

July 2nd, 2023

Passover Pt. 3: The Lamb of God Who Takes Away the Sin of the World

Exodus 12:6-13

The crisis in Egypt

If you are just now joining us, we find ourselves in the middle of *the major* crisis in Exodus. The tenth plague has been threatened. The LORD pronounced His sentence: every firstborn in all the land of Egypt is going to die. At midnight the destroyer would kill every firstborn. Here's what we might miss: this sentence was not *merely* against the Egyptians, it was also against Israel. As we have seen, the Israelites was just as wicked, just as rebellious, just as idolatrous as the Egyptians. This tenth plague levels the playing field. All have sinned and fallen short of the glory of God. And the wages of all sin is death. That is the crisis in the world today. The world is not divided up between good people and bad people. There is one species of people in the world: *sinners*. And the sentence has already been passed: *death*. The soul that sins shall die. Here in the Exodus account God shows us the only rescue from that death sentence is *substitution*: a lamb for a life.

Jesus' perfect life

Last week our focus was seeing *what type of lamb* this had to be. v.5 says it had to be a male, without blemish, a year old (signifying it was in the prime of its life). This lamb without question points to the Lord Jesus Christ. He is the only

Son of God, born innocent, unstained from original sin *and* He fulfilled all righteousness for us by His perfect obedience. He is as Peter said “a lamb without blemish or spot” (1 Peter 1:19). A substitute that is not perfect can save no one from the sentence of death. It is only Jesus’ perfect life that makes His death acceptable to God. This morning, we look to His death.

★ The Lamb Who Is Our Substitute

★ The Lamb Who Is Our Supper

★ The Lamb Who Satisfied God

I. The Lamb Who Is Our Substitute

Identify with the lamb

Recall that v.3 says they were to bring the lamb into their home on the 10th day. Please look at v.6 “...and you shall keep it until the fourteenth day of this month...” One reason for the four days is so they could *identify* with that lamb. Certainly they saw it was innocent, and tender, and kind. But father was going to slit its throat. What did it do to deserve such a death in the prime of its life? Nothing. But their choice was clear: either the lamb dies *or* the firstborn son dies.¹

The church in the OT

The end of v.6 says when the 14th day arrived “the whole assembly of *the congregation of Israel* shall kill their lambs at twilight.” Recall that this Hebrew

¹ Remember, each household was dependent upon the firstborn son because he would be the patriarch of the next generation—the family’s future hope rested on him. They all identified with the firstborn son. Therefore each family would have seen that their existence depended upon this lamb.

term for “congregation” was used *first* to describe Israel in v.3. There I stressed *the birth of the nation of Israel*. Passover was Israel’s independence day just as we will celebrate our independence day this week. But the primary importance of the word “congregation” is ecclesiastical or religious. Israel *was* a nation, but Scripture calls her a *congregation*, in the same way New Testament believers are called a *congregation*. Israel was the OT *congregation*—the OT church. Here we see it was the church that killed the lamb.² In other words, all of God’s people—the church—the elect from every age and nation is responsible for the death of the Lamb.

Smear the blood

Please look at v.7 “Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it.” The lintel is the upper post of the door. Look at v.13 “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 no plague will befall you to destroy you, when I strike the land of Egypt.” Michael Morales says here: “...the blood—by [God’s] own instruction—wards off death because the blood itself signifies that the death of the firstborn has already taken place through a substitute lamb.”³

Our 1st Principle: Penal Substitutionary Atonement

That brings us to our **first principle**: *Jesus, the Lamb of God, is our substitute-- He died so we can live*. The Passover teaches us the precious doctrine of penal

² Jesus was slain precisely on Passover - cf. John 13:1; 18:28; 19:14, 31

³ “The household, then, is purified, cleansed, by the sacrificial blood of the firstborn son who represents that household - but the firstborn son has been replaced by a substitute lamb or young goat. Being purified by blood, Yahweh’s destruction passes over the house the household, represented by is firstborn son, has been redeemed by the blood of the lamb.” L. Michael Morales, *Exodus Old and New: A Biblical Theology of Redemption*, (Downers Grove, IL.: IVP Academic, 2020), pg. 70

substitutionary atonement. Children, boys and girls, you can understand penal substitution. Imagine that you get home from worship today and your younger brother steals \$100 from your mom's purse and then lies about it to cover up. But your parents discover the truth. What should happen? He would be disciplined, perhaps a spanking. That's the *penal* part of **penal substitution**—it means penalty. But then something remarkable happens, imagine your dad decides to pay back your mom the \$100 plus 20% for restitution and then takes the full punishment on himself. He willingly puts himself in the place of your younger brother. That's the *substitution* part of **penal substitution**—it means to take the place of another.

Penal substitutionary atonement is the precious doctrine that Jesus Christ put Himself in the place of sinners taking on the penalty that we deserve *which is death* so that we could live.

The heart of the gospel

This is at the very heart of the gospel message, and it was the message at Passover. God passed the sentence of death to all the firstborn in Egypt—Egyptians and Israelites were under the sentence. But when these Israelites took that lamb into their home, they passed the sentence on to the Lamb. The lamb became the penal substitute. And this is the message of the NT:

- John the Baptist declare when Jesus began His ministry. John 1:29 “Behold, *the Lamb of God*, who takes away the sin of the world!”
- Paul said in 1 Corinthians 5:7 “Christ, *our Passover lamb*, has been sacrificed.”

- 1 Corinthians 15:3 “For I delivered to you as of first importance what I also received: that *Christ died for our sins* in accordance with the Scriptures.”
- Romans 4:25 “[He] was delivered up *for our trespasses...*”

Elenctic Use

Dear congregation, this is what those regenerate Hebrews believed when they killed that lamb. They weren't looking to this ceremony to save them. They didn't actually believe the blood of that paschal lamb could atone. No, they were operating by faith (Hebrews 11:28). It is a false doctrine to believe that people in the OT were saved by obeying the law but that we in NT times are saved by the death and resurrection of Jesus Christ.⁴ What an insult to God as if He could ever be satisfied by the death of animal for sinners. John Calvin says here:

“The whole system of religion delivered by the hand of Moses...pointed to Christ. This [is] exemplified in the case of sacrifices...and...ceremonies...For what could be more vain or frivolous than for men to reconcile themselves to God, by offering him the foul odor produced by burning the fat of beasts? or to wipe away their own [sins] by sprinkling themselves with...blood? In short, the whole legal worship (if considered by itself apart from the types and shadows of [Christ]) is a mere mockery.”⁵

⁴ See C.I. Scofield's note in the Scofield Reference Bible (1909) on John 1:17 “As a dispensation, grace begins with the death and resurrection of Christ. The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation.”

⁵ Calvin's Institutes 2.7.1

Those regenerate Jews saw what that sacrifice represented. Regardless of the finer details, certainly they knew that God would take away their sins through a Sacrifice He would provide. Just as God did for Adam and Eve in the very beginning. After the fall, God immediately promised to send them a Savior (Genesis 3:15) and then He immediately sealed that promise in blood.⁶ Genesis 3:21 “And the LORD God made for Adam and for his wife *garments of skins* and clothed them.” Where did these garments of skins come from? God killed an animal. I absolutely believe that animal was a lamb. Jesus was the Lamb slain before the foundation of the world (Revelation 13:8).⁷ How fitting that the first animal slain would point to Him?⁸ But there’s more. When Abraham was ascending Mt. Moriah with Isaac to offer his son up as a sacrifice to God, what did Isaac ask? Genesis 22:7-8 “And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He said, “Behold, the fire and the

⁶ The first thing Adam does in response to God’s declaration is name (or re-name) his wife Eve as “the mother of all living.” This is not some random insertion, but a sacred response to God’s promise. He’s not naming her Eve primarily because she would be the fountainhead of all humanity (though that is true), but rather because she would be the fountainhead of Christ Himself who would bring true life to sinners and restore all things. Adam named her in response to the God’s promise in Genesis 3:15. See Jonathan Edwards, *The Works of Jonathan Edwards Vol. 2*, (Carlisle, PA.,: The Banner of Truth Trust, 2009), pg. 692-693

⁷ “A lamb is both clothes and meat; Christ is clothing to us by his righteousness to cover our nakedness, and food to us by his body and blood to satisfy our appetite, a sacrifice and a feast for us.” Stephen Charnock, *The Works of Stephen Charnock Vol. 4*, (Carlisle, PA.,: The Banner of Truth Trust, Reprint 2011), pg. 511

⁸ I think this is also substantiated by the very next episode between Cain and Abel. Genesis 4:2 “*Now Abel was a keeper of sheep*, and Cain a worker of the ground.”³ In the course of time Cain brought to the LORD an offering of the fruit of the ground,⁴ and Abel also brought of *the firstborn of his flock* and of their fat portions. And the LORD had regard for Abel and his offering,” How did Abel know to offer a lamb? Hebrews 11:4 says Abel offered this lamb *by faith*. We must conclude that God told Abel to sacrifice this lamb, otherwise Abel could not have done this *by faith*. Had Abel offered this up according to human invention, it would not have been done by faith. See Stephen Charnock, *The Works of Stephen Charnock Vol. 4*, (Carlisle, PA.,: The Banner of Truth Trust, Reprint 2011), pg. 519-520 and Jonathan Edwards, *The Works of Jonathan Edwards Vol. 1*, (Carlisle, PA.,: The Banner of Truth Trust, 2009), pg.537. Additionally in Isaiah 53:7 it was a lamb that was prophesied to represent the Messiah to come? “He was oppressed, and he was afflicted, yet he opened not his mouth; *like a lamb* that is led to the slaughter, and *like a sheep* that before its shearers is silent, so he opened not his mouth.” Additionally we have John the Baptist’s first declaration of Jesus when He began His ministry. John 1:29 “The next day he saw Jesus coming toward him, and said, ‘Behold, *the Lamb of God*, who takes away the sin of the world!’”

wood, *but where is the lamb for a burnt offering?*” How did Abraham answer? v.8 “Abraham said, ‘*God will provide for himself the lamb* for a burnt offering, my son.’” When these regenerate Jews were slaying this lamb—by faith—they were trusting that God would someday provide a Sacrifice that would satisfy. They were looking forward to Christ would do.

Celebratory Use

We are looking back on what Christ has already done. Both they and us have been saved by penal substitution. Just like them, we are saved by the blood of the Lamb. Oh wonder of wonders. I love how Michael Barrett puts it: “The blood of Christ is the difference between heaven and hell. None will be in heaven *other than* those saved by the blood. [And] None will be in hell *who have been saved by the blood.*”⁹ You will not go to Heaven because you are in the company of Christians. You will not go to Heaven because you attend Church or because you tithe or because you are raising your children in covenant. You will not go to Heaven because you take care of the widow and the orphan. You will not go to Heaven because you vote Biblically and exercise Biblical citizenship.¹⁰ You will not go to Heaven because you are Reformed, or because you have better theology than those shlubs over there. You will go to Heaven *only* because all your guilt, all your sin was laid on the Lamb of God Jesus Christ. You will go to Heaven because He smeared that cross with His own blood. Yes you have been guilty as hell. Yes you have been just like one of those Egyptians. But Jesus Christ stood in your stead. All Your sin and guilt and shame and ruin was laid upon Him. The millions and millions of sins you have committed and

⁹ Michael P. V. Barrett, *The Gospel of Exodus: Misery, Deliverance, Gratitude*, (Grand Rapids, MI.,: Reformation Heritage Books, 2020), pg. 115

¹⁰ Certainly all these things are good and commanded of us by God.

the many more to come. You slayed Him with Your sin. And He took it—He took all of it. And now The destroyer cannot touch you and no plague shall ever befall you.

What can wash away my sin?
 Nothing but the blood of Jesus;
 What can make me whole again?
 Nothing but the blood of Jesus.

Oh! precious is the flow
 That makes me white as snow;
 No other fount I know,
 Nothing but the blood of Jesus.¹¹

That's our **first point**: *Jesus, the Lamb of God, is our substitute--He died so we can live.*

II. The Lamb Who Is Our Supper

Hasty food

The Passover Lamb was both a sacrifice and a meal. Please look at v.8. “They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it.” The Exodus account opens up with bitterness. 1:14 says that Pharaoh and the taskmasters “made [Israel’s] lives bitter with hard service.” The bitter herbs certainly were meant to remind Israel that God was

¹¹ Robert Lowry

rescuing them from. The unleavened bread had a double significance. Leaven or yeast is sometimes signified in Scripture as sin and corruption.¹² Certainly that is the signification that is going to be brought out in our passage next time.¹³ But the unleavened bread also signifies the fact that they were leaving Egypt *in haste*. Deuteronomy 16:3 says “You shall eat no leavened bread with it. Seven days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Egypt *in haste*.”¹⁴

Hasty attire

This hastiness is emphasized by their attire they were to wear. Look at v.II “In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it *in haste*.” At that time they wore long robes that were loose which allowed them to be cool under the hot sun. To fasten their belt was to tighten the robe up, perhaps pulling above the knees so they could be read for action.¹⁵ Additionally, that’s *why* they were to have their staff in hand and sandals on their feet. Egypt was coming to an end. But for Israel, this was “not an end but a beginning.”¹⁶ Thus their attire

¹² cf. 1 Corinthians 5:6-13

¹³ Since Yahweh was redeeming Israel from sin, they were no longer to walk in it

¹⁴ Exodus 12:39 “And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.”

¹⁵ “To gird up one’s loins thus became an idiom for preparing for action.” Rousas John Rushdoony, *Commentaries on the Pentateuch: Exodus*, (Vallecito, CA.: Ross House Books), pg. 129

¹⁶ *Ibid*, pg. 130

“pointed to the Passover as the prelude to victory.”¹⁷ Christ was delivering Israel from the bitterness of slavery into freedom, abundance and blessing.¹⁸

A raw Christ?

Now to the meal itself. Look at v.9 “Do not eat any of it raw or boiled in water.” Eating the lamb raw would mean there was still blood in it. Later Levitical law forbid this. What would this signify with Christ? A raw lamb is certainly dead. *But* mere death not what what God required. The full penalty for sin had to be paid. Christ did not merely die, He suffered the whole wrath of God. And God’s wrath in Scripture is typified as fire.¹⁹ It seems to me that is *why* they were not allowed to boil the lamb. They had to see this lamb suffer under the consuming fire of God’s wrath. Likewise to eat it raw, that is half-cooked, would typify a half-atonement. This was the gospel of the Judaizers in the New Testament. This was the Catholic gospel the Reformers fought in the 16th century. This is a gospel that is often peddled today. “Yes you must believe in Christ, *but* you must also keep the law to be saved. Christ does His part, but you must do your part.” That’s eating a raw Christ. A Christ that didn’t finish the work of atonement! A Christ who can’t say “It is finished.” A Christ who cannot save you. Christ either did all of the work necessary to be saved, or He did none of it. Galatians 2:21. “I do not nullify the grace of God, for if righteousness were through the law, *then Christ died for no purpose.*”

¹⁷ *Ibid*

¹⁸ John 10:10 “The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.”

¹⁹ cf. Deuteronomy 4:24 with Isaiah 33:14

A roasted Christ!

No this lamb had to be roasted, halfway through v.9“...but roasted, its head with its legs and its inner parts.” Christ not only suffered externally like this lamb did, but He suffered in His inner parts, in His soul. Why? Because that is where our sin chiefly come from, our soul. Matthew 15:19 “For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.” Oh loved ones all those thoughts that you don’t want anyone else to see, those thoughts you are ashamed of, those evil wicked thoughts, came from your soul. And since your guilt and my guilt and the guilt of the innumerable persons that Jesus will saved came from our souls, Jesus had to suffer the wrath of God in His soul. Which was far greater than the physical suffering He endured.

The whole Christ

And this roasted lamb was to be eaten in total. v.10 “And you shall let none of it remain until the morning; anything that remains until the morning you shall burn.” Spurgeon says here:

“Now this lamb they were to eat, and the whole of it. Not a morsel must be left. Oh that you and I would never cut and divide Christ so as to choose one part of Him and leave another...let us take in the whole Christ...Prophet, Priest and King, Christ Divine and Christ human, Christ loving and living, Christ dying, Christ risen, Christ ascended, Christ coming again, Christ triumphant over all His foes—the whole Lord Jesus Christ is ours.”²⁰

²⁰ Source: <http://www.spurgeongems.org/sermon/chs1637.pdf> Accessed July 1, 2023

All of the lamb was to be eaten, and that is what we are to do with Christ.

Our 2nd Principle: Union with Christ

That brings us to our **second principle**: *As we feast on the Lamb of God by faith, we come into union with Him.* These Hebrews were to eat the Passover lamb. The sacrifice was also to be a feast, a supper, a meal. God didn't have to give us the function of eating. I was talking with a family the other night and they chimed in "God could have used photosynthesis to sustain us." Or God could have sustained us without the means of food altogether. But He chose that we would eat. Why? What does eating do? *It brings you into union with the food.* The food becomes a part of you—it becomes bone of your bone, flesh of your flesh, cell of your cell. God wanted those Hebrews not only to enjoy the Lamb with their taste buds, and be satisfied and filled with it, but He wanted them to know they had come into union with that Lamb.

Christ and the Christian are one person

Oh beloved that is what has happened to us when we first believed. We came into a mystical union with Jesus Christ *such that the Bible often speaks of Christ and the believer as one person.*²¹ He is the Head, we are His body, but more, we are

²¹ "As Adam and all mankind were as one person, and as all Israel were called Jacob from the common root of them, so Christ and believers are as one person, and what he did, is as if a believer himself did it, as the suffering of the sacrifice was accepted in lieu of the life of the sinner." Charnock, pg. 533 (also see pg. 534) Likewise John Owen says here: "Now, that we have communion with Christ in this purchased grace, is evident on this single consideration, that there is almost nothing that Christ hath done, which is a spring of that grace whereof we speak, but we are said to do it with him. We are "crucified" with him, [Galatians 2:20](#); we are "dead" with him, [2 Timothy 2:11](#); [Colossians 3:3](#); and "buried" with him, [Romans 6:4](#); [Colossians 2:12](#) we are "quickened together with him," [Colossians 2:13](#) "risen" with him, [Colossians 3:1](#)"He hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places," [Ephesians 2:5-6](#). In the actings of Christ, there is, by virtue of the compact between him as mediator, and the Father, such an assured foundation laid of the communication of the fruits of those actings unto those in whose stead he performed them, that they are said, in the participation of those fruits, to have done the same things with him." John Owen, *The Works of John Owen Vol. 2*, (Carlisle, PA.: The Banner of Truth Trust, 7th Printing 2009), pg. 155

“the fullness of him who fills all in all” (Ephesians 1:22-23). This union is so intimate that Paul says “It is no longer I who live, but Christ who lives in me” (Galatians 2:20). But more, what this union with Christ means, is that whatever Christ personally accomplished, God says we accomplished it with Him.

- When Christ died, *we died with Him*. Colossians 3:3 “*For you have died*, and your life is hidden with Christ in God.”
- When Christ was buried, *we were buried*. Romans 6:4 “*We were buried* therefore with him by baptism into death.”
- When Christ was raised, *we were raised*. Colossians 3:1 “*...you have been raised* with Christ.”
- Right now, Christ is in Heaven, and mystically *so are we*. Ephesians 2:6 “[God] *seated us with him in the heavenly places* in Christ Jesus.”

Dear congregation, that’s why they were to feast on the lamb. God wanted them to see the infinitely precious gift that salvation is. Christ did not *merely* suffer the penalty for our sins. Christ brings us into union with Himself. Just as food comes into union with our bodies, so Christ has so united us to Himself, that we can never be separated from Him. We are an inseparable part of His body.

Hortatory Use

So perhaps you are here and you have never put your faith in Jesus Christ. Perhaps you wonder what it is like to believe in Christ? It is the best feast that you could ever eat. Passover was the greatest celebration in the ancient world.

Those regenerate Jews were literally eating their freedom and redemption and that meal. And they did it by faith. That's what God is calling you to do this morning my friend. To take Christ as your own, by faith. Jesus said in John 6:54 "Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day." Don't you see, Jesus is calling Himself the True and Better Passover Lamb. He's offering Himself to you freely, receive Him by faith. Don't be caught outside this meal my friend. Those on the outside will be cut down by the destroyer. But those on the inside who have put their faith in Jesus Christ will forever feast off the abundance of God's house and drink from the rivers of His delight.

That's our **second point**: *As we feast on the Lamb of God by faith, we come into union with Him.*

III. The Lamb Who Satisfied God

The Godward dimension

There are two little clauses in this account which anchor the whole thing. Look at the end of v.II. What does it say? "It is the LORD's Passover." And then again at the end of v.I2 "I am the LORD." Isn't that fascinating? God says in v.II "eat the meal like this" because it's *My Passover*. Then in v.I2 He says "I will pass through...I will strike...I will execute judgments because *I am the LORD*." John Currid puts it this way:

“The Passover is not primarily about the deliverance of Israel out of Egypt. Nor is it mainly about the humiliation of Pharaoh and Egypt. Rather its essential purpose is the glorification and exaltation of Yahweh: ‘It is Yahweh’s Passover.’”²²

We’ve seen what Christ’s death accomplished for us who believe in Him, but what does Christ’s death accomplish for God? How is it the LORD’s Passover? How is this mainly about God?

Our 3rd Principle: The LORD’s Passover

That brings us to our **third principle**: *God provided Christ as the Lamb so that all glory would go to Him alone.* God not man was “...the supreme cause of Christ’s death...”²³ Remember that’s what Abraham told His Son: ‘God will provide for himself the lamb’ (Genesis 22:8). This was the LORD’s Passover.

The greatest crisis in the cosmos

Don’t you see? In putting forward Christ as the sacrificial lamb, God solved the greatest crisis in the universe: *how can a sinner stand before a holy God?* The greatest crisis that every human being faces is not what am I going to eat or drink or what clothes I am going to wear. The greatest crisis is not political, or economic, or inflation, or famine. The greatest crisis is how can I a sinner stand before a holy God. Nothing else matters compared to this. You can gain the whole world and if this problem is not solved in your life, your life will be forfeit. Jesus said “For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?” (Matthew

²² John D. Currid, *Exodus Vol. 1: Chapters 1-18*, (Auburn, MA.: Evangelical Press, 2000), pg. 243

²³ Van Mastricht, pg. 409

16:26). No other religion can solve this crisis. How can God who is altogether holy bring unholy things like you and me into Heaven with Him? Proverbs 17:15 says “He who justifies the wicked and he who condemns the righteous are both alike an abomination to the LORD.”

Is God an abomination?

If God gives the wicked a pass, if He doesn't punish their sin, He is an abomination to Himself. This is the greatest problem with Islam. They teach that Allah lets sinners into Heaven without punishing sin. Islam can be rejected on its face, because Allah is not holy, he does not punish sin. This was at the heart of Paul's argument in Romans 3. For 4,000 years it looked like God was ignoring sin. Romans 3:25 “in his divine forbearance he had passed over former sins.” It looked like God wasn't going to punish sins *ultimately*. He promised paradise but where was the penalty? Yes there were the millions of lambs that were slain, but it is impossible for the blood of bulls and goats to take away sin (Hebrews 10:4). So what did God do? Romans 3:25-26 He “...put forward [Christ] as a propitiation by his blood, to be received by faith. This was to show God's righteousness...so that he might be just and the justifier of the one who has faith in Jesus.” How can sinner stand before a holy God? How can God remain just but still justify sinners? Christ alone. God solved the greatest crisis in the cosmos and only He could do it. It is the LORD's Passover.

Elenctic Use

But someone might say “...but God is still unjust because the Scripture says “He who condemns the righteous is an abomination”²⁴—Christ was

²⁴ So says the Socinians. See Petrus Van Mastricht, *Theoretical-Practical Theology, Vol. 4: Redemption in Christ*, (Grand Rapids, MI.: Reformation Heritage Books, 2023), pg. 417 ebook edition

righteous and He was condemned for sinners.” How do we answer? Certainly it is wrong to punish a righteous man for the sins of another *if He is unwilling*, or *if He doesn't have the authority from God to do so*. But Jesus Christ was a willing sacrifice! Galatians 1:4 “[He] *gave himself* for our sins...” Galatians 2:20 “[He] loved me and *gave himself* for me.” And Jesus had the authority from God to do so. John 10:18 “I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.” God remained just in putting forward Christ, *because* Christ was willing to die for us, and God gave Him the authority to do so. Christ the Lamb glorified the Father by becoming obedient to death, even death on the cross. And the Father glorified the Son by bringing many sons and daughters to glory through His death. It is the LORD's Passover. The Passover was to show God's righteousness in demanding a payment for sin. And it was to show God's mercy and love because He sent His only Son to be that payment. It is the LORD's Passover.

Celebratory Use

Therefore our duty is to bring glory to God. Dear church, the Lamb was punished for you. He suffer in His soul *for You*. You can say with the saints of old: “In my place condemned He stood.” He doesn't offer Himself to you as a half-atonement, no He accomplished all, paid all, finished all. He was roasted in the fiery wrath of God's fire for you. 1 Peter 3:18 “For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God.” Give glory to God! And when you first believed, this Christ, this Lamb of God, came into union with you, just as food comes into union with your body. God looks at you and Christ mystically as the same person. He is Your head, You are His body. Everything that Christ has done, God counts as you doing. You have mercy because you have Christ. You have righteousness because You have

Christ. You have the world because you have Christ, the Lamb of God who takes away the sins of the world. Give glory to God.