Christ Our Passover

Intro: Paul states in 1 Cor. 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.” We want to consider Christ being our Passover. It is being used in a figurative manner to show some similarities between our Lord and the Passover that caused Pharaoh to release the children of Israel from slavery in Egypt.

I. BACKGROUND
   A. God had brought nine plagues upon the Egyptians.
      1. The nine plagues were:
         a. Water to blood
         b. Frogs
         c. Lice
         d. Flies
         e. Murrain upon animals (cattle)
         f. Boils
         g. Thunder and hail
         h. Locust
         i. Darkness
      2. Pharaoh still refused to release the children of Israel.
   B. God was going to bring upon the land one final plague.
      1. It is recorded in Exo. 12.
      2. God instructed Moses to prepare the Israelites for protection against it.
         a. This would be the death of the firstborn.
         b. The Lord would pass over the land and bring death to the firstborn of both man and beast.
      3. The Israelites:
         a. They were to take a lamb without blemish of the first year on the 10th day of the month and keep it till the 14th day.
         b. It was then to be slain and eaten.
         c. Every household was to do this or share between two small households.
         d. They were to take the blood and strike it on the two side post and the upper door post of the house.
         e. That night the Lord would pass over the land and bring death to the firstborn of every house that did not have the blood.
         f. The Israelites were to remain in the house that night.
      4. After this, they were to partake of a memorial feast every year.
         a. It was to commemorate their deliverance.
         b. It was called the Passover or the feast of Unleavened Bread.
         c. They would only eat unleavened bread from the evening of the 14th day of the first month to the 21st day (7 days).
II. SOME SIMILARITIES BETWEEN PASSOVER AND CHRIST

A. The death of a sinless, blameless victim
   1. The lamb; Exo. 12:5 “Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:"
   2. Christ:
      a. Jesus challenged the Jews; John 8:46 “Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?”
      b. Heb. 4:15 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”
      c. 1 Pet. 2:22-23 “Who did no sin, neither was guile found in his mouth: 23Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:"

B. Deliverance
   1. From the death of the firstborn; Exo. 12:13 “And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”
   2. From God’s eternal wrath:
      a. Rom. 1:16-18 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. 18For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;”
      b. The idea of Savior show a salvation from God’s wrath.
         (1) Mat. 1:21 “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”
         (2) John 1:29 “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”

C. Vicarious Death
   1. The lamb was slain and its blood used to cause the Lord to pass over that house; Exo. 12:13 “And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”
   2. Christ died for us;
      a. Mat. 20:28 “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”
      b. 1 Tim. 2:6 “Who gave himself a ransom for all, to be testified in due time.”
      c. 1 Pet. 2:24 “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”
      d. 1 Pet. 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.”

D. Became food for the redeemed
   1. The Jews ate the Passover lamb; Exo. 12:8-11 “And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. “Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. 10And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 11And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD’S passover.”
We are to eat of Christ (not the Lord’s Supper but His Word);
   a. John 6:35 “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”
   b. John 6:53 “Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”

E. Personal participation on the part of the redeemed was required.
   1. The lamb:
      a. One had to be slain for every family
      b. Each member had to eat
      c. Blood was sprinkled on every door
   2. Obedience to the Gospel is a personal responsibility.
      a. 2 Cor. 5:10 “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”
      b. Gal. 6:7 “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”
      c. Mark 16:16 “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”
      d. Our responsibility is to get into Christ; Gal. 3:26-27 “For as many of you as have been baptized into Christ have put on Christ.”

F. A line of demarcation between the saved and the lost
   1. Those who did not partake of the Passover versus those who did
      a. The Egyptians did not and suffered the death of the firstborn.
      b. Israel did and were spared that death and released from slavery.
   2. The people of the world versus those who obey Christ
      a. Those in the world are under the death penalty.
         (1) All have sinned; Gal. 3:22 “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”
         (2) The wages of sin is death; Rom. 6:23 “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”
      b. Those who have obeyed the Gospel are freed from that death penalty.
         (1) Rom. 8:1 “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”
         (2) Christ is our propitiation;
            (a) Rom. 3:23-26 “For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”
            (b) 1 John 2:1-2 “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”
   3. Has to be a separation between the two.
      a. Israel had to leave Egypt and be separated from them.
b. The Christian lives a separated life;
   (1) Phi. 1:21 “For to me to live is Christ, and to die is gain.”
   (2) 2 Cor. 6:17 “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,”
   (3) Eph. 5:11 “And have no fellowship with the unfruitful works of darkness, but rather reprove them.”

G. There is a pledge of fellowship.
1. Eating together is one of the oldest bonds of fellowship.
2. God had the Israelites eat the Passover meal together.
3. Christ eats and fellowships with those who are a part of Him.
   a. We see this in the Lord’s Supper;
      (1) 1 Cor. 10:16-17 “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.”
      (2) He also shows this same regarding Israel; 1 Cor. 10:18 “Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?”
   b. We fellowship Christ in His teachings
      (1) John 6
      (2) 1 John 1:3 “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”
      (3) When we are baptized into Christ, we come into that fellowship.
         (a) Gal. 3:27 “For as many of you as have been baptized into Christ have put on Christ.”
         (b) Mat. 28:19 “Go ye therefore, and teach all nations, baptizing them in [into—i.e., into a relationship with] the name of the Father, and of the Son, and of the Holy Ghost.”

III. Some Dissimilarities Between Passover and Christ
A. In the redemptions procured.
1. Israel obtained an earthly temporal redemption.
   a. They were delivered from Egyptian bondage.
   b. They were able to go to the land of Canaan.
2. Today we obtain a spiritual redemption.
   a. We are delivered from sin and its consequences.
      (1) Rom. 5:8-10 “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”
      (2) John 5:24 “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”
      (3) 1 Th. 1:10 “And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”
   b. We are also delivered from the power of sin in our lives.
      (1) Rom. 6:6, 12, 14 “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin…. Let not sin therefore
reign in your mortal body, that ye should obey it in the lusts thereof.\textsuperscript{14} For sin shall not have dominion over you: for ye are not under the law, but under grace."

(2) Gal. 2:20 “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

(3) Phi. 1:21 “For to me to live is Christ, and to die is gain.”

c. We are able to go to heaven:

(1) Tit. 1:2 “In hope of eternal life, which God, that cannot lie, promised before the world began;”

(2) Heb. 6:18–20 “That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: \textsuperscript{19}Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; \textsuperscript{20}Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”

(3) 1 Pet. 1:3–5 “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, \textsuperscript{4}To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, \textsuperscript{5}Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

B. In the victims provided.

1. The Israelites provided a sheep.

2. God manifested in the flesh was provided for us.
   a. Man is of more value than a sheep; Mat. 12:12 “How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.”
   b. John 3:16 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

C. In the efficacy (the ability to produce the desired result) of the blood offered.

1. The blood of animals could not take away sin:
   a. The word \textit{remission} is not even found in the Old Testament.
   b. Heb. 10:4 “For it is not possible that the blood of bulls and of goats should take away sins.”
   c. Mic. 6:6–8 “Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? \textsuperscript{7}Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? \textsuperscript{8}He hath shewed thee, O man, what is good; and what doeth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

2. It took the blood of the sinless sacrifice of Christ to take away sin.
   a. Heb. 9:14 “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”
   b. 1 Pet. 1:18–19 “Forasmuch as ye know that ye were not redeemed with corruptible things, \textit{as} silver and gold, from your vain conversation received by tradition from your fathers; \textsuperscript{19}But with the precious blood of Christ, as of a lamb without blemish and without spot:”

D. In that which was purged out.

1. The Jews had to purge out the leaven of bread; Exo. 12:15 “Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.”
2. Christians are to purge out the leaven of sin.
   a. 1 Cor. 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.”
   b. Col. 3:5-9 “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: ‘For which things’ sake the wrath of God cometh on the children of disobedience: 7 In the which ye also walked some time, when ye lived in them. 8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds;”
   c. This is done by:
      (1) Repentance; Mat. 3:8 “Bring forth therefore fruits meet for repentance:”
      (2) Change of mind; Rom. 12:2 “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

IV. PASSOVER WAS TYPICAL OF CHRISTIANITY

A. The sacrifice
   1. For Passover it was a lamb.
   2. It is fulfilled by the crucifixion of Christ.
      a. They were sacrificed at the same hour.
      b. Passover lamb; Exo. 12:6 “And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.”
         (1) “Kill it in the evening” is explained by JFB: “that is, the interval between the sun’s beginning to decline, and sunset, corresponding to our three o’clock in the afternoon.”
         (2) It is also explained by Osborn and Hatton: “Orthodox Jews have interpreted this to mean any time in the afternoon before sunset.”
         (3) Keil and Delitzsch detail it as: “According to the rabbinical idea, the time when the sun began to descend, viz., from 3 to 5 o’clock, was the first evening, and sunset the second; so that ‘between the two evenings’ was from 3 to 6 o’clock.”
   c. Jesus died about 3pm
      (1) Mat. 27:46-50 “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elias. 48 And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether Elias will come to save him. 50 Jesus, when he had cried again with a loud voice, yielded up the ghost.”
      (2) Mark 15:33 “And when the sixth hour was come, there was darkness over the whole land until the ninth hour.”

B. A type of the person of Christ:
   1. Was innocent
   2. Died vicariously
   3. A male of the flock
   4. Without blemish
5. Not a bone was broken;
   a. Passover lamb; Exo. 12:46 “In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.”
   b. Christ; Psa. 34:20 “He keepeth all his bones: not one of them is broken.”

C. In Jerusalem:
   1. The Passover was to be slain and eaten in Jerusalem.
   2. Jesus suffered, died, and rose again in Jerusalem.

D. Some ways it was typical of the Lord’s Supper.
   1. Divinely instituted
   2. Commemorative
   3. Continuative
   4. Began a new kingdom
      a. Passover that of the Jews
      b. Lord’s Supper distinguished the kingdom of Christ.
      c. The actual beginning of the kingdom was a little later than the institution of the rite.

E. Only God could have typified the Christ and His sacrifice in such a way.

Conclusion: We can be thankful that Jesus is our Passover and is sacrificed for us (1 Cor. 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:”). To be recipients of the blessings of Christ’s sacrifice, we must be obedient to the Gospel.