

# Journey Through the Bible

## Exodus

### Message 4: Our Passover, Christ

#### Outline:

- I. **The Passover**
  - A. **Exodus 12:3** Speak to all the assembly of Israel, saying, On the tenth of this month each man shall take a lamb according to his fathers' house, a lamb for a household.
  - B. **Exodus 12:7-14** And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. (8) And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs. (9) Do not eat any of it raw or boiled at all with water, but roasted with fire — its head with its legs and with its inward parts. (10) And you shall not let any of it remain until the morning, but any of it that remains until the morning you shall burn with fire. (11) And this is how you shall eat it: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is Jehovah's passover. (12) For I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast. Also against all the gods of Egypt I will execute judgments. I am Jehovah. (13) And the blood shall be a sign for you upon the houses where you are; and when I see the blood, I will pass over you, and there will be no plague upon you to destroy you when I strike the land of Egypt. (14) And this day will be a memorial to you, and you shall keep it as a feast to Jehovah; throughout your generations as a perpetual statute you shall keep it as a feast.
- II. **The Feast of Unleavened Bread**
  - A. **Exodus 12:15-20** Seven days you shall eat unleavened bread; on the first day you shall remove leaven out of your houses, for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. (16) And on the first day you shall have a holy convocation, and on the seventh day a holy convocation. No work at all shall be done on them, except to prepare what every person will eat; that alone may be done by you. (17) And you shall keep the Feast of Unleavened Bread, for on this very day I have brought your armies out of the land of Egypt; therefore you shall keep this day throughout your generations as a perpetual statute. (18) In the first month, on the fourteenth day of the month in the evening, you shall eat unleavened bread, until the twenty-first day of the month in the evening. (19) For seven days no leaven shall be found in your houses. For whoever eats what is leavened, that person shall be cut off from the assembly of Israel, whether a sojourner or a native of the land. (20) You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.
- III. **God's Food**
  - A. **Numbers 15:17-21** Then Jehovah spoke to Moses, saying, (18) Speak to the children of Israel and say to them, When you come into the land into which I am bringing you, (19) Whenever you eat of the bread of the land, you shall offer up a heave offering to Jehovah. (20) From the first of your dough you shall offer up a cake for a heave offering; as the heave offering of the threshing floor, so shall you offer it up. (21) From the first of your dough you shall give to Jehovah a heave offering throughout your generations.
  - B. **1 Corinthians 10:17** Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

#### **IV. Our Passover, Christ**

- A. **1 Corinthians 5:1-2** It is actually reported that there is fornication among you, and such fornication that does not even occur among the Gentiles, that someone has his stepmother. (2) And you are puffed up? And have you not rather mourned, that the one who has done this deed might be removed from your midst?
- B. **1 Corinthians 5:6-8** Your boasting is not good. Do you not know that a little leaven leavens the whole lump? (7) Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed. (8) So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

#### **READING EXCERPT**

##### **A TYPE OF CHRIST**

All Christians know that Christ is the Lamb of God who accomplished redemption for us (John 1:29). However, not many have seen a clear picture of Christ as the redeeming Lamb of God. This picture is presented in Exodus 12 .

The Passover is a type of Christ. In 1 Corinthians 5:7 Paul says that "Our Passover, Christ, has been sacrificed." Here Paul does not say that Christ is our lamb; he says that Christ is our Passover. But how could the Passover be sacrificed? The answer is that Christ is not only the Passover lamb but also every aspect of the Passover. The lamb, the bread, and the bitter herbs are all related to Christ. In principle, therefore, Christ is not only the lamb of the Passover, but the very Passover itself.

The word Passover means that the judgment of God passes over us. In Exodus 12:13 the Lord says, "When I see the blood, I will pass over you." Eventually, the Passover became a proper noun in English. The proper noun Passover has its source in the words "pass over" in 12:13 .

But why is Christ called our Passover? According to Exodus 12 , God passed over the children of Israel because the blood of the Passover lamb had been sprinkled on the lintel and the doorposts of their houses. The children of Israel had been commanded to eat the flesh of the lamb in their houses. This indicates that the house was to be their covering under which and in which they could eat the flesh of the Passover lamb. The house that covered them was to have blood sprinkled on the lintel and the doorposts. When God saw the blood, He passed over the children of Israel. Hence, this passing over was due to the sprinkled blood.

##### **For the Unit of a House**

In 12:3 the children of Israel were commanded to "take to them every man a lamb, according to the house of their fathers, a lamb for a house." The crucial point here is that the Passover lamb was not for every individual, but for every house. The unit of God's salvation is not the individual; it is the house, the family. For example, in Joshua 2 and 6 Rahab was saved with all her father's household. In Luke 19 , the Lord Jesus said to Zaccheus the publican, "Today salvation has come to this house" (v. 9). According to Acts 11:14 , the promise was made to Cornelius that he and all his house would be saved. Furthermore, when the jailer asked what he must do to be saved, Paul and Silas told him, "Believe on the Lord Jesus, and you shall be saved, you and your household" (Acts 16:30-31). These cases indicate that the unit of God's salvation is the house, not the individual.

### **The Blood Put on the Side Posts and on the Upper Doorposts of the Houses for Redemption**

Exodus 12:7 says, "And they shall take of the blood, and put it on the two side posts and on the upper doorpost of the houses, wherein they shall eat it" (Heb.). The blood put on the lintel and the doorposts was for redemption. This blood typifies the redeeming blood of Christ (Matt. 26:28 ; John 19:34 ; 1 Pet. 1:18-19). As the children of Israel applied the Passover lamb, they were in houses that had been sprinkled with the blood of the lamb. This indicates that redemption is based on union. The blood of Christ cannot redeem us unless we are in union with Christ. Only by being in Christ can we be redeemed with the blood of Christ. If we are outside of Christ, His blood cannot redeem us. But once we are in Christ as the house, we are redeemed by the blood that has been sprinkled upon the lintel and doorposts of the house. Because redemption is based on union, we must be in union with Christ, identified with Christ. Then, because we are one with Him, we can be redeemed by His blood.

### **To Observe the Feast of Unleavened Bread as a Continuation of the Feast of Passover**

The children of Israel were to observe the feast of unleavened bread as a continuation of the feast of Passover (12:15-20 ; 13:6-7). Exodus 12:18 says, "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." We have pointed out that when the children of Israel ate the Passover lamb, they were also required to eat unleavened bread. We have seen that the feast of the Passover lasted one day, whereas the feast of unleavened bread continued for seven days. Therefore, the feast of unleavened bread was a continuation of the feast of Passover.

The flesh of the Passover lamb signifies the sinless life of Christ. We received Christ not only in His death and resurrection, but also in His sinlessness, for His life is not only a crucified and resurrected life, but also a sinless life. Therefore, we must eat the flesh of the lamb and also the unleavened bread. This means that from the time we received Christ and were saved and had a new beginning in life, we began to live a life without leaven, a life without sin.

Exodus 13:7 says that no leaven was to be seen with the children of Israel. In our Christian life no leaven should be seen. It is impossible for us to have no leaven at all, but it is possible for the leaven not to be seen. Although it is not possible for us to be without sin, we must deal with any sin that is manifested, with any sin that is seen. This means that we are responsible to deal with the sin of which we are conscious. Whenever we discover something sinful in our lives, we must eliminate it. This, however, does not mean that we shall have no sin. There may be much sin in our lives or in our environment, but we may not be conscious of it. However, as soon as we become conscious of it, we must deal with it. We must forsake the sin of which we are conscious. We should not tolerate any manifestation of sin.

In 12:19 the children of Israel were given a strong word: "Whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land." To be cut off from the congregation of Israel was to be cut off from the fellowship of God's chosen people. This serious word corresponds to Paul's word in 1 Corinthians 5:13 : "Remove the evil man from among yourselves." To put away such a one is to cut him off from the fellowship of the church.

If we tolerate sin once it has been exposed, our fellowship will be cut off. This indicates that as Christians we should live a sinless life, not tolerating any sin that has been exposed. To deal with manifested sin is to observe the feast of unleavened bread

**Question:**

1. Which parts of the lamb were required to be eaten, and what is their spiritual significance in our lives today? Discuss how that relates to you.
2. According to this message, in biblical terms, what is the difference between leavened and unleavened?
3. In our spiritual eating between God and man, who eats first? Give a practical example.
4. To come out of and not tolerate sin is to eat Christ; Do you have a testimony of this?