

# The Lamb of God

The lamb is central to the theme of Passover, and Revelation 13:6 tells us of the Lamb slain from the foundation of the world. Let us explore this theme and follow it as a thread right through the Bible, from Genesis to Revelation.

In Genesis 3:8-21, we are informed of how Adam and Eve had sinned in the Garden of Eden and had fallen from their protected place of innocence in the bosom of the Father Yahweh. Their entity of life in the Garden of Eden, was one of a fleshly body in a spiritually supernatural state. In this state they had come to know and recognise the Sh'khinah of the Lord, as He walked and taught them in the cool of the day (Genesis 3: 8 ) Now, because of their sin they were limited to the confines of their earthly existence, Scripture teaches us in Matthew 23:12 that he who exalts himself shall be brought down. Satan also had suffered this judgement, having been once the anointed cherub, he was now cast down to the earth (Ezekiel 28:16, Isaiah 14: 12-15 ) Likewise the serpent who was upright in posture and a domestic friend of Adam, was now condemned to a life on his belly, despised by all (Genesis 3: 14-15)

These three, all in their way, had abused God's covering. Adam and Eve especially were to find out that their independence carried a price. Before their sin in the Garden, Adam had been given dominion over all the earth (Genesis 1:28) but now their separation from God meant that their life was to change dramatically as they were now responsible for their actions. Their separation from God also meant that no longer would they see the Sh'khinah and therefore know that Yahweh was present; and so when they heard the voice of God saying 'Adam, where are you?' (Genesis 3:9) , and did not see the Sh'khinah, their response was to hide in the trees, afraid. This was the first entrance of fear into the world. Their second response was to admit that they were naked, this was the first entrance of shame into the world, and as it was then in the world so it is now that sinful men will not take responsibility for their sin, but pass the blame to someone else, as did Adam and Eve. Both Adam and Eve had covered themselves with a fig leaf, which at that time was the largest leaf available in the Middle East. The fig tree, in scripture, is symbolic of good works but only God can provide the fruit and this is why Yeshua cursed the fig tree in Matthew 21:19. Henceforth covering ourselves with our own righteousness is not acceptable to God, only God's righteousness can clothe us.

Scripture tells us in Genesis 3:21 that the Lord made tunics of skin to clothe them. The Rabbis tell us that when God asked Adam to name the animals, he did so according to his relationship with them. His strongest feelings were towards the lamb, and it is said that God had killed the lamb in order to make the tunics, for we are told in Hebrews 9:22 that without the shedding of blood, there is no remission: hence God had clothed them with His righteousness.

Furthermore concerning the tunics of skins, there is a legend among the Rabbis which says that Adam passed the coat of skin to Cain and when Cain died the coat was given over to Nimrod, Esau took the coat from Nimrod and the coat was worn at Jacob's blessing (Genesis 27:15-27 ).

In Genesis 22:12-13, the Lord continued his provision for man in Abraham, the seed of the promise. He also showed his desire for a remnant, in fact the whole plan of Yahweh for

salvation is revealed in Genesis 22 11-14 were once again God is seen to provide his own lamb.

In Exodus 12:3, the children of Israel are told by Moses and Aaron to take a lamb for a house, and to put its blood covering on the lintels and door posts. What is interesting about this passage is in v.5. It says "Your lamb shall be without blemish, a male of the first year, you may take it from the sheep or from the goats." This is indeed intriguing as it shows us that the emphasis is not only the animal but the covering of Yahweh.

In Exodus 29:38-46, the Lord requests Moses to offer a lamb in the morning and at evening. In v.43 explains why; so the tabernacle might be sanctified by the glory of Yahweh. In Leviticus 1:10-13 the priest is requested to kill the lamb on the north side of the altar. Yeshua, who is our Passover Lamb, was also killed on the north side of the altar, Golgotha (Matthew 27:33). In Leviticus 1:11 the blood had to be sprinkled around the altar, and Yeshua's blood was shed for the whole world. The lamb then had to be parted with its flesh and fat, and in Matthew 27 35 they parted His garments.

In Isaiah 53:7, speaking of Yeshua it says "He was led as a lamb to the slaughter" When John the Baptist saw Yeshua, he said "Behold, the Lamb of God who takes away the sin of the world." All the nakedness of sin can no longer keep us from the love of God, for the epistle of Sha'ul to the Romans, chapter 8:35 says "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long, we are accounted as lambs for the slaughter, yet in all these things we are more than conquerors through him who loved us".

In Revelations 13:8 the apostle John informs us ' All who dwell upon the earth will worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

So as we consider this theme, let us go on from Passover with faith in our hearts, just as Sha'ul has said

"Yeshua our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

1 Cor.5:7-8