

Psalm 77

1 Corinthians 5

Verse 37 says that there were 600,000 men – besides women and children –

Some think that this means a total exodus of around 2 million people from Egypt.

But as we have seen before, the numbers in Exodus (and throughout the Old Testament) are often not intended literally.

Of course, it is also worth pointing out that the phrase “600,000 men”

could be translated “600 companies of foot soldiers”

which would fit rather well with verse 41 –

“all the hosts of the LORD went out from the land of Egypt.”

The point of this passage is that Israel is the *army* of the LORD.

Now, as we’ll see in Exodus 23, this “great army” is so small

that God promises *not* to destroy the Canaanites too quickly!

(otherwise the wild beasts would multiply against Israel).

Given that the archeological record suggests that the population of Canaan

was around 1 million people throughout antiquity,

it would appear that *God* thinks that Israel is considerably smaller than 1 million people.

Why do I bring this up?

Because in the modern world, a census or a population count is designed to give an accurate number of people.

In the ancient world, a census count is designed to say something about the King.

In the book of Chronicles,

Jehoshaphat is supposed to have mustered an army of over a million men – just from the tribes of Judah and Benjamin.

When I preached through Chronicles,

we saw that the nation of Judah at that time

was about the size of St. Joe and LaPorte counties put together.

Everyone who ever lived in the land of Judah *knew* that Jehoshaphat never had an army of a million men!

When an ancient writer uses big numbers he is making a *big point* about the King.

And that’s what Moses does here.

He doesn’t expect you to take him literally.

He expects you to see – by faith – the majesty and grandeur of God.

As in Elisha’s day, you may think that you are in a tiny minority – overrun by the powers of this age –

but as Elisha says to his servant,
“There are more with us than with them.”

What you are supposed to see in the Exodus
is this great crowd – this mixed multitude of Jew and Gentile alike –
going up out of Egypt.
It may have been a rather small crowd –
but by faith you are to see what it will become:
a multitude from every tribe and language and nation.

The LORD of Hosts is beginning to gather his host!

Our Psalm of response remembers the Exodus as the great and mighty deliverance –
a deliverance which we remember particularly because we *don't* see it in our day.
It can be very easy to look around you today and say, “I don't see God's mighty hand!”
That's why the Exodus is so important for us.
We are called to remember God's mighty deeds – his great acts of long ago.

Sing Psalm 77
Read 1 Corinthians 5

1 Corinthians 5 takes us from meditating on God's mighty deeds of long ago
to a very practical problem in the church: sexual immorality.

Christ our Passover has been sacrificed.
Paul uses this theme to set up a call to personal and corporate holiness.

Does that sound odd?
How does the sacrifice of the Passover lamb have anything to do with sexual ethics?!

For Israel in Egypt, the Passover meant that God's judgment would pass over their houses.
That night in Egypt, the LORD was going to strike down
the firstborn of man and of beast in every home in Egypt.
Not just the Egyptians!
Everyone.
If you did not sacrifice the Passover Lamb
and spread its blood on the lintels of their door
then your firstborn would die.

The death of the firstborn was a sign of the final judgment.
Judgment Day is coming.
God's eschatological day of reckoning is at hand.

And only the blood of the Lamb can save you from destruction.

And so, when you look at the leaven in your life –
the leaven of malice and evil –
the lies that you so easily believe –
remember that Christ, our Passover lamb, has been sacrificed.

The judgment of God fell upon *his* firstborn,
so that we might be cleansed and made a new lump.

God is the one who has cleansed the old leaven out of his household.
The Corinthians seemed to think that because salvation is all of God,
therefore anything goes – we can do whatever we want!
Paul agrees that Christ is our Passover lam.
He agrees that we have become a new lump.

Therefore, Paul says, we *must* clean out the old leaven.
The old leaven is inconsistent with your identity as a new lump.
Therefore get rid of it.

Cleaning out the old leaven is costly.
It's hard.
Dealing with that man who is sleeping with his father's wife won't be easy.
The church will certainly be smaller –
because not only will that man be expelled,
but probably there will be others who will leave.
Dealing with sin is always costly.

What does it mean to know nothing except Jesus Christ and him crucified
when a man is sleeping with his father's wife?
What does it mean to preach Christ crucified
when malice and evil is at work in the church?

This gospel message is at the heart and soul of Paul's discussion of church discipline.
The reason why the church must clean out the old leaven
is because of the gospel!
It is because of the cross.

If we are to celebrate the festival –
if we are to rejoice and be glad at the triumph of Jesus over sin and death –
then that triumph must mean something!

If Jesus defeated the powers of sin, death, and the devil,

just so that we might go on with our wicked lives as though nothing had changed –
then so what?!

But Paul’s point in 1 Corinthians is that the work of Christ that justifies us –
is the same work that sanctifies us.

And as we look back at Exodus 11-12,
we will see that what Paul is doing in 1 Corinthians 5
is exactly the point of what God was doing in the Exodus.

Exodus 11-13 forms a single unit.

It will take us two weeks to get through these three chapters,
but we need to see that the message of these chapters all fits together.
The death of the firstborn, the Passover, and the feast of unleavened bread
are all woven together in the story of the Exodus.

Did you notice how the Passover regulations are mingled together with the narrative?

This is the way that the books of Exodus and Numbers are written.
The historical narrative is woven together with legal material.

This is because we need to see how the Law is embedded in the life of God’s people.
The Torah – the Law of God – is not just an abstract legal code.
The imperatives of the Law are rooted in the story of the Gospel.
The good news of salvation brings with it a new way of life –
a way of life conformed to that story of the Gospel.

1. The Warning: Every Firstborn Shall Die (11:1-10)

a. Pharaoh Will Drive You Away (v1)

11 The LORD said to Moses, “Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely.

Chapter 11 begins with Moses still in the presence of Pharaoh after the 9th plague.

We should think of verses 1-3 as a sort of parenthetical comment.

Indeed, you could translate verse 1 as “the LORD *had* said to Moses.”

There is nothing that suggests that Moses had left Pharaoh’s presence yet,
so we should read this as Moses’ parting comment at the end of the 9th plague.
(After all, God had said in chapter 4, verse 23,

“Israel is my son, my firstborn, let my son go that he may serve me.
If you refuse to let him go, behold, I will kill your firstborn son.”)

Moses has known ever since the burning bush how this would end.

Verses 1-3 belong here because of the structure of the passage.

The fulfillment of verses 1-3 will come in verse 31-36 –
so in order for the later material to make sense,
we are told here – at the beginning of the passage – what is about to happen.

And so Moses had been told to tell the people to ask for silver and gold:

b. So Ask for Silver and Gold (v2-3)

² Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.” ³ And the LORD gave the people favor in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

Verses 2-3 make clear that the *people* of Egypt have clearly seen what is going on.

Pharaoh is detached and out of touch.

The *people* of Egypt see Moses as “very great” –
even Pharaoh’s servants (or perhaps especially Pharaoh’s servants –
since they have a front row seat in seeing whose voice brings the plagues!)

Many have wondered – *why don't we hear about the plagues from Egyptian sources?*

Some have argued that if these things had really happened,
surely there would have been an account of it from the Egyptian side!

But the sorts of records we have from this period of Egyptian history
consist of monumental inscriptions in temples and the like:
they only record mighty victories and triumphs.

They generally only record bad things when it is about *other kings!*

So think about the experience of the ordinary Egyptian.

All the plagues together seem to take place in a 3-6 month window.

So this is a miserable year to be an Egyptian.

Their crops are ruined, their livestock is seriously diminished –
and death and destruction has overrun Egypt.

But after those 3-6 months, Egypt starts to rebuild.

Sure, it's a devastating year –
but once the Israelites are gone,
life goes back to normal.

If the Israelites forget the mighty deeds of God so easily –
it's hardly surprising that the Egyptians do as well!

But now Moses warns Pharaoh of the coming of the final plague.

c. The Firstborn of Man and Beast Will Die (v4-8)

⁴ So Moses said, “Thus says the LORD: ‘About midnight I will go out in the midst of Egypt,

We often speak of the “angel of death” passing through Egypt –
but the text of Exodus says no such thing.

The text of Exodus says that it is the LORD himself who passes through Egypt
as the Destroyer.

“I will go out...”

God himself will go out in the midst of Egypt...

⁵ and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle.

I am glad that the ESV translates verse 5 simply as “firstborn.”

Some translations have said “firstborn son” –

but the word “firstborn” does not specify the gender of the child.

All the firstborn of Egypt will die.

How can a God of love strike down the firstborn of all Egypt?

It is precisely because he *is* love that he will do this.

A little boy asked me a similar question this week, and I answered him with a story:

What if you were at the store with your mommy,

and a man tried to hurt your mommy.

What would you do?

“I’d shoot him,” was his matter of fact reply.

Yes, I answered, and you would do that *both* because you love your mommy –

and because you love the man who is attacking her.

What he is doing is *bad* – and so you will do whatever is needed to stop him.

If he will not stop – and if the thing he is doing is really bad –

then the only loving thing to do is to kill him.

And that is what God is doing in Egypt.

If humanity is allowed to go its rebellious way forever,

then all the world would be a non-stop hell forever.

Psalms 145:9 says that “The LORD is good to all,

and his mercy is over all that he has made.”

He was good to Egypt – and his mercy was demonstrated even in the plagues –

because what was the alternative?
He could have allowed Egypt to oppress his people forever.
In which case the Word would never have become flesh,
redemption would never have come.
God's mercy is made known even in the midst of judgment.

And you see a nod in that direction in verse 6:

⁶ There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again.

The “great cry” is the same word used of the Israelites crying out and groaning in 3:7, 9.
God will bring upon Egypt the same misery that they inflicted on Israel –
with the result that many of the Egyptians will fear the LORD and leave Egypt!

⁷ But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the LORD makes a distinction between Egypt and Israel.’ ⁸ And all these your servants shall come down to me and bow down to me, saying, ‘Get out, you and all the people who follow you.’ And after that I will go out.” And he went out from Pharaoh in hot anger.

Moses goes out in hot anger.

There is a proper anger that we rightly feel when people are doing harm to those we love.
Anger and love can exist together – indeed, it is only when your anger flows out of love
that you can be angry without sin.

But the LORD points out in verse 9

d. The LORD Hardened Pharaoh's Heart (v9-10)

⁹ Then the LORD said to Moses, “Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt.”

God's purpose in the plagues is to multiply his wonders in the land of Egypt.

Over the last few weeks we saw how the three cycles of plagues showed three things:

The LORD is God.

And the LORD is *your* God – he cares for his people –
he protects those who fear his word.

And 3d, there is *no one* who is like the LORD our God.

He alone is the God of heaven and earth.

¹⁰ Moses and Aaron did all these wonders before Pharaoh, and the LORD hardened Pharaoh's heart, and he did not let the people of Israel go out of his land.

And with that context, the LORD institutes the Passover for Israel.

The Passover is the feast of the New Creation.

2. The Institution of the Passover (12:1-28)

a. In the Beginning: The Passover Lamb (v1-6)

12 The LORD said to Moses and Aaron in the land of Egypt, ² “This month shall be for you the beginning of months. It shall be the first month of the year for you. ³ Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. ⁴ And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb.

We saw in the plagues an undoing of creation – returning the earth to chaos and darkness.

Now we see a new creation.

The first word of the Bible is “In the beginning.”

And now in Exodus 12:2 we hear that this month shall be the “beginning” of months.

The ritual of the Passover is then described.

Take a lamb.

If your household is too small – and you cannot eat a whole lamb –
then join together with neighbors
(reminding us that the fundamental unit of society in the new creation
is *not* the “family”
but the church – the family of God!)

I have seen churches that have tried to reproduce the Passover
in their celebration of the Lord’s Supper.

But they ignore this part!

They say that each “head of household” should lead his or her own family.
But the *point* of the “household” comment here
is oriented around the question of how many people one lamb can feed.

But if we apply this to the Lord’s Supper,

how many people can the *one Lamb* feed?

This is the Lamb of God who takes away the sin of the world!

He can feed *all* his people!

And so there is but *one* household – the church of our Lord Jesus Christ!

⁵ Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, ⁶ and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

Verse 5 then says that your lamb shall be without blemish.

In other words, it shall be the *best* lamb from the flock.

The reason is not given here –

but as you continue to read in Leviticus,
there will be an emphasis on how the sacrifices are to be without blemish,
and the priests are to be without blemish –
because what is *needed* is a *perfect* priest to offer a *perfect* sacrifice
God is teaching his people.

But he *starts* by communicating to them in language that they can understand.

You will also note that there is no reference to any priests yet.

That's because at the time of the exodus there was no priestly tribe.

We'll hear later in Leviticus and Numbers about the way that God chooses the Levites.

But for now, all the congregation of Israel

fulfills the priestly function of slaughtering the Passover Lambs.

As God will say to Israel at Sinai – you are a holy nation, a royal priesthood.

Israel is called as a priest to bring the blessings of God to the nations.

Israel failed – which is why God called David – and finally Jesus –

to succeed where Israel failed.

But here at the beginning of Israel's history –

the whole nation of Israel is a royal priesthood.

Verses 7-13 then provide more of the details of the ritual of the Passover:

b. The Blood Shall Be a Sign: The LORD's Passover (v7-13)

⁷ *“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. ⁸ They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. ⁹ Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. ¹⁰ And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. ¹¹ In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste.*

The blood of the lamb is put on the doorposts and the lintel of their houses –
marking this house as a house characterized by those who fear the LORD.

The flesh of the lamb is then roasted and eaten with unleavened bread and bitter herbs.

Why bitter herbs?

Earlier, Exodus had spoken of the bitter service of the Israelites (1:14),
so the bitter herbs would remind them of their slavery.

And eat it all – there are no leftovers from the LORD's Passover!

Why?

Because in the morning, you will be gone!
After all, you are eating with your belt fastened, your sandals on your feet,
and your staff in your hand –
ready to walk out the door at a moment's notice.

It is the LORD's Passover. ¹² For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. ¹³ The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

And the explanation is given in verses 12-13:

When I see the blood, I will pass over you.

Here is the one reference to the gods of Egypt.

None of them are named – they are treated almost as incidental to the story –
but the offhand comment here shows that God wanted his people
to remember that he alone is God!

I am the LORD!

God is coming in judgment against those who oppose his will.

And there is a very easy and simple thing to do to avoid his wrath and curse:
sacrifice a lamb – and put the blood on the doorposts of your house.

I want you to notice something:

What would have happened to an Israelite who said,

“I believe God's promises – I just don't see the point of this silly ritual.

So I won't bother with this whole lamb ritual –

I want to get a good night's sleep!”

His firstborn would die that night.

And what would have happened to an Egyptian who said,

“I don't really believe in Yahweh –

but every time this Moses guy says something it happens –

so I'm going to sacrifice a lamb tonight!”

His firstborn would live.

As James puts it, show me your faith apart from works –

and I will show you my faith by what I do!

If you don't offer the Passover Lamb, then you don't believe God.

And if you do offer the Passover Lamb, then you do believe God.

What does that mean in the NT?

Well, think back to our NT lesson!
Christ, our Passover Lamb has been sacrificed,
therefore, let us keep the feast.
And Paul says that this means living the Christian life –
turning away from sin and turning back to Jesus –
the Lamb of God who takes away the sin of the world.

Then, in verses 14-20, there is a focus on what to do in the future –
when you celebrate the feast of Passover as a memorial day –
as a remembrance of the Passover in Egypt.

c. A Memorial Day: The Feast of Unleavened Bread (v14-20)

¹⁴ “This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. ¹⁵ Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. ¹⁶ On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. ¹⁷ And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. ¹⁸ In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. ¹⁹ For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. ²⁰ You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.”

The original Passover was a hasty matter – it was all over in one night –
but it is to be remembered in a seven-day feast.

The lamb is to be selected on the tenth day of the month.
And then from the 14th to the 21st day of the month,
they are to abstain from leaven – and only eat unleavened bread.

They are to hold a sacred assembly on the first day and on the seventh day of the feast.
A holy assembly is a day of rest of worship – of setting aside ordinary work –
and focusing our time and energy on worshiping the LORD.

In the first Passover, it was a matter of life and death.
Every following Passover was a remembrance of that life or death moment.

And so the LORD says that the one who violates the Feast of Unleavened Bread
shall be cut off from the congregation of Israel.

The one who refuses to celebrate the Passover, and eats leavened bread,
is saying, in effect, I do not want to be part of the people of God.
Or, to put it more strongly, “I want my firstborn to die!”

But Moses also highlights the fact that the Passover – and the Feast of Unleavened Bread –
is not limited to full-blooded Israelites.

The stranger – the sojourner – the foreigner who wishes to be part of God’s people –
is welcome and should be treated as a full member.

There are no second-class citizens in the kingdom of God.

d. A Statute Forever: The Service of the Passover (v21-28)

²¹ Then Moses called all the elders of Israel and said to them, “Go and select lambs for yourselves according to your clans, and kill the Passover lamb. ²² Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. ²³ For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you. ²⁴ You shall observe this rite as a statute for you and for your sons forever. ²⁵ And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. ²⁶ And when your children say to you, ‘What do you mean by this service?’ ²⁷ you shall say, ‘It is the sacrifice of the LORD’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’” And the people bowed their heads and worshiped.

And so Moses calls the elders of Israel and commands them to do all that God said.

Take the blood of the lamb and put it on the lintel and doorposts of your houses.
Because the LORD is coming in judgment upon Egypt.

And Moses tells them to keep this service year and after year in the Promised Land.

And when your children ask “what do you mean by this service?” –
why do you put blood on the doorposts of your house every year?

Tell them, “It is the sacrifice of the LORD’s Passover,
for he passed over the houses of the people of Israel in Egypt,
when he struck the Egyptians but spared our houses.”

And so:

²⁸ Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did.

And it is a good thing that they did!

Because,

3. The Death of the Firstborn (12:29-42)
a. The Death of the Firstborn (v29-32)

²⁹ At midnight the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. ³⁰ And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead.

Israel is my son – my firstborn.

Let my son go that he may serve/worship me.

If you do not let my son go, I will kill your son – your firstborn.

And not only the firstborn of Pharaoh – but the firstborn of all Egypt –
since all Egypt had participated in the persecution of God’s people –
and not only all Egypt – but even the firstborn of the livestock.

Ever since the Garden of Eden, the creation has suffered for man’s sin.

All you have to do is look around you and you will see how it continues to suffer!

We were called to have dominion as stewards –

as those who wisely governed and protected the creation.

But instead we have sought to exploit and manipulate our fellow creatures,

and so all creation participates in the judgments that God brings upon us.

³¹ Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. ³² Take your flocks and your herds, as you have said, and be gone, and bless me also!”

You can certainly feel the haste in Pharaoh’s voice –

but there are three things in Pharaoh’s words that we need to see:

1st “Go out from among my people – both you and the people of Israel”

Pharaoh acknowledges that there is a distinction between “his people”
and the people of Israel.

2nd “And go, serve [or worship] the LORD, as you have said.”

Pharaoh understands that Israel is leaving – and never coming back.

You no longer serve me – you may serve the LORD, as you have said –
with all your flocks and herds.

3rd “and bless me also”

When we started the Exodus series I highlighted the moment
when Jacob *blessed* Pharaoh.

430 years ago, when Israel came down to Egypt, Jacob *blessed* Pharaoh.

Of course, that was a Pharaoh who had blessed the Seed of Abraham,
so naturally that Pharaoh was blessed.

Now, this Pharaoh has *curled* the Seed of Abraham –
and so the curse of God has fallen upon Pharaoh and his seed.
Now he begs for a blessing.

b. Plundering the Egyptians (v33-36)

³³ *The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.”* ³⁴ *So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders.* ³⁵ *The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing.* ³⁶ *And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.*

The Egyptian people are even more adamant:
Leave now – or we are all dead!

Don’t take time to leaven your bread – get out now!
Oh, and take our silver and gold – take our fine clothing –
Please take anything you want – just get out now!

c. They Were Thrust Out of Egypt (v37-39)

³⁷ *And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children.* ³⁸ *A mixed multitude also went up with them, and very much livestock, both flocks and herds.* ³⁹ *And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.*

d. A Night of Watching by and to the LORD (v40-42)

⁴⁰ *The time that the people of Israel lived in Egypt was 430 years.* ⁴¹ *At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt.* ⁴² *It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.*

We’ll come back to all these themes next week –
but I want to conclude with the central point of the Passover,
as stated in verse 42:

“It was a night of watching by the LORD, to bring them out of the land of Egypt;
so this same night is a night of watching kept to the LORD
by all the people of Israel throughout their generations.”

The Passover commemorates what the LORD did in bringing salvation to his people.

Because the LORD watched over his people –
therefore *we* keep a night of watching to the LORD.

That is why you find our Lord Jesus keeping vigil in the Garden of Gethsemane
on that final Passover night.

A night of watching.

It is why he chose the Passover to institute the Lord's Supper –
a feast that takes up the themes of the Passover,
and weaves them together
with the themes of all the feasts and covenant meals of the OT –
so that we might remember *him* –
that we might remember the blood of the Lamb,
and partake of him who is the good news himself!

The habits and rituals and patterns that God has given us
are designed to shape us and conform us to the pattern of Jesus.

Christ our Passover Lamb has been sacrificed.

Therefore let us keep the feast – not just once a year, but all the time.

We see this as well in baptism...