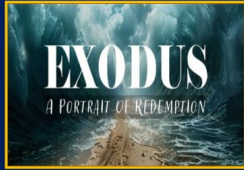


Exodus 044
 Our Unleavened Bread
 Exodus 12:14-20
 Dr. Andy Woods
 May 31, 2026

Let us take our Bibles this morning and open them to Exodus 12:14. The title of our message this morning is "Our Unleavened Bread." We are continuing our verse-by-verse teaching through the Book of Exodus. Here is where we are in the book.

REDEMPTION
(1:1–12:30)

- Why redemption is necessary (Exod 1)
- Development of the deliverer (Exod 2–4)
- First confrontation with Pharaoh (Exod 5)
- God reassures Moses (Exod 6:1–7:7)
- Second confrontation with Pharaoh (Exod 7:8-13)
- Plagues (Exod 7:14–12:30)



God is redeeming a nation. Redemption is the idea of releasing someone from bondage through the blood of an innocent scapegoat, in this case, the Passover Lamb pointing to Jesus Christ. God is using this to take His people out of the bondage that they have been in for 400 years by a Pharaoh that knew not Joseph.

The Plagues of Egypt			
NO.	DESCRIPTION	SCRIPTURE	Egyptian Deity
1.	Water to Blood	Exod. 7:14-25	Hapi, Khnum
2.	Frogs	Exod. 8:1-15	Heqt
3.	Gnats	Exod. 8:16-19	Set
4.	Flies	Exod. 8:20-32	Uatchit
5.	Disease on Cattle	Exod. 9:1-7	Hathor, Apis
6.	Boils	Exod. 9:8-12	Sekhmet, Serapis
7.	Hail	Exod. 9:13-35	Seth, Nut
8.	Locusts	Exod. 10:1-20	Seth, Nut, Osiris
9.	Darkness	Exod. 10:21-29	Re, Horus, Atum
10.	Death of the First Born	Exod. 12:29-36	Min, Osiris, Heqt, Isis

God's instrument in all of this is a man named Moses, whom he has raised up. Through Moses have come the various plagues upon Egypt. We have covered nine of them; we just have one to go. We have seen the Nile turned to blood. We have seen the multiplication of frogs, gnats, flies, the death of livestock, boils, hail, locusts, and darkness.

You would think by now Pharaoh would have gotten the picture that he is not in control, but one more plague is necessary to break his stubborn self-will, which is the death of the firstborn that has been announced all over the land of Egypt.

Before that plague is going to come in Exodus 12:29-32, God gives Moses specific instructions about how to be exempted from this plague, number one; and number two, how to remember it. Essentially, God is going to use this plague to finally be the straw that breaks the camel's back, proverbially. Israel will be free from Egypt. The Israelites, the Hebrews need to remember this throughout the generations.

Before the plague hits, God gives Moses some instructions related to Passover—how it is to be done, and how it is to be remembered. We saw that last week in Exodus 12:1-13. Now He gives Moses some instructions concerning something called Unleavened Bread—what role that is going to play in all of this and how it is to be commemorated (Exodus 12:14-2).

- Death of the First Born (Exodus 12:1-51)
 - I. God's Instructions to Moses (1-20)
 - A. Passover (1-13)
 - B. Unleavened Bread (14-20)
 - 1. Memorial (14)
 - 2. Instructions (15-20)
 - II. Moses' Instructions to Israel (21-28)
 - III. Death of the First Born (29-32)
 - IV. Exodus from Egypt (33-42)
 - V. Passover instituted (43-51)

We are covering Exodus 12:14-20 this morning. We have a memorial being established (Exodus 12:14); and then instructions for this memorial (Exodus 12:15-20). Notice first of all, the memorial:

""Now this day will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance"" (Exodus 12:14).

Uh oh. Now notice the first part of Exodus 12:14: *""Now this day...""* The liberation of Israel from Egyptian bondage through Passover and Unleavened Bread is to be a memorial. One of the things that is interesting about God is that He is very interested in memorials, tokens, causing human beings to reflect back and think about great events that He has done in history. That is why each of the major covenants that we read

about in the Bible, whether it is the New Covenant, the Abrahamic Covenant, the Mosaic Covenant, or the New Covenant, is always attached to a specific sign that subsequent generations are to either remember or practice.

Take, for example, the Noahic Covenant. I believe that is the first time the word covenant in Hebrew is used anywhere in the Bible. The promise that God would not flood the world again as He did in the days of Noah. That covenant came with a sign. It was the sign of a rainbow (Genesis 9). As we look at the rainbow throughout the generations, we remember the promise of God never to flood the earth again.

Then later on in biblical history, He introduced to the nation of Israel what became known as the Abrahamic Covenant that came with a sign. That covenant was given in Genesis 15; the sign of circumcision on the eighth day was given Genesis 17.

Then we continue reading in the Bible. God took the nation of Israel (about 600 years after that) and put them under the Mosaic Covenant and Mount Sinai. That covenant came with a sign. The sign was the Sabbath that they were to remember.

Later on in biblical history, we read about the New Covenant. We, as members of the church, are not partakers of that covenant, but we participate in many of its blessings, and we are to remember that covenant through the ritual of the Lord's Table—communion. When you look at this history, you see that God is interested in memorials commemorating Him.

Paul, quoting the words of Christ in 1 Corinthians 11:25, says:

"In the same way He took the cup also after supper, saying, 'This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me' (1 Corinthians 11:25).

That is why these signs are established; they are memory devices causing us to reflect upon what God has done. He has done many great things. In fact, we read this in the Book of Joshua when the nation of Israel crossed the Jordan and entered the Promised Land for the very first time. It says in Joshua 4:19-24:

"Now the people came up from the Jordan on the tenth of the first month and camped at Gilgal on the eastern edge of Jericho. Those twelve stones which they had taken from the Jordan, Joshua set up at Gilgal. He said to the sons of Israel, 'When your children ask their fathers in time to come, saying, "What are these stones?" Then you shall inform your children, saying, "Israel crossed the Jordan on dry ground." For the Lord your God dried up the waters of the Jordan before you until you had crossed, just as the Lord your God had done to the Red sea, which He dried up before you until we had crossed; that all the peoples of the earth may know that the

hand of the Lord is mighty, so that you may fear the Lord your God forever" (Joshua 4:19-24).

Here you are at Gilgal, and your kids, your children, your grandchildren, at some point are going to ask, "What is the deal with these stones?" Here is your teaching moment as the leader of your household: "These stones commemorate a miracle that God did at the Jordan and allowed us to enter the Promised Land. By the way, let me also tell you about what He did a generation earlier with the crossing of the Red sea and coming out of Egypt." This is why God wants these memorials to take place amongst His people, because they become vehicles or tools through which He will use to transmit spiritual realities within families.

It is interesting to me that there is no reference here to a youth pastor doing this. We love youth pastors. We love our youth pastor. We think he does a great job. But the truth of the matter is, a youth pastor or even the pastor of a church can do very little if information and spiritual awareness is not being transmitted within the family.

The family is God's design for passing down truth from one generation to the next. That is what these memorials are for. Eventually your children and your children's children are going to ask you, "Why do we do this? Why do we show up at church on Sunday? Why do we take communion? Why do we do this? Why do we do that?" That is your teaching moment; that is your opportunity to explain to them spiritual realities. This is how truth will travel throughout the generations. In fact, the truth will travel so effectively so *"that all the peoples of the earth may know that the hand of the Lord is mighty, so that you may fear the Lord your God"* (Joshua 4:24).

Some of the most frightening words that you will ever read in the Bible come from the generation that followed the Joshua generation, the judges generation. It talks there early in Judges 1, early in Judges of the Book of Judges that: *"there arose a generation after them who did not know the Lord, nor yet the work which He had done for Israel"* (Judges 2:10).

I am here to tell you, folks, that is exactly where we are in this country. You have a whole generation today growing up, and they do not know the first thing about church. They do not know the first thing about Scripture. They do not know the first thing about theology. They do not know anything about the birth of Christ except in very limited detail, or the resurrection of Christ. They do not know Jesus died for them on a cross.

That has to do with the fact that we are not paying attention to how God wants information transmitted through the generations. His primary tool that He uses is the godly home. A youth pastor or a pastor at best can reinforce what is happening in the home, but if it is not happening in the home, eventually things get short-circuited. You hit a hard place in your house, let us say health-wise or financially, and you say to your kids or your grandkids, "You know what? Let us do family altar...", public prayer, a memorial.

This is why God is so meticulous about these memorials. "This is how you are going to celebrate Passover from this point on once I accomplish the feat. This is how you are going to celebrate Unleavened Bread within your household after I accomplished the feat. I do not want any generation to forget what I did."

This principle is very powerful in the Book of Exodus. Look at Exodus 12:26-27. It says:

"And when your children say to you, "What does this rite mean to you?" [this is the principles of Passover] you shall say, "It is a Passover sacrifice to the Lord who passed over the houses of Israel in Egypt, when He smote the Egyptians, but spared our homes." And the people bowed low and worshiped" (Exodus 12:26-27).

"I am going to do something here in plague number ten, which is going to break the back of Pharaoh. What you need to do is take the blood of the Passover lamb and apply it to the doorposts. By the way, the reason I am killing all of the firstborn all over Egypt is because Egypt came after my firstborn, the nation of Israel is God's firstborn son (Exodus 4:22)."

When God formed the nation of Israel, He was quite clear that "whoever blesses you, I will bless, and whoever curses you, I will curse" (Genesis 12:3). God says, "Egypt has mistreated my firstborn son for 400 years. Now I am coming after the firstborn all over Egypt."

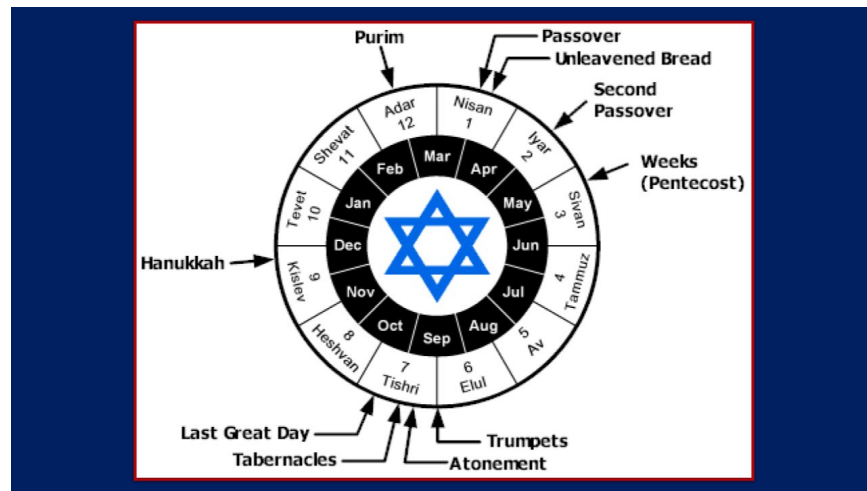
The only way you are going to be exempted, even though you are Jewish, being Jewish in and of itself is not going to exempt you from this plague. What will exempt you is that you are to kill the Passover lamb (who must be qualified); you are to consume it a specific way, as God has given instructions; and you are to apply the blood on the doorposts. When I come in plague number ten and kill the firstborn all over Egypt, My wrath will pass over those households so that you never forget what I did.

"I want you to celebrate this, and I want you to commemorate it a certain way throughout the generations. That way truth will be transmitted from one generation to the next, and there will never arise a generation that will forget what I did, unless you fail to follow My instructions. If you fail to follow My instructions, then there could arise a whole generation that does not know anything about Passover." This, sadly, is what happened in the Book of Judges.

We pay a major price when we do not do things within the family the specific way that God has ordained. That is why all of these signs and symbols accompany these various covenants. What God is now bringing into place following Passover is, as we look at our verses this morning, the second feast following Passover for another seven days.

We are starting to see the calendar system developing here within the nation of Israel. We will get a full description of that in Leviticus 23, but right now we only see the first

two feasts: Passover and Unleavened Bread. It is a calendar system, a festival system, a feast system that God wanted set up.



In the midst of all of this, it is almost as if God makes a prediction. You see that prediction also in Exodus 12:14. It says:.

""...and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance"" (Exodus 12:14).

Look down at Exodus 12:17 in the second part of the verse:

""...therefore you shall observe this day throughout your generations as a permanent ordinance. In other words, this is going to be part of the permanent ordinance"" (Exodus 12:17).

This is the calendar system of the nation of Israel. The interesting thing about God is that when He makes a prediction, it is fulfilled. Do you realize this is a prediction?

Jesus, in John 13:19, says:

"From now on I am telling you before it comes to pass, so that when it does occur, you may believe I am He" (John 13:19).

"Now I have told you before it happens, so that when it happens, you may believe" (John 14:29).

When God says, "This is going to become a permanent ordinance," He is making a prophecy; He is making a prediction that this will become permanent in the life of the nation of Israel. Isn't it interesting that Israel has gone through great turmoil? She was

evicted from her land; she went into the land for 800 years, and was evicted from the land; she came back from eviction, and went back into the land.

When the time of Christ came they were still practicing Passover, and, as we are going to see today, Unleavened Bread. That is a good 1,500 years of keeping that ritual and ordinance. Then the nation rejected her king. As we know, the penalty for that was worldwide dispersion at the hands of the Romans. For 2,000 years, the nation of Israel went into worldwide dispersion. Only in modern times (May 14th, 1948) have they been recycled back into their homeland.

Guess what? 2,000 years outside of the land and the ritual of Unleavened Bread and Passover continues. That is an astounding prediction that is made here. This is how Unleavened Bread is going to work, and it is going to be a ritual that is going to be permanent in the nation of Israel.

It is interesting how when God says something, it happens. That is one of the great features of the Bible. Dr. John Walvoord brings this up in his book, "Every Prophecy of the Bible." You can summarize it as follows: God said it; that settles it. I used to say, "God said it; I believe it; and that settles it." But I got rid of the "I believe it" part because it is going to happen whether I believe it or not. Your Bible is filled with these kinds of predictions.

Can you think of another people group that have practiced a ritual for so many years, for so long, inside the land, outside the land, back in the land, generation after generation after generation has passed? Here are the Hebrews still practicing Passover and Unleavened Bread. God says, "I want to set up a memorial. I taught you how to do it for Passover, but let us talk about the next feast coming on the calendar: Unleavened Bread."

You start to get instructions for this in Exodus 12:15-20. The first thing you are to do is a removal. You see that there in Exodus 12:15:

*""Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your house; for whoever eats anything from the first day until the seventh day, that person shall be cut off from Israel""
(Exodus 12:15).*

Notice this reference to seven days. Would you look at this reference and say that really means seven billion years? It is the identical Hebrew construction that we find in Genesis 1. What does it mean that God created the world in seven days? It means that He created the world in seven literal chronological 24-hour days.

We have the best and the brightest today in evangelicalism who do not believe that. I just saw a YouTube interview with someone named Dr. William Lane Craig, who probably is a very good apologist in the area of the resurrection of Jesus Christ. He was

on a presentation mocking this whole idea that God created the world in six days. I am thinking to myself, "What Bible are you reading?"

A mentality like that is not defending Christianity. You are destroying it because Psalm 11:3 says, *"If the foundations are destroyed, What can the righteous do?"* He was trying to argue that each of these days is really an age of time in Genesis 1. It is because he is intimidated by evolution, he thinks that is a scientific fact.

The holy trinity of evolution is time, matter, and randomness. That is their holy trinity. You must have all three working together by faith. It takes more faith to believe that than it does the straightforward account of the Bible. The last time I checked, a hurricane does not go through a junkyard and assemble a 747. They say that if it happened for billions of years, it could happen. So they need deep time.

The Bible does not give you this deep time; it does not give you your millions and billions of years, as Carl Sagan used to say—billions and billions of years. They have to do something with the days of Genesis 1, so they turn those into ages. Here is William Lane Craig defending the day-age view. He is supposed to be defending Christianity.

The Hebrew is very clear. It is "yôm" (יֹם)—"Yôm" plus a number—day or days plus a number. When you see that construction anywhere else in the Bible, it means 24-hour days. William Lane Craig surely would not interpret the Feast of Unleavened Bread to go on for seven billion years, would he? No one would do that. Yet they have no problem doing that in Genesis 1.

You pay a price in biblical interpretation when you go that direction. You have to move into an inconsistent interpretation. "I will interpret the rest of the Bible through one lens, but Genesis 1 is through a different lens because we are intimidated by the evolutionists."

Let me tell you something about God. Here is one of the greatest things you could ever learn: God has no interest in slapping a coat of wet paint or varnish over my pagan worldview. He has no interest in doing that. What God is interested in doing is destroying the foundation upon which my pagan thoughts arise, and then rebuilding my worldview based on what He has revealed in His Word. "Seven days" here means "seven days," just like it means in Genesis 1.

How is this whole thing supposed to work? First, for seven days eat unleavened bread. On the first day, remove leaven from your household. You see that in Exodus 12:15:

*""...but on the first day you shall remove leaven from your household...""
(Exodus 12:15).*

What if you do not want to do it? "God, I want to do things my own way. I reject Your provision." Did you know it is expensive to reject the provisions of God? Look at the second or final part there. In Exodus 12:15 there is a warning:

""...for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel"" (Exodus 12:15).

What in the world does that mean, "that person shall be cut off"? The Hebrew scholars say there are two meanings: you are excommunicated, kicked out of the community and the life of the nation; and some people say that means you are executed. Excommunication is bad, execution is even worse. Under God's system, under the law, if you deviated from what He said to do, there was a very severe consequence.

Let me give you an example of this. In Numbers 15:32-36, it says this:

"Now while the sons of Israel were in the wilderness, they found a man gathering wood on the sabbath day" (Numbers 15:32).

Earlier, God said not to do that. Continuing with the quote here:

"Those who found him gathering wood brought him to Moses and Aaron and to all the congregation; and they put him in custody because it had been declared what should be done to him. Then the Lord said to Moses, 'The man shall surely be put to death; all the congregation shall stone him with stones outside the camp.' So all the congregation brought him outside the camp and stoned him to death with stones, just as the Lord had commanded Moses" (Numbers 15:33-36).

You look at something like that and you say, "Wow! That Old Testament stuff is pretty severe. I am glad nothing like that happens today." Let me tell you something. To reject a provision of God is very expensive. Do you realize the price that a human being pays throughout all eternity by rejecting Jesus Christ, the ultimate Passover lamb? This is why Jesus stepped out of eternity into time to fix the problem of original sin, because He, of all, would know the tremendous consequence associated with no provision for humanity.

The provision has been made, and woe to the person that just rejects it. The consequences are very severe. The consequences are eternal. The ramifications of rejecting the provision of God never seem to cease. This is a consistent part of who God is. We do not get a lot of preaching and teaching on things like this in modern-day evangelicalism. This type of teaching does not fit well with your best life now and all of these kinds of subjects that we are exposed to in evangelical circles.

But I am here to tell you that rejecting the provisions of God—the ultimate provision of God, Jesus Christ—is costly. We talk all the time about people getting saved. "When did

you get saved?" "I got saved on this date." Have you ever asked yourself a question? Saved from what? If you are going to be saved, you have to be rescued from a consequence. What consequence are we talking about? We are talking about eternal retribution, eternal separation from God.

This is what we are talking about here. This is life or death stuff. This is the most important subject that you could ever give yourself to: the provisions of God, the provision of God and the consequence of rejecting the provision of God.

All of this is communicating the idea that, "When you leave Egypt (and you will leave), Pharaoh's will is about to be broken through the death of the firstborn plague, number ten. When you leave (although you have been here for 400 years), you have to get out quickly. You have to get out fast."

Notice Exodus 12:11:

""Now you shall eat in this manner [this is related to Passover]: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat in haste—it is the Lord's Passover"" (Exodus 12:11).

Look at Exodus 12:39, in the same chapter:

"They baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves" (Exodus 12:39).

Later the Book of Deuteronomy highlights the Passover and Unleavened Bread. Moses, the same author, reflects on those holidays:

""You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you remember all the days of your life the day when you came out of the land of Egypt"" (Deuteronomy 16:3).

Unleavened Bread is this idea that when you leave (and you will leave), it is going to be quick. That is the significance of unleavened bread, because it takes time for leavened bread to rise. Every time the Israelites participated with this Unleavened Bread, they were reminded of something. It is a sign.

It is a symbol that God not only killed the firstborn all over Egypt and spared their lives, spared the homes of those who had the Passover lamb's blood applied to the doorpost. They remembered that; and when they participated with this Unleavened Bread, they are to remember the speed, the velocity in which this miracle happened.

"You are to celebrate this generationally. Eventually, your sons and your sons' sons and daughters are going to say, 'Why do we do this?' Here is your teaching moment to explain this to them: The unleavened bread represents the speed in which God got us out of Egypt. Although we had been in Egyptian bondage for 400 years, when God moved His hand, He moved quickly.' 'Why do we put the blood on the doorposts? Why do we eat the Passover lamb today?'"

That is to remember that God spared the homes from the plague—plague number ten—their firstborn, was kept intact when God came with destruction. He passed over, His wrath passed over the homes where the blood of the Passover lamb was applied to the doorpost. "Keep practicing this on a calendar system. Do it year in and do it year out. If you keep doing it and you are faithful to it, and you are responsive to the questions that your children and your grandchildren are asking, the knowledge of what I have done will never fade away," God says.

This is what is being outlined for the nation of Israel. There is to be a removal and then they are to have an assembly. You see this assembly there in Exodus 12:16:

""On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work shall be done on them, except what must be eaten by every person, that alone may be prepared by you"" (Exodus 12:16).

"No work on the first day, no work on the seventh day, because those are the assembly days that are to commemorate the Feast of Unleavened Bread. I do not want you to work on those days. Do not work on the first day; do not work on the seventh day. But you can eat." I guess He had to say that, or you would be on a seven-day fast. "You can eat as long as you prepare your food alone, and you are not causing someone else to labor, you are free to eat."

I find this to be very interesting. No work on the first day; no work on the seventh day. But you can eat. Meaning that eating is not a work in the mind of God. There are some things in the mind of God that are not a work. We know Ephesians 2:8-9, that we are saved by grace through faith, not of works, lest any man should boast. We know Isaiah 64:6, that our works of righteousness are to Him as a filthy rag.

We know that we are not saved by works. I am not saved by church attendance. I am not saved by giving money to Christian ministries and causes. I am not saved by trying to be a good person. I am not saved through ritual or rote or routine. I am saved completely on the basis of the fact that I have believed or trusted in the finished work of Jesus Christ. Therefore, faith itself is not a work.

Romans 4:4-5 is really the key verse on this. It says:

"Now to the one who works, his wage is not credited as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness" (Romans 4:4-5).

You notice what the Bible does. It places works over here and it places faith over there. Therefore, faith is not a work. Faith—trust, in other words—is the one thing that God will accept from a lost sinner, which is non-meritorious. This is why faith is such a big deal, because in the thinking of God, faith is not a work. Everything else we try to do to curry God's favor as unsaved people is nothing but a work which God will not accept, but He will accept faith because faith is non-meritorious.

This becomes the reason why the Bible places such an emphasis on faith. Hebrews 11:6 says:

"And without faith it is impossible to please Him..." (Hebrews 11:6).

Not hard to please God, not difficult to please God. It is impossible to please God. The religious world does not want to hear that because they think that they are right with God by what they do. Here we are learning that God does not embrace people on the basis of works. He embraces people on the basis of faith, which in the mind of God is not a work. Faith is not a work. Eating on those days is not a work either.

I find this very interesting because Jesus, in His Bread of Life discourse, analogized our faith to eating. It is an interesting parallel.

"Jesus said to them, 'I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst'" (John 6:35).

You want to be right with God? Believe or trust in the provision of Jesus Christ. As you keep reading the Bread of Life discourse, Jesus illustrates faith to eating. He says this in John 6:51-56:

"...if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh, '...'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. He who eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him'" (John 6:51, 53-56).

Of course, the Roman Catholics are very confused on this because they think this is talking about something called transubstantiation, where, when you participate at the Eucharist, you are actually eating the physical body and blood of Jesus Christ. They base that very strange interpretation on John 6:51-56.

The last time I checked, John 6:35 comes before John 6:51-56. Can I get an amen on that? When you read the chapter in its proper chronological order, suddenly eating and drinking of Him is not talking about transubstantiation or cannibalism or anything like that. It is an illustration of believing in Jesus.

"Jesus said to them, 'I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst'" (John 6:35).

Here is an illustration of what believing in Christ is like. It is like eating and it is like drinking. So eating and drinking is an illustration of faith. Faith is not a work in the mind of God. It is the one thing that we can do as a lost sinner before God, which is non-meritorious. God will accept our faith to be made right with Him. He will not accept my works, but He will accept my faith.

I find this very interesting because I see a lot of this prefigured here in Exodus 12, where they are told not to work on certain days, but they can eat. Eating is not a work, just like in the New Testament, believing is not a work. Believing is analogized to eating. It is something to think about.

Notice Exodus 12:16:

""On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them..." (Exodus 12:16).

What you start to see developing in the Bible is the work cycle, which is of God. Exodus 20:8-11 says:

"Remember the sabbath day, to keep it holy. Six days you shall labor and do all of your work, but on the seventh day is a sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy" (Exodus 20:8-11).

Do you see the problem of turning each creation day into an age? Do you work 6 billion years and rest 1 billion years? No, you are to work six days and rest on the seventh. This is repeated in Exodus 31:15-17:

""For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the Lord; whoever does any work on the sabbath day shall surely be put to death. So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant." It is a sign between Me and the

sons of Israel forever; for in six days the Lord made the heaven and the earth, but on the seventh day He ceased from labor, and was refreshed" (Exodus 31:15-17).

A work-rest cycle.

God sent the children of Israel into the Babylonian captivity for 70 years (Jeremiah 25:11; 29:10). The prophet Jeremiah, who prophesied a little prior to this general overlap with this time period, says, "The captivity that you are going in will last exactly 70 years—not 68 years, not 72 years, but 70 years."

Most people know that, but very few people understand why the 70 years. All you have to do is cross-reference Leviticus 25:1-7 with this, and you will see it. God was very clear with the Israelites. Work the land for six years, and in the seventh year let the land have its rest. The nation of Israel said, "Thanks, but no thanks. We will do things our own way." They did not allow the land to have its rest for 70 sabbaths—70 sabbath years.

What God says is, "I have been keeping a record of this. For every year you did not allow the land to have its rest is a year that you will spend in Babylon, and I will let the land rest, because you will be out of the land." That is where this whole 70-year captivity thing comes from.

Over in 2 Chronicles 36:20-21, describing the Babylonian captivity, it says:

"Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons, until the rule of the kingdom of Persia, to fulfill the word of the Lord by the mouth of Jeremiah, until the land enjoyed its sabbaths. All the days of its desolation it kept sabbath until the seventy years were complete" (2 Chronicles 36:20-21).

"Work six days; rest on the sabbath. Work the land six years; let the land have its rest on the sabbath. If you will not follow My instructions, then I will impose the land rest on you because you will be out of the land for 70 years."

You see this principle of work-rest. God is very serious about this. I had a seminary professor that put it this way, and the first time he said it, I really did not believe it was true. He said, "Do you realize that people that work six days and rest on the seventh accomplish more over the course of a period of time, even over the course of their lives, than people that work every single day of the week?"

Why would that be? Why is it that people that work six days and rest on the seventh over the course of their lifetime accomplish more than the person who just works around the clock? The answer is: when you work around the clock and you do not respect

God's work-sabbath principle, your body is tired and you accomplish less. You have less energy.

American society really needs to hear this. In our workaholic culture, to work, work, work, work, work, work with no rest at all. You live that way and you are living outside of your intended design. I heard that as a young seminarian, and I just sort of made up my mind. "I am going to try this out. I will work six days, but I will take the seventh day off."

I realize I am in the Church Age. Our sabbath is not necessarily Saturday, but Sunday, which does not help preachers because we work on Sunday. You need to have one day in there, so I said, "Do you know what? I am going to try this out." I went to this professor and I said, "I am not sure I can pull this off. My schedule will not allow it." He said back to me, "Do you trust God, or do you trust your schedule?" That hurt.

I have tried to make this a practice. I try to work six days. I try to take one day off. I found that my energy level, my mental health, my emotions, everything improves when I respect the work-rest principle of God.

Jesus said something very interesting in Mark's gospel:

"And He said to them [His disciples], 'Come away by yourselves to a secluded place and rest for a while'" (Mark 6:31).

Some translations put it this way: "Come apart by yourselves to a secluded place and rest for a while." There was all the pressure of the world on these Twelve because it says in parenthesis there:

"(For there were many people coming and going, and they did not even have time to eat.)" (Mark 6:31).

It sounds like a typical ministry situation. In the midst of the pressure, in the midst of the crowds, Jesus says to His disciples, "Come apart and rest." Think about that for a minute. "Come apart." If you do not come apart, you know what happens to your body? It comes apart.

This whole thing has been tried before with the French Revolution. You might know there was a revolution taking place in France around the same time as our American Revolution. It was a revolution in France that wanted to erase God completely. They got rid of the A.D. B.C. on the calendar and started at year zero, year one, etc., because A.D. B.C. reminds us of Jesus and we cannot have that.

Then someone had a bright idea. "Let us get rid of these seven days off of a work week. Let us increase it to ten days." How did that work for them? Everybody that has ever looked into this has shown that every negative indicator, whether it is spousal abuse,

divorce, heart attacks, cardiovascular problems, every potential negative skyrocketed when they started to tamper with the week because people are not designed to just work, work, work around the clock.

This is a principle that is as old as the Bible—work. That is why I had to work this in a little bit because I am leaving on a sabbatical. In fact, we have a pastor here today from Fredericksburg Bible Church, Alex Garcia. I said, "What are you doing here?" He said, "I am on my sabbatical." I said, "Well, this is great. You can come to my church on your sabbatical and I will go to your church on my sabbatical. This is wonderful."

All the research that has been done on this demonstrates that this is healthy for the pastor. It expands his longevity. It is good for his family. It is good for the church. You might be looking at this thing as I am not going to be here for three months and saying, "This is really weird. That is quite a gig you got there. You just disappear for three months."

You have to understand that it is pure Bible: work-rest. In this case, the sabbatical, at least the way our church does it, is every seven years. I asked Alex, he said they do it every five years. I said, "Can I apply to be the pastor over there while you are gone?"

This is a principle of God. You see it over and over again in the Bible: work-rest. Every week you should have some kind of cessation of labor and seclusion with God. Every year something like this of a longer duration should happen. Do not feel that you are being lazy or not doing what you are supposed to be doing. This is how God designed this.

This is to be observed. You see the observance there in Exodus 12:17:

""You shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout the generations as a permanent ordinance"" (Exodus 12:17).

As I mentioned before, that is a prophecy because they are still practicing it to this very day. "This is an important time period for you to remember, because this is the day that I brought you out of Egypt quickly."

Who are the hosts? That is the army of God. That is the army of God following Moses and Aaron as they left Egypt. Where did this army come from? Those were the slaves for 400 years. God took a group of people that were enslaved and He turned them into an army. This is an astounding thing that God is doing here. He wants it to be respected, and He wants it to be commemorated throughout the generations.

You look at Exodus 12:18-19, and there are some timing issues that can get a little detailed, so we will not spend too much time here. But notice, if you will, Exodus 12:18:

""In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening"" (Exodus 12:18).

"From the fourteenth to the twenty-first, eat unleavened bread. There is to be no leaven in your homes." You see that there in Exodus 12:19:

""Seven days [you will keep running into that figure] there shall be no leaven found in your houses..."" (Exodus 12:19).

"Seven days," as we said before, means "seven days." Then the consequence of not following this is articulated in the second part of Exodus 12:19:

""...for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land"" (Exodus 12:19).

That is a restatement of something that we saw earlier: "being cut off." What does it mean to be cut off? It means excommunication, some commentators say. Others say that it is much more severe than that, that it is execution. This is serious stuff. It is a very serious thing to reject the provisions of God. Do you know why? Because we are in a world of trouble. This is why we need to be saved.

Genesis 2:16-17 says:

"The Lord God commanded the man, saying, 'From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day you eat of it you will surely die'" (Genesis 2:16-17).

Genesis 3:19 is an amplification of that prophecy after their forebears fell. It says:

*"By the sweat of your face
You will eat your bread,
Till you return to the ground,
Because from it you were taken;
For you are dust,
And to dust you shall return"" (Genesis 3:19).*

Romans 5:12 says:

"Therefore, just as through one man sin entered the world, and death through sin, and so death spread to all men, because all sinned—" (Romans 5:12).

Romans 6:23 says:

"For the wages of sin is death..." (Romans 6:23).

Why is it that there is such severity imposed on those who, in the Old Testament, reject the provision of God? Because it is a type of Jesus, that is why. God wants us to understand that there is great severity in store for the person that rejects the ultimate provision of God, which is Jesus Christ Himself.

This whole thing concludes in Exodus 12:20:

""You shall not eat anything unleavened; in all your dwellings you shall eat unleavened bread"" (Exodus 12:20).

So not leavened. Unleavened bread only because it takes time for leaven to rise. "I want everybody to understand from this point on that when I moved and took you out of Egypt, I did it so fast (even though you were there for 400 years), that leavened bread would be inappropriate because of the time that is necessary for leavened bread to rise. You are to celebrate this and commemorate this trans-generationally."

Now let us conclude with this: Who is Jesus to you? Because all of this points to Jesus. Who is Jesus to you? If somewhere someone were to ask you, "You talk about Jesus all the time. What is it to you? What does He mean to you?" At least now you can say two things: number one, He is my Passover lamb.

First Corinthians 5:7 says:

"Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover lamb has been sacrificed" (1 Corinthians 5:7).

You know who Jesus is to me? He is my Passover Lamb. When God comes upon this world with wrath (and He will do that), the Father is going to see the blood of Jesus applied to me, which happened at the moment I trusted Him for my salvation. That is the only thing I can do to gain His favor, which is not a work. It is to believe. The moment I trusted in Him for salvation, His blood was applied to me.

When He comes to judge this world, He looks at me and the wrath of God passes right over me. The Bible tells us as Christians that we are not appointed unto wrath (1 Thessalonians 1:10, 5:9; Romans 5:9, 8:1).

"Therefore there is now no condemnation for those who are in Christ Jesus" (Romans 8:1).

Who is Jesus to me? He is my Passover lamb. You know who else Jesus is to me? He is my Unleavened Bread who took me out of Egypt quickly, a type, if you will, of sin and bondage and everything that that former life represented in Adam. Jesus as my Unleavened Bread took me out of the servitude of sin and the bondage of sin. He did it lickity split. That is who Jesus is.

Jesus, throughout John's Gospel made various "I Am" statements—seven of them. You know what the first one is? We read it earlier, in John 6:25: *"I am the bread of life."* What does that even mean? It is an analogy to a type that is established by the Holy Spirit all the way back in Exodus 12—Unleavened Bread.

God took Israel out of Egypt quickly. What Jesus does for people is to take us out of original sin and all of its consequences. He does it just like that. You only have to receive what He has done for you as a free gift.

When did Jesus talk about all of these things such as "I am the bread of life"? It was a pretty appropriate time after He fed the 5,000 and multiplied the loaves. What a great time to declare Himself to be the Bread of Life. It is in that context that He gave his Bread of Life discourse, which we talked about a little earlier, where He made this claim about Himself. It is pregnant with rich, deep, typological meaning unearthed by the Holy Spirit 1,500 years before Jesus ever walked this earth.

There are a lot of benefits to becoming a Christian that we could talk about, but I know this much. There are two biggies that you get the moment you trust Christ: He becomes your Passover lamb and He becomes your ultimate Unleavened Bread. Why would you turn something like this down? It does not make any sense to hear this and reject it and move off into eternity and experience eternal consequences.

With that being said, we invite anyone within the sound of my voice that has never trusted in Christ for salvation to do that now, even as I am speaking. For the Bible says that today is the day of salvation. If it is something that you need more information on, I am available after the service to talk.

It truly is the most important decision a human being can make—placing their personal trust for their eternity and the safekeeping of their soul into our Passover Lamb, Jesus, and our ultimate Unleavened Bread.