

Typology

A Jewish Midrashic method of interpretation.

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THE FEASTS OF ISRAEL—Part 1

THE SACRED CALENDAR.

Israel had two calendars, one sacred and the other civil. The sacred calendar was given by the LORD in Egypt at the time of the Passover, in the month Abib, also called Nisan. (March/April). At that time *“the LORD spake unto Moses and Aaron in the land of Egypt saying, “This month shall be unto you the beginning of months: It shall be the first month of the year to you.” (Exodus 12:1-2).* Then follows the instructions for the feast of the Passover which was first celebrated in Egypt. Their civil calendar begins the first day of the seventh month of their sacred calendar and corresponds to the feast of trumpets. They call it Rosh Hashana. The civil calendar, evidently in use before the sacred calendar, was not instituted by the Lord. There were seven special dates given in this calendar which the nation was to keep as sacred feasts. We will consider them in order as they are given – The Feast of the Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Atonement and Tabernacles. Take note that the dates for these feasts were set to be observed on specific days. (**Leviticus 23:4-5**)

THE PASSOVER FEAST. (**Leviticus 23:5, Exodus 12**)

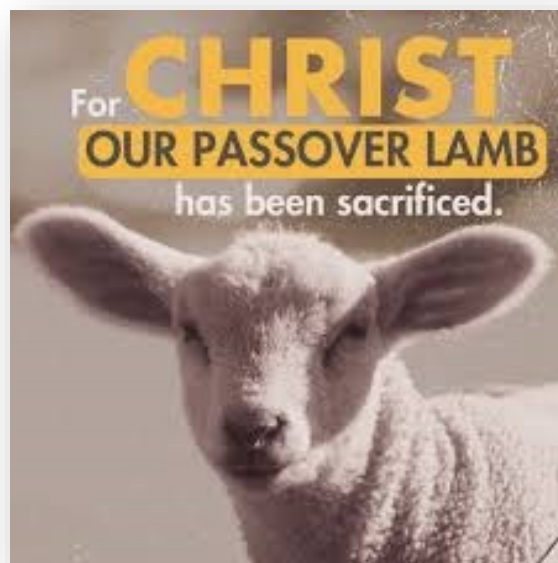
This feast was instituted in Egypt and celebrated the night before Israel went on their march out of Egypt. The Passover Lamb was killed the evening of the 14th day. The lamb, the firstling of the flock, a male without blemish, was selected and kept in readiness for three days. Then the whole assembly slew their lambs and taking the blood, stuck it on the two side posts of the doors of their dwellings and also on the lintel. They then roasted the flesh with fire and ate it with unleavened bread and bitter herbs. The carcass was all consumed or burned with fire, making it a complete sacrifice. The participants were to eat it in haste, fully clothed for the journey and with staff in hand (see **Exodus 12:3-11**).

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Every detail was of great spiritual significance, for a nation, as a single penitent believing soul, was being redeemed. The blood of the lamb sprinkled on the door posts was security against the death angel that was to pass through the land that night.

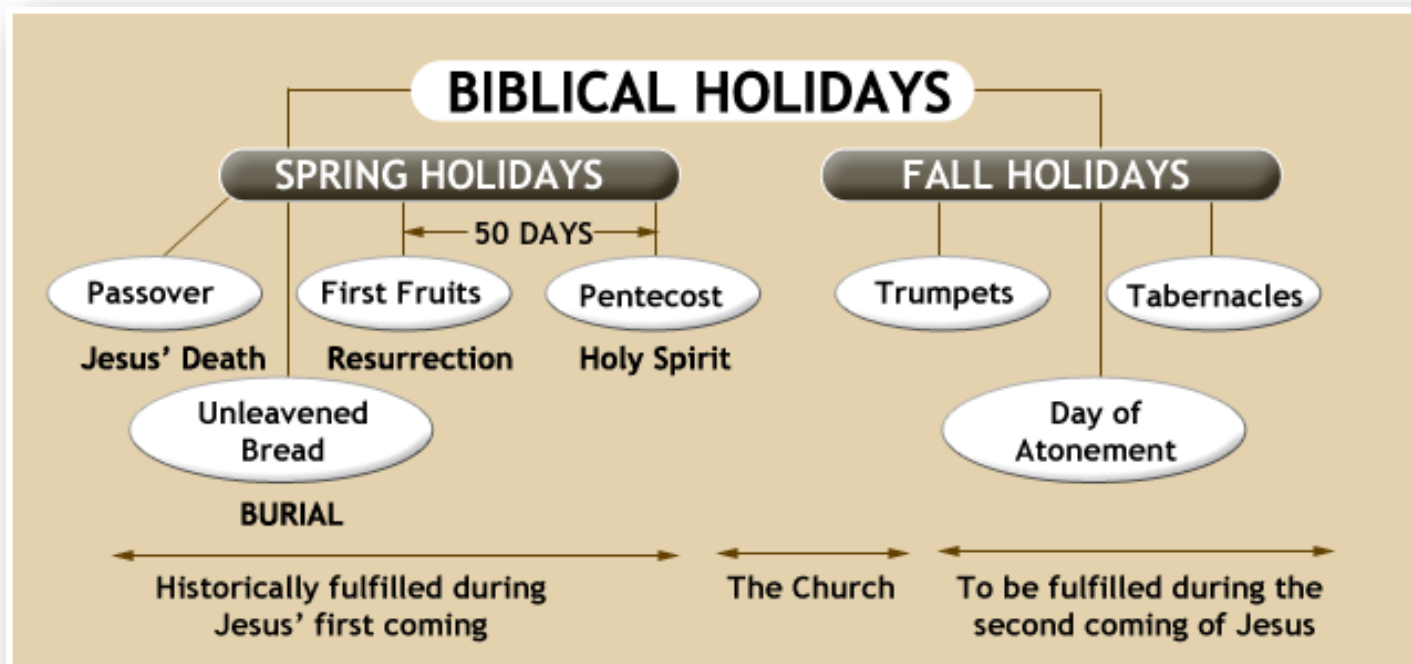
Christ who was "*the Lamb slain from the foundation of the world*" (**Revelation 13:8**) was about to fulfil this feast, He, as the Pascal Lamb, came to Jerusalem in readiness for the sacrifice. This Passover was to be the last for which a substitute for the Lamb of God would be sacrificed. He was about to fulfil all the law of sacrifice. He would now suffer, the Just for the unjust, and shed His own blood, as Peter wrote—1 Peter 3:18.



This event was the shadow of the reality which was to come, when Christ would die as the true Lamb of God. His shed blood applied to our hearts is a guarantee against eternal death, and so the same principle applies in a spiritual sense in order to be saved.

CONSIDER

Exodus 12:1-13, 21-24, 46, John 1:29, 1 Peter 1:19-20, Heb 9:12-14.



The Passover – Type	The Lamb of God reality – Antitype.
Exodus 12, Passover Celebration	Christ our Passover, 1 Cor. 11:24, 26
Ex 12:11, Passover Feast	Lord's Supper–Memorial of his death, 1 Cor. 5:7, Luke 22:15-20
Ex. 12:3-6, Passover Lamb	Jesus, the Lamb of God, 1Pet. 1:19; John 1:29; 1Cor 5:7
Ex. 12:3, Lamb chosen for each household on the 10th day of Nisan	Jesus presents himself as a King on the 10th of Nisan, Matt. 21:5; John 12:1, 12, 13
Ex. 12:5, Lamb to be without blemish	Jesus unblemished by sin, 1Pet. 1:19, 2:22; Heb. 7:26; 1 John 3:5
Ex. 12:6, Lamb killed on the 14th day of Nisan	Jesus killed on 14th day of Nisan, Mark 14:12 & 15:15-38
Ex. 12:46, None of the lamb's bones to be broken	Jesus spared broken bones in crucifixion, John 19:31-36
Ex. 12:7, Slain lamb's blood sprinkled on doorposts and lintels spares firstborn from death plague	We are saved by faith in Jesus' blood sprinkled on the doorposts and lintels of our hearts, Heb. 10:22, Rom. 5:1-10
Ex. 13:3, Delivered from bondage in Egypt	Saved from bondage of sin & death through Christ, Gal. 4:3-5
Ex. 14:26-29, Deliverance from Pharaoh, the taskmaster	Deliverance from Satan, the taskmaster, Rev. 20:1-3

THE FEAST OF UNLEAVENED BREAD (Exodus 12:15, 19-20, Leviticus 23:6-8)

A definite date was set for the feast of unleavened bread, on the 15th day, the day following the Passover, for it was on that day, that the children of Israel were delivered out of Egypt. The feast is kept for seven days. God commanded to put away all leaven out of their houses. The bread was unleavened due to the need to leave Egypt with utmost haste. In addition the wine was without leaven or alcohol.



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Even today when Jewish families celebrate the Passover Feast, all wine is “Kosher”, that is non-alcoholic, representing purity, and the bread is unleavened. Leaven is always a type of sin throughout the entire Bible and we read that the penalty, or “wages of sin is death,” (**Romans 6-23**), therefore sin must be put away. As God can have nothing to do with sin God's provision is without leaven as leaven represents evil in the scriptures.

There are various forms of leaven in the Bible, some of which are:-

- i) Leaven of the Sadducees - human viewpoint. (**Matthew 16:6**)
- ii) Leaven of the Pharisees - ritualism (**Mark 8:15**)
- iii) Leaven of Herod - worldliness (**Mark 8:15**)
- iv) Leaven of the Corinthians -wantonness (**1 Corinthians 5:6, 7**)
- v) Leaven of the Galatians - legalism (**Galatians 5:9**)

Bread made without leaven shows the perfection of Christ. (**Leviticus 2:11**). This could represent the Christian walk for the believer. The unleavened bread is a very significant type of the sinless body of our Lord, which was “broken for us”. The bodily resurrection of the Lord Jesus proved that there was no corruption (sinfulness) in Him, for death could not hold Him. Acts 2:31. Each time we celebrate the Lord's Supper we may consider the typology of the Passover and Feast of Unleaven bread, representing the reality of the cross and the work of the Lord Jesus Christ. (**1 Corinthians 11:23-26**)

For your consideration:

Discuss the significance of the Communion service which we celebrate as Christians, in remembrance of what the Lord has done for us. (**1 Cor 11:23-26**).

It is significant that the emblems we use are pure; unleavened bread (Matzos) and non-alcoholic wine, i.e. pure grape juice.

“For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.”