

Exodus 11–12 not merely just Israel's deliverance from Egypt, but one of the Bible's great prophetic pictures of redemption through Jesus Christ.

Exodus 11–12

The Passover: Redemption Through the Blood

1. The Final Judgment — Exodus 11

The tenth plague is the climax of God's judgment upon Egypt: **the death of the firstborn**. Pharaoh's resistance will finally be broken, exactly as God had previously told Moses and Abraham.

Egypt as a picture of the world and Pharaoh as a type of Satan, pointing to **Psalm 78:51** and the firstborn as the "chief of their strength."

Important cross-references:

- **Genesis 15:13–14** — God told Abraham centuries earlier that his descendants would be oppressed, that God would judge the nation enslaving them, and that Israel would depart with great possessions.
- **Exodus 3:21–22** — God told Moses at the burning bush that Israel would not leave Egypt empty-handed.
- **Psalm 78:51** — Egypt's firstborn described as the "chief of their strength."

This makes Israel's departure with Egypt's silver and gold not theft or "borrowing," in Missler's reading, but fulfillment of God's earlier promise.

2. Israel Was Under the Sentence Too

One of Missler's most important observations is easy to miss:

The sentence was not simply "Egyptians will die."

It was that the **firstborn in the land of Egypt** would die.

Israel was living in Egypt.

Therefore, Israel needed deliverance too.

And Israel had not earned it through righteousness. Missler emphasizes that Israel had itself participated in Egyptian idolatry.

Cross-references:

- **Leviticus 17:7** — Israel's participation in idolatrous worship.
- **Joshua 24:14** — Joshua later tells Israel to put away the gods their fathers served in Egypt.
- **Ezekiel 20:6–9** — God explicitly recalls Israel's Egyptian idolatry and says He delivered them for His name's sake.

The principle

Israel wasn't saved because Israel was "good" while Egypt was "bad."

Both stood under judgment.

The difference would be **the blood**.

That becomes Missler's central parallel to the Gospel: redemption rests upon God's provision and promise, not human merit.

3. A New Beginning — Exodus 12:1–2

God changes Israel's calendar.

The month of **Nisan** now becomes the first month of Israel's religious year.

Missler sees enormous symbolism here:

Redemption creates a new beginning.

The lamb is selected on **Nisan 10** and killed on **Nisan 14**.

This introduces the prophetic structure of the biblical feasts:

First Coming

- Passover → Christ's sacrifice
- Unleavened Bread → His sinlessness
- Firstfruits → His resurrection

Church

- Pentecost → coming of the Holy Spirit / Church

Second Coming

- Trumpets
- Day of Atonement
- Tabernacles

Missler's broader thesis is that these feasts are not merely commemorations—they are **prophetic appointments**. He notes that Pentecost receives its fulfillment in **Acts 2 on Pentecost itself**.

4. The Lamb — Exodus 12:3–5

Here Missler highlights a beautiful progression in the wording:

"a lamb" → **"the lamb"** → **"your lamb."**

His point is intensely personal.

Jesus may be **a Lamb** prophetically.

He may be **the Lamb of God** doctrinally.

But redemption requires Him to become **your Lamb** personally.

The Lamb throughout Scripture

Genesis 3 — God covers Adam and Eve with skins; Missler sees the beginning of the

biblical pattern of innocent blood providing a covering.

Genesis 4 — Abel's blood sacrifice contrasts with Cain offering the product of his own labor.

Genesis 22 — Isaac asks Abraham where the lamb is. Abraham responds:

God will provide Himself a lamb.

Missler sees Isaac carrying the wood up the mountain and Abraham offering his beloved son as one of Scripture's great anticipations of Calvary.

John 1:29 — John the Baptist finally identifies Him:

"Behold the Lamb of God, which taketh away the sin of the world."

Missler's point is that the Lamb anticipated from Genesis finally receives a name: **Jesus Christ**.

5. The Lamb Without Blemish

Exodus 12:5 requires a lamb "without blemish."

The New Testament makes the connection explicit:

1 Peter 1:18–19 — We are redeemed not with silver or gold, but with the precious blood of Christ:

"as of a lamb without blemish and without spot."

The Passover lamb therefore pictures the **sinless Christ offered for sinners**.

6. Not One Bone Broken

Another remarkable detail:

Exodus 12:46 — No bone of the Passover lamb was to be broken.

Missler connects:

Psalms 34:20 — "He keepeth all his bones: not one of them is broken."

Then:

John 19:33–36 — The soldiers break the legs of the two men crucified alongside Jesus, but when they reach Christ, He is already dead.

Zechariah 12:10 / John 19:34–37 — Instead of breaking His legs, the soldier pierces His side.

Thus even the Roman soldiers unknowingly preserve the Passover pattern.

7. "When I See the Blood" — Exodus 12:7, 12–13

This is the heart of the lesson.

The blood was placed upon:

- the two sideposts
- the lintel

Missler notes that the pattern visually suggests **a cross**. He presents this as an intriguing observation rather than something explicitly stated by Exodus.

But the critical statement is God's:

"When I see the blood, I will pass over you."

God doesn't say:

"When I see your good works..."

"When I see that you're an Israelite..."

"When I see your sincerity..."

"When I see how faithfully you've lived..."

When I see the blood.

That is Missler's central picture of salvation.

8. Stay Under the Blood – Exodus 12:21–23

The Israelites were commanded not to leave their houses until morning.

Their protection depended upon remaining **under the covering God provided**.

Missler therefore describes Passover as an act of faith: the Israelites trusted God's seemingly strange instruction, killed the lamb, applied the blood, and remained beneath its protection.

He connects the principle with Paul's teaching that God's means of salvation appears foolish to the unbelieving world.

Cross-reference:

- **1 Corinthians 1:18** – the message of the cross is foolishness to those who perish.

Hyssop

The blood was applied using **hyssop**, another recurring biblical symbol associated with cleansing:

- **Leviticus 14** – cleansing of the leper
- **Numbers 19** – purification involving the red heifer
- **Psalms 51:7** – "Purge me with hyssop, and I shall be clean."

Missler sees hyssop as reinforcing the imagery of cleansing and purification.

9. God as Judge AND Protector — Exodus 12:23

Missler makes a subtle observation here.

God authorizes the judgment, but Exodus 12:23 describes a **destroyer** carrying it out. Where God sees the blood, He does not permit the destroyer to enter.

Thus God is simultaneously:

the righteous Judge who pronounces judgment

and

the Protector who provides refuge from that judgment.

The blood is the dividing line.

10. "Passover" May Contain the Idea of Protection

Missler discusses the Hebrew *pesach* and an Egyptian linguistic connection he believes may carry the idea of **spreading wings over something to protect it**.

He connects this idea to:

Isaiah 31:5 — God defending Jerusalem "as birds flying," delivering and "passing over" it.

And Jesus' lament:

Luke 13:34–35 — Jesus desires to gather Jerusalem's children:

"...as a hen doth gather her brood under her wings."

For Missler, Passover isn't merely God **passing by**.

It also pictures God **covering and protecting those beneath the blood**.

11. Unleavened Bread – Sin Removed

The Passover leads immediately into the **Feast of Unleavened Bread**.

Missler treats leaven as a biblical symbol of sin and corruption—something small that penetrates and "puffs up" the whole.

Cross-references:

- **1 Corinthians 5:6–8** — "a little leaven leaveneth the whole lump"; Paul explicitly declares, "**Christ our Passover is sacrificed for us.**"
- **Isaiah 14** — Missler connects pride with Satan's fall.
- **Matthew 13** — the woman hiding leaven in three measures of meal.
- **Ephesians 3** — the Church as a mystery previously hidden.
- **Genesis 18** — three measures of meal associated with Abraham's fellowship meal.

Missler interprets the leaven in Matthew 13 negatively—as corruption entering the professing Church—rather than as the Gospel spreading throughout the world.

12. Noah and the Seventeenth Day – Genesis 8:4

This is classic Missler pattern recognition.

Before Exodus, the seventh month later became Israel's first month when God changed the calendar.

Genesis 8:4 says Noah's ark rested on Ararat on the **17th day** of that month.

Passover = Nisan 14.

Three days later = **Nisan 17**.

Missler therefore sees the ark resting after judgment as a striking anticipation of **resurrection and new beginning**—three days after Passover.

His pattern becomes:

Judgment → Blood → Deliverance → Three days → New life

13. God Keeps His Promise — Genesis 15

After the firstborn die, Pharaoh finally commands Israel to leave.

And they don't leave empty-handed.

That fulfills what God had told Abraham centuries earlier:

Genesis 15:13–14 — Israel would be afflicted, God would judge the oppressing nation, and afterward they would "come out with great substance."

Missler emphasizes a simple lesson:

God keeps His promises.

Even promises made centuries earlier.

Regarding Israel's period of sojourning, Missler also directs the listener to:

- **Genesis 15:13**
- **Acts 7:6**
- **Galatians 3:17**

as passages to study together when examining the 400/430-year chronology.

14. The Protective Mark — Exodus →

Ezekiel → Revelation

Here's one of Missler's fascinating larger connections.

At Passover, God marks His people for protection with **blood**.

Then:

Ezekiel 9:4

God commands that a **mark be placed upon the foreheads** of those faithful to Him before judgment falls on Jerusalem.

Then:

Revelation 7 & 14

God again places a protective seal upon **144,000 from the tribes of Israel**.

Missler sees these as part of a recurring biblical pattern:

Before judgment falls, God knows and marks those who belong to Him.

He contrasts God's mark with the later counterfeit **mark of the Beast**.

15. The Four Passover Cups

Missler then moves into later Jewish Passover tradition and the four cups:

1. **Bringing Out**
2. **Deliverance**
3. **Redemption**
4. **Taking**

He associates the cup Jesus uses at the Last Supper with the **Cup of Redemption**.

Then he connects the biblical imagery of the **cup of judgment/vengeance** with:

- **Jeremiah 25:15**
- **Jeremiah 51:7**
- **Psalms 75:8**
- **Psalms 11:6**

That leads into another classic Missler observation.

Isaiah 61:1–2

When Jesus begins His ministry and reads Isaiah in the synagogue (**Luke 4:16–21**), He stops before the portion concerning:

"the day of vengeance of our God."

Missler sees the pause as prophetic—the first portion relates to Christ's First Coming, while judgment remains future.

16. The Lamb Throughout Revelation

Missler closes by pointing out how thoroughly the Passover Lamb imagery continues into the final book of Scripture.

Jesus is repeatedly identified as **the Lamb** throughout Revelation.

So the thread runs:

Genesis → Exodus → Prophets → Gospels → Epistles → Revelation

The Lamb isn't a minor metaphor.

It is one of Scripture's central pictures of Christ.

The Big Picture

Missler's teaching reduces beautifully to this:

Egypt pictures bondage.

Pharaoh pictures the adversary.

The firstborn stand under judgment.

The lamb dies as a substitute.

The blood must be personally applied.

Those beneath the blood are protected from judgment.

Israel leaves bondage behind and begins a new life.

And the New Testament supplies the interpretation:

1 Corinthians 5:7

"Christ our Passover is sacrificed for us."

That may be the single verse that unlocks the entire lesson.

What Most People Miss

Israel wasn't spared simply because they were Israelites. They needed the blood too.

The language moves from "a lamb" → "the lamb" → "your lamb." Missler sees salvation becoming progressively personal.

God changed Israel's calendar at Passover. Redemption literally gave Israel a new beginning.

The ark rested on the 17th day of the month—three days after the future Passover date. Missler sees new creation after judgment foreshadowing resurrection.

The Passover lamb's bones could not be broken. At Calvary, Jesus' legs uniquely remain unbroken: **Exodus 12:46 → Psalm 34:20 → John 19:33–36.**

Hyssop connects Passover with cleansing: Exodus 12 → Leviticus 14 → Numbers 19

→ **Psalm 51:7.**

The protective-mark pattern continues: Exodus 12 → Ezekiel 9 → Revelation 7 & 14.

Passover reaches all the way to Revelation. The story beginning with blood on an Egyptian doorway ultimately leads to the triumphant **Lamb of God**.

And this gives us exactly the kind of "**Looking Ahead**" connection we talked about adding to these lessons: when we eventually arrive at Revelation, Exodus 12 is going to come roaring back.