

<u>Typology of the Passover in the Redeeming Work of Jesus Christ Passover and Unleavened Bread</u>	<u>Jesus of Nazareth</u>
The Passover victim was selected for sacrifice on the 10 th of Abib/Nisan (Ex 12:3).	Jesus rode into Jerusalem to keep the Passover on the 10 th of Nisan; He was the Lamb selected for sacrifice (Jn 1:29; 12:1-2, 12-14).
The Passover victims were to be kept in the community for five days (Ex 12:3, 6).*	For five days Jesus taught the community of Israel in the Temple (Mt 21-26:2).*
The blood of the Passover victim that was spread from the threshold of the doorways to the doorposts and lintel was cross-shaped “sign” of the Israelites’ firstborn redemption from death (Ex 12:13, 21-23).	Jesus’ blood on the Cross was the sign of man’s redemption from sin and death (Acts 3:17-26).
Hyssop was used to put the blood on the door posts and lintels (Ex 12:22).	Hyssop was used to give Jesus His last drink on the Cross (Jn 19:29).
No bones of the victim were to be broken (Ex 12:46).	Jesus’ bones were not broken like the men crucified with Him (Jn 19:32-36).
The Israelites were redeemed from slavery when they fled out of Egypt on the 15 th of Abib/Nisan (Ex 12:29-42).	Jesus gave up His life on the Cross, redeeming mankind from sin and death on the 15 th of Nisan (18:28, 17-18).
Each Passover victim died so that the Israelites might live temporally.	Jesus was the Passover victim who died so that mankind might live eternally.
The Passover victims were the food of the sacred feast which the Israelites ate so that they might live (Ex 12:8, 13).	St. Paul identified Jesus as our Passover Lamb that we might “celebrate the feast” of the Eucharist (1 Cor 5:7-8) and eat Jesus’ flesh that we might live (Jn 6:50-58).
As part of the covenant obligations the first Passover and sacred meal of the Passover victim was to be remembered and relived by every generation (Ex 12:14, 42).	Jesus told the disciples to eat His Body and Blood and to “do this in remembrance of me,” a command every generation of New Covenant believers must obey (Lk 22:19-20).
The sacrifice of the Passover victim was God’s plan for the salvation of Israel (Ex 12:13).	The sacrifice of Jesus the Messiah was God’s plan for the salvation of mankind (Jn 3:1:16; 1 Jn 4:9).