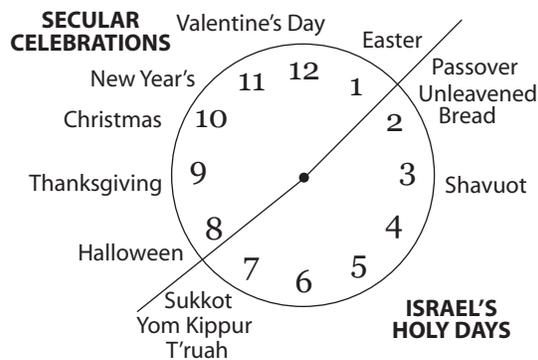
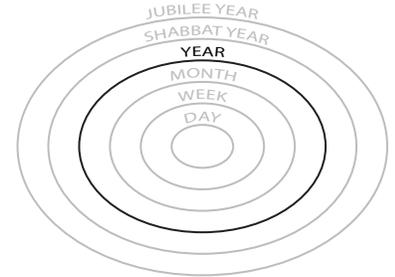


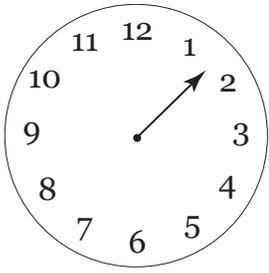


## Pesach (Passover)

### I. Introduction

- a. Review
  - i. Day—not a 24-hour period, but “daytime”
  - ii. Week—period of seven days, culminating in Shabbat
  - iii. Month—Chodesh
  - iv. Annual feasts, fasts and appointed times
- b. Annual Calendar Overview
  - i. “feasts” ≠ all annual appointed times
    - 1. Comes from a mistranslation of the Hebrew in context of Leviticus 23
      - a. מועד, *moed*—appointed time; appointed season
      - b. חג, *chag*—feast
    - 2. Mo’adiym, but not feasts
      - a. Shabbat
      - b. “Firstfruits” after Passover
      - c. Yom Teruah (Rosh Hashanah)
      - d. Yom Kippur
      - e. Sh’mini Azteret (day after Sukkot)
    - 3. Feasts as well as Mo’adiym
      - a. Passover (Ex.34:25)
      - b. Feast of Unleavened Bread/Matzah (7 days)
      - c. Shavuot (Feast of Weeks - 1 day)
      - d. Sukkot (Feast of Booths - 7 days)
    - 4. Feasts have distinctive characteristics
      - a. Not just a holy time to assemble before Adonai
      - b. Party! Lots of food!
      - c. Pilgrimages to Jerusalem
    - 5. Scriptural terminology
      - a. Feasts, fasts and appointed times
      - b. Or just “appointed times” or “mo’adiym”
  - ii. Clock illustration
    - 1. Help us transition between incompatible calendars





2. How we'll use this graphic—Example: Passover
  3. Just displaying the “hour” hand, representing months
  4. Passover—about “1:30”
- c. Method for examining annual Mo'adiym throughout this series
- i. Scripture/commands/instructions
  - ii. View and practice of Judaism/Rabbinics
  - iii. Additional comments for clarification
  - iv. Yeshua's fulfillment (direct or otherwise)
  - v. “How we do it” from a Messianic Jewish perspective

## II. Passover (פֶּסַח, Pesach)—According to Scripture

- a. Exodus 12:1-27
- i. Verse 1-2—In the first month
  - ii. Verse 3-5—Lamb, one per household (shared if household too small)
  - iii. Verse 6
    1. Slaughter on 14th day at twilight/dusk
      - a. בֵּין הָעֶרְבָיִם, *beyn haAr'bayim* (between the evenings)—between sundown and complete darkness (CJB, Lev23)
      - b. Deuteronomy 16:6 will settle the issue
    2. Personal sacrifice—All the people of the community, not the priests
      - a. Sacrifice by priests was a later development, not Scripturally commanded
      - b. 2Chr.35—King Josiah; unique circumstance, not intended to be a normative practice
  - iv. Verse 7—blood on the doorframes
  - v. Verse 8-9—meat roasted, eaten with מַצָּה, *matzah* (unleavened bread) and מָרֹר, *maror* (bitter herbs)
  - vi. Verse 10—none left until morning: important
    1. Passover is not a day—doesn't even take place during the daytime
    2. Later and modern Judaism: lumps Passover together with Feast of Unleavened Bread; even in NT (Matthew 26:17)
    3. Despite late changes in terminology, Torah clearly shows Passover is a distinct event from Feast of Unleavened Bread
    4. Consider Numbers 33:3—“the next day after the Passover”—the fifteenth day of the first month, begins Feast of Unleavened Bread
  - vii. Verse 11-13—specific to first Pesach
  - viii. Verse 14—Celebrate as a Feast. Why? To remember that night for all generations
  - ix. Verse 15-20—Feast of Unleavened Bread
  - x. Verse 21-23—more specific to first Pesach
  - xi. Verse 24-25—Perpetual celebration in the Land
  - xii. Verse 26-27—The telling and explanation of the Pesach and the service/sacrifice
- b. Exodus 12:43-49—Regulations
- i. Verse 43—no foreigner may eat it
  - ii. Verse 44-45—circumcised slave may eat it, but a temporary resident may not

- iii. Verse 46-47
  - 1. Whole community
  - 2. Each lamb eaten inside the house (not taken outside)
  - 3. No bones broken (consecration, holiness)
- iv. Verse 48-49
  - 1. The sojourner who sojourns with Israel may eat it
  - 2. Circumcision: sign of commitment, allegiance, dwelling with Israel
  - 3. Pesach is a unique sacrifice commanded only for the Jewish people—only those who sojourn with the Jewish people are likewise commanded to keep the feast
- c. Deuteronomy 16:5-6
  - i. Cannot be sacrificed in just any town
  - ii. The place where He chooses for His name to dwell—Jerusalem (2Ki.23:3)
  - iii. When: at sunset—anniversary, “at the time”: “moed”
- d. Numbers 9
  - i. Similar instructions
  - ii. Additional instructions if a person is unclean or away from Jerusalem—can keep Pesach at the same time in the second month
  - iii. Reinforces De.16—can only be kept in the Land
  - iv. Speaks to importance: Numbers 9:13—Banishment or death
- e. Summary from Scripture
  - i. Who
    - 1. All the people of the community of Israel
    - 2. Plus those circumcised/sojourning with Israel
  - ii. What
    - 1. A sacrifice, an event, a moed
    - 2. A service/ceremony to remember/teach the next generation
    - 3. Roasted lamb with maror and matzah
  - iii. Where
    - 1. Jerusalem
    - 2. Inside each individual home
  - iv. When
    - 1. 14th day of the 1st month at dusk/twilight
    - 2. To be consumed before morning
    - 3. Not a “day”; not a “Shabbat”
  - v. Why—To remember the night Adonai passed over our homes in Egypt

### III. Passover according to Judaism

- a. Seder (“service”)—primary feature (based on Ex.12:26-27); Haggadah
- b. Food elements to tell the story
  - i. Matzah (Scriptural)
  - ii. Seder plate
    - 1. Maror (Scriptural)—often horseradish
    - 2. Added elements
      - a. Karpas (Parsley)
      - b. Charoset—sweet apple and nut mixture
      - c. Egg—represents the chagigah (additional Passover sacrifice); springtime, renewal—obvious pagan influence

- d. Shankbone—replacement for the Pesach itself
- iii. Four cups of wine
  - 1. Again, not commanded
  - 2. Superstitious practices, i.e. dipping finger/spilling
- c. Afikomen (“dessert”)—three pieces of Matzah wrapped together; middle piece broken and hidden; Stern suggests this was added by Messianic Jews
- d. Point: the Jewish Passover seder is an inventive, substitutionary service for the real Pesach sacrifice

#### IV. Yeshua and Passover

- a. “Do this in remembrance of Me”
  - i. Christianity: communion, “Lord’s Supper”; 1Corinthians 11:17ff—In My Opinion (IMO), Paul is not supporting the idea that Yeshua instituted the “sacrament” of communion, a new Christian rite
  - ii. “This” is the Passover!
    - 1. *When you eat the Passover each year, remember what I did for you by pouring out my blood for you and initiating the New Covenant.*
    - 2. Fulfillment of Passover
  - iii. 1Corinthians 5:7—Messiah our Passover also has been sacrificed
    - 1. As the Passover sacrifices in Egypt did for Israel
    - 2. So does the blood of the Lamb of God (Yeshua) do for all Israel (and the world)
- b. Date of Yeshua’s death/burial Controversy
  - i. IMO—He did not die at the time the Passover lambs were slaughtered, but on the day after the Passover (15th)
    - 1. Matthew, Mark, Luke clearly show him eating the Passover
    - 2. John 18:28 conflicts, but is easily explained
    - 3. Yeshua would have kept Torah—eaten the Passover during evening between 14th and 15th day
  - ii. Doesn’t this timing affect His fulfillment?
    - 1. Isn’t He also the Yom Kippur sacrifice? Did He die on Yom Kippur?
    - 2. Doesn’t need to do something on the exact moment on Israel’s calendar in order to fulfill it
- c. Main point: Yeshua’s death and sacrifice inaugurated the New Covenant with Israel and fulfilled the feast of Pesach

#### V. Messianic Jewish Perspective of Passover

- a. As with all the mo’adiym, we cannot “keep” it while we remain in Dispersion—memorial
- b. Things to consider
  - i. Traditional vs. Scripture
  - ii. Home observance vs. Congregational
  - iii. Exodus 12:42, Matthew 26:40-41; a Scripture-based tradition?
- c. Themes of Passover
  - i. Deliverance/freedom from Egypt symbolizes deliverance from sin
  - ii. Accomplished by the shedding of innocent blood on behalf of all