

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2012**

**GENERAL SUBJECT:
WHAT CHRIST IS TO THE BELIEVERS IN HIS PERSON**

Message Four

Christ Our Passover

Scripture Reading: Gen. 3:21; 4:3; 6:18-19; Exo. 12:1-24, 46; Psa. 22:14; Matt. 26:2, 17, 26; Mark 12:37; Luke 22:1; John 6:4, 35, 51, 53-57, 63; 8:46; 12:1; 15:5; 19:28, 33, 36; Acts 2:46; 20:7; Rom. 3:24; 5:10; 1 Cor. 1:9, 24, 30; 5:7-8; 10:1-11, 14, 16-21, 33; 11:23-26; 2 Cor. 5:21; Phil. 1:8; Heb. 7:25; 1 Pet. 1:19-20; Rev. 13:8; 14:4

I. The passover portrayed in Exodus 12 is a clear, adequate, and even all-inclusive type of the redemption of Christ:

- A. To be our Passover, Christ was sacrificed on the cross so that we might be redeemed and reconciled to God—1 Cor. 5:7; Rom. 3:24; 5:10.
- B. As our Passover lamb, Christ is perfect and without blemish, fresh, and has never been used for another purpose—Exo. 12:5; 1 Pet. 1:19-20; Rev. 13:8.
- C. As our Passover lamb, Christ was examined for four days and killed by the whole congregation of the assembly of Israel—Exo. 12:3, 6; John 12:1; Matt. 26:2, footnote 1; Mark 12:37, footnote 1.
- D. As our Passover lamb, Christ died as both a sheep (righteous one) and a goat (sinner) and was “roasted with fire” under God’s holy wrath exercised in judgment, yet His bones were not broken—Exo. 12:5, 8-9, 46; Psa. 22:14-15; John 8:46; 19:28, 33, 36; 2 Cor. 5:21.
- E. As our Passover lamb, Christ’s blood was sprinkled on the lintel and the doorposts with the result that God passed over us in His judgment—Exo. 12:7.
- F. As our Passover lamb, Christ’s flesh is offered to us with the head, legs, and inward parts—John 6:57; 1 Cor. 1:24; Rev. 14:4b; Phil. 1:8.

II. In this Passover, Christ is not only the Passover lamb but also the entire Passover—1 Cor. 5:7:

- A. The house in Exodus 12 is a type of Christ—v. 22:
 - 1. Because we are in Christ, He Himself becomes our Passover—1 Cor. 1:30.
 - 2. Our covering today is not the blood; it is Christ—Gen. 3:21; 4:4; 6:18-19.
 - 3. The children of Israel were required to stay in the house whose door had been touched with the blood; to remain in the house is to abide in Christ and to be identified with Him—John 15:5.
 - 4. We need to enter into the house through the blood-sprinkled gate; once we are in the house, we are one with the house and identified with it.
 - 5. The lamb is the means of redemption, and the house is the means of preservation.
 - 6. Without identification there can be no substitution, which is necessary for redemption; Christ’s being our Substitute requires us to be identified with Him—1 Cor. 1:30.

- B. The unleavened bread is a type of Christ as the bread of life—Exo. 12:8; John 6:4, 35:
1. This bread is also the flesh of Christ—v. 51.
 2. The blood of the Lamb redeems us, and the flesh of the Lamb sustains and nourishes us—vv. 53-56.
 3. To eat the Lord's flesh and to drink His blood is to believe in Him by receiving Him so that He may be assimilated by us in the way of life—v. 54, footnote 2, and v. 57.
 4. Eventually what we receive is the Spirit who gives life—v. 63.
 5. The Spirit is embodied and made substantial by the word; Christ is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words—v. 63.
 6. The Feast of Unleavened Bread was a continuation of the Passover and lasted for seven days, signifying the entire period of our Christian life, from the day of our conversion to the day of rapture—Exo. 12:15-17; Matt. 26:17; Luke 22:1.
 7. 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.
 8. We must keep this feast not with the sin of our old nature but with the unleavened bread, which is the Christ of our new nature as our nourishment and enjoyment—v. 8, footnote 1.
 9. Through the enjoyment of such a banquet, we become a new lump, composed of all the believers in their new nature—v. 7, footnote 1; Exo. 12:2.

III. By establishing His table with the bread and the cup, the Lord replaced the Feast of the Passover to become the real Passover to us—Matt. 26:26; 1 Cor. 11:23-26:

- A. We keep this Passover “as often as” we eat the bread and drink the cup in remembrance of Christ—vv. 25-26; Acts 2:46; 20:7.
- B. The cup of blessing which we bless is the fellowship of the blood of Christ, and the bread which we break is a fellowship of the body of Christ—1 Cor. 10:16.
- C. The Greek word translated “fellowship” (v. 18) also means “joint participation”; our joint partaking of the one bread makes us all one to become Christ's one Body—v. 17.
- D. The Lord's table is versus idolatry because His table speaks of our identification with Him, whereas the table of demons speaks of one's identification with the demons—vv. 18-21.
- E. The Lord's table is actually the good land; we are called into the fellowship of the all-inclusive Christ to enjoy Him as the good land—1:9; 10:1-11:
 1. To be saved in a full and complete way means to enjoy the passover, to experience the exodus and the crossing of the Red Sea, to be supplied with the divine provisions, to gain possession of the good land, and to be built up as the temple of God—v. 33; Heb. 7:25.
 2. The cloud, the sea, the manna, the smitten rock, and the living water all typify experiences of Christ, but the ultimate, greatest, and all-inclusive type of Christ is the good land—1 Cor. 10:1-11.
- F. We become what we eat; to eat idol sacrifices means to become one with demons, but by eating the all-inclusive Christ as the good land, we become Christ—vv. 14, 21.