

Our Passover Lamb – (Gospel Glimpses Series)

By Thailer Jimerson and Joshua Webber

Most in our culture have an understanding that the cross of Christ is the very crux (pun intended) of our faith. It's the center of everything we are, we think, we say and we do. But what many do not know and perhaps would be surprised to learn is that the gospel – the good news – about the sacrifice of Jesus comes to us in many places throughout the Bible. One such place is found in the second book of the Law, Exodus.

Within Exodus is contained a story about the deliverance of God's people. It's a story so profound, so intrinsically related to the identity of God's people, that they would rehearse it year after year, the Bible reiterates it time after time, and the Jews would pass it on from generation to generation. And they had a feast to remember it all: the Passover feast.

The story begins with God's people enslaved under Pharaoh in Egypt, but God tells Moses that he has heard the cry of his people, a cry for deliverance – so he calls Moses to free the slaves. Naturally, Pharaoh is obstinate and refuses to comply with God's wishes, so God begins to plague the Egyptians in 10 different ways that sent the very clear message that God was actually in control over the elements that Egypt would ascribe to this or that god.

In the climax of the story, God is finally pushed to use his last plague. He would send the Destroyer through all the homes in Egypt to strike down the firstborn of each family. The Israelites could escape this fate on one condition: they had to take a new lamb, kill it, take its blood and paint the two door posts and lintel in blood – this act would signal to the Destroyer to “pass over” that home. And so they were saved, and then they were released from slavery in Egypt.

This story becomes our story precisely when we make the choice – out of faith in God – to be painted with the blood of Jesus Christ, so that the just wrath of God may “pass over” us. And one is painted in that blood when they are immersed into the death of Christ through the waters of baptism. This is all made possible because the Bible points to Christ as the *true* lamb of God who has come to “take away the sin of the world” (Jn.1.29). And just in case we missed John's point, he emphasizes that when Jesus was crucified for the sins of the world, not one of his bones were broken in the process so that it might fulfill this saying “Not

one of his bones will be broken.” That passage he’s quoting is Ex.12.46 where Moses is writing directly about the Passover lamb of God.

Jesus our Passover lamb is the sacrifice that has saved us all, and by him we are delivered from the oppressive regime of the world.