

CHRIST IN THE PASSOVER
Exodus 12:1-14

Intro: A connection between the ancient Passover and the Lord's Supper was established at the time that the Lord's Supper was observed for the first time. (Read Matt. 26:17-30.)

More than that, we have Paul's statement in 1 Cor. 5:7b, "For even Christ our passover is sacrificed for us."

Peter had to be thinking of the Passover Lamb when he wrote,
Forasmuch as ye know
that ye were not redeemed with corruptible things,
as silver and gold,
from your vain conversation received by tradition
from your fathers;
But with the precious blood of Christ,
as of a lamb without blemish and without spot
(1 Pet. 1:18, 19).

The Apostle John's many references to Christ as the Lamb in the book of the Revelation have their roots in Exodus 12. The four living creatures and the twenty-four elders fell down before the Lamb in Rev. 5, and this is what they said,

Thou art worthy to take the book,
and to open the seals thereof:
for thou was slain, and hast redeemed us to God
by thy blood
out of every kindred, and tongue, and people, and
and nation (v. 9).

And in v. 12 of that same chapter the angels said,
Worthy is the Lamb that was slain
to receive power, and riches, and wisdom,
and strength, and honour, and glory, and blessing.

So it is not going beyond Scripture at all to say that the Passover Lamb was a type of our Lord Jesus Christ in His death. Exodus 12 gives us the greatest foreshadowing of the Cross that we have in the Word of God up to that time.

As we prepare to observe the Lord's Supper tonight, let our meditation on the first 14 verses of Exodus 12 be the basis of our preparation for this sacred time.

Here, in the Passover, we have a prophetic picture of the Cross. I will not take every detail tonight, but dwell mainly on some of larger aspects of the story.

First of all, note . . .

I. THE SITUATION AT THE TIME.

We have a very significant picture in Ex. 12.

There were two nations in one. The land was the land of Egypt, and the Egyptians were there. But with them we have the nation of Israel, the chosen people of God. Egypt was under judgment, and so was Israel because she was in Egypt. The time of judgment was set. All of the firstborn in the land were to die.

This certainly has its parallel in every generation. It is the world of people who are under divine judgment, but in the world God has a people whom He has chosen for Himself. They, in particular, are the objects of God's mercy.

II. THE PLAN TO REDEEM WAS GOD'S.

God announced this final judgment, and He was the One also Who announced the one way of escape from judgment. We have no record that Moses or anyone else asked for deliverance; it was graciously given by God Himself.

But will you notice that it was given to this chosen people. See v. 3a. It was given particularly to them, and for them. Thus, this deliverance was designed especially for the chosen people, Israel. There was no way that any of their firstborn could escape except through the required sacrifice. The Egyptians were hopelessly doomed. The plan to save was directed especially at the chosen people.

So we see the same in God's plan of redemption through Christ. The world is under divine judgment, but God has determined to save some of His own choosing. They must believe. They must repent. They must agree to the plan of God, for there is no other possibility of salvation.

III. THE LAMB.

Let me speak here of the choice of the Lamb,
the death of the Lamb,
the use of the blood,
the Passover feast.

A. The choice of the Lamb.

When it came to the One Who would fulfill the type that we have here, the choice was made by God Himself. But it is approached from the choice that the Israelites made to bring out the divine requirements.

1. The choice made was to be sufficient for each family. See vv. 3, 4. This ought to be a great comfort for all of us when we think of the question of the election of our children.
2. The choice had to be a perfect animal.

It represented the perfection of Christ. Everything depends in salvation upon the fact that Jesus Christ was without sin. This required a virgin birth, conceived by the Holy Spirit, as well as a perfect life afterwards. He could not be a sinner, and still be the Saviour. And this seems to be the reason why the lamb was kept for 4 days--to make sure that it was perfect, typifying the absolute perfection of our Lord Jesus Christ.

But, as perfect as the lamb might be, it was not the living Lamb which could deliver. People may talk about the moral goodness of Jesus Christ, but we are not saved by His example, nor by following His teaching, but by His sacrifice on the Cross!

B. The death of the lamb. See Ex. 12:6b.

With all of the lambs that were killed on that night, still to God it spoke of the sacrifice of a single Lamb, His own Son, the Lord Jesus Christ.

Cf. 1 Cor. 15:3, "Christ died for our sins."

Isaiah wrote in Isa. 53:5,
But he was wounded for our transgressions,
he was bruised for our iniquities:
the chastisement of our peace was upon him;
and with his stripes we are healed.

The writer of Hebrews said,
But we see Jesus,
who was made a little lower than the angels
for the suffering of death,
crowned with glory and honour;
that he by the grace of God
should taste death for every man (Heb. 2:9).

But even this was not enough. The death of the lamb did not deliver the firstborn until we see . . .

C. The blood applied.

This corresponds with faith. They may not have understood all of the significance of this, but they took God at His word, and applied the blood to the doors of their homes.

But we are still not through with what the Lord told Moses that the people were to do with the lamb. This had to do with . . .

D. The Passover Feast.

The lamb had to be eaten.

This part carried over into the Lord's Supper, and it helps us to understand in a better way what it means to believe in the Lord Jesus Christ. Remember what the Lord said about the bread and about the cup. And then go back to our Lord's words in John 6:48-58.

To eat our Lord's flesh and to drink His blood means that we believe all that the Scriptures say about Him, and that we trust in all that Christ was and in all that He did for our salvation. He becomes our very life when He becomes our Saviour. Cf. 1 John 5:12.

One point remains:

IV. GOD, THE JUDGE. Cf. Ex. 12:12, 13.

No way of salvation is acceptable except that which satisfies God. He is the Judge. If He sees that we are trusting in the shed blood of His Son, all will be well. If our faith is in anyone else, or in anything else, or any combination of things with Christ, all is lost.

Twice in the book of Proverbs we read this:

There is a way which seemeth right unto a man,
but the end thereof are the ways of death (14:12;
16:25).

Contrast those words with what the Lord Jesus said in John 14:6,

I am the way, the truth, and the life:
no man cometh unto the Father, but by me.

Cf. Heb. 9:22b, " . . . and without shedding of blood is no remission," i.e., forgiveness.

Cf. Acts 4:12,

Neither is there salvation in any other:
for there is none other name under heaven
given among men, whereby we must be saved.

No amount of sincerity, or good intentions, or past good works, personal righteousness would have been enough on that Passover night. The Lord said, "When I see the blood."

Concl: From this OT picture we go to the NT symbols, and yet we look beyond the symbols (because there is no saving merit in them) to the One they represent, the Lord Jesus Christ. And in observing the Supper, we declare again that our faith is in Christ, and in Christ alone!