering them from Egypt.

#### IV. Unleavened Bread for the Next Seven Days

- a. Read **Exodus 12:15-20**.
- b. Storyline:
  - i. Starting with this day (Passover), the people are to remove all leaven (yeast) from their homes.
    - 1. Anyone eating leaven during that seven-day period is to be *cut off from the people of Israel*.
    - 2. **Question:** Why such an extreme penalty required for what appears to be a relatively minor offense? (We will explore this a bit later this lesson.)
  - ii. On the first and last day of this special seven-day period, holy convocation and no ordinary work to be done.
  - iii. This observance to be commemorated annually, along with the Passover.
- c. Thus far in the story Moses has been telling Pharaoh and the Israelites what is to come and how God's people should keep the Passover. Now the story moves to the actual event of the death of the firstborn and the Passover. We will discuss that next, along with its implications for us.

#### V. The Fateful Night of the Passover

- a. Read **Exodus 12:21-13:16**.
- b. Storyline:
  - i. Moses tells the elders of Israel: *Now it's time* to sacrifice the lamb.
  - ii. Moses repeats the earlier instructions regarding the Passover lamb sacrifice and meal.
    - 1. Moses emphasizes that people *MUST remain in the house*, protected by the blood of the lamb, all night. If they go outside, they will perish.
  - iii. At midnight the Lord strikes down all the firstborn in Egypt.
  - iv. Pharaoh calls for Moses and Aaron that night and bids them to leave Egypt (taking their livestock with them) immediately. He even asks Moses for a blessing!

- v. The Israelites depart in haste, taking the gold, silver and clothing given to them by the Egyptians. They also carry unleavened bread dough in troughs, on their shoulders.
  - vi. After 430 years in captivity, the Israelites depart Egypt that night. They have 600,000 men plus women, children, cattle and “a mixed multitude” of non-Jews who also go with them.
  - vii. Passover and unleavened bread regulations are repeated.
    - 1. Non-Jews may participate, if their men are first circumcised.
  - viii. Because all the first born in Egypt were killed, going forward, *all the firstborn males* of Israel are to be dedicated to the Lord and redeemed, even from the livestock.
- c. **Question:** *Who or what* is it that enters the homes and brings death to all the firstborn of the Egyptians?
- i. In movie accounts of this scene, they often depict a scary, ghost-like spirit or mist that *slips under* the doors of the Egyptian homes to bring death; but *passes over* the blood-stained doorways of Israelite homes.
    - 1. In **Exodus 11:4** the Lord says, “About midnight I will go into the midst of Egypt...”.
    - 2. In **Exodus 12:12** the Lord says, “I will pass through the land of Egypt that night and strike all the firstborn...”.
    - 3. However, in **Exodus 12:23** Moses tells the elders that when the Lord passes through Egypt, when He sees the blood on the lintel and doorposts, “the Lord will pass by the door and not allow the destroyer to come into your houses...”.
  - ii. So, who actually killed the Egyptians? Who entered the homes? Was it the Lord? Was it a ‘destroying angel’? Or someone/something else? What do you think?
  - iii. This event (night of the death of all the firstborn of Egypt) is described and elaborated on in **Wisdom of Solomon 18**.
    - 1. “The servant was punished with the same penalty as the master, and the common man suffered the same thing as the king. They all together by the one name of death had innumerable dead persons, for there were not enough living even to bury them; because in one critical moment, their valued children were destroyed.

2. “For they disbelieved everything because of their sorceries, but at the destruction of their firstborn, they acknowledged the people to be God’s son. For while gentle silence embraced everything and night at its own speed was half over, Your all-powerful Word leaped from heaven, from the royal throne, into the midst of a doomed land, a relentless warrior carrying the sharp sword of Your irrevocable command, and He stood and filled all things with death and touched heaven while standing on earth.
3. “Then immediately apparitions in terrifying dreams troubled them, and unexpected fears set upon them, and they threw themselves to the ground half-dead, one apparition here and another there, to make known to them the reason they were dying.” (**Wisdom of Solomon 18:11-18**)
  - a. This reference to the Word of God may be surprising to many who assumed that the first reference to the Son of God as “the Word of God” is in **John 1:1**. There is a clear reference to the divine Word of God prior to that, in this passage from Wisdom of Solomon!
  - b. While this picture of the Son of God as bringing judgment and destruction may not fit comfortably with how you see Jesus, recall how He is portrayed in **Revelation 19** as the Word of God, the great warrior-king leading the armies of God in battle and slaying His enemies with the sharp sword proceeding from His mouth! (**Revelation 19:11-21**).
  - c. The Word of God is to be feared by the disobedient!

## VI. Significance of the Passover, for Us Christians

- a. Other passages that tie the lamb to be sacrificed to Jesus.
  - i. When John the Baptist met Jesus:
    1. “The next day John saw Jesus coming toward him, and said, ‘Behold! The *Lamb of God who takes away the sin of the world!*’” (**John 1:29**, NKJV)
  - ii. The passage the Ethiopian eunuch was reading when he met Philip:
    1. “The place in the Scripture which he read was this: ‘He was led *as a sheep to the slaughter*; And as a *lamb* before its shearer is silent, So He opened not His mouth.’” (**Acts 8:32**, NKJV; quoting **Isaiah 53:7-8** from the LXX)

iii. The account of the Lamb that was slain in **Revelation 5**:

1. “So I wept much, because no one was found worthy to open and read the scroll, or to look at it. But one of the elders said to me, ‘Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.’ And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.” (**Revelation 5:4-6**, NKJV)
2. “Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying: ‘You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, And have made us kings and priests to our God; And we shall reign on the earth.” (**Revelation 5:8-10**, NKJV)

b. The Passover Lamb: all of the details *foreshadow Jesus*, who would come 1400 years after Moses.

- i. Chosen male lamb without defect. (Jesus tempted like us, but without sin; **Hebrews 4:15**)
- ii. One lamb (per household).
- iii. Can be taken from either the sheep or the goats. (Consider the story in **Matthew 25:31-46**, where Jesus uses these two types of animals to represent all people.)
- iv. Sacrificed by all the Jewish people at twilight at the start of the Feast of Unleavened Bread.
  1. Lord brings darkness over the land when Jesus died.
- v. The whole body is roasted in the fire (including the head, legs and entrails).
  1. When cooking a lamb, you normally would remove at least the head, entrails and hooves.
  2. Jesus entire body suffered scourging, crown of thorns, crucifixion.

- vi. Flesh of the sacrificed lamb is eaten by the community in a memorial meal, to be repeated regularly (annually) thereafter.
1. When Jesus had the Last Supper before He died, He told His disciples to follow this practice in the future. He said, "Take, eat; this is my body... *do this in remembrance of me.*" (**1 Corinthians 11:24**)
  2. From the beginning, Christians participated in the Lord's Supper, which they also called "eucharist" (= thanksgiving) on the first day of each week (*each Sunday*).
  3. For more on this practice in the early church, see *Dictionary of Early Christian Beliefs*, ed. David Bercot, article on Eucharist.
- vii. The people are to eat the meal in haste
1. Cyprian was bishop of the church in Carthage, North Africa. Writing c. 250 AD, he pointed to this passage in **Exodus 12:11** about the Jews eating the Passover meal in haste as foreshadowing that we Christians must renounce this world, and be always ready to depart it at a moment's notice.
    - a. "(Chapter title:) *That he who has attained to trust, having put off the former man, ought to regard only celestial and spiritual things, and to give no heed to the world which he has already renounced.*
    - b. "...Of this same thing in **Exodus**: 'But thus shall ye eat it; your loins girt, and your shoes on your feet, and your staves in your hands: and ye shall eat it in haste, for it is the Lord's Passover.' (**Exodus 12:11**)
    - c. "Of this same thing in the Gospel according to **Matthew**: 'Take no thought, saying, "What shall we eat?" or, "What shall we drink?" or, "With what shall we be clothed?" for these things the nations seek after. But your Father knows that you have need of all these things. Seek first the kingdom of God, and His righteousness; and all these things shall be added to you.' (**Matthew 6:31-33**) Likewise in the same place: 'Think not for tomorrow, for tomorrow shall take thought for itself. Sufficient unto the day is its own evil.' (**Matthew 6:34**)
    - d. "Likewise, in the same place: 'No one looking back, and putting his hands to the plough, is fit for the kingdom of God.' (**Luke 9:62**) Also in the same place: 'Behold the

fowls of the heaven: for they sow not, nor reap, nor gather into barns; and your heavenly Father feeds them. Are you not of more value than they?' (**Matthew 6:26**)

- e. "Concerning this same thing, according to **Luke**: '*Let your loins be girded, and your lamps burning; and may you be like unto men who wait for their lord, when he comes from the wedding; that, when he comes and knocks, they may open to him. Blessed are those servants, whom their lord, when he comes, shall find watching.*'" (**Luke 12:35-37**)
- f. (Source: Cyprian, *Three Books of Testimonies Against the Jews*, book 3, chapter 11; found In Ante-Nicene Fathers vol. 5, pp. 535–536.)

- 2. We see here the clear picture that we are to be detached from the world, ready to depart from this world at a moment's notice.

viii. None of its bones to be broken.

- 1. Recall that at the crucifixion of Jesus, while the Roman soldiers broke the legs of the men at either side of Jesus, they did not break any of His bones. Instead, they pierced His side to confirm He was already dead. (**John 19:31-37**)
- 2. This also was in fulfillment of the prophecy of **Psalm 34:20**.

ix. Eaten with bitter herbs.

- 1. As opposed to something sweet like honey.
- 2. Recall that Jesus was a man of *sorrows and suffering* (**Isaiah 53**).
- 3. He was given vinegar and gall (both bitter) at his crucifixion (**Matthew 27:34** and **27:48**).

x. Blood of the lamb protects God's people from the destroyer and spiritual death.

- 1. The blood of Christ washes away our sins and protects Christians from destruction (**Hebrews 9:14**, **1 Peter 1:18-19**)

xi. God's people must remain in the house to be saved.

1. Consider what Jesus taught regarding the importance of remaining in Him, in other words persevering to the end, if we are to be saved.
  - a. "I am the vine; you are the branches. *He who abides in Me*, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned." (**John 15:5-6**)
  - b. "And because lawlessness will abound, the love of many will grow cold. But *he who endures to the end* shall be saved." (**Matthew 24:12-13**, NKJV)
  - c. "But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience." (**Luke 8:15**, NKJV)
    - i. For "with patience" here the NASB translates it "with perseverance"; the NIV translates it "by persevering".
- xii. Salvation is available to both the Jews and non-Jews.
  1. "A mixed multitude also went up with them...." (**Exodus 12:38**)
  2. Jesus came to save people from *all nations*, not just the Jews. (**Matthew 28:18-20**)
- xiii. Death of the firstborn (Son of God).
  1. Paul describes Jesus as "the firstborn among many brethren" (**Romans 8:29**).
  2. One dies to save many (**Isaiah 53**, etc.).
  3. Substitution of the lamb to spare the lives of men (**Genesis 22**).
- c. Significance of having only unleavened bread for the next seven days.
  - i. Note that must purge leaven from the community.
  - ii. Anyone found eating leaven was to be *cast out of the community*. That might seem like a rather severe penalty for what many would view as a relatively minor offense!

- iii. Must follow this as well as the Passover Lamb meal observance.
- iv. Read **1 Corinthians 5:1-13**.
  - 1. The Passover Lamb (Christ) has been sacrificed.
  - 2. Therefore, Paul says they must now eat the bread without yeast.
  - 3. The foreshadowing we see here:
    - a. Passover Lamb sacrificed = Jesus Christ
    - b. Yeast = sin
      - i. Yeast will multiply and spread throughout the whole loaf naturally, unless it is killed or otherwise removed.
    - c. Israel = the Church (Christians)
  - 4. Therefore, we must purge the wicked from the church (those who we are aware of being involved in sin that would disqualify them from eternal life). Otherwise, the sin (like yeast) will spread through the whole loaf!

## VII. Closing Thoughts from Melito of Sardis

- a. Melito was a bishop of the church in Sardis. (Sardis was one of the seven churches of Asia Minor mentioned in **Revelation 2-3**).
- b. He wrote a work called "*On the Passion*" or "*On Pascha*" c. 169-195 AD. While this is not part of the ANF collection, you can find it online. Highly recommended.
- c. First, a selection from *On Pascha* (or *On the Passion*) that provides a moving, poetic dramatization of the night of the Plague of Death of the Firstborn:
  - i. (*Describing an Egyptian boy, a firstborn son, encountering death*)
 

“Indeed, one firstborn, touching a dark body with his hand, and utterly frightened in his soul, cried aloud in misery and in terror: ‘What has my right hand laid hold of? At what does my soul tremble? Who cloaks my whole body with darkness? If you are my father, help me; if my mother, feel sympathy for me; if my brother, speak to me; if my friend, sit with me; if my enemy, go away from me since I am a firstborn son!’

- ii. “And before the firstborn was silent, the long silence held him in its power, saying: ‘You are mine, O firstborn! I, the silence of death, am your destiny.’
- iii. “And another firstborn, taking note of the capture of the firstborn, denied his identity, so that he might not die a bitter death: ‘(*claiming*) I am not a firstborn son; I was born like a third child.’
- iv. “But he who could not be deceived touched that firstborn, and he fell forward in silence. In a single moment the firstborn fruit of the Egyptians was destroyed. The one first conceived, the one first born, the one sought after, the one chosen was dashed to the ground; not only that of men but that of irrational animals as well.
- v. “A lowing was heard in the fields of the earth, of cattle bellowing for their nurslings, a cow standing over her calf, and a mare over her colt. And the rest of the cattle, having just given birth to their offspring and swollen with milk, were lamenting bitterly and piteously for their firstborn.
- vi. “And there was a wailing and lamentation because of the destruction of the men, because of the destruction of the firstborn who were dead. And all Egypt stank, because of the unburied bodies.
- vii. “Indeed one could see a frightful spectacle: of the Egyptians there were mothers with disheveled hair, and fathers who had lost their minds, wailing aloud in terrifying fashion in the Egyptian tongue: ‘O wretched persons that we are! We have lost our firstborn in a single moment!’ And they were striking their breasts with their hands, beating time in hammerlike fashion to the dance for their dead.
- viii. “Such was the misfortune which encompassed Egypt. In an instant it made her childless. But Israel, all the while, was *being protected by the sacrifice of the sheep* and truly was being illumined by its blood which was shed; for *the death of the sheep was found to be a rampart for the people*.
- ix. “O inexpressible mystery! the sacrifice of the sheep was found to be the salvation of the people, and *the death of the sheep became the life of the people*. For its blood warded off the angel.
- x. “Tell me, O angel, At what were you turned away? At the sacrifice of the sheep, or the life of the Lord? At the death of the sheep, or the type (= *foreshadowing* – *CP*) of the Lord? At the blood of the sheep, or the Spirit of the Lord? Clearly, you were turned away because you saw the mystery of the Lord taking place in the sheep, the life of the Lord in the sacrifice of the sheep, the type of the Lord in the death of the

sheep. For this reason you did not strike Israel, but it was Egypt alone that you made childless.”

1. (Source: Melito of Sardis, On Pascha, sections 10-33; translated by Gerald F. Hawthorne, pub. Eerdmans Publishing; online access at: <http://www.kerux.com/doc/0401.asp> )
- d. Melito continues, describing how the Passover story was a type of model of what was to come in Christ. Consider how we often build models first, prior to building a full-scale thing itself (as God Himself did with the story of the Passover Lamb).
- i. First, some personal observations regarding models or types we may be familiar with.
    1. I think of how sculptors do this before beginning major pieces of art. They first make sketches and scale models of a sculpture, for example out of clay or wax, before they embark on the masterpiece itself. I saw examples of that years ago when I was in Rome and visited the Vatican.
    2. In my own field of work, civil engineering, we always create 2-D drawings before constructing the facility. Actually, for more complex facilities we even build 3-D computer models first.
    3. Similarly, no one gives a major speech or writes a book without first creating an outline or sketch of some sort.
  - ii. Melito continues: “What was this extraordinary mystery? It was Egypt struck to destruction but Israel kept for salvation. Listen to the meaning of this mystery:
  - iii. “Beloved, no speech or event takes place without a pattern or design; every event and speech involves a pattern—that which is spoken, a pattern, and that which happens, a prefiguration—in order that as the event is disclosed through the prefiguration, so also the speech may be brought to expression through its outline.
  - iv. “Without the model, no work of art arises. Is not that which is to come into existence seen through the model which typifies it? For this reason a pattern of that which is to be is made either out of wax, or out of clay, or out of wood, in order that by the smallness of the model, destined to be destroyed, might be seen that thing which is to arise from it—higher than it in size, and mightier than it in power, and more beautiful than it in appearance, and more elaborate than it in ornamentation.

- v. “So whenever the thing arises for which the model was made, then that which carried the image of that future thing is destroyed as no longer of use, since it has transmitted its resemblance to that which is by nature true. Therefore, that which once was valuable, is now without value because that which is truly valuable has appeared.
- vi. “For each thing has its own time: there is a distinct time for the type, there is a distinct time for the material, and there is a distinct time for the truth. You construct the model. You want this, because you see in it the image of the future work. You procure the material for the model. You want this, on account of that which is going to arise because of it. You complete the work and cherish it alone, for only in it do you see both type and the truth.
- vii. “Therefore, if it was like this with models of perishable objects, so indeed will it also be with those of imperishable objects. If it was like this with earthly things, so indeed also will it be with heavenly things. For even the Lord's salvation and his truth were prefigured in the people, and the teaching of the gospel was proclaimed in advance by the law.”
  1. (Source: Melito of Sardis, *On Pascha*, sections 34-39; translated by Gerald F. Hawthorne, pub. Eerdmans Publishing; online access at <http://www.kerux.com/doc/0401.asp> )
  2. In the story of the Passover Lamb, the Lord has *created a wonderful type or scale model* of what was destined to come 1400 years later in Jesus. Consider all the details we have noticed in this lesson (chosen lamb without blemish, sacrificed at twilight, roasted whole-body, memorial meal, blood of the lamb saving from death, etc., etc.)
  3. May this understanding of the Passover story strengthen our own faith and better equip us to share the saving gospel with the lost world around us!
- e. Let us close with further insights and inspiration from Melito, taken from the same work. He goes on to explain how not only the story of the Passover Lamb, but *all of the Old Testament points to Jesus Christ*:
  - i. “So indeed also the suffering of the Lord, predicted long in advance by means of types, but seen today, has brought about faith, just because it has taken place as predicted. And yet men have taken it as something completely new. Well, the truth of the matter is the mystery of the Lord is both old and new—old insofar as it involved the type, but new insofar as it concerns grace. And what is more, if you pay close attention to this type you will see the real thing through its fulfillment.

- ii. “Accordingly, if you desire to see the mystery of the Lord, pay close attention to Abel who likewise was put to death, to Isaac who likewise was bound hand and foot, to Joseph who likewise was sold, to Moses who likewise was exposed, to David who likewise was hunted down, to the prophets who likewise suffered because they were the Lord's anointed.
- iii. “Pay close attention also to the one who was sacrificed as a sheep in the land of Egypt, to the one who smote Egypt and who saved Israel by his blood. For it was through the voice of prophecy that the mystery of the Lord was proclaimed. Moses, indeed, said to his people: ‘Surely you will see your life suspended before your eyes night and day, but you surely will not believe on your Life.’ (**Deuteronomy 28:66**).
- iv. “And David said: ‘Why were the nations haughty and the people concerned about nothing? The kings of the earth presented themselves and the princes assembled themselves together against the Lord and against his anointed.’ (**Psalms 2:1-2**).
- v. And Jeremiah: ‘I am as an innocent lamb being led away to be sacrificed. They plotted evil against me and said: Come! let us throw him a tree for his food, and let us exterminate him from the land of the living, so that his name will never be recalled.’ (**Jeremiah 11:19**).
- vi. “And Isaiah: ‘He was led as a sheep to slaughter, and, as a lamb is silent in the presence of the one who shears it, he did not open his mouth. Therefore who will tell his offspring?’ (**Isaiah 53:7**).
- vii. “And indeed there were many other things proclaimed by numerous prophets concerning the mystery of the passover, which is Christ, to whom be the glory forever. Amen.
- viii. “When this one came from heaven to earth for the sake of the one who suffers, and had clothed himself with that very one through the womb of a virgin, and having come forth as man, he accepted the sufferings of the sufferer through his body which was capable of suffering. And he destroyed those human sufferings by his spirit which was incapable of dying. He killed death which had put man to death.
- ix. “For this one, who was led away as a lamb, and who was sacrificed as a sheep, by himself delivered us from servitude to the world as from the land of Egypt, and released us from bondage to the devil as from the hand of Pharaoh, and sealed our souls by his own spirit and the members of our bodies by his own blood.
- x. “This is the one who covered death with shame and who plunged the devil into mourning as Moses did Pharaoh. This is the one who smote lawlessness and deprived injustice of its offspring, as Moses deprived

Egypt. This is the one who delivered us from slavery into freedom, from darkness into light, from death into life, from tyranny into an eternal kingdom, and who made us a new priesthood, and a special people forever.

- xi. "This one is the passover of our salvation. This is the one who patiently endured many things in many people:
- xii. "This is the one who was murdered in Abel, and bound as a sacrifice in Isaac, and exiled in Jacob, and sold in Joseph, and exposed in Moses, and sacrificed in the lamb, and hunted down in David, and dishonored in the prophets.
- xiii. "This is the one who became human in a virgin, who was hanged on the tree, who was buried in the earth, who was resurrected from among the dead, and who raised mankind up out of the grave below to the heights of heaven.
- xiv. "This is the lamb that was slain. This is the lamb that was silent. This is the one who was born of Mary, that beautiful ewe-lamb. This is the one who was taken from the flock, and was dragged to sacrifice, and was killed in the evening, and was buried at night; the one who was not broken while on the tree, who did not see dissolution while in the earth, who rose up from the dead, and who raised up mankind from the grave below."
  - 1. (Source: Melito of Sardis, On Pascha, sections 58-71; translated by Gerald F. Hawthorne, pub. Eerdmans Publishing; online access at <http://www.kerux.com/doc/0401.asp> )
  - 2. May the Holy Spirit, who inspired all the prophets, help us to see the wonderful mysteries of the gospel revealed in advance throughout the Old Testament Scriptures!