

The Feast of Passover

The Passover Story, Essentials, and Fulfillment

The Passover

“These are the **appointed feasts of the LORD**, the **holy convocations**, which you shall proclaim at the time **appointed** for them. In the **first month**, on the **fourteenth day of the month at twilight**, is **the LORD's Passover**. And on the **fifteenth day** of the same month is the **Feast of Unleavened Bread to the LORD**; for **seven days you shall eat unleavened bread**. **On the first day you shall have a holy convocation**; you shall not do any ordinary work. But you shall present a food offering to the LORD for seven days. **On the seventh day is a holy convocation**; you shall not do any ordinary work.”

Leviticus 23:4-8

“For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. And when I see the blood, **I will pass over** you, and no plague will befall you to destroy you, when I strike the land of Egypt. “This day shall be for you a **memorial day** (written sign to remember), and you shall keep it as a **feast** (fixed time/appointment) to the Lord; throughout your generations, as a **statute** (Divine law engraved in our being) **forever** (eternal), you shall keep it as a **feast** (fixed time/appointment).”

Exodus 12:12-14

“When the hour came, Jesus and his apostles reclined at the table. And he said to them, ‘**I have eagerly desired to eat this Passover with you** before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.’ After taking the cup, he gave thanks and said, ‘Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes.’”

Luke 22:14-18

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“These are **THE APPOINTED** (fixed festivals) **FEASTS** (an exact divine appointment) **OF THE LORD** (not the Jews) that you shall **proclaim** (attract the attention of and detain (someone) in conversation) as **holy** (set apart for a most holy thing) **convocations** (rehearsal, assembly, reading); they are **MY APPOINTED FEASTS**.”

Leviticus 23:2

Biblical Prophecy Fulfilled Timeline of Events

The Passover Overview

The Exodus Timeline

Discover the “True” Story behind the Story

There are several figures given for the length of the Egyptian Exile. *Genesis 15:13* mentions **400 years**, while *Exodus 12:40* puts its duration at **430 years**. *Following it is explained in some detail:*

Year 2018: God tells Abraham his descendant will be exiled in Egypt for 400 years. **This 430 years before Exile.**

Year 2048: Isaac is born. **The 400 years of exile date from his birth.**

Year 2238: Jacob’s family comes to Egypt. **This is 210 years before the Exodus.**

“²⁶ All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were **sixty-six persons in all.**²⁷ **And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy.**” *Genesis 46:26-27*

The total here is only 69 persons, who and where is person 70?

ALL THE SOULS OF THE HOUSE OF JACOB WHO CAME INTO EGYPT WERE SEVENTY (46:27)

But if you count them, you find only sixty-nine; the seventieth is Jochebed the daughter of Levi, who was born between the boundary walls as they entered Egypt.

(Talmud, Bava Batra 123a)

“⁵⁹ The name of Amram's wife was Jochebed the daughter of Levi, who was born to Levi in Egypt (And she bore to Amram Aaron and Moses and Miriam their sister).” *Numbers 26:59*

Jochebed name meaning and declaration: “glory of Jehovah” or “Jehovah glory”, the first person in Scripture to have a name compounded with Jehovah . . . the announcement of Jehovah, as the name of God, was not made for the first time in history.

According to traditional rabbinic biblical chronology, Moses was 80 years old when the Exodus occurred, the Israelites had been in Egypt for 210 years in total, and thus in combination with the rabbinical claim that Jochebed was born on the border of Egypt, as her parents had entered it, this would require Jochebed to have been 130 years old when she gave birth to Moses.

ALL THE SOULS OF THE HOUSE OF JACOB WHO CAME INTO EGYPT WERE SEVENTY (46:27)

When they reached the border of Egypt, they added up to sixty-six; together with Joseph and his two sons, they were one less than seventy. What did G-d do? He entered into the count with them, in fulfillment of what is written, “*I will go down with you into Egypt.*”

(Pirkei d’Rabbi Eliezer, ch. 39)

“³ Then he said, ‘I am God, the God of your father. **Do not be afraid to go down to Egypt**, for there **I will make you into a great nation.** **I myself will go down with you to Egypt,** and **I will also bring you up again**, and Joseph's hand shall close your eyes.” *Genesis 46:3-4*

The fact of the matter is that God always provides a way out of our time(s) of adversity before we even enter into our time(s) of adversity (“¹³No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation **he will also provide the way of escape, that you may be able to endure it.**” *1 Corinthians 10:13*). The mother of the deliver, Moses, was born before Jacob’s family even set foot into Egypt. **How “Awesome” is that?** And yet the reality to Jacob’s families new position, and our ultimate inheritance, is that Joseph, a type of “Messiah”, provided the entire family a safe haven (“⁴So Joseph said to his brothers, ‘Come near to me, please.’ And they came near. And he said, ‘I am your brother, Joseph, whom you sold into Egypt. ⁵And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. ⁶For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. ⁷And **God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors.** ⁸**So it was not you who sent me here, but God.**” *Genesis 45:4-8*) for his family to prosper, multiply (“⁷But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong . . . ⁸Now there arose a new king over Egypt, who did not know Joseph. ⁹And he said to his people, “Behold, the people of Israel are too many and too mighty for us. ¹⁰Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” *Exodus 1:6-10*), and ultimately be “raptured” (covered from God’s ultimate Wrath on his enemies), in a city that He designate in Egypt, “the World”, for their provision, protection, and ultimately their deliverance into their future inheritance, “Goshen”, meaning, a land or place of plenty and comfort. It was in “Goshen” that God’s people were protected from the Wrath of God, through the plagues, beginning with the fourth plague, “Flies”, as read in *Exodus 8:22* (“²²But on that day I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there, that you may know that I am the Lord in the midst of the earth.” *Exodus 8:22*; “²⁶Only in the land of Goshen, where the people of Israel were, was there no hail.” *Exodus 9:26*), which symbolically is the number of “divine appointments” and “divine/appointed rest”:

The number 4 derives its meaning from creation. On the fourth day of what is called 'creation week' God completed the material universe. On this day he brought into existence our sun, the moon, and all the stars (Genesis 1:14 - 19). Their purpose was not only to give off light, but also to divide the day from the night on earth, thus becoming a basic demarcation of time. They were also made to be a type of signal that would mark off the days, years and **seasons**.

Interestingly, the Hebrew word for '**seasons**' in Genesis 1:14 is *moed* (Strong's Concordance #H4150), which literally translated is "**appointed times**" (divine appointments) in reference to God's festivals. This is the earliest known allusion to what would later be called the Holy (or Feast) days (periods) of worship, which are seven in number.

The 4th of the Ten Commandments is to remember and keep God's holy Sabbath day (Exodus 20:9-11). The Sabbath day is tied directly to the creation week. God himself made the period between Friday sunset and Saturday sunset extra special when he rested on it after bringing everything into existence the previous six days (Genesis 2:1-3, Exodus 20:11).

<http://www.biblestudy.org/bibleref/meaning-of-numbers-in-bible/4.html>

Year 2332: Egyptian slavery begins after the death of Levi, the last of Jacob's sons (to be alive). **This is 116 years before the Exodus.**

Positive effect of Slavery (“¹³ Then the Lord said . . . “they will be enslaved and mistreated (*not simple suffering, but* the bread of affliction (“³ You must not eat leavened bread with it; for seven days you are to eat with it unleavened bread, **the bread of affliction**, because you left the land of Egypt in haste – so that you may remember for the rest of your life the day you left the land of Egypt.” **Deuteronomy 16:3**), bread that allows us to actually be able to find answers to contexts, a strip down to the essential self, exposure of the deep areas of our lives where we realize strength, purpose, and meaning) for four hundred years.” **Genesis 15:13**) . . . a developed sense of gratitude towards God and therefore readily acceptance of his teaching and instruction (Torah) . . . God's Word often mentions this precept “*And you shall remember that you were once Slaves in Egypt, therefore, I command you to do these things,*” (Exodus 13:3, Deuteronomy 5:15, 15:15, 24:18).

Year 2362: The most intense persecution, which lasts 86 years, begins with Miriam, the sister of Moses is born. Her name means “Bitter”. **This is 86 years before the Exodus.**

Miriam, the daughter of Amram and Yocheved, and older sister of her two famous brothers, Aaron and Moses, was born in Egypt just when the Jewish people were reduced to slavery, oppression and hard labor. This was in the year 2362 (after Creation), eighty-six years before the liberation. She was born four years before Aaron and seven years before Moses. Having been born at the time when the bitter enslavement began, her parents named her “Miriam” (from the Hebrew word meaning “bitterness”).

Miriam the Prophetess died at the age of 126 (or 127) years (1400 – 1274 BCE). She was the oldest of the three. She died on the tenth day of Nissan, in the year 2487, almost exactly one year before the children of Israel entered the Promised Land.

Year 2448: The Exodus.

The people were Redeemed because of their faith (Genesis 15:6) Exodus 4:31

“⁶ And **he believed** the Lord, and he counted it to him as righteousness.” **Genesis 15:6**

“³¹ And **the people believed**; and when they heard that the Lord had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped.” **Exodus 4:31**

Let's Remember what God told the People to do before they got delivered out of Egypt, which we are reminded to do prior to Christ's 2nd Coming:

1. I Will Provide the Way Out and All the Way Into the Promise Land

Exodus 11:2 - Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.”

2. Know the Times

Exodus 12:1-17 - The Lord said to Moses and Aaron in the land of Egypt, “**This month shall be for you the beginning of months. It shall be the first month of the year for you.**” ³Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household.

. . . ⁷“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it . . .

. . . ¹³The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

¹⁴“This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast . . .

. . . ¹⁷ And 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 your generations, as a statute forever.”

Note: Nissan was made the first month of the year because it is the month in which God’s People were freed from slavery in Egypt, the house of bondage.

“God said to Moshe and Aharon in the Land of Egypt, ‘This month shall be for you the beginning of the months; it shall be for you the first of the months of the year.’”

Exodus 12:1–2

The Lunar Calendar

In adopting a lunar-based calendar, Israel made a clean break from Egypt’s solar calendar, which honored the pagan worship of the “sun god.”

One of the first issues that God had the people of Israel deal with just before leaving Egypt regarded the marking of time.

Note: The Hebrew or Biblical calendar is a **lunar** calendar. It is based on the movement of the moon around the earth, which makes a complete cycle about every 29-1/2 days. This calendar also consists of twelve months, but the beginning of each month is determined by visual observation of a **new** moon. In order to maintain accuracy with the solar year, an extra (13th) month is added seven times within a nineteen-year period. This extra month follows the twelfth month, Adar and is called Ve Adar or “second” Adar. The Hebrew or Jewish calendar **has** a recurring cycle of dates every nineteen years. (*For most Biblical Prophecies to be accurate, they must fall on only one of the 19-years in a lunar cycle.*)

Why did God choose that moment to set the Biblical New Year?

The reason is that only a free person has need of a calendar by which to order his life. A slave rises, works, sleeps, and orders his entire existence according to his or her master’s whims. Thus, God was saying to His people, “Now you are a free nation and have your own calendar!”

In traditional Judaism, it is believed that just as the month of Nissan ushered in our redemption from bondage in Egypt, so too will the Messiah come this month* to bring our eternal redemption:

“In Nisan they were redeemed, and in Nisan they are destined to be redeemed in the future.”

(Rosh ha-Shanah 11a; Mechilta de-Rabbi Shimon bar Yochay 12:42; Tanchuma, Bo 9)

* Which Jesus did in his first coming in fulfilling God’s Appointed Time of the “Redemption of Mankind”, set in the beginning of His creation, in the signs and the seasons, day 4 of His creation, before Man was even created and Man had even fallen.

How true that is. Jesus the Messiah suffered for us in the month of Nissan. So, too, may we reckon all time beginning at the point of our redemption from sin and death. Nissan is truly a new beginning for Jew and Gentile.

The wilderness (simply defined “where God speaks”) is significant in Judaism because the Torah was given in the wilderness and not in the Land of Israel.

God sent the Torah in the wilderness (not in the Promise Land) to bring light “to all who are in darkness” and “strength to all who reach out to the God of Israel”, the Creator of the Universe.

“And when the hour came, he reclined at table, and the apostles with him. And he said to them, ‘I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God.’”

Luke 22:14-16

God Promises Deliverance – Exodus 6:1-9, Exodus 12:30-32

Exodus 6:1-9

God Promises Deliverance

“¹ But the Lord said to Moses, “Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land.”

² God spoke to Moses and said to him, “I am the Lord. ³ I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them. ⁴ I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. ⁵ Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. ⁶ Say therefore to the people of Israel, ‘I am the Lord, and **I will**

bring you out from under the burdens of the Egyptians, and **I will deliver you** from slavery to them, and **I will redeem you** with an outstretched arm and with great acts of judgment. ⁷ **I will take you to be my people, and I will be your God**, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. ⁸ **I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.**”⁹ Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.”

Exodus 12:30-32

³⁰ And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. ³¹ Then he summoned Moses and Aaron by night and said, “**Up, go out from among my people, both you and the people of Israel; and go, serve the Lord, as you have said.**” ³² Take your flocks and your herds, as you have said, and be gone, and bless me also!” **Exodus 12:30-32**

Five Cups of Redemption

Five Cups will be used throughout the Passover Seder to represent God's Promised Deliverance out of Egypt:.

- **First Cup:** Say therefore to the people of Israel, ‘I am the Lord, and *I will bring you out from under the burdens of the Egyptians . . .*’ **Exodus 6:6**

The first cup of wine is the cup of Sanctification or Holiness (*I will bring you out from under the burdens of the Egyptians; I will deliver you from their bondage*). For a Christian the first cup of wine represents God’s promise to deliver him from bondage in this world, setting him apart for a life of holiness.

- **Second Cup:** ‘I am the Lord, and . . . *I will deliver you from slavery to them . . .*’ **Exodus 6:6**

The second cup of wine is the cup of Judgment or Instruction (*I will also redeem you with an outstretched arm and with great judgments.*). **For Christians the Passover story is the Gospel.** In other words, how Jesus stretched out His arms on the cross to redeem them.

- **Third Cup:** ‘I am the Lord, and . . . *I will redeem you with an outstretched arm and with great acts of judgment . . .*’ **Exodus 6:7**

The third cup of wine is the cup of Blessing or Redemption (“*Then I will take you for My people, and I will be your God*”).

- **Fourth Cup:** ‘I am the Lord, and . . . *I will take you to be my people . . .*’ **Exodus 6:7**

The fourth cup of wine is the cup of Praise or Hope (*I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.*). Traditionally, it is also called Elijah’s Cup and looks forward to the future fulfillment of all of God’s promises, which will be symbolized in a Fifth Cup and for the setting for Elijah.

- **Fifth Cup:** ‘I am the Lord, and . . . *I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians,*’ **Exodus 6:7**

“Elijah Cup”: (The “Fifth Cup”) An extra cup is now **filled to overflowing** for the prophet Elijah, whose seat was set at the beginning of the Seder, along with the door being left ajar so that he can enter the room easily. (***The children can search for Elijah.***)

Telling the story

Maggid: Telling the Passover story.

- The Passover story is found in the book of Exodus and tells how God delivered His people from bondage and took them to the Promised Land.
- **The Second Cup of Wine** (*wait to drink till after the reading of the Passover Story*): The Cup of God’s Promise, **“I will Deliver you.”**

The second cup of wine is the cup of Judgment or Instruction (*I will also redeem you with an outstretched arm and with great judgments.*). **For Christians the Passover story is the Gospel.** In other words, how Jesus stretched out His arms on the cross to redeem them

All glasses are filled, but we do not drink yet (wait till after the reading of the Passover Story). First the children ask their questions. There are several parts for children in the Passover Seder, reflecting their different personalities. There is a wise son, a wicked son, a simple son and one who is too young to ask a question. The most important is the youngest son who asks the questions ‘Why?’ The adults then recount the story of the Exodus, so passing on the story to the next generation.

Mah Nishtanah or “What is different”: The **four** questions. (*Part 1 of 2*)

- The four questions are part of the maggid (**Passover story**) and are usually asked by children. The questions are asked in such a way that the answers tell the story of Passover.

Youngest child:

1. Why is this night different from all other nights?

Because on every Pesach (Passover) night, including tonight, we repeat the call that echoed through the entrance of Pharaoh's palace: Let my people go!"

But on this night, we chime in and add: Let all people go!

We remember that the Midrash (commentaries on the Tanakh (Hebrew Bible)) asks: Why did God create just one man, Adam, and one woman, Eve, if not to remind us that we are all descended from the same ancestors and part of the same human family; so that no person can say to another, "I am better than you, for my ancestors are better than yours. I have more rights than you, for my ancestors had more rights than yours."

On this night we overcome the darkness with the light of creation, so that we can all see each other face to face as equals.

2. On all other nights we may eat leavened bread, but on this night why do we only eat unleavened bread (Matzah)?

Matzah reminds us that when the Jews left the slavery of Egypt they had no time to bake their bread. They took the raw dough on their journey and baked it in the hot desert sun into hard crackers called matzah.

3. On all other nights we may eat any kind of herbs, but on this night why only bitter herbs?

Maror (bitter herbs) reminds us of the bitter and cruel way the Pharaoh treated the Jewish people when they were slaves in Egypt.

4. On all other nights we do not dip even once, but on this night why twice?

We dip bitter herbs into Charoset to remind us how hard the Jewish slaves worked in Egypt. The chopped apples and nuts look like the clay used to make the bricks used in building the Pharaoh's buildings.

We dip parsley into salt water. The parsley reminds us that spring is here and new life will grow. The salt water reminds us of the tears of the Jewish slaves.

5. On all other nights we eat and drink either sitting or leaning, but on this night why do we all lean?

We lean on a pillow to be comfortable and to remind us that once we were slaves, but now we are free

All: Why? To remember that we were all slaves of Pharaoh in Egypt and that if the Lord had not brought our fathers out, they and we and all our children would still be there in bondage.

Reading: Exodus 12:1-14 (Read (Optional) Exodus 12:15-13:22):

The Passover

“The LORD said to Moses and Aaron in Egypt, ‘This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire—head, legs and inner parts. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. **Eat it in haste;** it is the LORD's Passover.

On that same night I will pass through Egypt and strike down every firstborn—both men and animals—and I will bring judgment on all the gods of Egypt. I am the LORD. The blood will be a sign for you on the houses where you are; and when I see the blood (**obedience/salvation**), I will pass over you. No destructive plague will touch you when I strike Egypt.

This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD – a lasting ordinance (This lasting ordinance implies that we will Never Break and will Never Forget, as He too will Never Break and will Never Forget any of His Covenants and Promises).”

Exodus 12:15-51

¹⁵ Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. ¹⁶ On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. ¹⁷ And 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 your generations, as a statute forever. ¹⁸ In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. ¹⁹ For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. ²⁰ You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.”

²¹ Then Moses called all the elders of Israel and said to them, “Go and select lambs for yourselves according to your clans, and kill the Passover lamb. ²² Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. ²³ For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you. ²⁴ You shall observe this rite as a statute for you and for your sons forever. ²⁵ And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. ²⁶ And when your children say to you, ‘What do you mean by this service?’ ²⁷ you shall say, ‘It is the sacrifice of the LORD’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’” And the people bowed their heads and worshiped.

²⁸ Then the people of Israel went and did so; as the LORD had commanded Moses and Aaron, so they did.

The Tenth Plague: Death of the Firstborn

²⁹ At midnight the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. ³⁰ And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. ³¹ Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. ³² Take your flocks and your herds, as you have said, and be gone, and bless me also!”

The Exodus

³³ The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” ³⁴ So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. ³⁵ The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. ³⁶ And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

³⁷ And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. ³⁸ A mixed multitude also went up with them, and very much livestock, both flocks and herds. ³⁹ And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.

⁴⁰ The time that the people of Israel lived in Egypt was 430 years. ⁴¹ At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. ⁴² It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.

Institution of the Passover

⁴³ And the LORD said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, ⁴⁴ but every slave that is bought for money may eat of it after you have circumcised him. ⁴⁵ No foreigner or hired worker may eat of it. ⁴⁶ It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. ⁴⁷ All the congregation of Israel shall keep it. ⁴⁸ If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. ⁴⁹ There shall be one law for the native and for the stranger who sojourns among you.”

⁵⁰ All the people of Israel did just as the LORD commanded Moses and Aaron. ⁵¹ And on that very day the LORD brought the people of Israel out of the land of Egypt by their hosts.

Exodus 13:1-17

Consecration of the Firstborn

¹ The LORD said to Moses, ² “Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine.”

The Feast of Unleavened Bread

³ Then Moses said to the people, “Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place. No leavened bread shall be eaten. ⁴ Today, in the month of Abib, you are going out. ⁵ And when the LORD brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers

to give you, a land flowing with milk and honey, you shall keep this service in this month. ⁶Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. ⁷Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory. ⁸You shall tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.' ⁹And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt. ¹⁰You shall therefore keep this statute at its appointed time from year to year.

¹¹"When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, ¹²you shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD's. ¹³Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. ¹⁴And when in time to come your son asks you, 'What does this mean?' you shall say to him, 'By a strong hand the LORD brought us out of Egypt, from the house of slavery. ¹⁵For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.' ¹⁶It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the LORD brought us out of Egypt."

Pillars of Cloud and Fire

¹⁷When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was near. For God said, "Lest the people change their minds when they see war and return to Egypt."

Insights:

Pharaoh didn't simply let the people go; he sent the Israelites away.

When he did, God did not lead them on the straightest, most direct route to their Promised Land, which would have taken them through Philistine territory and into certain battle. Instead, He led them around and through the Red Sea or **Yam Suf** (literally, Sea of Reeds).

Why didn't God take them on the quickest route and into battle?

The Rabbis answer this with a story of a man who purchases a cow and takes her home to produce milk for his family, not to kill her for her meat.

Because the slaughterhouse is on the path to his home, he takes her on a longer, more roundabout route so that she will not smell the blood from the slaughterhouse and try to escape his care.

Similarly, God did not want the Israelites to go through Philistine territory and immediately encounter a war, lest they lose heart in God's protective care and run back to Egypt.

Likewise, God might not take you on the most direct route to fulfilling your destiny. **Instead, He just might take you out of the way a bit, proving His magnificent love for you by parting a sea** on the way or lighting your path during a time of darkness.

With that firsthand experience of God's Presence, your faith will be made stronger to sustain you in the trials that will certainly come to you further down the road.

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Exodus 13:18

¹⁸But God led the people around by the way of the wilderness toward the **Red Sea***. And the people of Israel went up out of the land of Egypt equipped for battle.

*"Sea of Reeds" – Moses: "deliver", "drew out", "*When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses, "Because," she said, "I drew him out of the water."* **Exodus 2:10** – therefore, in this context, God was telling His people that through the leading of Moses that He too would draw them out from the water for both deliverance and equipping for fulfilling His word and promises.

Exodus 13:19

¹⁹Moses took the bones of Joseph with him, for Joseph had made the sons of Israel solemnly swear, saying, "God will surely visit you, and you shall carry up my bones with you from here." ²⁰And they moved on from Succoth and encamped at Etham, on the edge of the wilderness.

Insights:

Pharaoh didn't simply let the people go; he sent the Israelites away.

Exodus 13:21-22

²¹And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. ²²The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

Insights:

Moses took the bones . . . to continue the ministry of Joseph, mirroring their lives . . . (opposite parallel to each other . . . which we to are to immolate) . . .

Genesis 50:22-26

The Death of Joseph

²² So Joseph remained in Egypt, he and his father's house. Joseph lived 110 years. ²³ And Joseph saw Ephraim's children of the third generation. The children also of Machir the son of Manasseh were counted as Joseph's own. ²⁴ And Joseph said to his brothers, "I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob." ²⁵ Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here." ²⁶ So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt.

Hebrews 11:22, "By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave direction concerning his bones."

Joseph was hoping in the promises of God and in the power of the resurrection.

Joseph would die, but his bones, the very emblem of his life, would be bought up out of the land of the dead and into the land of the living.

Joseph's bones

"And Joseph said to his brethren, 'I am dying, but God will surely visit you and bring you out of this land to the land of which you swore to Abraham, to Isaac, and to Jacob.' Then Joseph took an oath from the children of Israel saying, 'God will surely visit you, and you shall carry up my bones from here.'" **Genesis 50:24-25**

These words of Joseph contain a tremendous prophecy, but what do they actually mean for us now in our time?

Strengthened in faith

God had sworn that Abraham, Isaac, and Jacob would receive a land; the land of Canaan. The Israelites weren't meant to remain as slaves in Egypt. They lived there in Goshen, but God was going to lead them out of that place. Joseph said these words because he understood that they would encounter great hardships and difficulties when they came out into the wilderness on their way towards the promised land.

When Joseph died, they embalmed him and placed him in a coffin in Egypt. (Genesis 50:26.) "And you must take my dead bones with you," he said. "I want to enter into the promised land together with you, into Canaan, the earthly Canaan." Because Joseph was a great man to them, so his words carried weight. When he said that, it strengthened them in their faith that they were going to reach Canaan, because they were going to have his dead bones with them.

A heavenly calling

When Jacob died in Egypt, he leaned on his staff, and he blessed his sons. He was on his way, he was a pilgrim, holding his pilgrim's staff. And that is also how it is with us. We are pilgrims here in this world, on our way to the heavenly Canaan. Now, in the new covenant, if we are going to enter into the heavenly Canaan, we need to carry the dying of the Lord Jesus with us in our bodies, just as the Israelites carried the dead bones of Joseph with them to the earthly Canaan. (2 Corinthians 4:10.) Then our faith is also strengthened; we see the way clearly and attain our goals.

And those who don't do this are swallowed up by the earth. It wasn't just Korah and his men where the earth opened up from under them (Numbers 16), but there are many since then who have been swallowed up by the earthly things, and who have destroyed their heavenly calling. We mustn't be so foolish to do that. We need to hold on to our pilgrim's staff as long as we are present here and carry the dying of Jesus with us in our body. Then we will clearly see the way into the heavenly Canaan, and it will succeed for us.

<https://activechristianity.org/media/category/podcast>

Exodus 14:1-14

Crossing the Red Sea

¹ Then the LORD said to Moses, ² "Tell the people of Israel to turn back and encamp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea." ³ For Pharaoh will say of the people of Israel, "They are wandering in the land; the wilderness has shut them in." ⁴ And I will harden Pharaoh's heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the LORD." And they did so.

⁵ When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?" ⁶ So he made ready his chariot and took his army with him, ⁷ and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. ⁸ And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the people of Israel while the people of Israel were going out defiantly. ⁹ The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon.

¹⁰When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the LORD. ¹¹They said to Moses, “Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? ¹²Is not this what we said to you in Egypt: ‘Leave us alone that we may serve the Egyptians’? For it would have been better for us to serve the Egyptians than to die in the wilderness.” ¹³And Moses said to the people, “Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. ¹⁴The LORD will fight for you, and you have only to be silent.”

Insights:

Moses reassured the Israelites that God would fight their battles for them, and they would only need to hold their peace.

“But Moses said to the people, ‘Do not fear! Stand by and **see the salvation of the LORD** which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever. **The LORD will fight for you while you keep silent.**’ (Exodus 14:13–14)

The Israelites had a dilemma: they were trapped between a big sea and an angry Egyptian army — and **Moses told them to “keep silent.”**

That silence involved a choice.

On one hand, they could keep silent, hear the approaching chariots, and surrender to them in overwhelming fear and helplessness.

On the other hand, they could keep silent, listen for God's direction to move forward (**kadima!**), and obey Him.

“And the LORD said to Moses, ‘Why do you cry to Me? Tell the children of Israel to go forward.’” (Exodus 14:15)

Their silence was not meant to be passive. It involved action.

So often we are told to “wait upon the LORD,” and we often accept this to mean “do nothing.”

It is true that there are times when we must find the patience to simply do nothing but wait until God shows us His direction; however, there are also times when God says, “Move forward!” At those times, we are to rise up from bended knee in heroic faith and go!

MessianicBible.com

Exodus 14:15-18

¹⁵The LORD said to Moses, “Why do you cry to me? Tell the people of Israel to go forward. ¹⁶Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. ¹⁷And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. ¹⁸And the Egyptians shall know that I am the LORD, when I have gotten glory over Pharaoh, his chariots, and his horsemen.”

Insights:

Moses demonstrated great faith to his people. We also need to encourage those who are fearful, reminding them of God’s great power, love, and faithfulness.

“Say to those with fearful hearts, ‘Be strong, do not fear; your God will come, He will come with vengeance; with divine retribution He will come to save you.’” (Isaiah 35:4)

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Exodus 14:19-31

¹⁹Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, ²⁰coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night.

²¹Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. ²²And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. ²³The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. ²⁴And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, ²⁵clogging their chariot wheels so that they drove heavily. And the Egyptians said, “Let us flee from before Israel, for the LORD fights for them against the Egyptians.”

²⁶Then the LORD said to Moses, “Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen.” ²⁷So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the midst of the sea. ²⁸The waters returned and covered the

chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained.²⁹ But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

³⁰ Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.³¹ Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.

What Was the Parting of the Red Sea?

The miracle of the parting of the Red Sea (*keriat yam suf* in Hebrew) was performed by G-d through Moses, **seven days** after the Israelites' Exodus from Egypt. Pharaoh and the Egyptian armies had pursued Israel to the water. Moses turned to G-d in prayer, and G-d instructed him to raise his staff. A strong east wind blew, and the sea parted, allowing the Israelites to walk through it on dry land. When the Egyptian pursuers attempted to follow, the water came crashing down, drowning them in its churning depths. Recognizing the great miracle that had occurred, Moses and the people of Israel sang the Song of the Sea, and Miriam led the women in song and dance.

https://www.chabad.org/library/article_cdo/aid/246647/jewish/Parting-of-the-Red-Sea.htm

Highlights:

AND G-D SAID TO MOSES: "WHY DO YOU CRY OUT TO ME? SPEAK TO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD (14:15)

As they stood at the shore of the sea, the people of Israel split into four factions.

One faction said: "Let us cast ourselves into the sea." A second faction said, "Let us return to Egypt." A third said, "Let us wage war against the Egyptians." A fourth said, "Let us cry out to G-d."

Thus Moses said to the people: "Fear not; stand by and see the salvation of G-d, which He will show you today. For as you have seen Egypt this day, you shall not see them again any more for ever. G-d shall fight for you, and you shall be silent" (14:13-14).

To those who said, "Let us cast ourselves into the sea," he said: "Fear not; stand by and see the salvation of G-d." To those who said, "Let us return to Egypt," he said: "As you have seen Egypt this day, you shall not see them again any more for ever." To those who said, "Let us wage war against them," he said: "G-d shall fight for you." And to those who said, "Let us cry out to G-d," he said: "And you shall be silent."

These "four factions" represent four possible reactions to a situation in which one's divinely-ordained mission in life is challenged by the prevalent reality.

One possible reaction is: "Let us cast ourselves into the sea." Let us submerge ourselves within the living waters of Torah; let us plunge into the "sea of the Talmud," the sea of piety, the sea of religious life. Let us create our own insular communities, protecting us and ours from the G-dless world out there.

At the other extreme is the reaction, "Let us return to Egypt." Let us accept "reality," recognizing that it is the Pharaohs who wield the power in the real world. We'll do whatever we can under the circumstances to do what G-d expects from us, but it is futile to imagine that we can resist, much less change, the way things are.

A third reaction is to "Wage war against them" — to assume a confrontational stance against the hostile reality, battling the "unG-dly" world despite all odds..

A fourth reaction is to say: It's wrong to abandon the world, it's wrong to succumb to it, and it's wrong to fight it. The answer lies in dealing with it on a wholly spiritual level. A single prayer can achieve more than the most secure fortress, the most flattering diplomat or the most powerful army.

G-d rejected all four approaches. While each of them has their time and place (it's important to create inviolable sanctums of holiness in a mundane world; it's also necessary to appreciate the nature of the prevalent reality and deal with it on its own terms; it's also necessary to wage an all-out war against evil; and it's always important to recognize that one cannot do it on one's own and appeal to G-d for help) — neither of them is the vision to guide our lives and define our relationship with the world we inhabit..

Rather, when the Jew is headed toward Sinai and is confronted with a hostile or indifferent world, his most basic response must be to go forward.

Not to escape reality, not to submit to it, not to wage war on it, not to deal with it only on a spiritual level, but to go forward. Do another mitzvah, ignite another soul, take one more step toward your goal.

And when you move forward, you will see that insurmountable barrier yield and that ominous threat fade away. You will see that the prevalent "reality" is not so real after all, and that you have it within your power to reach your goal. Even if you have to split some seas to get there.

AND THE CHILDREN OF ISRAEL WENT INTO THE MIDST OF THE SEA ON THE DRY GROUND (14:22)

Each tribe was unwilling to be the first to enter the sea. Then sprang forward Nachshon the son of Aminadav and descended first into the sea [and they all followed him].

Why does it say, “And the children of Israel went into the midst of the sea on the dry ground”? If they went into the sea, then why does it say “on the dry ground”; and if they went on the dry ground, then why does it say that they went “into the midst of the sea”? This is to teach that the sea was divided only after Israel had stepped into it and the waters had reached their noses — only then did it become dry land..

The daughters of Israel passed through the sea holding their children with their hand; and when these cried, they would stretch out their hands and pluck an apple or a pomegranate from the sea and give it to them.

(Talmud, Sotah 37a; Midrash Rabbah)

The Meal

Shulhan Oreikh: The main meal.

- While eating the main meal, the participants may use it as a social time or for further discussion of Seder themes.

The meal is now served - *All eat the meal (optional – all eat the Binding – the sandwich, instead an entire meal, eating all four portions, required, at the same).*

(Prayer - Host of the Home Prays):

Father: Our own hard hearts can separate us from God’s rich blessings – though not from his love – if we refuse to submit to him in love and obedience. The Lord comes in judgment on people, as he did on Pharaoh and the Egyptians.

(Prayer - Host of the Home Prays):

Father: Blessed are you, O Lord our God, King of the Universe, who has sanctified us with your commandments and commanded us to eat bitter herbs.

All eat bitter herbs (optional – read the following, Binding – the sandwich, and eat all four portions at the same time (Paschal lamb, unleavened bread (matzah), and bitter herbs)).

Binding – the sandwich

Father: Rabbi Hillel took the unleavened bread and bitter herbs and ate them together with the Paschal lamb that he might perform what is said, ‘With unleavened bread and with bitter herbs shall they eat it.’

Hillel, the famous rabbi of Jesus’ childhood, said that there were three things that were essential to a Passover celebration. These were the Paschal lamb, unleavened bread (matzah) and bitter herbs. He suggested that these were eaten (‘bound’) together, making a kind of sandwich. It is thought that this might have been the method used to eat the very small piece of Paschal lamb. Each of these things was to remind the descendants of those who came out of Egypt of what God had done for Israel. The lamb would remind them that God had passed over their homes; the unleavened bread would remind Israel that God had redeemed them; and the bitter herbs would remind them of the bitterness of slavery under the Egyptians.

It became traditional for the leader of the Passover to give this sandwich, as a special privilege, to someone on whom he wanted to confer a blessing and show his regard. We cannot be certain if this tradition was established in Jesus’ day, but it is thought by some to be the origins of the sop given to Judas. If this were the case it would reveal the deep unconditional love of Jesus even to the one whom he knew would betray him.

For many, the cost of a Paschal lamb was beyond them. Households would come together and share a lamb between them. There was a minimum amount of lamb that you had to eat to say that you had taken part in the Passover, but this was only the size of an olive. This meant that one Paschal lamb could be used for a very large number of people, but it would not be sufficient for the meal itself.

Drink Offering

Matthew 26:26-29

²⁶ Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” ²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, ²⁸ for this is

my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹ **I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.**"

To arrive at the meaning and rationale for the **drink offering**, it is helpful, first, to note, . . . that the drink offering was never to be offered except in the land of promise. The instructions in Leviticus *chapter 23* are prefaced with "when you enter the land which I am going to give to you" (v. 10), as are the instructions in Numbers 15. If the sacrifices are God's food (literally, bread), then the **libations (drink offering)** are evidently God's drink. The law of the **drink offering**, therefore, tells us that God would not drink wine with His bread until His people entered the land.

Ezekiel 45:16-17

¹⁶ All the people of the land shall be obliged to give this offering to the prince in Israel. ¹⁷ It shall be **the prince's duty (the prince here is the Messiah) to furnish the burnt offerings, grain offerings, and drink offerings** (It concerns the pouring out of wine as an offering. It was brought in conjunction with **burnt offerings** (sacrifice of devotion or service – performed in the morning and evening each day – taken in communion with God) and **peace offerings** (sacrifice of thanksgiving and praise – brought anytime – taken in communion with God).), **at the feasts, the new moons, and the Sabbaths, all the appointed feasts of the house of Israel: he shall provide the sin offerings, grain offerings, burnt offerings, and peace offerings, to make atonement on behalf of the house of Israel.**

This makes sense in terms of biblical theology. **Drinking wine is a sabbatical activity; it is a sign and a means of rest and celebration.** Specifically, the **libation (drink offering) is a sabbatical offering**, particularly as described in Leviticus 23. Only after the Lord had defeated the enemies of His people, and given His people a restful dwelling in the land, would He accept the wine of the libations.

This connection of victory and rest with the **drink offering** is highlighted by the context of the laws of Numbers 15. These laws were delivered immediately after Israel rebelled at Kadesh Barnea, and then rashly attacked the Amalekites when God was not with them. God punished the Israelites by leaving them to wander in the wilderness for 40 years (Num. 13–14). Immediately after this defeat, God gave Moses instructions on the drink offering. In the context, the **drink offering is a promise of eventual victory and settlement in the land.** It is a sign also of God's faithfulness to His covenant with Israel. Israel was to suffer in the wilderness for 40 years, restless and wandering; for 40 years, they were unable to eat and drink and rejoice before the Lord (Dt. 14:22-27). **If God's peculiar people were to be 40 years without wine, then God Himself would refrain from drinking wine for those same 40 years.** Wine is an eschatological drink: it requires time for it to reach its maturity. So, God fasted from wine until His people reached their **final event in the divine plan; the end of the world** (eschaton), the land where huge clusters of grapes grew. He wandered with His people, sharing in their sufferings, for the joy that was set before Him. Though the Israelites would wander for a generation, they could take comfort in the assurance that God was wandering with them.

Second, it should be noted that, even when the people of Israel entered into a conquered the land, it was only God who was given the wine of the drink offering. True, the people were permitted to drink wine and strong drink at the sanctuary. But, unlike most of the animal and grain offerings — a portion of which were retained for the priests or the worshiper — the entire drink offering was poured out upon the altar of burnt offering. (. . . *understanding* two facts: first, the priests were forbidden to drink wine in the tabernacle [Lev. 10:9], and, second, the requirement that all sacrificial food be eaten in the tabernacle precincts [Lev. 6:16]). Thus, the **drink offering was a sign not only of God's victory and His entering into sabbath rest, but a sign of Israel's exclusion from full participation in that victory and rest.** . . . Therefore, we are given not only to eat of the flesh of our **peace offering** (sacrifice of thanksgiving and praise – brought anytime – taken in communion with God), but also to drink of the wine of the **libation (drink offering).**

⁹ *So then, there remains a Sabbath rest for the people of God, ¹⁰ for whoever has entered God's rest has also rested from his works as God did from his.* ¹¹ *Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.* ¹² *For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart."*

Hebrews 4:9-12

<http://www.biblicalhorizons.com/biblical-horizons/no-25-the-theology-of-the-drink-offering/>

The second cup – I will set you free.

(Prayer - Host of the Home Prays):

Father: Blessed are you, O Lord our God, King of the Universe creator of the fruit of the vine.

All drink the second cup – 2nd Cup

Grace after the meal

(Continued . . . Part 2 of 2 – “What is Different”)

Mah Nishtanah or “What is different”: The **four** questions.

- The four questions, the disciples asked Jesus are:

Read (Optional): John 13:31-35

A New Commandment

³¹ When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. ³² If God is glorified in him, God will also glorify him in himself, and glorify him at once. ³³ Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ ³⁴ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. ³⁵ By this all people will know that you are my disciples, if you have love for one another.”

Question #1: Simon Peter – “*Lord, where are You going?*” John 13:36

Read (Optional): John 13:36, 14:1-4

Jesus Foretells Peter's Denial

³⁶ Simon Peter said to him, “***Lord, where are you going?***” Jesus answered him, “Where I am going you cannot follow me now, but you will follow afterward.”

I Am the Way, and the Truth, and the Life

14 “Let not your hearts be troubled. Believe in God; believe also in me. ² In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? ³ And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. ⁴ And you know the way to where I am going.”

Question #2: Thomas – “*Lord, we do not know where You are going, how do we know the way?*” John 14:5

Read (Optional): John 14:5-7

⁵ Thomas said to him, “***Lord, we do not know where you are going. How can we know the way?***” ⁶ Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. ⁷ If you had known me, you would have known my Father also. From now on you do know him and have seen him.”

Question #3: Philip – “*Lord, show us the Father, and it is enough for us.*” John 14:8

Read (Optional): John 14:8-21

⁸ Philip said to him, “***Lord, show us the Father, and it is enough for us.***” ⁹ Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? ¹⁰ Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. ¹¹ Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

¹² “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. ¹³ Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. ¹⁴ If you ask me anything in my name, I will do it.

Jesus Promises the Holy Spirit

¹⁵ “If you love me, you will keep my commandments. ¹⁶ And I will ask the Father, and he will give you another Helper, to be with you forever, ¹⁷ even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

¹⁸ “I will not leave you as orphans; I will come to you. ¹⁹ Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. ²⁰ In that day you will know that I am in my Father, and you in me, and I in you. ²¹ Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

Question #4: Judas (not Iscariot) - “*Lord, how is it that you will manifest yourself to us, and not to the world?*” John 14:22

Read (Optional): John 14:22-26

²² Judas (not Iscariot) said to him, “***Lord, how is it that you will manifest yourself to us, and not to the world?***” ²³ Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. ²⁴ Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

²⁵ “These things I have spoken to you while I am still with you. ²⁶ But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

Timeline of Events (*Jesus our Passover Lamb*)

The following timeline of events was developed from 1) Biblical chronology, 2) the Jewish calendar with its nineteen-year recurring cycles, 3) astronomical considerations, and 4) a detailed comparative study of possible dates.¹ The timeline is based on the Hebrew dates of each event but I have included the Gregorian day of the week to help the reader understand when the events transpired.

The King Is Coming

“And it shall come about when your days are fulfilled that you must go to be with your fathers, that I will set up one of your descendants after you, who shall be of your sons; and I will establish his kingdom. He shall build for Me a house, and I will establish his throne forever. I will be his father, and he shall be my son; and I will not take My loving kindness away from him, as I took it from him who was before you. But I will settle him in My house and in My kingdom forever, and his throne shall be established forever.” 1 Chronicles 17:11-14

Thursday, Abib/Nisan 8 *daytime* (5th day of the week) [April 17, 31 AD]

- Jesus tells His disciples they are going to Jerusalem.
- James and John ask to sit at Jesus’ right and left hand in the kingdom.
- Jesus heals a blind man on the way to Jericho.

Thursday, Abib/Nisan 9 *nighttime* (6th day of the week)

- Jesus spends the night at Zaccheus’ house.

Friday, Abib/Nisan 9 *daytime* (6th day of the week)

- Jesus leaves Zaccheus’ house in Jericho, after spending the night.
- Jesus heals blind Bartameaus on His way out of Jericho.
- Jesus walks approximately 17 miles from Jericho to Bethany.²
- Jesus arrives at the home of Lazarus, Mary and Martha in Bethany before sundown.³

Friday, Abib/Nisan 10 *nighttime* (7th day of the week)

- The weekly Sabbath (Rest) begins.
- Mary anoints Jesus’ feet with perfume.⁴
- Jesus spends the night at Lazarus’s house.

Saturday, Abib/Nisan 10 *daytime* (7th day of the week)

- **Shabbat Hagadol**⁵
- Jesus leaves Bethany, which is about 2 miles from Jerusalem.⁶
- At Bethphage (House of Figs) Jesus mounts a donkey⁷ and rides the rest of the way into Jerusalem.⁸
- The triumphal entry into Jerusalem.⁹
- Each family chooses a Passover lamb¹⁰

¹ “Chronology of the Crucifixion and the Last Week” by James L. Boyer, Professor of Greek and New Testament, Grace Theological Seminary, Winona Lake, Indiana (1975).

² Jesus went up to Jerusalem with a large group of people who were also making the pilgrimage to the Feast of Unleavened Bread. They walked uphill from the Jordan River valley to the heights of Jerusalem and sang the “Songs of Assent (Psalms 120 –134) as they went.

³ According to John 12:1, Jesus arrived six days before the Passover of the Jews, which began on Abib 15.

⁴ Anointing someone indicated that they were being dedicated to God and being set apart for a special work. By pouring perfume upon His feet Mary was behaving prophetically when we consider the passage in Isaiah 52 which says, “*How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, and says to Zion, ‘Your God reigns!’*”

⁵ Shabbat Hagadol means “the great Sabbath” or “Sabbath of greatness”. It is the Sabbath, which immediately precedes Passover and is so named because it was historically the day when the King of Israel entered Jerusalem for the Feast. The last king of Israel, Zedekiah had died more than 600 years before.

⁶ A Sabbath’s day’s journey was considered to be about one mile however the Rabbinic ruling states that Bethany is within the environs of Jerusalem, therefore it was permissible for someone to travel from Bethany to Jerusalem for the purpose of going to Temple and not break the prohibition against traveling on the Sabbath.

⁷ Zechariah 9:9 says, “*Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; he is just and endowed with salvation, humble and mounted on a donkey, even a colt, the foal of a donkey.*”

⁸ Even though by rabbinic ruling Jesus was permitted to walk to Jerusalem, as if to fulfill the Law of Moses completely, He walked only one mile to Bethphage where He mounted a donkey and rode the rest of the way.

⁹ If Jesus’ triumphal entry into Jerusalem were on Palm Sunday according to “Christian” tradition, it would mean that He made His journey from Jericho to Bethany (17 miles) on the Sabbath (Rest), definitely a violation of Mosaic Law. Jesus did not break the Law but fulfilled it completely.

¹⁰ According to Exodus 12:3, each family was to select its Passover lamb on the Abib 10, then it was subjected to inspection for blemishes by the priests for four days. If the lamb were without defect it would be killed on the 14th of Abib, the Lord’s Passover. Jesus, the true Lamb of God was continuously examined by different groups of people from the time of His entry into Jerusalem on the 10th of Abib until His crucifixion four days

- Palm branches.¹¹
- Hosannas.¹²
- Stones crying out.¹³
- Jesus spends the entire day in Jerusalem.

Spotless Lamb of God

“They shall be without defect.” Numbers 28:31

Saturday, Abib/Nisan 11 *nighttime* (1st day of the week)

- Jesus returns to Bethany for the night.

Sunday, Abib/Nisan 11 *daytime* (1st day of the week)

- Jesus returns to Jerusalem the second time and curses the fig tree.¹⁴
- He drives the moneychangers out of the Temple for the second time.

Sunday, Abib/Nisan 12 *nighttime* (2nd day of the week)

- Jesus spends the night in Bethany.

Monday, Abib/Nisan 12 *daytime* (2nd day of the week)

- Jesus returns to Jerusalem the third time.
- The fig tree has withered.
- The Pharisees examine Jesus.
- The widow’s mites.
- Jesus answers two of the disciple’s questions about the future as they leave the Temple Mount area.
- Jesus answers three more of the disciple’s questions about the future while seated on the Mount of Olives (Olivet Discourse)¹⁵
- The high priest, Caiaphas and the leaders plot together to seize Jesus before the Feast of Unleavened Bread, which began at evening on the 15th of Abib.

Monday, Abib/Nisan 13 *nighttime* (3rd day of the week)

- Jesus returns to Bethany and spends the night at Simon, the Leper’s home.
- A woman anoints Jesus’ head with perfume and Judas become indignant.

Tuesday, Abib/Nisan 13 *daytime* (3rd day of the week)

- Judas consorts with the Jewish leaders and is paid thirty pieces of silver.¹⁶
- Jesus spends the day with His disciples but does not return to Jerusalem.

Our Passover Lamb

“Then Moses called for all the elders of Israel, and said to them, ‘Go and take for yourselves lambs according to your families, and slay the Passover lamb. And you shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the

later on the 14th of Abib, the Lord’s Passover. These groups included priests, scribes, Pharisees, Sadducees, Sanhedrim, the current and previous High Priests, the Jewish governor, the Roman governor and the multitudes themselves.

¹¹ Palm branches were a symbol of triumph and victory in pre-Christian days. For Jewish people they are connected to the concept of salvation and represent peace and plenty. Compare this to Revelation 7:9-10. *“After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, salvation to our God who sits on the throne, and to the Lamb.”*

¹² The word Hosanna means, “Save, please” or “Please, deliver us”.

¹³ As Jesus began His descent of the Mount of Olives some Pharisees approached Him demanding that He silence the multitudes that were praising Him. Jesus replied, *“I tell you, if these become silent, the stones will cry out.”* Jesus was not talking about the rocks lying on the ground being able to speak but something entirely different. The more than a mile-long Mount of Olives is covered with the tombstones of Israelites who believed that when the Messiah came, He would descend on the Mount of Olives and they would be the first to be resurrected from the dead. In essence Jesus was telling the Pharisees that if His disciples didn’t praise Him that those who were buried on the Mount of Olives would rise up out of their graves and give Him praise.

¹⁴The season for figs is the beginning of summer yet springtime had just arrived. Jesus used the illustration of the fig tree in His Olivet discourse on the following day concerning the future. Therefore, He cursed the fig tree because it was giving a false and misleading sign. It was prematurely putting forth leaves, which would indicate that it was about to bear fruit. This issue will be covered in a future lesson.

¹⁵ Jesus’ predictions of future events are discussed in future lessons.

¹⁶ Thirty shekels. This amount is equivalent to 120 day’s wages. The prophecy concerning this payment and its use is found at Zechariah 11:12-13. *I said to them, “If it is good in your sight, give me my wages; but if not, never mind!” So they weighed out thirty shekels of silver as my wages. Then the LORD said to me, “Throw it to the potter, that magnificent price at which I was valued by them.” So I took the thirty shekels of silver and threw them to the potter in the house of the LORD.*

blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.”

Exodus 12:21-22

Tuesday, Abib/Nisan 14 *nighttime* (4th day of the week) - **The Lord's Passover**¹⁷

- The Lord's Passover is also known as the Day of Preparation for the Feast of Unleavened Bread,¹⁸ which begins the following evening. At the start of 14th (6:00 pm) Jewish people remove all the leaven from their homes. A search is conducted with a candle to check all the nooks and crannies where leaven might exist so that it can be removed. The day concludes the following afternoon when the Passover lambs are slain. The people then commence the celebration of the Feast¹⁹ by eating their Passover lamb and unleavened bread after sundown (6:00 pm) at the start of Abib 15.
- **Go and prepare the Passover.** Peter and John did not go and prepare the Passover meal as many think, as the Passover lambs had not yet been slain. Instead, they went to make arrangements to secure the place where the Passover meal would be eaten. They made sure that all the leaven was removed from the house and brought in a provision of unleavened bread for the meal.
- The Last supper.²⁰
- In the Garden of Gethsemane.²¹
- Judas betrays Jesus.
- Jesus tried before Annas.
- Peter begins his denials of Christ.
- The cock crows the first time.²²
- Jesus is tried before Caiaphas.
- Peter denies the Lord the third time.
- The cock crows the second time.²³
- Jesus is tried before the Sanhedrin.

Wednesday, Abib/Nisan 14 *daytime* (4th day of the week)

- Judas hangs himself.
- Jesus is tried before Pilate.
- Jesus is tried before Herod Antipas.
- Pilate sentences Jesus.
- Jesus is crucified at 9:00 am.²⁴
- Darkness comes over the land at noon.
- Being the true Lamb of God, Jesus dies at 3:00 pm on Golgotha²⁵ just as the Passover lambs are being slain.
- Women prepare the spices **before** the Sabbath (Luke 23:50-56).

He is Alive

“Speak to the sons of Israel, and say to them, ‘When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest. And he shall wave the sheaf before the LORD for you to be accepted; on the day after the Sabbath the priest shall wave it.’” **Leviticus 23:10-11**

¹⁷ According to [Leviticus 23:5](#) the 14th day of Abib is the Lord's Passover (*Peh-sakh*). It should not be confused with the Passover of the Jews, which commences immediately following the Lord's Passover.

¹⁸ The Feast (“appointed time”) of Unleavened Bread (*Mats-tsaw Lekn-em*) commences on Abib 15 and lasts for seven days during which time Jewish people eat nothing that contains leaven. The first and seventh days of the feast are Sabbath days. The first day of the Feast of Unleavened Bread is called Passover.

¹⁹ The use of the term Passover confuses many Christians since there are **two** Passovers, so I'll try to explain it here.

1. The Lord's Passover is on the 14th of Abib. It is also called the “day of preparation” as Jewish people remove all leaven from their houses (hence the term “the first day of unleavened bread”) and it is the day on which Passover lambs are slain (Exodus 12:3-11). It is not a Sabbath day.
2. The 1st day of the Feast of Unleavened Bread, which lasts for seven days, is on the 15th day of Abib. It is referred to as Passover or the Passover of the Jews. On this day Jewish people eat the Passover lamb and unleavened bread in commemoration of the death angel passing over their houses and their deliverance from Egypt. It is a Sabbath day.

²⁰ Jesus eats the Lord's Passover with His disciples. The events surrounding the meal indicate that it follows the pattern of a typical Passover Seder, although it needn't have. The implications of the events concerning this meal will be discussed in future lessons.

²¹ Gethsemane means, “Oil press”. The garden itself lies at the foot of the Mount of Olives directly across the Kidron Valley from the Eastern (Golden) Gate of the Temple.

²² The third of the Roman night watches known as “cockcrow” ended at 3:00 am.

²³ This was generally reckoned to be around 4:30 am.

²⁴ The image of Jesus hanging on the cross should evoke memories of the first Passover. God through Moses commanded the Israelites to smear the blood of the Passover lamb on the lintel and doorposts of their homes. After this the Israelites were to enter through that doorway into their homes were, they would be spared by the death angel that went through the land of Egypt that night killing all the first-born. As Christ hung on the cross, we can clearly see the blood caused from the crown of thorns as the blood on the lintel. The blood flowing from his outstretched nail-pierced hands would have marked the doorposts. Jesus referred to this image in John 10:9 when He said, “*I am the door; if anyone enters through Me, he shall be saved, and shall go in and out and find pasture.*”

²⁵ The term Golgotha means the “Place of the Skull”. The place is also called Calvary from the Latin word “calvaria” which also means “bare skull”. It was so named for the shape of the hill, which resembles a skull.

Wednesday, Abib/Nisan 15 *nighttime* (5th day of the week)

- The first day of Feast of Unleavened Bread begins (Passover of the Jews).
- The Passover lambs are eaten.
- The Sabbath day begins.
- Jesus spends His **first night** in the grave.

Thursday, Abib/Nisan 15 *daytime* (5th day of the week)

- The first day of the feast of Unleavened Bread continues.
- It is still the Sabbath day.
- Jesus spends His **first day** in the grave.

Thursday, Abib/Nisan 16 *nighttime* (6th day of the week)

- Jesus spends His **second night** in the grave.

Friday, Abib/Nisan 16 *daytime* (6th day of the week)

- The women prepare the spices **after** the Sabbath. (Mark 16:1)
- Jesus spends His **second day** in the grave.

Friday, Abib/Nisan 17 *nighttime* (7th day of the week)

- The weekly Sabbath begins.
- Jesus spends His **third night** in the grave.

Saturday, Abib/Nisan 17 *daytime* (7th day of the week)

- The weekly Sabbath continues.
- Jesus spends His **third day**²⁶ in the grave.

Saturday, Abib/Nisan 18 *nighttime* (**1st day of the week**)

- The first day of the week begins.
- The Feast of First Fruits begins.²⁷
- The priests cut down the first sheaves of grain harvested from the fields and make a wave offering of it before God.
- During the night the sheaves of the grain offering are ground into fine flour for the wave offering of “the Omer” the next morning.
- An earthquake occurs during the night, when the angel rolls away the stone from Jesus’ tomb.²⁸ Jesus rises from the dead.

Sunday, Abib/Nisan 18 *daytime* (1st day of the week)

- The women arrive at the tomb to anoint Jesus’ body with the spices they had purchased after the Sabbath, but He is not there . . . the tomb is empty.
- Peter and John go to the empty tomb.
- Mary encounters Jesus at the tomb but thinks he is the gardener until He speaks to her.
- At about 9:00 am in the Temple the priests are making the wave offering of “the Omer” of flour to God. This is the offering of the First Fruits. Up to this point in time no one in Israel is allowed to eat anything made out of grains.
- Wave offering of the unleavened bread.
- That afternoon Jesus walks with two of His disciples on the road to Emmaus. One of them is Jesus’ uncle Clopas, the brother of Joseph. Neither of the disciples recognizes Jesus until He breaks bread with them.

Mystery of the Three in One

One of the great mysteries of Christianity is the concept of the Trinity. In other words, how can God who is one, also be distinguishable as Father, Son and Holy Spirit. Yet this mystery is unveiled in the Feast of First Fruits and Jesus demonstrated it perfectly.

During the Feast of First Fruits, the priests made three separate wave offerings to God:

²⁶ This is to fulfill Jesus prophecies. “For just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth.” (Matthew 12:40) “Sir, we remember that when He was still alive that deceiver said, ‘After three days I am to rise again” (Matthew 27:63) If Jesus had been crucified on Friday as tradition holds, He could not have fulfilled the prophecies accurately. Even the best-case scenario which counts Jesus being in the grave during the day on Friday and raised from the dead just after 6:00 am on Sunday morning would only be three days and two nights.

²⁷ It is the Feast of First Fruits, the day on which Christ was raised from the dead that Christians celebrate and call Easter Sunday. According to Leviticus 23:11 this feast day always fell on the first day of the week following Passover.

²⁸ The reference for this is Matthew 28:2-4.

1. During the early evening hours of First Fruits, the Sanhedrim went out to a pre-selected barley field and cut down the sheaves of barley within three pre-selected areas of that field. Then they took the sheaves of barley back to the Temple where the priests made a wave offering of them to God.
2. Next, the heads of the barley sheaves were beaten with canes to remove the grain, which was then roasted with fire and ground into extremely fine flour. From the flour that was produced, one omer²⁹ was set aside in a container as an offering to God. At the morning service³⁰ of First Fruits, the priests made a wave offering to God of the flour in its container. No Israelite could partake of any food made from grains before the wave offering of the omer was completed.
3. Later that day, the priests would make a wave offering of unleavened bread made from the flour.

From the wave offerings of the: **1)** sheaves, **2)** flour, and **3)** unleavened bread we see can see the concept of the trinity portrayed. All of them were of one substance (barley) but appear in different forms.

Jesus Christ, the first fruits³¹ also appeared in three different forms. **1)** Before He died (was cut down) Jesus had one appearance (the sheaf). **2)** After He had been raised from the dead, he had another appearance. Mary Magdalene who knew Him well did not recognize Him at the garden tomb, thinking He was the gardener. She did not recognize Him until He spoke with her. He had appeared to her as the offering of the omer of flour. This is evidenced by the fact that Jesus told her not to cling to Him, as he had not yet ascended to the Father (The women had come to the tomb early in the day and the wave offering of the omer of flour had not taken place in the Temple yet). No one was permitted to partake of anything made of grain until the omer was offered. **3)** Jesus appeared differently, this time as the offering of the unleavened bread, to the two disciples on the road to Emmaus. One of those disciples was even Jesus' Uncle Clopas who did not recognize Him until He broke bread with them.

²⁹ One omer is equivalent to about five pints.

³⁰ The morning Temple service was conducted at the third hour or about 9:00 am

³¹ *But now Christ has been raised from the dead, the first fruits of those who are asleep.* (1 Corinthians 5:20)

Understanding the Feasts

The festivals of the L-rd found in Leviticus (*Vayikra*) 23 were given to us by G-d so His people could understand the coining of the Messiah (*Mashiach*) and the role that the Messiah (*Mashiach*) would play in redeeming and restoring both man and the earth back to G-d following the fall of man in the Garden of Eden (*Gan Eden*). Although most non-Jewish Bible believers have heard of the feasts, the deep meaning and the importance of these feasts are almost universally not understood.

The apostle Paul (*Rav Sha'ul*) wrote to the Gentile believers in Colossae that the feasts of the L-rd, the new moon, and the Sabbath (*shabbat*) days were a *shadow of things to come* to teach us about the Messiah (*Mashiach*) (Colossians 2:16-17). Yeshua (the Hebrew name for Jesus, which means "salvation") was the substance or fulfillment of the greater plan that G-d revealed and foreshadowed in these seven important festivals. To all the readers who are familiar with the festivals, you will be fascinated to discover that the first four feasts or festivals, which are Passover (*Pesach*), Unleavened Bread (*Hag HaMatzah*), First Fruits (*Bikkurim*), and Pentecost (*Shavuot*), primarily teach about the significant events in the first coming of the Messiah (*Mashiach*) and why these events were an important part of G-d's redemption of man. In addition, you will discover that the last three feasts, which are the Feast of Trumpets (*Yom Teruah*; also known as *Rosh HaShanah*), the Day of Atonement (*Yom Kippur*), and the Feast of Booths or Tabernacles (*Sukkot*), give fascinating insight concerning important events that surround the second coming of the Messiah (*Mashiach*).

The festivals are **G-d's feasts** and **His** appointed times that **we** are to observe (Leviticus [*Vayikra*] 23:1-2,4). G-d gave the festivals to teach about the death, burial, and resurrection of the Messiah (*Mashiach*); the empowering of the believers by the Holy Spirit (*Ruach HaKodesh*); the resurrection of the dead; the coronation of the Messiah; the wedding of the Messiah; the tribulation (*Chevlai shel Mashiach*); the second coming of the Messiah; the millennium (the Messianic age or the *Athid Lavo*); and much, much more.

To understand *Shemini Atzeret* and *Simchat Torah*, we must review a few things. First, the seven days of Passover (*Pesach*) are followed by a 49-day period of counting the omer, which climaxes with the fiftieth day of Pentecost (*Shavuot*). Thus, the liberation of Passover (*Pesach*) is linked with the revelation and giving of the Torah at Mount Sinai, known as *Shavuot* (Pentecost). If we look at the festival cycle, *Shemini Atzeret* is analogous to *Shavuot*, which is understood to be the conclusion or *atzeret* to Passover (*Pesach*). Just like *Shavuot*, a one-day festival, is the conclusion to *Pesach*, a seven-day festival, so *Shemini Atzeret*, a one-day festival, is the conclusion to *Sukkot*, a seven-day festival.

*"He (Satan) will speak against the Most High and oppress his saints and try to change the set times (calendar) and the laws (feasts).
The saints will be handed over to him for a time, times and half a time."*

Daniel 7:25

Why Study the Feasts?

Many non-Jewish Bible believers wonder why they should study and observe the feasts. I believe there are two good reasons. First, although all Bible believers love G-d with all their heart and seek to serve Him daily, most Bible believers do not have an in-depth understanding of the Bible and do not understand the deep depth of the personal relationship that G-d desires us to have with Him. Most Bible believers understand their personal relationship with G-d the same way I viewed my personal relationship with G-d for many, many years: Attend the local congregation of your choice faithfully and regularly, and be a good, moral, honest, and decent person in living your daily life. Because that was all I knew, that was what I accepted. However, G-d began to teach me and show me the deeper things concerning my personal relationship with Him, and a spiritual understanding of the festivals was a big key to unlocking this mystery. If you are a Bible believer and you desire to understand G-d in a greater way than you do today, the festivals will reveal to you the deeper things concerning your personal relationship with Him.

Secondly, the festivals are **G-d's feasts** and **His** appointed times that **we** are to observe (Leviticus [*Vayikra*] 23:1-2,4). G-d gave the festivals to teach about the death, burial, and resurrection of the Messiah (*Mashiach*); the empowering of the believers by the Holy Spirit (*Ruach HaKodesh*); the resurrection of the dead; the coronation of the Messiah; the wedding of the Messiah; the tribulation (*Chevlai shel Mashiach*); the second coming of the Messiah; the millennium (the Messianic age or the *Athid Lavo*); and much, much more.

The Bible provides several powerful reasons for studying and understanding the seven festivals of the Messiah:

1. The feasts are in the Bible, and **all** the Bible is inspired by G-d (2 *Timothy* 3:16-17).
2. The feasts are a shadow of things to come that teach us about the Messiah (*Colossians* 2:16-17; *Hebrews* 10:1).
3. The feasts are prophetic types and examples foreshadowing significant events in G-d's plan of redemption (1 *Corinthians* 10:1-6,11).
4. G-d gave the feasts so we could learn and understand G-d's plan of redemption for the world and our personal relationship to Him (*Romans* 15:4).
5. The feasts, as part of the Torah (which means "instruction"), are as a schoolmaster or tutor that leads us to the Messiah (*Galatians* 3:24).
6. The feasts will point to the Messiah and G-d's plan for the world through the Messiah (Psalm [*Tehillim*] 40:6-8; *Hebrews* 10:7).

7. *Yeshua* (Jesus) came to fulfill all that was written in the Old Testament (*Tanach*), which consists of three parts: the Torah, the prophets (*Nevi'im*), and the writings (*Ketuvim* - personified by the Psalms) concerning Him (Luke 24:26-27,44-45; John [*Yochanan*] 5:46-47).
8. The feasts set forth the pattern of heavenly things on earth (Hebrews 8:1-2,5; 9:8-9,23; Exodus [*Shemot*] 25:8-9,40; 26:30; Numbers [*Bamidbar*] 8:4; Ezekiel [*Yechezkel*] 43:1-6,10-12).
9. G-d gives the natural to explain the spiritual (*1 Corinthians 15:46-47*).
10. By studying the natural, we can understand the spiritual (*1 Corinthians 2:9-13; 2 Corinthians 4:18*).

What is the Meaning of the Word Feast in the Bible?

Two important Hebrew words appear in Leviticus (*Vayikra*) chapter 23, and each word is translated as feast in English. In verse 2, the word for feast is the Hebrew word *mo'ed*, as it is written, "Speak unto the children of Israel, and say unto them, concerning the feasts [*mo'ed*] of the Lord..." The word *mo'ed* means "an appointment, a fixed time or season, a cycle or year, an assembly, an appointed time, a set time or exact time. By understanding the Hebrew meaning of the English word feast, we can see that G-d is telling us that He is ordaining a "set time or exact time or an appointed time" when He has an appointment with humanity to fulfill certain events in the redemption. In fact, *Yeshua* (Jesus) came to earth at the exact time ordained by G-d (*Galatians 4:2,4*), and G-d has an exact time or set appointment when, in the future, He will judge the world (*Acts 17:31*).

In verse 6 is another Hebrew word translated as feast, as it is written, "And on the fifteenth day of the same month is the feast [*chag*] of unleavened bread..." The Hebrew word *chag*, which means a "festival,"³ is derived from the Hebrew root word *chagag*, which means "to move in a circle, to march in a sacred procession, to celebrate, dance, to hold a solemn feast or holiday." By this we can see that G-d gave the festivals as cycles to be observed yearly so that, by doing them, we can understand G-d's redemptive plan for the world; the role that the Messiah (*Yeshua*) would play in that redemption; and our personal relationship to G-d concerning how we grow from a baby Bible believer to a mature Bible believer. Although G-d gave us the festivals to observe, G-d never gave the festivals so we would obtain salvation from Him by observing them because salvation only comes by faith (*emunah*); however, G-d did give the festivals for the purpose of teaching and instructing His people concerning His plan of redemption and our personal relationship to Him.

The Appointed Place

The feasts are not only G-d's appointed times, but also were to be observed at G-d's appointed place. G-d said that He would choose a place and that it would be a set place where His redemptive plan would be accomplished. Passover (*Pesach*), the Feast of Weeks or Pentecost (*Shavuot*), and the Feast of Tabernacles (*Sukkot*) were to be observed at an appointed place (Deuteronomy [*Devarim*] 16:2,6,9-11, 13-16). This place was Jerusalem (*Yerushalayim*) (2 Kings [*Melachim*] 21:4). From this we can see that Jerusalem (*Yerushalayim*) was appointed by G-d to be the place where important events surrounding the redemptive plan of G-d would be accomplished. *Yeshua* (Jesus) died, was buried, and resurrected in Jerusalem. The empowering of the believers by the Holy Spirit (*Ruach HaKodesh*) took place in Jerusalem. Messiah (*Yeshua*) will return and set His foot on the Mount of Olives in Jerusalem (*Zechariah 14:4*) and Jerusalem will be the center of world attention and controversy before the coming of the Messiah (*Zechariah 12:2-3; 14:2-4*).

Three Times a Year They Were to Assemble

Although there are a total of seven feasts (the divine number for perfection or completeness in the Bible), G-d divided the seven festivals into three major festival seasons. The feasts of Passover (*Pesach*), Unleavened Bread (*Hag HaMatzah*), and First Fruits (*Bikkurim*) are in the Hebrew month of Nisan, which is the first month of G-d's religious calendar in the spring of the year. (We'll examine this calendar a little later.) The Feast of Weeks (*Shavuot*), or Pentecost, is observed in the third month, which is the Hebrew month of Sivan. The Feast of Trumpets (*Yom Teruah*), Atonement (*Yom Kippur*), and Tabernacles (*Sukkot*) are observed in the seventh month of Tishrei, which is in the fall of the year (Exodus [*Shemot*] 23:14-17; 34:22-23; Deuteronomy [*Devarim*] 16:16-17). Three is the number of complete and perfect testimony and witness (Deuteronomy [*Devarim*] 17:6; 19:15; Matthew [*Mattityahu*] 18:19-20; Luke 24:44-45; 2 Corinthians 13:1; 1 Timothy 5:19; 1 John [*Yochanan*] 5:8). So the feasts are a witness to G-d's divine plan and the role of Messiah (*Yeshua*) fulfilling that plan. This is the message being communicated to Bible believers concerning the three major festival periods in the year.

Traditionally, non-Jewish Bible believers understand the festivals to be exclusively Jewish feasts. However, Leviticus (*Vayikra*) 23:1-2,4 tells us very clearly that these are **festivals of the L-rd**. In reality, G-d in His divine wisdom instructed us that these festivals are for both Jew and non-Jew, and are to be celebrated jointly with each other (Deuteronomy [*Devarim*] 16:10-11, 14-16). In Deuteronomy (*Devarim*) 16:11, 14, the word translated in English as stranger is the Hebrew word *ger*, which means the non-Jew (Bible-believing Gentile) who has joined himself to the Jewish people. Therefore, the L-rd is the Host of the festivals and all Bible believers are His invited guests.

The Biblical Calendar

In order to fully understand and appreciate the feasts being appointed times given by G-d, it is important to understand the biblical calendar that G-d gave us. There are two primary calendars in the Bible. The first is called the civil calendar and is used from Genesis (*Bereishit*) 1:1 to Exodus (*Shemot*) 12. The first month in the civil calendar is Tishrei. *Rosh HaShanah* (the Jewish New Year), the first day in the civil calendar, is the beginning of the new year. The second calendar in the Bible is the religious

calendar. The religious calendar is used from Exodus (*Shemot*) 12 to Revelation 22. G-d established the religious calendar in Exodus (*Shemot*) 12:2, as it is written, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." The month that G-d was referring to was the month of Aviv (*Exodus 13:4*), which is now called the month of Nisan. Prior to G-d's establishing the month of Nisan as the first month in the religious calendar, it was the seventh month in the civil calendar. G-d gave the religious calendar so we could understand that these feasts, which He gave and which are His appointed times and foreshadow important events in the redemption, would happen on the days He ordained on the religious calendar. These important days on the religious calendar are the same days that He gave as festivals in Leviticus (*Vayikra*) 23.

Another understanding for G-d giving a civil calendar and a religious calendar is that everyone who accepts the Messiah (*Yeshua*) into his heart by faith (*emunah*) experiences two birthdays. Just like Tishrei 1 is the first day on the civil calendar and Nisan 1 is the first day on the religious calendar, everyone who accepts the Messiah (*Yeshua*) into his life has a physical (civil) birthday when he was born into the world and a spiritual (religious) birthday the day he accepts the Messiah into his life. The following chart illustrates both types of calendars, showing the names of the months in the biblical calendar.

Civil Calendar

1. **Tishrei** (September/October)
2. **Cheshvan** (October/November)
3. **Kislev** (November/December)
4. **Tevet** (December/January)
5. **Shevat** (January/February)
6. **Adar** (February/March)
7. **Nisan (Aviv)** (March/April)
8. **Iyar** (April/May)
9. **Sivan** (May/June)
10. **Tammuz** (June/July)
11. **Av** (July/August)
12. **Elul** (August/September)

Religious Calendar

1. **Nisan (Aviv)** (March/April)
2. **Iyar** (April/May)
3. **Sivan** (May/June)
4. **Tammuz** (June/July)
5. **Av** (July/August)
6. **Elul** (August/September)
7. **Tishrei** (September/October)
8. **Cheshvan** (October/November)
9. **Kislev** (November/December)
10. **Tevet** (December/January)
11. **Shevat** (January/February)
12. **Adar** (February/March)

An Overview of the Festivals

The festivals are blueprints through which G-d revealed His overall plan of redemption for both man and the earth following the fall of man in the Garden of Eden (*Gan Eden*) as well as the role that the Messiah (*Yeshua*) would play in that redemption. The festivals are divided into two major portions, depending upon whether they occur in the spring or the fall. The spring festivals teach about the first coming of the Messiah *Yeshua* (Jesus) and the fall festivals teach about the second coming of the Messiah *Yeshua*. In Hosea (*Hoshea*) 6:3 it is written, "...His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." The "latter and former rain" in this passage is commonly interpreted and understood to be the coming of the Holy Spirit (*Ruach HaKodesh*). This is indeed a valid interpretation and application; however, the former and latter rain also refers to the first and second coming of the Messiah (*Yeshua*).

G-d set up the festivals in an agricultural context. G-d gave the natural for us to understand the spiritual (*1 Corinthians 15:46-47*). During the course of the year, the rains come in Israel at two primary times--the spring and the fall. If we cross-reference Hosea (*Hoshea*) 6:3 with Joel (*Yoel*) 2:23, we see that the former rain is the Hebrew word *moreh* which means "teacher," and the word *moderately* in Joel 2:23, is the Hebrew word *zedakah*, which means "righteousness." The teacher of righteousness was a term for the Messiah. *Yeshua* (Jesus) was the teacher of righteousness sent by G-d as can be seen in John (*Yochanan*) 3:2. *Yeshua* was sent by G-d to the earth to faithfully teach us righteousness, just as G-d faithfully sends us the rain (Isaiah [*Yeshayahu*] 55:10-11). The harvest (believers in the Messiah) is the product that the rain (the Messiah) produces.

In *Leviticus 23:2* it is written, ".....the feasts of the Lord, which ye shall proclaim to be holy convocations...." The Hebrew term translated as convocation in *Leviticus (Vayikra) 23:2,4* is *miqra*, which means "a rehearsal." From this we can see that G-d gave the festivals to be yearly "rehearsals" of the future events in the redemption. Because G-d gave the "rehearsals" to teach us about the major events in the redemption, if we want to understand the major events in the redemption, then we need to understand what G-d was teaching us by these rehearsals. The purpose of this book is to show how the "rehearsals" teach us about the real events in the redemption and the role of the Messiah (*Yeshua*) in these events.

In *Deuteronomy (Devarim) 16:16*, G-d instructed the people to come to Jerusalem (*Yerushalayim*) three times a year to observe the feasts. As they came, they observed ceremonies given by G-d that were performed in both the temple (*Beit HaMikdash*) and the home. These ceremonies were twofold in nature. They looked forward and they looked backward. Many of these ceremonies and the specific instructions concerning what was done during these feasts and how they were done can be found in the Mishnah, the oral teaching of Judaism, in the section called *Mo'ed*. The Mishnah is divided into six orders. Each order is divided into tractates, or different sections of each order. The order called *Mo'ed* speaks of the festivals. *Mo'ed*, which we saw earlier means "an appointed time," has two meanings. First, in *Deuteronomy (Devarim) 16:16*, the Jewish people have an appointment to be at a specific place (Jerusalem) at a specific time (the time of the three major pilgrimage festivals). Secondly, G-d has an appointment to perform

certain events in the redemption at this time. There are four important aspects to remember when dealing with each of the seven great festivals of the L-rd:

1. All of the festivals are, at the same time, both historical and prophetic.
2. All of the festivals teach about the Messiah (*Yeshua*), or Jesus.
3. All of the festivals are agricultural in context.
4. All of the festivals teach about your personal relationship with G-d and how you are to walk (*halacha*) with

Him as you grow in the knowledge of Him, from being a baby believer to a mature believer.

It is important to remember that as an entire unit, the festivals teach and reveal the complete plan of G-d; however, each festival centers on a particular theme in the plan of G-d.

<http://www.hebrewroots.org/chap12.html#CHAP12>

Overview of the Spring Festivals

The four spring festivals are Passover (*Pesach*), Unleavened Bread (*Hag HaMatzah*), First Fruits (*Bikkurim*), and the Feast of Weeks (*Shavuot*), or Pentecost.

1. Passover (*Pesach*) occurs in the first month of the religious calendar (Aviv, also called Nisan), on the fourteenth day, Leviticus (*Vayikra*) 23:5.
2. Unleavened Bread (*Hag HaMatzah*) immediately follows the first day of Passover (*Pesach*). It is observed in the first month (Aviv/Nisan) from the fifteenth day to the twenty-first day (Leviticus [*Vayikra*] 23:6-8).
3. The Feast of First Fruits of the barley harvest (*Bikkurim*) is observed during the week of Unleavened Bread (*Hag HaMatzah*). Anciently, on this day, sheaves of barley were waved before the L-rd in a prescribed ceremony. Today, this festival is not observed in traditional Judaism.
4. The Feast of Weeks (*Shavuot*) is also known as Pentecost. Beginning on the Feast of First Fruits (*Bikkurim*), we begin to count 50 days. This is called the counting of the omer. On the fiftieth day following the Feast of First Fruits (*Bikkurim*) is the Feast of Weeks (*Shavuot*) or Pentecost (Leviticus [*Vayikra*] 23:15-21). (Note: Pentecost is a Greek word that literally means "fiftieth.")

These four spring festivals are joined together as an interrelated unit. The Feast of Weeks (*Shavuot*) is considered the conclusion or atzeret (*assembly*) to Passover. The season of Passover (*Pesach*) is not considered totally over until *Shavuot* (*Pentecost*) is completed.

Therefore, from the Exodus story, we can see that the Lamb was slain on the fourteenth of Nisan, the day of Passover (*Pesach*). On the fifteenth of Nisan, the day of Unleavened Bread (*Hag HaMatzah*), the people left Egypt; on the seventeenth of Nisan the children of Israel crossed the Red Sea; and 50 days later on the Feast of Weeks (*Shavuot*), or Pentecost, G-d gave the Torah (instruction) on Mount Sinai . . . (*It is through the fulfillment of these four spring feasts that we*) see how *Yeshua* (Jesus) died on Passover (*Pesach*) (Nisan 14), was in the sepulcher on the day of Unleavened Bread (*Hag HaMatzah*) (Nisan 15), and was resurrected on the day of First Fruits (*Bikkurim*) (Nisan 17), and the Holy Spirit empowered the believers 50 days following *Yeshua's* (Jesus) resurrection on the day of Pentecost (*Shavuot*).

<http://www.hebrewroots.org/chap12.html#CHAP12>

Spring Feast Dates

Pesach/Feast of Passover (aka Feast of Unleavened Bread)

(Begins at sundown and Ends at sundown)

2022

April 15 Friday – April 23, Saturday

2023

April 5, Wednesday – April 13, Thursday

Bikkurim/Feast of First Fruits

(Begins at sundown and Ends at sundown)

2022

April 16, Saturday – April 17, Sunday

2023

April 8, Saturday – April 9, Sunday

Shavuot/Feast of Weeks (Pentecost)

(Begins at sundown and Ends at sundown)

2022

June 4, Saturday – June 6, Monday

2023

May 25, Thursday – May 27, Saturday

Fall Festival Overview

The fall festival season begins with a 40-day period called, in Hebrew, *Teshuvah*, which means "to repent or return." This 40-day period begins in the sixth month of the religious calendar, the month of Elul, and concludes on the tenth day of the seventh

month, which is *Yom Kippur*, the day of Atonement. Each morning in the synagogue following the morning prayers, a shofar is blown (except on sabbaths and the day preceding *Rosh HaShanah*, the Feast of Trumpets). **Psalm (Tehillim) 27** is read every day. *Rosh HaShanah* is the thirtieth day into this 40-day period of *Teshuvah* or repentance. The biblical name for *Rosh HaShanah* is *Yom Teruah*, which means "the day of the awakening blast." Non-Jews call this the Feast of Trumpets. It is observed on the seventh month (Tishrei) and the first day of the month (Leviticus [Vayikra] 23:23-24). G-d gave us this day to teach us about the resurrection of the dead, the coronation of the Messiah, the wedding of the Messiah, and much more. This day is both the Jewish New Year and the beginning of a period of soul-searching known as the High Holy Days, culminating on *Yom Kippur*. Therefore, the last 10 days of the 40-day period of *Teshuvah*, beginning on Elul 1, is also called the High Holy Days.

Teshuvah – "to repent or return"; also, known as the time when "The King is in the Field" - *These 40 days are a time of meeting with the King of Kings - a time to be happy. Which also corresponds to the prophesied Messianic Virgin Birth (Isaiah 7:14), and the prophesied Messianic Return (Zechariah 14:1-4, 9).*

Psalm (Tehillim) 27:

Psalm 27

The Lord Is My Light and My Salvation
Of David.

The Lord is my light and my salvation;
whom shall I fear?

The Lord is the stronghold of my life;
of whom shall I be afraid?

²When evildoers assail me
to eat up my flesh,

my adversaries and foes,
it is they who stumble and fall.

³Though an army encamp against me,
my heart shall not fear;

though war arise against me,
yet I will be confident.

⁴One thing have I asked of the Lord,
that will I seek after:

that I may dwell in the house of the Lord
all the days of my life,

to gaze upon the beauty of the Lord
and to inquire in his temple.

⁵**For he will hide me in his shelter
in the day of trouble;**

he will conceal me under the cover of his tent;

he will lift me high upon a rock.

⁶And now my head shall be lifted up
above my enemies all around me,
and I will offer in his tent

sacrifices with shouts of joy;

I will sing and make melody to the Lord.

⁷Hear, O Lord, when I cry aloud;

be gracious to me and answer me!

⁸You have said, "Seek my face."

My heart says to you,

"Your face, Lord, do I seek."

⁹Hide not your face from me.

Turn not your servant away in anger,

O you who have been my help.

Cast me not off; forsake me not,

O God of my salvation!

¹⁰For my father and my mother have forsaken me,
but the Lord will take me in.

¹¹**Teach me your way, O Lord,**

and lead me on a level path

because of my enemies.

¹²Give me not up to the will of my adversaries;

for false witnesses have risen against me,

and they breathe out violence.

¹³**I believe that I shall look upon the goodness of the Lord
in the land of the living!**

¹⁴Wait for the Lord;

be strong, and let your heart take courage;

wait for the Lord!

The first and second days of the 10 High Holy Days (Tishrei 1-10) are **collectively known as one day** (*Nehemiah 7:73; 8:1-2,13*). The seven-day period from Tishrei 3 through Tishrei 9 is called the Days of Awe or the Awesome Days (*Yamim Nora'im*) . . . (and) *Yom Kippur* (the Day of Atonement) is observed on the tenth day of the seventh month (Leviticus [Vayikra] 23:26-32) . . . (both fall feasts) teaches us about the literal second coming of the Messiah *Yeshua* when He will set His foot down on the Mount of Olives (*Zechariah 14:4*).

collectively known as one day - ²So Ezra the priest brought the Law before the assembly, both men and women and all who could understand what they heard, on the first day of the seventh month . . . ¹³**On the second day** the heads of fathers' houses of all the people, with the priests and the Levites, came together to Ezra the scribe in order to study the words of the Law." *Nehemiah 7:73; 8:1-2,13.*

<http://www.hebroots.org/chap12.html#CHAP12>

Fall Feast Dates

Rosh Hashanah/Feast of Trumpets

(Begins at sundown and Ends at sundown)

2022

September 25, Sunday – September 27, Tuesday

2023

September 15, Friday – September 17, Sunday

Sukkot/Feast of Tabernacles

(Begins at sundown and Ends at sundown)

2022

October 9, Sunday - October 16, Sunday

2023

September 29, Friday - October 6, Friday

Yom Kippur/Feast of Atonement

(Begins at sundown and Ends at sundown)

2022

October 4, Tuesday - October 5, Wednesday

2023

September 24, Sunday - October 25, Monday

Simchat Atzeret/Eighth Day

(Begins at sundown and Ends at sundown)

2022

October 16, Sunday - September 17, Monday

2023

October 6, Friday - October 7, Saturday

Additional Insights from the Beginning of all prophecy:

“looking unto Jesus, the author and finisher of our faith”
Hebrews 12:2

“But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.”
1 Corinthians 2:7-8

Genesis 1:14

¹⁴ And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for **signs** and for **seasons**, and for days and years, ¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶ And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day.

Signs: 226. oth: a sign, a witness, a pledge (*signs, tokens* of changes of **weather** & **times** Genesis 1:14 . . .).

Seasons: 4150. moed: appointed time, place, or meeting (translations used: **appointed feasts, appointed times, fixed festivals, set time, times appointed**.)

Note: It is most probable that in Genesis 1:14 (P), where אֵלֶּה "מ' אלה, the reference is to the sacred seasons as fixed by moon's appearance; and so also לַמַּעַרְבִּים יָרָח לְמַעַן יְעִשֶׂה יְרֵחַ לְמַעַן יְעִשֶׂה יְרֵחַ לְמַעַן יְעִשֶׂה *he made the moon for sacred seasons* Psalm 104:19,

*“He made the moon to mark the **seasons** (the appointed times – Genesis 1:14);
the sun knows its time for setting.”*
Psalm 104:19

Strong’s Exhaustive Concordance

Or moled {mo-ade’}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw’}; from ya’ad; properly, an appointment, i.e. A fixed time or season; conventionally (regularly) a year; an assembly (as **convened for a definite purpose**); also a signal (as appointed beforehand).

Note: It is here in **Genesis 1:14**, that we learn that God put the “Redemption of Mankind” in the signs and seasons (sun, moon, stars, and seasons), “The Appointed Times”, of his creation, Day 4, a number symbolizing “Rest & Refreshment”, before He had even created man, and even before man had even fallen, and needed God’s Redemption. God had a perfect plan and purpose He created from the beginning of time for the Redemption and Salvation of all things (Matthew 5:8, Ephesians 1:10). This also speaks of God being the Author and Finisher (Hebrews 12:2, John 1:1-4), the Beginning and the End (Revelation 22:13), and the focus and goal of our faith (Hebrews 12:2).

*“You hypocrites! You know how to interpret the appearance of earth and sky,
but why do you not know how to interpret the present time?”*
Luke 12:56

Leviticus 23:1-2

Feasts of the Lord

The Lord spoke to Moses, saying, “Speak to the people of Israel and say to them, These are **the appointed feasts** (an appointment) **of the Lord** that you shall **proclaim** (picture is of someone grabbing someone by the shirt collar and shaking them awake) as **holy convocations** (rehearsals); **they are my appointed feasts.**”

The Goal

Hidden Treasures of Wisdom and Knowledge

“**My goal** is that they may **be encouraged in heart and united in love**, so that they may **have the full riches of complete understanding**, in order that they may **know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge.**” **Colossians 2:2-3**

Shadows

Freedom from Human Rules

“Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths **which are a shadow of what is to come but the Body of the Messiah.**” **Colossians 2:16-17 (KJV)**

Here, he is telling us that the **Appointed Times** (Feast Days) and the **Sabbath** are a **shadow of things to come**. A shadow is of the same image as what it is portraying. So, doesn’t this imply these will be observed in the future kingdom? And note the text says that these commands **ARE** a **shadow of things to come**, **not** “were a shadow” or “used to be a shadow” of things to come. He then says, **‘let no man judge you’** (in these things: new moon; Sabbath; feasts) **‘but the Body of Messiah.’** The word “is” has been added to the original text and did not appear in the Greek.

The Body of Messiah is to judge each other with regard to these things. A second witness to this can be found in the following verses:

“But now I have written to you not to keep company with anyone called ‘a brother,’ if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. For what have I to do with judging outsiders? **Do**

you not judge, to pick out by separating, to be of opinion, to judge those who are inside? But Elohim judges those who are outside. And put away the wicked one from among you!" **1 Corinthians 5:11-13**

"not judge" - (*krínō* (2919): **to distinguish** (to approve what is correct and reject what is wrong - discern).

"to pick out": choose.

"opinion": decide.

"to judge": "bringing to trial" - expressing severe disapproval of (someone or something), typically in a formal statement).

Word Study by Ryan Roberts of Key 2 Changes

*"For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. And when I see the blood, **I will pass over** you, and no plague will befall you to destroy you, when I strike the land of Egypt. "This day shall be for you a **memorial day** (written sign to remember), and you shall keep it as a **feast** (fixed time/appointment) to the Lord; throughout your generations, as a **statute** (Divine law engraved in our being) **forever** (eternal), you shall keep it as a **feast** (fixed time/appointment)."*

Exodus 12:12-14

Prepared by Ryan Roberts of Key2Changes.com