



No 1

The Passover Lamb

Exodus 12:21 to 30

You may be wondering what the Passover Lamb has got to do with Emmaus. To get the context you need to look at Luke 24:13 to 35. Two of Jesus' disciples are walking on the road to Emmaus, a village seven miles outside Jerusalem (v13). It is after the resurrection and the two followers are discussing the events of the week. Jesus joins them although they don't recognise him. Their mood is sombre (v17) so we assume they haven't met the risen Jesus. Jesus calls them 'foolish' (v25) for not realising what the prophets have been talking about for hundreds of years that the saviour must suffer if he is to save his people.

Verse 27 is the key that opens up our series for Lent.

'And beginning with Moses and all the prophets, he explained to them what was said in all the Scriptures concerning himself'.

It doesn't say exactly what Jesus said on that road but there are key scriptures which speak of the need for a saviour who will die to take away the sin of the world. We will be looking at those scriptures through Lent 2024.

The story of the Passover Lamb comes after Moses has been to Pharaoh (the King of Egypt) to persuade him to let the Israelites (his people) return to the land God promised to Abraham (Genesis 12 and 15). God has inflicted a series of plagues on the land of Egypt (some think they were consequential – one led to the next)

1. Jesus almost certainly used the Passover to point to the need for God's people to have a Saviour or deliverer. Without it the people were stuck in Egypt.
Do you think that we are clear enough today to point out that, without a delivering Saviour, people are separated from God?

God has made a promise to his people – they are his people who are to live in his promised land and enjoy living under his rule and experiencing his blessing. That wasn't happening in Egypt – they were slaves to the Egyptian building programme

2. The modern parallel is that those who are not followers of Jesus are slaves to sin (Romans 6:16).
Is the idea that not-yet believers are slaves to sin too strong an idea or does it portray the truth?
What does it mean to be a slave to sin?

The events of that first Passover night are dramatic. It was seen as the 'coming out of Egypt' festival. It was always 'remembered' not celebrated by Jewish people. The Passover was a once only event and could only have been done in Egypt. Moses summons the elders (12:21) and gives them precise instructions.

The hyssop was a plant of the mint family – its hairy surface held liquids well and made it suitable as a sprinkling device for purification ceremonies. Today at Passover remembrances, a sprig of parsley dipped in salt water is used to symbolise the lowly diet and the tears of the Israelites whilst in exile.

3. The hyssop was to be dipped into the blood of the sacrificed lamb and placed on the doorpost

Does the 'tears' suggest we take the idea of being away from God's blessing seriously enough? When we are away from God's blessing, does it hurt?



Many Jewish households have a Mezuzah on their doorpost today. It often contains Deuteronomy 6:5 (read it). It reminds them of the sprinkled blood and their need to put God first in all they do. They often touch it as they pass through their doorway.

God's judgement on the people of Egypt appears to be very harsh. Losing all their firstborn (people and animals – v29) must have been devastating. Think of the scenes in Egyptian houses that morning. But it came after a long period when Pharaoh had persistently refused to act on the word of God's servant

4. Was it too harsh?

Do we under-estimate God's judgement of disobedience?

Why did it have to be done in the way it was done?

The outcome is clear – God's people are delivered (saved). Pharaoh has had enough and he orders the nation of Israel to leave (v31). Notice that in the act of leaving he asks Moses and Aaron to bless him – perhaps he has some inkling of God's power.

God's people have been saved by the shedding of blood. The parallel is obvious but perhaps it wasn't to the two disciples on the road to Emmaus.

5. Have we got it right?

Do we think that all we need is Jesus as a friend?

He is our friend – he loves us. But that is not what makes us a believer in Jesus.

Without the sacrifice of Jesus, our sin remains undealt with.

Are we grateful enough for the sacrifice of Jesus?

Why do you think the Emmaus two hadn't made the Passover connection?

The end of the Passover narrative contains a long instruction for subsequent generations to always remember the events of the Passover. They are told to respond in worship (v27) because of God's deliverance from Egyptian bondage and the new hope of a promised land.

How wonderful that, because of the blood sacrifice of Jesus, our sin has been forgiven and we have the hope of our promised land – HEAVEN !!!!!

6. Perhaps it would be good for your group to spend some time in prayer thanking God for the precious gift of his son Jesus and that he was made a sacrifice so that our sin could be dealt with.

This the first of our series looking at what Jesus probably taught those downcast disciples on the road to Emmaus.

You may like to think of other scriptures that Jesus might have taught that day.