

SERMON TITLE: "Christ Our Passover"

SCRIPTURE PASSAGE: Exodus 12:43-51, 13:3-10

19th in a series on the Book of Exodus

1. In Exodus 12:43-45, the LORD declares through Moses that while no foreigner shall eat of the Passover, every slave may eat of it, but only after he'd been circumcised. It seems that foreigners, i.e., those dwelling among the Israelites whose males were not circumcised, were excluded from the feast, but that all males within an Israelite household, including the slaves, were to be included. What is significant about this? Why is it significant that slaves were to be both circumcised and included in the feast? Why were foreigners excluded?
2. In the New Testament, baptism has replaced circumcision as the sacrament of ingrafting into the covenant family and its promises, and the Lord's Supper has replaced the Passover as the sacrament of remembrance of God's great redemption of his people. Read verses 48-49. What do we learn about the character and purpose of the Lord's Supper as we think about the Passover? (Hint: recall that the Lord's Supper is restricted to those who've been baptized.)
3. Read 12:46. What do you think was the significance of not breaking any of the bones of the lamb? (See John 19:31-36.)
4. In verse 12:49, we read that "there shall be one law for the native and for the stranger who sojourns among you." This principle of the universal applicability of the law – one law for all – is remarkable. As you reflect on this, what do we learn about the nature and character of God's justice?
5. Read verses 13:3-10. Why does the LORD command the people to eat unleavened bread for seven days? What's wrong with leaven? Or more specifically, what does leaven symbolize?
6. What do you think it means in verse 13:9 when the LORD says, "it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth." What does observing the Feast of Unleavened Bread have to do with this? And how might we apply this idea of having a memorial between our eyes for us as Christians today? (See Ezek. 9:1-6; Rev. 7:3-4; 9:4; and 14:1.)¹

¹ For Ezekiel 9:1-6, the "mark" that is put on the forehead of the righteous was literally a "tau," the last letter of the Hebrew alphabet, which was shaped like an "x." This is extremely interesting, that in Ezekiel's vision, the righteous were to be marked with the sign of a cross!