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## Do You See Christ in All The Old Testament?



**Part 8** (020331PM)

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### TONIGHT WE SEE THAT PASSOVER SEASON WAS PROPHETIC

The Gospels record Christ fulfilled the three prophecies of the Passover season.

- [The Feast of Passover](#) [1] prophesied *redemption*. Jesus the Messiah, the Passover Lamb, was slain for us.
- [The Feast of Unleavened Bread](#) prophesied *sanctification*. He was set apart. His body would not decay in the grave. Jesus was buried at the beginning of the Feast of Unleavened Bread since His body was interred at sundown of Passover Day, the beginning of the fifteenth of Nisan, the first month.
- [The Feast of Firstfruits](#) prophesied *resurrection*. Death could not hold her Foe. On the third day, Jesus rose triumphantly from the grave. Tonight we remember these truths.

### DO YOU SEE CHRIST IN EXODUS:

According to [Luke 24:27](#), 44-45 Christ is found in "all the Scriptures." [Exodus 33:17](#) He is the One greater than the deliverer, Moses – He is Christ in ALL the Scriptures! In [Exodus](#) we find Christ:

1. The Voice in the Burning Bush (3.1-6)
2. The Passover Lamb of God (12.1-28)
3. The Unleavened Bread (13.3-10)
4. The Rock/Pillar of Cloud and Fire leading them (13.21-22)
5. The Red Sea Crossing (14.1-31)
6. The Manna from Heaven (16.1-36)
7. The Source of Living Water (17.1-7)

We can see Pictures of Christ in every section of Exodus.

### PICTURES OF CHRIST: THE BURNING BUSH (3:1-6)

The Burning Bush has some very interesting symbolism. Fire is always symbolic of judgment (in the Scripture); brass was always used in the Tabernacle for vessels which needed to hold fire, so brass speaks of fire and thus judgment. ([Num 21:5-20](#) and the brazen serpent). [Heb 12:29](#) "our God is a consuming fire"; [Heb 1:13](#) notes that He cannot even look upon evil.

### PICTURES OF CHRIST: THE PASSOVER (12:1-28)

We speak often of the seven feasts of Moses, the Levitical feasts, this is not a Levitical feast. Rabbinical feasts were slaughtered by the High Priest, this is slaughtered for every household, by the head of the household. It is very different than the other feasts. It is also partaken, eaten personally.

Passover pictures SALVATION in Christ!

### PICTURES OF CHRIST: THE UNLEAVENED BREAD (13:3-10)

- This broken piece of unleavened bread is explained in the New Testament as a picture of our Lord Jesus Christ Who CAME!
- It is Jesus who was described as "the Bread of Life"; He was born in Bethlehem, in Hebrew "House of Bread";
- Christ shouts from every piece of bread used by the Jews during Passover.
- Every time you look at the Passover Matzah remember:

1. Matzah is striped ("By His stripes are we healed"),
2. Matzah is pierced ("They shall look upon me whom they've pierced"), and, of course,

Genesis

Part: 15 [The Glory of Heaven](#)

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3. Matzah is pure, without any leaven, as Christ's body was without any sin.

### PICTURES OF CHRIST: THE ROCK THAT LED THEM (13.21-22)

### PICTURES OF CHRIST: THE CROSSING OF THE RED SEA (14.1-31)

### TONIGHT WE SEE THAT PASSOVER SEASON WAS PROPHETIC

The Gospels record Christ fulfilled the three prophecies of the Passover season.

- [The Feast of Passover](#) [2] prophesied *redemption*. Jesus the Messiah, the Passover Lamb, was slain for us.
- [The Feast of Unleavened Bread](#) prophesied *sanctification*. He was set apart. His body would not decay in the grave. Jesus was buried at the beginning of the Feast of Unleavened Bread since His body was interred at sundown of Passover Day, the beginning of the fifteenth of Nisan, the first month.
- [The Feast of Firstfruits](#) prophesied *resurrection*. Death could not hold her Foe. On the third day, Jesus rose triumphantly from the grave. Tonight we remember these truths.

### THE SUNDAY AFTER PASSOVER IS THE FEAST OF FIRSTFRUITS

This feast commemorates the day Israel went down into the depths of the Red Sea and came out the other side alive. The children of Israel marched into a watery grave and God raised them on the other bank a nation of free people. Little did they know they were also demonstrating how God would bring salvation to the entire world! The Feast of Firstfruits is a foreshadowing of the work of both Good Friday and Easter, a type of the death and resurrection of Jesus Christ. Paul wrote, "But now Christ is risen from the dead, and has become the Firstfruits of those who have fallen asleep (the dead)" (1 Cor. 15:20). There is no spiritual death for the believer. Though his body may die, his spirit lives on with Christ.

- Just as Israel marched out of the jaws of death (the Red Sea) to stand on solid ground, Jesus Christ arose the victor over death, hell, and the grave.
- Just as Jesus predicted, He arose the mighty conqueror over powers and principalities. Rome could not convict Him, the Cross could not conquer Him and the grave could not contain Him.
- He is alive this very moment at the right hand of God, awaiting the hour of His second coming when Kings, queens, presidents, and prime ministers shall bow at His feet and confess that He is Lord, to the glory of God the Father.

### PICTURES OF CHRISTIAN LIFE IN THE SEQUENCE OF Exodus 15-18

Exodus 15-18 records Seven EXPERIENCES the Israelites had that correspond [3] to our Christian experience.

1. **THIS LIFE IS A STRUGGLE:** The Wilderness of Shur was the spot of the Song of the Redeemed (15:1-22) this reminds us that we aren't promised a bed of roses after our salvation/redemption.

2. **CHRIST IS OUR HOPE:** At Marah, the Bitter Water was Sweetened by a Tree (15:23-26) which reminds us that Christ's cross sweetens the bitter experiences of life with the hope of His presence, His Peace, and His Plan.

3. **CHRIST MAKES US FRUITFUL:** The Oasis at Elim (15:27) with 12 wells and 70 palms reminds us of the promises He gives of a Fruitful Christian life.

4. **CHRIST SATISFIES US:** In the Wilderness of Sin they were provided Manna and Quail (16.1-36) which reminds us that Christ is the Bread of Life who provides all we need.

5. **CHRIST DIED ONCE FOR OUR SINS:** The Smitten Rock of Rephadim (17.1-7) reminds us that "that Rock Was Christ" and He was only to be smitten once.

6. **WE ARE HIS SOLDIERS:** The fight with Amalek is a picture of our war with the Flesh (17:8-16) and the victory is the Lord's and comes by prayer and His weapons. (Deut. 25:17-18);

7. **HIS WORD IS OUR GUIDE:** In the scene with Jethro, Priest of Midian (18) we see the value of God's Word revealed over the emptiness of the wisdom of this world.

### PICTURES OF CHRIST: THE MANNA (16:1-36)

The unleavened bread[4] in the New Testament is, of course, the body of our Lord.

- He is described as "the Bread of Life". He was born in Bethlehem, in Hebrew "House of Bread".
- God fed the Israelites in the wilderness with manna from heaven, and He feeds the Christians in the world on the Bread of Life.
- The very piece of bread used by the Jews during this week if Unleavened Bread is a good picture of our Lord. Anyone who has seen the Jewish matzoh sees that it is striped ("By His stripes are we healed"), pierced ("They shall look upon me whom they've pierced"), and, of course, pure, without any leaven, as His body was without any sin.
- The Passover ceremony of breaking and burying and then resurrecting a piece of this bread (the middle piece, as the Son in the Trinity) very obviously presents the Gospel in the midst of the modern Jewish Passover celebration. God performed this exact ceremony with the burial of Jesus, our precious piece of unleavened bread, and more importantly, He performed it on the exact day of the feast.
- We readily see from the Gospel that Jesus was buried at the beginning of the Feast of Unleavened Bread since His body was interred at sundown of Passover Day, the beginning of the fifteenth of Nisan, the first month. Our "kernel of wheat" was indeed placed into the ground, and at the appropriate moment. It was to rise again, of course,

and again in accordance with the schedule of the feasts, as we shall see. One cannot permanently bury a Christian.

**I AM THE BREAD OF LIFE (6:35) When Jesus called himself the bread of God from heaven he was saying that The Manna Explains Who he Is. please turn with me to Exodus 16**

Exodus 16 should always be read in connection[5] with John 6, for the manna from heaven is a type of Jesus Christ, the Bread of Life. Jesus also noted that manna illustrates the written Word of God on which God's pilgrim people feed from day to day (Matt. 4:4).

**1<sup>st</sup> Jesus was greater than manna.** When Jesus called Himself "the Living Bread," He was not claiming to be exactly like the manna. *He was claiming to be even greater!*

Old Testament Manna	Jesus the Bread of Life
1. The manna <b>only sustained life</b> for the Jews	1. But <b>Jesus gives life</b> to the whole world.
2. The Jews ate the daily manna and <b>eventually died</b>	2. But when you receive Jesus Christ within, you <b>live forever</b> .
3. When God gave the manna, <b>He gave only a gift</b>	3. But when Jesus came, <b>He gave Himself</b> .
4. There was <b>no cost to God</b> in sending the manna each day	4. But <b>He gave His Son at great cost</b> .
5. The Jews had to eat the manna <b>every day</b>	5. But the sinner who <b>trusts Christ once</b> is given eternal life.
6. But those that did eat <b>manna hungered again</b> , died at last, and with many of them God was not well-pleased	6. Whereas those that <b>feed on Christ by faith shall never hunger</b> , and shall die no more, and with them God will be for ever well pleased. The Lord evermore give us this bread! [6]

[1] Kevin Howard, Marvin Rosenthal, *The Feasts of the Lord*. Nashville, Tennessee: Thomas Nelson, Inc., 1997, pp. 22-23.

[2] Kevin Howard, Marvin Rosenthal, *The Feasts of the Lord*. Nashville, Tennessee: Thomas Nelson, Inc., 1997, pp. 22-23.

[3] J. Vernon McGee. (1991). Exodus (Chapters 1-18). Thomas Nelson Publishers, Nashville, TN.

[4] Zola Levitt, *The Seven Feasts of Israel*. Dallas, Texas: Great Impressions Printing and Graphics, 1979, pgs 5-6.

[5] The manna points are adapted from Warren W. Wiersbe, *Wiersbe's Expository Outlines on the Old Testament*, (Wheaton, IL: Victor Books) 1997.

[6] Henry, Matthew, *Matthew Henry's Commentary on the Bible*, (Peabody, MA: Hendrickson Publishers) 1997.

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