



Grace Fellowship Church
Pastor/Teacher, Jim Rickard
Sunday, October 2, 2022

Luke Chapter 22

Vs. 7

Luke 22:7, “Then came the *first* day of Unleavened Bread on which the Passover *lamb* had to be sacrificed.”

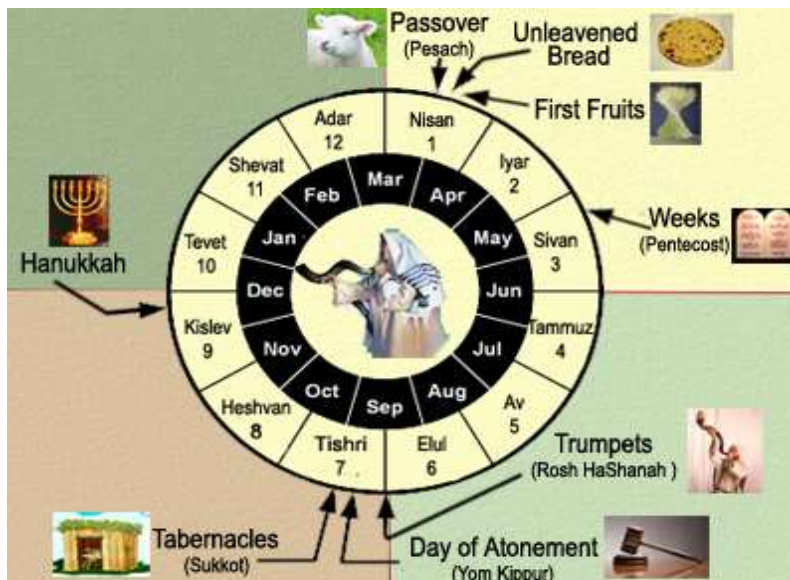
As you can see, the word “first” is in italics, which means it is an addition for understanding. Yet, it rightly represents the first day of the Feast that had special rituals to be performed, as we will note below. Also keep in mind that when God gave Israel their Seven Feasts, He first gave them the Feast of Passover and then the Feast of Unleavened Bread would follow the next day. Because the Feast of Unleavened Bread was a “high holiday,” **Ex 23:14-15**, where the head of the household had to appear before the Lord, and the Feast of Passover is only a one-day celebration, where the Feast of Unleavened Bread is a 7-day celebration, the two were combined in their culture under the one heading of Unleavened Bread, as Luke has noted in this verse.

“**Day of Unleavened Bread**,” is HEMERA HO AZUMOS, where AZUMOS means, “free from yeast or leaven, unleavened, or uncorrupted.” It is used in **Mat 26:17; Mark 14:1, 12; Luke 22:1, 7, Acts 12:3; 20:6; 1 Cor 5:7-8**.

As we have noted, it is combined with the “**Passover**,” PASCHA that can mean one of the following based on the context of the passage, “the Passover, the paschal lamb, or the Passover meal.” Context determines its usage in each application.

“**Had to be sacrificed**,” is the Imperfect, Active, Indicative of the Verb DEI meaning, “it is necessary, must, has to, should, etc.,” with the Present, Middle, Infinitive of the Verb THUO that means, “sacrificed, slaughtered, or killed.” From this phrase we understand the context of PASCHA above as being the actual Passover Lamb that was to be slain.

As we have noted in vs. 1 above, these Feasts were given to Israel in **Ex 12:1-28, 42-51; 23:14-15**, (the three high holidays); **Lev 23:4-8; Deut 16:1-8; Num 9:1-5; 28:16-25**. Feasts were designed to commemorate the grace of God. They were also a test to see how much doctrine the believer had in his soul. See Feast charts.



Lev 23:4, “These are the appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them. ⁵In the first month, on the fourteenth day of the month at twilight is the LORD’S Passover. ⁶Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. ⁷On the first day you shall have a holy convocation; you shall not do any laborious work. ⁸But for seven days you shall present an offering by fire to the LORD. On the seventh day is a holy convocation; you shall not do any laborious work.”

As noted in **Exodus 12**, the Feast of Passover was a one-day feast on the 14th of the month called Abib or Nisan, 1441 B.C., which equates to our April time frame. This Feast commemorated the last plague against Egypt and the Jews freedom from slavery.

In **Ex 12:2**, the Passover was to be celebrated on the first month of the year, Abib in the Hebrew meaning, “young ear of grain,” therefore, it was designated as the time of the first harvest. After the Babylonian captivity and adoption of the Babylonian calendar, it was called Nisan; roughly our March-April time frame.

In **Ex 12:3**, the Lamb was selected on the 10th of the Month. This correlates to the Lord’s Triumphal Entry into Jerusalem. Also, each one was to take “a lamb for themselves.” This is a picture of personal acceptance of Jesus Christ as our Savior, the Lamb of God, **John 1:29, 36; Rev 5:6, 12; 6:9; 7:17; 13:8; 14:10; 15:3; 19:9; 21:23; 22:1, 3.**

Rev 5:12, “Saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing”.”

In **vs. 5**, the unblemished lamb represents the Impeccability of Jesus Christ; perfect and without sin.

In **vs. 6**, on the 14th, the whole congregation would kill their lamb. This correlates to our Lord’s crucifixion on the 14th by all the people.

In **vs. 7**, the blood from this lamb was to be placed on the lintel and door posts of the home. This would form the picture of a Cross. This was the poignant picture God gave to Israel in regard to what His Son, the Messiah and Savior, would do and accomplish for them, as He would give His spiritual life in the payment of the penalty for their and our sins upon the Cross. For Israel it signified the passing over of their sins until the Messiah would come to complete the payment of the penalty for their sins. Later in **vs. 22**, the Lord gave further instruction regarding sprinkling blood on the doorways of the house. They would use a bunch of hyssop to sprinkle the blood. “**Hyssop**,” or EZOV in the Hebrew, refers to the Syrian marjoram that was a woody plant with aromatic leaves and small flowers in the mint family. It contains a volatile oil that was used as a purifying agent and used in a variety of purification rights. The most prominent ceremony involving hyssop was Passover. Cf. **Lev 14:4ff, 49ff.; Num 19:6, 17ff.; Psa 51:7.**



Psa 51:7, “Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.”

In **vs. 8**, the lamb was to be completely consumed that night. That signifies the complete acceptance / consumption of Jesus Christ as your Savior, **John 6:52-53**.

John 6:53, “So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves”.”

The lamb was to only be “**roasted with fire**,” that speaks to the judgment Jesus received for our sins while upon the Cross. They were to eat the lamb with “**unleavened bread**,” which once again represents Jesus having no sin of His own; Impeccability. The “**bitter herbs**,” represented the bitterness of Jesus taking on our sins.

In **vs. 9-10**, the command to “**not eat it raw or boil it with water**,” represents the false doctrines regarding salvation that should not be consumed / believed. And, that only by “**roasted fire**” it is to be cooked and consumed, which represents the true Gospel of Jesus Christ that He was judged and paid the penalty for our sins. Finally, they were to consume the whole lamb, which again represents complete consumption or acceptance of Jesus’ work upon the Cross alone, as the means for your salvation.

In **vs. 11**, they were to be prepared when eating it, and do so in haste. This represents that the time is now for your salvation, and when you receive the lamb, you are prepared for your salvation by God through the common and efficacious grace ministry of the Holy Spirit.

In **vs. 13**, the Lord passing over their house represented the Lord passing over their sins until the perfect sacrifice was made by Jesus upon the Cross, saving everyone from the slave market of sin, **Lev 23:4ff**.

Notice that on the very first Passover night, the Lord came through the cities and towns and to see if the blood of the sacrificial lamb was on the lintel and door post. He did not enter the household to see if they were worthy to be saved. He only looked for the blood of the lamb upon their dwelling place. That is the same picture for all of human history. The Lord does not look at a person to see if they are worthy to be saved and give them eternal life. He only looks to see if they have the blood of THE LAMB upon them, (i.e., accepted the sacrifice of the Lord Jesus Christ upon the Cross in the payment of the penalty for their sins).

Therefore, this feast portrayed the work of Christ on the Cross with emphasis on redemption. It portrayed freedom from slavery and the establishment of a new client nation. People who have capacity are the only people who are ready for freedom and can enjoy freedom. In the Church Age, when we believe in Jesus Christ, we are freed from the slave market of sin, **John 8:35-36; Rom 6:5-11, 16-19**, and created as a new creature, a new creation in Christ Jesus, **2 Cor 5:17; Gal 6:15**.

2 Cor 5:17, “Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.”

Gal 6:15, “For neither is circumcision anything, nor uncircumcision, but a new creation.”

As such, the Passover emphasized redemption, the Cross, and the road to glory in the supergrace life. Finally, the Passover connoted the beginning of God’s plan for salvation, **Eph 2:8-9**. Jesus Christ fulfilled this Feast by His death on the Cross, **1 Cor 5:7; Heb 9:11-28**.

In **vs. 15**, the Feast of Unleavened Bread was a seven-day feast immediately after the Passover, commemorating the removal of sin, from Abib 15-21. On the first day of this Feast, they were to remove any leaven / yeast from their homes and maintain an unleavened house for 7 days. This entailed the removal of sin from their lives, **Lev 23:6**. Seven is the number of spiritual completion or perfection and speaks to the completed work of Jesus

Christ upon the Cross by having no sin of His own, impeccability, and the removal of the penalty of sin from man as He was judged for our sins.

In **vs. 16-20**, they were to eat unleavened bread on the first day of the Feast to commemorate the removal of sin for salvation; their positional sanctification. Then they were to eat unleavened bread each day until the 7th day to commemorate their spiritual perfection post salvation; their experiential sanctification.

Unleavened bread represents fellowship with God, as this feast taught that all Israel is not Israel. To be true Israel, you had to believe in Jesus Christ, **Lev 23:6-7**. It portrayed living grace, which is everything God provides to keep you alive in Satan's world, **1 Cor 5:8**. It also portrayed the hypostatic union of Christ, for Jesus Christ is called the Bread of Life, **John 6:33, 35, 48, 51**. So, unleavened bread also emphasizes the impeccability of the humanity of Christ in His prototype spiritual life, and therefore His qualification to be our sin offering. As such, this Feast was fulfilled by Christ's burial and time spent in the grave. **1 Cor 5:7-8**.