

WEEK 5 — OUTLINE

The Passover

Scripture Reading: Exo. 12; John 1:29; 1 Cor. 5:7-8; 1 Pet. 1:18-20

<<DAY 1>>

I. The detailed account of Christ's redemption typified in Exodus indicates that God intends for us to remember Christ's redemption in a specific and detailed way (12:14; 13:9; 1 Pet. 1:18-20; Matt. 26:28-29; cf. Rev. 22:1):

- A. Fallen man ended up “in a coffin in Egypt” (Gen. 50:26); this is the reality of being “dead in your offenses and sins” and of “having no hope and without God in the world” (Eph. 2:1, 12).
- B. On the day we believed into Christ as our Passover, we had a new birth, a new beginning, and our age according to the “sacred calendar” began (Exo. 12:2-3):
 - 1. The Passover, a new beginning for the children of Israel, was held in the first month of the sacred year, the month of Abib (13:4).
 - 2. Abib, meaning “sprouting,” “budding,” denotes a new beginning of life and the beginning of life's energy; God's people have two births, two beginnings: a physical birth with a physical beginning and a spiritual birth with a spiritual beginning for their salvation (cf. John 3:5-6).

<<DAY 2>>

II. The passover is a type of Christ, who is not only the Passover lamb but also every aspect of the passover (1:29; Exo. 12:13; 1 Cor. 5:7):

- A. The noun passover, from the verb pass over (Exo. 12:13), indicates that the judgment of God passes over us because of the blood of Christ, the real Passover lamb (John 1:29).
- B. The lamb being for every house reveals that the unit of God's salvation is the house, the family (Exo. 12:3-4; Luke 19:9; Acts 11:14; 16:30-31).
- C. Just as the passover lamb was examined for four days and was to be without blemish, so Christ was examined and found to be perfect, without fault, before He was killed on the day of the Feast of the Passover (Exo. 12:6; John 8:7, 46; 18:38; 19:4, 6; Luke 22:7-8, 14-15; John 18:28).
- D. For the lamb to be a year old reveals that in the eyes of God, when the Lord Jesus was put on the cross, He was fresh, never having been used for another purpose (Exo. 12:5; Heb. 10:5-10).

E. Just as the lamb was killed by the whole congregation of the assembly of Israel, so we all had a part in killing the Lamb of God (Exo. 12:6; Acts 3:14-15; John 19:20; Isa. 53:5-6).

<<DAY 3>>

F. Just as the flesh of the passover lamb was to be eaten for life supply, so we need to eat Christ for our life supply (Exo. 12:8-10; John 6:53, 55-57):

1. To solve the problem of the fall of man and to accomplish God's original intention, both life and redemption are needed.
2. God's judicial redemption through the blood of Christ is the procedure to reach God's goal of dispensing Christ as life into us for our organic salvation (Rom. 5:10).

G. The flesh of the lamb was to be roasted with fire and was not to be eaten raw or boiled (Exo. 12:8-9):

1. To be roasted with fire signifies Christ's suffering under the holy fire of God's judgment (Isa. 53:4, 10; Psa. 22:14-15; John 19:28).
2. To be eaten raw signifies not to believe in Christ's redemption but to regard Him merely as an example of human life to be imitated.
3. To be eaten boiled signifies regarding His death on the cross not as death for redemption but as the suffering of human persecution for martyrdom.

H. The children of Israel were to eat the lamb with its head, legs, and inward parts, signifying that we must take Christ in His entirety, with His wisdom, His activity and move, and His inward affection and feeling (Exo. 12:9; John 6:57; 1 Cor. 1:24; Rev. 14:4b; Phil. 1:8).

<<DAY 4>>

I. The lamb was to be eaten with unleavened bread and bitter herbs, signifying to eliminate all sinful things and to have a bitter taste regarding them (Exo. 12:8).

J. The children of Israel were not to break any bones of the passover lamb (v. 46):

1. When the Lord Jesus was crucified, His bones were not broken (John 19:33, 36).
2. Christ's unbroken bone signifies His unbreakable and indestructible eternal life that imparts His life into us (Gen. 2:21-22).

K. The children of Israel had to eat the lamb with their loins girded, with their sandals on their feet, with their staff in their hand, and in haste (Exo. 12:11):

1. The eating of Christ as the Lamb energizes us to move out of Egypt, the world.
2. The redeemed ones applied the passover in such a way that they could become God's army (vv. 17, 41, 51; 13:18).

«DAY 5»

L. The blood of the lamb in a basin was applied to the lintel and two doorposts of the house by a bunch of hyssop (12:22):

1. Hyssop, the smallest of plants, signifies our faith, which is the smallest in quantity; it is by such little faith that the blood of Christ is applied (1 Kings 4:33; Matt. 17:20).
2. The blood of the lamb being in a basin, not a large vessel, signifies that in our experience of conversion, the redeeming blood of Christ was made available to us in a way that was small and easy to apply.

M. Christ is not only the lamb, the unleavened bread, and the bitter herbs but also the house whose lintel and doorposts have been sprinkled with the redeeming blood (1 Cor. 1:30; Eph. 1:7):

1. The blood opens the way for us to get into Christ, who is typified by the house, and protects us from God's judgment (Heb. 10:19; Exo. 12:13, 23).
2. The children of Israel were required to stay in the house whose door had been touched with the blood; they were not to go out of it until the morning (v. 22):
 - a. We should maintain our identification with Christ, with a constant realization that we are nothing and that He is everything (John 15:4-5).
 - b. The redeeming blood keeps us in Christ (1 John 1:7, 9).

«DAY 6»

III. The children of Israel were to observe the Feast of Unleavened Bread for seven days as a continuation of the Feast of the Passover (Exo. 12:15-20; 13:6-7; Matt. 26:17):

A. Christ is our unleavened bread, our sinless life supply of sincerity and truth, absolutely pure, without mixture, and full of reality (1 Cor. 5:7-8).

B. No leaven was to be seen with the children of Israel; this signifies that we must deal with the sin of which we are conscious, with any sin that is manifested, that is seen (Exo. 13:7; 12:19; 1 Cor. 5:7a; Heb. 12:1-2a):

1. To deal with manifested sin is to keep the Feast of Unleavened Bread; if we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people (Exo. 12:19; 1 Cor. 5:13).
2. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.

C. The entire Christian life (signified by seven days), from the day of our conversion to the day of rapture, should be a feast, an enjoyment of Christ as our banquet, the rich supply of life (Exo. 12:16, 18-19).

<< WEEK 5 – DAY 1 >>

Morning Nourishment

Exo. 12:14 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.

13:9 And it shall be for a sign to you upon your hand and for a memorial between your eyes...; for with a mighty hand Jehovah brought you out of Egypt.

The record of the passover given in Exodus is very detailed....The reason for all the detail is that God wants us to know the redemption of Christ in such a thorough way that we could never forget it. Twice the word memorial is used (12:14; 13:9). This indicates that it is God's intention that we neither neglect the redemption of Christ nor forget it. Rather, we are to remember Christ's redemption, not in a general way but in a specific and detailed way. (Life-study of Exodus, p. 261)

Today's Reading

In this long period of time [from Genesis 3 to Exodus 12], the fall of man is recorded. This fall started from Adam and went on to the children of Israel....The first verse of Genesis says, "In the beginning God created..." and the last verse says that man was now "in a coffin in Egypt." Because man was now in a coffin in Egypt, he needed redemption, deliverance. This is why the book of Exodus is needed. (CWWL, 1969, vol. 2, p. 403)

The time of the Passover is related to a certain month and a certain date. The Hebrew people had two calendars, a sacred calendar and a civil calendar. The civil calendar was common, whereas the sacred calendar was related to the experience of God's salvation. We who believe in Christ also have two calendars, a civil calendar and a sacred calendar....As God's redeemed ones, we have had two births, two beginnings: a physical birth with a physical beginning and a spiritual birth with a spiritual beginning....On the day we believed in the Lord Jesus, our age according to the sacred calendar began. On that day we had a new birth and a new beginning.

Exodus 12:2 speaks of the month of the Passover: "This month will be the beginning of months for you; it shall be the first of the months of the year to you." This verse indicates that the Passover was held during the first month of the sacred year. Originally, this month was the seventh month of the civil year. According to Genesis 8:4, Noah's ark landed on the mountains of Ararat on the seventeenth day of the seventh month. Many Bible teachers believe that this seventh month was the first month of Exodus 12. The Passover was on the fourteenth day of this month. This means it was held three days before the day that marked the landing of the ark on the mountains of Ararat. This landing of the ark was a type of the resurrection of Christ. Christ was killed on the fourteenth day, and He was resurrected on the seventeenth day.

Exodus 13:4 says, "On this day in the month of Abib you are going out." The word Abib means "sprouting," "budding," "tender," and "green," and it refers to green ears of wheat. After the Babylonian captivity, this month was called Nisan (Neh. 2:1; Esth. 3:7). Sprouting and budding signify the beginning of life's energy. Our experience confirms this. On the day we first called on the name of the Lord, believed in Him, and were saved, life began to bud and sprout from within us. Anyone who has not experienced this is not a genuine believer. We all can testify that after we believed in the Lord Jesus, something began to bud and sprout from within us. Eventually, this sprouting produced tender green ears of grain, the issue of the inner life. This indicates that the divine life within us is productive. It is a budding, sprouting, producing life. This began the day we were saved, and it is still going on today.

According to Exodus 12:3, in the tenth day of the month the children of Israel were to take "each man...a lamb according to his fathers' house," and prepare it for a period of four days. Then on the fourteenth day of the month, the actual date of the Passover, the lamb was killed (v. 6). The Lord Jesus was killed on the same day of the month (Luke 22:7-8, 14-15; John 18:28). (Life-study of Exodus, pp. 250-251)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 3

<< WEEK 5 – DAY 2 >>

Morning Nourishment

Exo. 12:13 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.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

1 Cor. 5:7 ...Our Passover, Christ, also has been sacrificed.

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, also has been sacrificed.”...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. (Life-study of Exodus, pp. 247-248)

Today's Reading

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.

The crucial point in Exodus 12:3 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).

Exodus 12:5 says, “Your lamb shall be without blemish.” To be without blemish is to be perfect. This signifies that Christ is perfect, without fault (John 8:46)...Exodus 12:5 goes on to say that the lamb had to be “a year-old male,” taken either out “from the sheep or from the goats.” What does it mean that the lamb was to be a male of the first year? To be of the first year is to be fresh and not to be used for any other purpose. In the eyes of God, when the Lord Jesus was put on the cross, He was of the first year. He was fresh, never having been used for another purpose.

Just as the passover lamb was examined for four days (12:3, 6), so Christ was examined for the same period of time. After He was arrested, the Lord was subject to six examinations, three at the hands of the priests who examined Him according to the law of God, and three under the Roman rulers, who tested Him according to Roman law. Eventually, Pilate had to declare that he could not find fault in Him. In fact, Pilate declared three times that he found no fault whatever in Him (John 18:38; 19:4, 6). Christ as the Passover lamb was faultless, without blemish.

Speaking of the passover lamb, Exodus 12:6 says, “The whole congregation of the assembly of Israel shall kill it at twilight.” Do you know who killed the Lord Jesus? He was killed by the congregation of God's people. This means that we all had a part in killing Him. (Life-study of Exodus, pp. 248, 253-255)

Further Reading: Life-study of Exodus, msg. 23

« WEEK 5 – DAY 3 »

Morning Nourishment

Exo. 12:8-9 And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs. 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.

The flesh of the passover lamb was to be eaten for life supply (Exo. 12:8-10). The same is true of the Lord Jesus as the fulfillment of the type. Each of the Gospels speaks of the blood of Christ. The Gospel of John, however, goes on to say that the flesh of Christ is edible. In John 6:53 the Lord Jesus says that we must eat the flesh of the Son of Man, and in verse 55 He declares, “My flesh is true food.” Flesh here signifies the life of Christ. The life of Christ is edible; it is our life supply. This is mentioned in the Gospel of John because this Gospel, in contrast to the others, is focused on life. Therefore, this Gospel reveals that the blood of Christ redeems and that the life of Christ supplies. Hallelujah, we have the blood of the Lamb for redemption and the flesh of the Lamb for the supply of life! (Life-study of Exodus, p. 257)

Today’s Reading

In Exodus 12:8 the children of Israel were given the proper way to eat the flesh of the passover lamb: roasted with fire. Fire here signifies God’s holy wrath exercised in judgment. When Christ was on the cross, the holy fire of God judged Him and consumed Him. Psalm 22:14 and 15 say, “My heart is like wax; / It is melted within me. / My strength is dried up like a shard, / And my tongue is stuck to my jaws.” Then He cried, “I thirst” (John 19:28), because He was being burned by the holy fire of God’s judgment.

In Exodus 12:9 the children of Israel were charged not to eat of the lamb raw. Today those who do not believe in Christ’s redemption attempt to eat Him “raw.” This means that they regard Christ as a model or example of human living for them to imitate. In effect, to do this is to eat the Passover lamb raw.

Furthermore, the children of Israel were not to eat the lamb boiled with water (12:9). To eat of Christ as if He were “boiled with water” is to regard His death on the cross not as death for redemption but as martyrdom. Many today do not believe that Christ died as the Redeemer. According to their concept, He was persecuted by man and died as a martyr, having sacrificed Himself for His teachings. To apply Christ’s death in this way is to eat the lamb boiled with water. To be boiled in water is to undergo suffering but not the suffering of holy fire. Rather, this suffering is simply the suffering of persecution.

Today people try to use three ways to take Christ. As fundamental Christians, we believe that on the cross Christ suffered for us under God’s judgment. He was burned and “roasted” by the holy fire of God’s wrath. As our Redeemer, He was judged for us. This is to take Christ roasted with fire. This is the proper way ordained by God. A second way, advocated by modernists, is to take Christ “raw.” This is to take Christ as an example and to imitate the way He behaved. The third way is to take Christ “boiled.” This is to regard Christ’s death on the cross as persecution and martyrdom, not as death for our redemption. How do you take Christ—roasted, raw, or boiled? If you believe that Christ died on the cross as a martyr because of man’s persecution, then you eat the Passover lamb by boiling it in water. However, if you believe that He died as our Redeemer, being roasted by the holy fire of God, then you eat Him as the Passover lamb roasted in fire.

The children of Israel were to eat the lamb with its head, legs, and inward parts (12:9). The head signifies wisdom, the legs signify activity and move, and the inward parts signify the various inward parts of Christ’s being. To eat the Passover lamb with the head, legs, and inward parts is to take Christ as a whole, in His entirety. As we eat Him, we take His wisdom, activities, move, and inward parts. (Life-study of Exodus, pp. 257-259)

Further Reading: Life-study of Exodus, msg. 23

<< WEEK 5 – DAY 4 >>

Morning Nourishment

1 Cor. 5:7-8 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. 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.

Exo. 12:46 ...You shall not take any of the flesh outside the house, nor shall you break any of its bones.

According to Exodus 12:8, the children of Israel were to eat the flesh of the lamb with unleavened bread and bitter herbs. To eat with unleavened bread means to eliminate all sinful things. When we enjoy Christ as our Passover, we must purge away everything sinful. At the same time, we need to eat bitter herbs. This means that we need to regret and repent, to experience a bitter taste regarding sinful things. When we believed in the Lord Jesus, many of us received Him as our life supply and also gave up everything sinful. At the same time, we experienced regret and repentance. This indicates that we ate Christ with bitter herbs.

Whenever you receive Christ as your supply, you receive a life without sin, without leaven, that gives you a bitter feeling when you sin, that repents when you make a mistake. This life is sensitive to sin, to any kind of wrongdoing, to anything of the self. To keep yourself unleavened, you have to repent. (Life-study of Exodus, p. 259)

Today's Reading

Exodus 12:46 says that the children of Israel were not to break any of the bones of the passover lamb. When Christ was crucified as our Passover lamb, His legs were not broken (John 19:33, 36). The fact that Christ's legs were not broken signifies that in Christ, the Passover lamb, there is something unbreakable and indestructible. This unbreakable and indestructible element is His eternal life. The Roman soldiers and Jewish people could come together to put Christ on the cross, but they could not break His eternal life....Christ's unbroken bone signifies His unbreakable and indestructible eternal life that imparts His life into us. In Christ as our Passover lamb there is such an unbreakable and indestructible life that can impart life into us.

Exodus 12:11 says, "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." As the children of Israel were eating the passover lamb, they were like an army. Exodus 12:51 says that the Lord brought the children of Israel "out of the land of Egypt by their armies." Not many Christians today realize that they should be an army. On the contrary, the prevailing concept seems to be that anyone who believes in the Lord Jesus should be placed in a palanquin and carried away to heaven. However, according to the picture in the book of Exodus, the redeemed ones applied the Passover in such a way that they could become God's army.

According to 12:11, the children of Israel ate with their loins girded. Before we were saved, we were somewhat loose; our being had not been girded up. To be girded is part of the preparation to be a soldier in the army. By girding ourselves we make ourselves ready to fight.

The children of Israel were also told to have shoes on their feet. This indicates that they were to make themselves ready for a journey. In an army all soldiers need proper shoes. Before we were saved, our feet were not shod. If we would fight the battle for the Lord, we need the right kind of shoes on our feet.

Furthermore, in 12:11 the children of Israel were told to eat the passover with their staff in hand. The staff was also to be used for the journey. In ancient times, when people went on a long journey, they often took a staff. The girdle, the shoes, and the staff were all for the journey that the children of Israel were about to make. This journey was not to be a journey of peace, but a journey of war, for, in a sense, they had to fight their way out of Egypt. (Life-study of Exodus, pp. 259-260, 262-263)

Further Reading: Life-study of Exodus, msg. 24

<< WEEK 5 – DAY 5 >>

Morning Nourishment

Exo. 12:22-23 ...Take a bunch of hyssop and dip it in the blood that is in the basin, and you shall apply some of the blood that is in the basin to the lintel and to the two doorposts; and none of you shall go outside the entrance of his house until the morning. For Jehovah will pass through...; and when He sees the blood upon the lintel and on the two doorposts, Jehovah...will not allow the destroyer to come into your houses to smite you.

Notice [in Exodus 12:22] that the blood was put on the entrance of the house, not on the roof. The function of the entrance is to allow the proper persons and things to come into the house. Anyone or anything that is not proper is shut out by the entrance. The fact that the blood of the passover lamb was put on the lintel and the two side posts of the door implies that the blood opens the way for us to get into Christ, who is typified by the house...Coming into Christ through the door sprinkled with the blood, we receive a warm welcome. (Life-study of Exodus, pp. 264-265)

Today's Reading

Furthermore, the blood on the door protected the redeemed ones from God's judgment. As Exodus 12:13 says, the blood was to be "a sign...upon the houses" where the children of Israel were...The same blood opened the way for the redeemed ones to get into the house and closed the gates to the destroyer, thereby guarding God's redeemed ones from judgment [v. 23].

A bunch of hyssop was used to put the blood of the lamb on the lintel and the doorposts. First Kings 4:33 says that, in his wisdom, Solomon "discoursed about trees, from the cedar that is in Lebanon to the hyssop that shoots forth out of the wall." Hyssop was among the smallest of the plants. According to the revelation in the New Testament, the thing that is the smallest in quantity is our faith (Matt. 17:20). Hence, hyssop signifies faith...God requires that we have just a little faith. Even if our faith is very small, we still can apply the Passover lamb. If a sinner prays, "Lord Jesus, thank You for dying for me," he will be saved. Even such a small amount of faith will save him. Actually, one can be saved just by saying, "Lord, thank You." This is faith that is like hyssop that springs out of the wall. It is by such little faith that the blood of Christ is applied.

According to Exodus 12:22, the blood of the passover lamb was in a basin, not in a large vessel. Many can testify that in their experience of conversion the redeeming blood of Christ was made available to them in a way that was small and easy to apply. It was not necessary to have great faith. Even a very small amount of faith was sufficient for them to be saved. This is the significance of using a bunch of hyssop to apply the blood of the passover lamb. Both the basin and the hyssop were small and could be handled easily by anyone. How easy it is to apply Christ!

The children of Israel were required to stay in the house whose door had been touched with the blood; they were not to go out of it until the morning (12:22). To understand the significance of this we need to see that the basic concept in the Bible with respect to redemption is identification or union. Without identification there can be no substitution, which is necessary for redemption. On the cross Christ died as our substitute. However, His being our substitute requires us to be identified with Him.

Our entrance into Christ is through the door to which the blood has been applied. When we use hyssop to put the blood on the door, we are able to enter into Christ. After getting into Christ, we need to remain in Him....We should simply maintain our identification with Christ, with a constant realization that we are nothing and that He is everything. We need to see that we are in Him and that He is in us. As long as we abide in Him, He will abide in us. As the Lord Himself said in John 15:4, "Abide in Me and I in you."

The redeeming blood keeps us in Christ....Let us remain in the place of redemption, in the house with the blood-sprinkled entrance....We should stay in the house where we participate in the Passover. (Life-study of Exodus, pp. 265-270)

Further Reading: Life-study of Exodus, msg. 24

<< WEEK 5 – DAY 6 >>

Morning Nourishment

Exo. 12:15 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.

17 And you shall keep the Feast of Unleavened Bread;...you shall keep this day throughout your generations as a perpetual statute.

The children of Israel were not to eat leavened bread for a period of seven days [Exo. 12:15]...According to 12:19, no leaven was to be found in the houses, and according to 13:7, no leaven was to be seen with the children of Israel. During the days of the feast of unleavened bread, the children of Israel were not to eat leavened bread, leaven was not to be found in their houses, and leavened bread was not to be seen with them.

In the Bible leaven signifies what is sinful, evil, corrupt, and unclean in the eyes of God. In 1 Corinthians 5:8 Paul speaks of the “leaven of malice and evil.” (Life-study of Exodus, pp. 274-275)

Today's Reading

The children of Israel were to observe the Feast of Unleavened Bread as a continuation of the Feast of Passover (Exo. 12:15-20; 13:6-7). Exodus 12:18 says, “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.”...When the children of Israel ate the passover lamb, they were also required to eat unleavened bread....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] to be cut off from the assembly 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....Christ is the unleavened bread. The more we eat Him, the more we shall become unleavened. The only way to eliminate sin is to eat Christ's crucified, resurrected, and sinless life. (Life-study of Exodus, pp. 275-276, 278)

Only Christ is the life supply of sincerity and truth, absolutely pure, without mixture, and full of reality. The feast is a time for the enjoyment of the banquet. The entire Christian life should be such a feast, such an enjoyment of Christ as our banquet, the rich supply of life. (1 Cor. 5:8, footnote 1)

Further Reading: Life-study of Exodus, msg. 25

<< WEEK 5 — HYMN

Hymns, #196

1

Lord, the ancient types and symbols
As our all Thyself portrayed;
As was shadowed in those figures,
Real to us Thou now art made.
Contemplating such a picture,
As we on its wonders gaze,
How we marvel at Thy riches
And our song of worship raise.

2

Lord, Thou art our true Passover,
God passed over us thru Thee;
By Thyself and Thy redemption
We with God have harmony.
Thou, the Lamb of God, redeemedst us
With Thyself and with Thy blood;
We apply Thy blood, our ransom,
Eating Thee, our real food.

3

Lord, Thou art the Bread from heaven,
The unleavened Bread of life;
Eating Thee, with Thee we mingle,
Ceasing from our sin and strife.
Lamb and Bread are both Thy figures,
Showing Thou art life to us;
Feasting on Thee at Thy table,
We enjoy Thy riches thus.

4

Lord, Thou art the Heav'nly Manna,
As our daily food supply;
Strengthening and energizing,
All our need to satisfy.
Living Rock Thou also art, Lord,
Cleft for us with life to flow;
Drinking of this living water,
Thirst is quenched, Thy life we know.

5

Lord, Thou art the Land of Canaan—
Elevated, rich and good,
Flowing with both milk and honey
In a glorious plenitude.
By Thy surplus God we worship,
In Thy fellowship we move;
Thus in love we're joined together
And God's building we will prove.