

THE GOSPEL OF THE PASSOVER.

"And when I see the blood I will pass over you. Ex.12:13b.

"For our passover also hath been sacrificed, even Christ." 1 Cor.5:7b.

Our attention is now called to a scene described in the book of Exodus. Three words have been suggested as a summary of this book—bondage, redemption, consecration. The scene before us is under the head of redemption.

The first gospel came when Adam and Eve were in an estate of sin and misery. Genesis 3:15 was as a star of hope to them. The gospel first came to Abraham in a land of idols, and through God's successive revelations to him he was prepared to receive the covenant promises. Several hundred years pass. The church organized under Abraham now appears as the congregation of Israel. God is dealing now not with just one individual, but with the whole congregation. The scene is laid in the land of Egypt. God had to create a desire on the part of the children of Israel to get out of Egypt. "As an eagle that stirreth up her nest", He stirred them out of Goshen, and He allowed them to be put under cruel taskmasters. The cruel treatment of Israel is sketched in the early chapters of Exodus. They "sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage."

With the setting of a nation in bondage, let us consider the shadow and substance of the gospel proclaimed to them. First of all, we think of the lamb of the passover. This points backward to the lamb provided for Abraham on Mt. Moriah to be used as a substitute for his son Isaac. And it may point still further backward to a sacrifice at the gates of Eden offered by our first parents. Then this lamb is not only history, but especially prophecy as it points forward to the Lamb of God which was to take away the sin of the world. The fact that it must be a spotless lamb foreshadows the sinless Christ, a life of thirty-three years without sin. Even His enemy was compelled to say of Him, "I find no fault in this man," and his betrayer could not but say that He had betrayed innocent blood.

Most prominent of all in the gospel of the passover is the fact that the lamb was slain, presenting a prophetic view of Calvary. The apostle Peter gives the complete historic view when he says, "Ye were redeemed— with precious blood, as of a lamb without blemish and without spot, even the blood of Christ."

A next view of the passover scene presents the sprinkling of the blood, which teaches the necessity of personal faith appropriating the gospel. "The gospel nowhere tells us what degree of error is compatible with salvation, if it be not error that keeps one from sprinkling the blood." There can be safety only under the blood. There was death in every home that did not have the blood of the lamb sprinkled on its doorpost. By faith Moses instituted the passover, "and the sprinkling of the blood, that the destroyer of the first-born should not touch them."

The keeping of the passover feast, according to Dr. Turnbull, meant "strength for the journey that lay ahead." "Wherefore, let us keep the feast", --is the apostolic injunction after his reference to Christ our passover sacrificed for us. "Let your whole lives be a sacred festival, that is, consecrated to God." (Hodge) See John 6:52-57.

The sequel to this gospel pictured in the passover was the redemption of a whole nation. There may have been two or three million people of the children of Israel who escaped destruction at this time. What an illustration of the power of the blood! No wonder that this passover was kept through the centuries as a memorial of such a deliverance. It was observed by Christ himself, followed by His institution of the Lord's Supper to take its place. The former gave the prophetic view of Christ crucified, the latter points backward to the historic fact of Christ crucified. The form of the sacrament was changed but in each the same central truth is taught—the centrality of the blood of the Lamb.

The message of the Passover is the gospel of the blood. |

"Thou dying Lamb, thy precious blood shall never lose its power,
'Til all the ransomed church of God be saved to sin no more."

What is my personal relation to the blood? "Without the shedding of blood there is no remission of sins." What is the relation of my family to the blood? There is safety only under the blood. What is the relation of my church to the blood? Under the blood the gates of hell shall not prevail against it.

Br. Stuart Robinson said, "The whole gospel is, in fact, summed up just here—'when I see the blood I will pass over you'. All hope of divine favor—all strength to resist and conquer sin—all power of a holy life comes from the blood. Is man redeemed? It is because we have 'redemption through his blood'. Are any ransomed from sin? 'Not by corruptible ransom of silver and gold are they purchased, but by the precious blood of Christ as of a Lamb without spot.' Are these justified? 'Being justified by his blood.' Are these cleansed and made holy? 'His blood cleanseth from all sin.' Are they as strangers and wanderers from God restored? 'Ye who sometimes were afar off are now made nigh through the blood of Christ'. Have they access to the Father's presence in prayer? It is because the High Priest has gone before 'sprinkling the blood.' Are they arrayed in spotless robes to appear at the court of the Great King? 'They have washed their robes and made them white in the blood of the Lamb.' Are sinners cast off at last to eternal death? It is because they have 'trampled under foot the blood of the Son of God.' "

"Just as I am, without one plea, But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee, O Lamb of God, I come, I come. |

Just as I am, and waiting not To rid my soul of one dark blot;
To Thee whose blood can cleanse each spot, O Lamb of God, I come, I come.

Just as I am, though tossed about With many a conflict, many a doubt;
Fightings and fears, within, without, O Lamb of God, I come, I come.

Just as I am, poor, wretched, blind, Sight, riches, healing of the mind;
Yea, all I need, in Thee to find, O Lamb of God, I come, I come.

Just as I am, Thou wilt receive, Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe, O Lamb of God, I come, I come.

Just as I am, Thy love unknown Has broken every barrier down;
Now to be Thine, yea, Thine alone, O Lamb of God, I come, I come."