

“Christ Our Passover”

Exodus 12:1-42; Matthew 26:17-30; & I Corinthians 5:7-8

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Introduction: The institution of communion (Lord’s Supper or Lord’s Table) is recorded in Matthew 26:26-30. It is preceded by the disciples eating the Passover meal with Christ (26:17-25). What is the connection between our observance of communion today to that of the O.T. observance of Passover? Consider the words of Paul in I Corinthians 5:7, “*Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.*” This morning I want us to see the **focus** on the O.T. Passover in Egypt & then the **fulfillment** of the O.T. Passover in Christ. Then we will observe communion together.

I. The **focus** of the O.T. Passover in Egypt

A. God instituted His Passover (12:1-27):

1. Note the detailed **instructions** > 12:1-23.
2. Note the described **institution** > 12:24-27.

Summary: It is called the “*LORD’s Passover*” (12:11, 27; Lev. 23:5; Num. 28:16).

“*The LORD*” is mentioned 17 times in Exodus 12, reminding us that He is in control.

B. God revealed His power (12:28-30):

1. In the **death** of the Egyptians’ firstborn.
2. In the **deliverance** of the Israelites’ firstborn (cf. 12:13).

C. God kept His promises (12:31-36):

1. God’s **announcement** to Pharaoh > Exodus 11:1-8.
2. Pharaoh’s **pronouncement** to Israel > Exodus 12:31-33.

Note: See Exodus 6:5-8, verses found in the *Haggadah* (word meaning “telling” or “to relate” – a small book found on every Passover table, contains the seder, or order, of the Passover observance > usually used by the father as a guide for participants in the seder). These verses give 7 “*I will(s)*” to Moses by God – “*I will bring you out... I will rid...I will redeem you*” (:6) speak of salvation; “*I will take you to Me for a people...I will be to you a God...*” (:7) speaks of sanctification; & “*I will bring you in... I will give it you for an heritage...*” (:8) speaks of security.

Why these verses? The *Haggadah* was to emphasize that “God intended this special family feast of Passover to be an opportunity to pass on, “to tell,” the next generation the exciting, life-changing truths of God’s power & deliverance” (Frampton). See Psalm 78:6-8.

D. God delivered His people (12:37-51):

1. The **enslavement** of a people ended > 12:37-41.
2. The **establishment** of an ordinance begun > 12:43-51.

II. The **fulfillment** of the O.T. Passover in Christ

A. Compare the selection of the lamb:

1. The O.T. lamb was to be “*without blemish*” > Exodus 12:1-5.
2. The N.T. Lamb was “*without blemish & without spot*” > I Peter 1:18-19.

Note I Cor. 11:24, “*Take, eat, this is My body...*” The bread offered by Jesus was unleavened; leaven was representative of “the evil impulse of the heart” (Rabbinical teaching).

“In applying the metaphor of the unleavened bread to His own body, Jesus was affirming that His life contained no evil or sin, a necessary requirement for the Messiah (see Jer. 23:5; Isa. 53:9)” (Friends of Israel pamphlet).

B. Consider the slaying of the Lamb:

1. **Prophesied** –

- a. Isaiah 53:7, “...*He is brought as a lamb to the slaughter, & as a sheep before her shearers is dumb, so He openeth not His mouth.*”
- b. John 1:29, “...*Behold the Lamb of God, which taketh away the sin of the world.*”

2. **Fulfilled** –

- a. John 19:30, “*When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, & gave up the ghost.*”
- b. I Peter 3:18, “*For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.*”

C. Contemplate the salvation by the Lamb:

1. There was the application of the blood **physically** > Exodus 12:7, 13.
2. There must be the application of the blood **spiritually** > I Peter 1:18-19; Heb. 9:22.
 - a. Acts 20:28, “...*the church of God, which He hath purchased with His own blood.*”
 - b. I Corinthians 6:20, “...*for ye are bought with a price.*”
 - c. Ephesians 1:7, “*In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.*”
 - d. Revelation 1:5, “...*Unto Him that loved us, & washed us from our sins in His own blood.*”

Note: “The cup that immediately follows supper in the Passover Seder is the cup of redemption. Jesus was metaphorically saying (I Cor. 11:25) that just as the Passover brought physical redemption, His death would bring spiritual redemption, the forgiveness of sins” (Friends of Israel pamphlet).

Conclusion: So what is the connection (or relationship) between Passover & Communion? It was at the close of the Passover meal that Christ instituted the Lord’s Supper. Carson writes: “The new rite Jesus institutes has links with redemption history. As the bread has just been broken, so will Jesus’ body be broken; & just as the people of Israel associated their deliverance from Egypt with eating the paschal meal prescribed as a divine ordinance, so also Messiah’s people are to associate Jesus’ redemptive death with eating this bread by Jesus’ authority.” Consider, “With both the lamb & the Messiah, God has promised, ‘*when I see the blood, I will pass over you*’ (Ex. 12:13). For biblical Christians, & for all who would believe it, this is the good news of Passover” (Friends of Israel pamphlet).

Paul exhorts the church to holiness while referencing Christ as our Passover. The Feast of Unleavened Bread immediately followed Passover. Leaven is often used in Scripture to represent sin. Believers are to live the Christian life by walking in holiness (II Cor. 7:1). Our commemoration of this Lord’s Table causes us to look back to the cross (foreshadowed by the Passover lamb). We recall the death of the Just One for the unjust ones. His shed blood is applied by faith to our hearts. We look by faith to His return, but till He comes again, we are to live a life of “*sincerity & truth*” (I Cor. 5:8), by walking in holiness.

Are you able to participate in this Table this morning? Have you had the blood of Christ applied by faith to your heart? Do you know for sure you have been saved? If not, we ask that you do not partake of the elements until you have been saved. If you have trusted Christ, we will follow the procedure laid down by Paul in I Corinthians 11:23-34. Let’s begin by a time of silent meditation.