

**Opening Scripture Consideration:**

**accordance with the Scriptures**

**1 Corinthians 15:3-8**

<sup>3</sup> For I delivered to you as **of first importance what I also received**: that Christ died for our sins in **accordance with the Scriptures**, <sup>4</sup> that he was buried, that he was raised on the third day in accordance with the Scriptures, <sup>5</sup> and that he appeared to Cephas, then to the twelve. <sup>6</sup> **Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.** <sup>7</sup> Then he appeared to James, then to all the apostles. <sup>8</sup> Last of all, as to one untimely born, he appeared also to me.

**Deuteronomy 18:20**, “**But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.**”

**Ezekiel 22:25-31**, “<sup>25</sup> There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls . . .

<sup>26</sup> Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

<sup>27</sup> Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain . . .

<sup>30</sup> **And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.**

<sup>31</sup> Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

**Matthew 7:15**, “<sup>15</sup>**Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.**

<sup>16</sup> Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

<sup>17</sup> Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

<sup>18</sup> A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

<sup>19</sup> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.”

**false christs and false prophets will arise**

**Matthew 24:24**

<sup>24</sup> **For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.**

*Prior to Christianity, many ancient religions had myths and legends about the death and rebirth of gods and goddesses. Celebrations of these gods usually occurred in the springtime.*

Hilaria was the ancient Roman religious festival celebrated on the March equinox to honor Cybele, the mother goddess, and her son/lover, Attis. Attis committed suicide by castrating himself right before his wedding to someone else. Cybele wanted to honor Attis' life by ensuring that his corpse would never rot or decay. According to the Encyclopedia Britannica, “Attis was fundamentally a vegetation god, and in his self-mutilation, death, and resurrection he represents the fruits of the earth, which die in winter only to rise again in the spring.”

Hilaria would later become associated with April Fools' and is where we derive the word “hilarious” from.

Ancient gods and goddesses that took the forms of humans only to die and resurrect in the spring season include Baal, Melqart, Adonis, Tammuz, Dionysus, Ishtar, Persephone, and Bari.

The similarities don't stop there. Other gods or messiah-like “saviors” were crucified on a cross or tree before ascending into heaven. According to Kersey Graves, author of *The World's Sixteen Crucified Saviors*, these early Christs include familiar names like Krishna, Prometheus, and Quetzalcoatl of Mexico.

The theory that Jesus was just a new name for an old story is called the “Christ myth theory.”

<https://heavy.com/news/2017/04/good-friday-history-origins/#:~:text=Learn%20more%20about%20the%20history%20and%20origins%20of,on%20March%2020%202009%20near%20Amesbury%2C%20Wiltshire%2C%20England.>

**Matthew 24:15-31**

**The Abomination of Desolation**

<sup>15</sup> “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), <sup>16</sup> then let those who are in Judea flee to the mountains. <sup>17</sup> Let the one who is on the housetop not go down to take what is in his house, <sup>18</sup> and let the one who is in the field not turn back to take his cloak. <sup>19</sup> And alas for women who are pregnant and for those who are nursing infants in those days! <sup>20</sup> Pray that your flight may not be in winter or on a Sabbath. <sup>21</sup> For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. <sup>22</sup> And if those days had not been cut

short, no human being would be saved. But for the sake of the elect those days will be cut short. <sup>23</sup> Then if anyone says to you, 'Look, here is the Christ!' or 'There he is!' do not believe it. <sup>24</sup> For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. <sup>25</sup> See, I have told you beforehand. <sup>26</sup> So, if they say to you, 'Look, he is in the wilderness,' do not go out. If they say, 'Look, he is in the inner rooms,' do not believe it. <sup>27</sup> For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man. <sup>28</sup> Wherever the corpse is, there the vultures will gather.

#### **The Coming of the Son of Man**

<sup>29</sup> "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. <sup>30</sup> Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. <sup>31</sup> And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

### **You leave the commandment of God and hold to the tradition of men."**

#### **Mark 7:6-9**

<sup>6</sup> And he said to them, "Well did Isaiah prophesy of you hypocrites, as it is written,

"This people honors me with their lips,  
but their heart is far from me;

<sup>7</sup> in vain do they worship me,  
teaching as doctrines the commandments of men."

<sup>8</sup> **You leave the commandment of God and hold to the tradition of men."**

<sup>9</sup> And he said to them, "You have a fine way of rejecting the commandment of God in order to establish your tradition!"

*It is unclear when the first Good Friday was held* but the earliest allusion to the custom of Holy Week, which starts on Palm Sunday and ends with Easter, comes from the *Apostolic Constitutions* in the latter half of the 3rd century and 4th century from Syria.

The author(s) of the *Apostolic Constitutions* is unknown, but the work claims to have been written by the Twelve Apostles. However, just like the gospels, it was common in ancient times to remain anonymous and attribute work to historical figures, [writes Religion Online](#).

The first Christian Roman emperor Constantine is charged with setting the modern Easter date in June of 325 A.D. at the ancient city of Nicaea (modern Iznik, Turkey), [writes the Oxford University Press](#). The problem was, the only thing everyone knew about the date of Jesus' crucifixion was that it happened around the Jewish celebration of Passover. They write:

Since the date of Passover, then as now, is celebrated in accordance with the Jewish calendar, the correlation with the Julian calendar used by Christians and most other inhabitants of the Roman Empire was always inexact. Some Christians believed that the best way to solve the problem was to celebrate Easter on the first day of Passover according to the Jewish calendar, another group held that Easter should be celebrated on the first Sunday after the opening of Passover, while yet another group felt that the timing of the Christian festival should not be determined by the timing of Passover and should instead be celebrated on the first Sunday after the first full moon following the Vernal Equinox.

Easter is always the first Sunday after the full moon following a [spring equinox](#), or vernal equinox.

<https://heavy.com/news/2017/04/good-friday-history-origins/#:~:text=Learn%20more%20about%20the%20history%20and%20origins%20of,on%20March%202020%202009%20near%20Amesbury%2C%20Wiltshire%2C%20England.>

### **Challenge:**

**The Fruit of Faith is made Evident through our Obedience**, "<sup>16</sup> Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup> But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, <sup>18</sup> and, having been set free from sin, have become slaves of righteousness. <sup>19</sup> I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification," **Romans 6:16-19**;

#### **Exodus 20**

##### **The Ten Commandments**

<sup>1</sup> And God spoke all these words, saying,

<sup>2</sup> "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.

<sup>3</sup> "You shall have no other gods before me. (**which god/God are we worshiping/serving**)

<sup>4</sup> "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. <sup>5</sup> You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me. <sup>6</sup> but showing steadfast love to thousands of those who love me and keep my commandments. (**which idols are we worshiping/serving**)

<sup>7</sup> "You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain. (**which teaching and instruction are we hearing and following/obeying**)

<sup>8</sup>“Remember the Sabbath day, to keep it holy. <sup>9</sup>Six days you shall labor, and do all your work, <sup>10</sup>but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. <sup>11</sup>For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. *(which day are we keeping holy)* <sup>12</sup>“Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you. *(which spiritual parents are we honoring . . . i.e. Abraham, Isaac, Jacob, David . . .)* <sup>13</sup>“You shall not murder. *(are we murdering with our anger)* <sup>14</sup>“You shall not commit adultery. *(are we committing adultery with our lust)* <sup>15</sup>“You shall not steal. *(are we stealing with what is the Lord’s and not ours)* <sup>16</sup>“You shall not bear false witness against your neighbor. *(are we bearing false witness of the one-true God)* <sup>17</sup>“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.” *(are we coveting the things of this world and not the riches of God)* <sup>18</sup>Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off <sup>19</sup>and said to Moses, “You speak to us, and we will listen; but do not let God speak to us, lest we die.” <sup>20</sup>Moses said to the people, “Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.” <sup>21</sup>The people stood far off, while Moses drew near to the thick darkness where God was.  
Laws About Altars  
<sup>22</sup>And the LORD said to Moses, “Thus you shall say to the people of Israel: ‘You have seen for yourselves that I have talked with you from heaven. <sup>23</sup>You shall not make gods of silver to be with me, nor shall you make for yourselves gods of gold. <sup>24</sup>An altar of earth you shall make for me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I cause my name to be remembered I will come to you and bless you. <sup>25</sup>If you make me an altar of stone, you shall not build it of hewn stones, for if you wield your tool on it you profane it. <sup>26</sup>And you shall not go up by steps to my altar, that your nakedness be not exposed on it.’”

## What is Obedience?

Many people today are self-centered, they want to do their own thing. They do not consider what obedience could mean in their lives. Jesus told a parable about obedience:

### Matthew 21:28-31

#### The Parable of the Two Sons

<sup>28</sup>“What do you think? A man had two sons. **And he went to the first and said, ‘Son, go and work in the vineyard today.’** <sup>29</sup>**And he answered, ‘I will not,’ but afterward he changed his mind and went.** <sup>30</sup>And he went to the other son and said the same. And he answered, ‘I go, sir,’ but did not go. <sup>31</sup>Which of the two did the will of his father?” They said, “The first.” Jesus said to them, “Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you.”

Obedience brings joy and uninterrupted fellowship with God. *Like Moses*, God’s affirmation that He had sent Moses would come after Moses obeyed, not before. This is most frequently the case in Scripture. Affirmation comes after obedience.

God is love. Trust Him and believe Him. Because you love Him, obey Him (“*if you love me, you will keep (put into practice without delay) my commandments,*” John 14:15). Then you will fellowship with Him so much that you will come to know Him intimately (“*And by this we know that we have come to know him, if we keep his commandments. <sup>4</sup>Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, <sup>5</sup>but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: <sup>6</sup>whoever says he abides in him ought to walk in the same way in which he walked,*” **1 John 2:4-5**; “*By this we know that we love the children of God, when we love God and obey his commandments. <sup>3</sup>For this is the love of God, that we keep his commandments. And his commandments are not burdensome,*” **1 John 5:2-3**; and “*<sup>14</sup>Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city,*” **Revelation 22:14**). That affirmation will be a joyous time for you!

God doesn’t give you His commands so you can choose the ones you want to obey and neglect the rest. He wants you to obey all His commands from your love relationship with Him. When He sees you are faithful and obedient in a little, He will trust you with more. The Holy Spirit will guide you daily to the specific commands God wants you to obey. **Delaying to Obey is still Disobedience!**

### Matthew 19:16-22

#### The Rich Young Man

<sup>16</sup>And behold, a man came up to him, saying, “**Teacher, what good deed must I do to have eternal life?**” <sup>17</sup>And he said to him, “Why do you ask me about what is good? There is only one who is good. **If you would enter life, keep the commandments.**” <sup>18</sup>He said to him, “Which ones?” And Jesus said, “You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, <sup>19</sup>Honor your father and mother, and, You shall love your neighbor as yourself.” <sup>20</sup>The young man said to him, “All these I have kept. What do I still lack?” <sup>21</sup>Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” <sup>22</sup>When the young man heard this he went away sorrowful, for he had great possessions.”

**Matthew 16:24-28**

**Take Up Your Cross and Follow Jesus**

<sup>24</sup> Then Jesus told his disciples, **“If anyone would come after me, let him deny himself and take up his cross and follow me.”** <sup>25</sup> For whoever would save his life will lose it, but whoever loses his life for my sake will find it. <sup>26</sup> For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? <sup>27</sup> For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. <sup>28</sup> Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.”

**Opening Scripture Reading/Prayer:**

**Exodus 31:12-17**

*The Sabbath*

<sup>12</sup> And the Lord said to Moses, <sup>13</sup> “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. . . .’ <sup>16</sup> Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. <sup>17</sup> It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.”

**Isaiah 58:13-14**

<sup>13</sup> “If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; <sup>14</sup> then you shall take delight in the Lord, and I will make you ride on the heights of the earth; I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken.”

**Isaiah 66:22-23**

<sup>22</sup> “For as the new heavens and the new earth that I make shall remain before me, says the LORD, so shall your offspring and your name remain. <sup>23</sup> From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD.”

**Jesus Lord of the Sabbath**

**“For the Son of Man is Lord of the Sabbath.” Matthew 12:8**

## *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.**

“<sup>26</sup> 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.**<sup>27</sup> 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)

<sup>59</sup>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)

<sup>3</sup>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 (“<sup>13</sup>No 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 (“<sup>4</sup>So 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. <sup>5</sup>And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. <sup>6</sup>For 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. <sup>7</sup>And **God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. <sup>8</sup>So it was not you who sent me here, but God.**” Genesis 45:4-8) for his family to prosper, multiply (“<sup>7</sup>But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong . . . <sup>8</sup>Now there arose a new king over Egypt, who did not know Joseph. <sup>9</sup>And he said to his people, “Behold, the people of Israel are too many and too mighty for us.<sup>10</sup> Come, 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 (“<sup>22</sup>But 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; “<sup>26</sup>Only 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** (“<sup>13</sup>Then the Lord said . . . “they will be enslaved and mistreated (not simple suffering, but the bread of affliction (“<sup>3</sup>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***

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

“**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 2<sup>nd</sup> 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.**” <sup>3</sup>Tell 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.

. . . <sup>7</sup>“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 . . .

. . . <sup>13</sup>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.

<sup>14</sup>“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 . . .

. . . <sup>17</sup> 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’ Appointed Time of the “Redemption of Mankind”, set in the beginning of His creation, in the sings 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**

“<sup>1</sup> 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.”

<sup>2</sup> God spoke to Moses and said to him, “I am the Lord. <sup>3</sup> 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. <sup>4</sup> I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. <sup>5</sup> Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. <sup>6</sup> 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. <sup>7</sup> **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. <sup>8</sup> **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.**” <sup>9</sup> 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**

“<sup>30</sup> 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. <sup>31</sup> 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.**” <sup>32</sup> 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 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**

<sup>15</sup> 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. <sup>16</sup> 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. <sup>17</sup> 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. <sup>18</sup> 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. <sup>19</sup> 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. <sup>20</sup> You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread.”

<sup>21</sup> 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. <sup>22</sup> 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. <sup>23</sup> 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. <sup>24</sup> You shall observe this rite as a statute for you and for your sons forever. <sup>25</sup> And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. <sup>26</sup> And when your children say to you, ‘What do you mean by this service?’ <sup>27</sup> 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.

<sup>28</sup> 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***

<sup>29</sup> 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. <sup>30</sup> 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. <sup>31</sup> 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. <sup>32</sup> Take your flocks and your herds, as you have said, and be gone, and bless me also!”

### ***The Exodus***

<sup>33</sup> The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” <sup>34</sup> So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. <sup>35</sup> 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. <sup>36</sup> 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.

<sup>37</sup> And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. <sup>38</sup> A mixed multitude also went up with them, and very much livestock, both flocks and herds. <sup>39</sup> 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.

<sup>40</sup> The time that the people of Israel lived in Egypt was 430 years. <sup>41</sup> At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. <sup>42</sup> 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***

<sup>43</sup> And the LORD said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, <sup>44</sup> but every slave that is bought for money may eat of it after you have circumcised him. <sup>45</sup> No foreigner or hired worker may eat of it. <sup>46</sup> 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. <sup>47</sup> All the congregation of Israel shall keep it. <sup>48</sup> 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. <sup>49</sup> There shall be one law for the native and for the stranger who sojourns among you.”

<sup>50</sup> All the people of Israel did just as the LORD commanded Moses and Aaron. <sup>51</sup> 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***

<sup>1</sup> The LORD said to Moses, <sup>2</sup> “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***

<sup>3</sup> 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. <sup>4</sup> Today, in the month of Abib, you are going out. <sup>5</sup> 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. <sup>6</sup> Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. <sup>7</sup> Unleavened 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. <sup>8</sup> You shall tell your son on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’ <sup>9</sup> And 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. <sup>10</sup> You shall therefore keep this statute at its appointed time from year to year.

<sup>11</sup> “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, <sup>12</sup> you 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. <sup>13</sup> Every 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. <sup>14</sup> And 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. <sup>15</sup> For 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.’ <sup>16</sup> It 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***

<sup>17</sup> When 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**

<sup>18</sup> But God led the people around by the way of the wilderness toward the Red Sea<sup>\*</sup>. 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**

<sup>19</sup> Moses 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." <sup>20</sup> And 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**

<sup>21</sup> And 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. <sup>22</sup> The 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**

<sup>22</sup> So Joseph remained in Egypt, he and his father's house. Joseph lived 110 years. <sup>23</sup> 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. <sup>24</sup> 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.*" <sup>25</sup> Then Joseph made the sons of Israel swear, saying, "*God will surely visit you, and you shall carry up my bones from here.*" <sup>26</sup> 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

<sup>1</sup>Then the LORD said to Moses, <sup>2</sup>"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. <sup>3</sup>For Pharaoh will say of the people of Israel, 'They are wandering in the land; the wilderness has shut them in.' <sup>4</sup>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.

<sup>5</sup>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?" <sup>6</sup>So he made ready his chariot and took his army with him, <sup>7</sup>and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. <sup>8</sup>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. <sup>9</sup>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.

<sup>10</sup>When 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. <sup>11</sup>They 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? <sup>12</sup>Is 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." <sup>13</sup>And 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. <sup>14</sup>The 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**

<sup>15</sup> The LORD said to Moses, “Why do you cry to me? Tell the people of Israel to go forward. <sup>16</sup> Lift 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. <sup>17</sup> And 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. <sup>18</sup> And 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*)

*MessianicBible.com*

### **Exodus 14:19-31**

<sup>19</sup> Then 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, <sup>20</sup> coming 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.

<sup>21</sup> Then 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. <sup>22</sup> And 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. <sup>23</sup> The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. <sup>24</sup> And 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, <sup>25</sup> clogging 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.”

<sup>26</sup> Then 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.” <sup>27</sup> So 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. <sup>28</sup> The 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. <sup>29</sup> 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.

<sup>30</sup> Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. <sup>31</sup> 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](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.

*(The Lubavitcher Rebbe)*

#### **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**

<sup>26</sup> 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."<sup>27</sup> And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you,<sup>28</sup> for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.<sup>29</sup> **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**

<sup>16</sup> All the people of the land shall be obliged to give this offering to the prince in Israel. <sup>17</sup> 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).**

*“<sup>9</sup> So then, there remains a Sabbath rest for the people of God, <sup>10</sup> for whoever has entered God's rest has also rested from his works as God did from his. <sup>11</sup> Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. <sup>12</sup> 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**

<sup>31</sup> When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. <sup>32</sup> If God is glorified in him, God will also glorify him in himself, and glorify him at once. <sup>33</sup> 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.’ <sup>34</sup> 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. <sup>35</sup> 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**

<sup>36</sup> 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. <sup>2</sup>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? <sup>3</sup>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. <sup>4</sup>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**

<sup>5</sup>Thomas said to him, “***Lord, we do not know where you are going. How can we know the way?***” <sup>6</sup>Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. <sup>7</sup>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**

<sup>8</sup>Philip said to him, “***Lord, show us the Father, and it is enough for us.***” <sup>9</sup>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’? <sup>10</sup>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. <sup>11</sup>Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

<sup>12</sup>“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. <sup>13</sup>Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. <sup>14</sup>If you ask me anything in my name, I will do it.

***Jesus Promises the Holy Spirit***

<sup>15</sup>“If you love me, you will keep my commandments. <sup>16</sup>And I will ask the Father, and he will give you another Helper, to be with you forever, <sup>17</sup>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.

<sup>18</sup>“I will not leave you as orphans; I will come to you. <sup>19</sup>Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. <sup>20</sup>In that day you will know that I am in my Father, and you in me, and I in you. <sup>21</sup>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**

<sup>22</sup>Judas (not Iscariot) said to him, “***Lord, how is it that you will manifest yourself to us, and not to the world?***” <sup>23</sup>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. <sup>24</sup>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.

<sup>25</sup>“These things I have spoken to you while I am still with you. <sup>26</sup>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.<sup>1</sup> 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*

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<sup>1</sup> “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).

*shall be established forever.” 1 Chronicles 17:11-14*

**Thursday, Abib/Nisan 8 daytime** (5<sup>th</sup> 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** (6<sup>th</sup> day of the week)

- Jesus spends the night at Zaccheus’ house.

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

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

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

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

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

- **Shabbat Hagadol**<sup>5</sup>
- Jesus leaves Bethany, which is about 2 miles from Jerusalem.<sup>6</sup>
- At Bethphage (House of Figs) Jesus mounts a donkey<sup>7</sup> and rides the rest of the way into Jerusalem.<sup>8</sup>
- The triumphal entry into Jerusalem.<sup>9</sup>
- Each family chooses a Passover lamb<sup>10</sup>
- Palm branches.<sup>11</sup>
- Hosannas.<sup>12</sup>
- Stones crying out.<sup>13</sup>

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<sup>2</sup> 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.

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

<sup>4</sup> 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!’*”

<sup>5</sup> 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.

<sup>6</sup> 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.

<sup>7</sup> 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.*”

<sup>8</sup> 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.

<sup>9</sup> 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.

<sup>10</sup> 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 14<sup>th</sup> 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 10<sup>th</sup> of Abib until His crucifixion four days later on the 14<sup>th</sup> 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.

<sup>11</sup> 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.*”

<sup>12</sup> The word Hosanna means, “Save, please” or “Please, deliver us”.

<sup>13</sup> 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.

- Jesus spends the entire day in Jerusalem.

### Spotless Lamb of God

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

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

- Jesus returns to Bethany for the night.

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

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

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

- Jesus spends the night in Bethany.

#### Monday, Abib/Nisan 12 *daytime* (2<sup>nd</sup> 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)<sup>15</sup>
- The high priest, Caiaphas and the leaders plot together to seize Jesus before the Feast of Unleavened Bread, which began at evening on the 15<sup>th</sup> of Abib.

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

- Judas consorts with the Jewish leaders and is paid thirty pieces of silver.<sup>16</sup>
- 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 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* (4<sup>th</sup> day of the week) - **The Lord’s Passover**<sup>17</sup>

- The Lord’s Passover is also known as the Day of Preparation for the Feast of Unleavened Bread,<sup>18</sup> which begins the following evening. At the start of 14<sup>th</sup> (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 Feast<sup>19</sup> by eating their Passover lamb and unleavened bread after sundown (6:00 pm) at the start of Abib 15.

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<sup>14</sup>The 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.

<sup>15</sup> Jesus’ predictions of future events are discussed in future lessons.

<sup>16</sup> 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.*

<sup>17</sup> According to [Leviticus 23:5](#) the 14<sup>th</sup> 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.

<sup>18</sup> 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.

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

- **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.<sup>20</sup>
- In the Garden of Gethsemane.<sup>21</sup>
- Judas betrays Jesus.
- Jesus tried before Annas.
- Peter begins his denials of Christ.
- The cock crows the first time.<sup>22</sup>
- Jesus is tried before Caiaphas.
- Peter denies the Lord the third time.
- The cock crows the second time.<sup>23</sup>
- Jesus is tried before the Sanhedrin.

**Wednesday, Abib/Nisan 14 daytime** (4<sup>th</sup> 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.<sup>24</sup>
- Darkness comes over the land at noon.
- Being the true Lamb of God, Jesus dies at 3:00 pm on Golgotha<sup>25</sup> 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**

**Wednesday, Abib/Nisan 15 nighttime** (5<sup>th</sup> 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** (5<sup>th</sup> 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** (6<sup>th</sup> day of the week)

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

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1. The Lord’s Passover is on the 14<sup>th</sup> 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 1<sup>st</sup> day of the Feast of Unleavened Bread, which lasts for seven days, is on the 15<sup>th</sup> 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.

<sup>20</sup> 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.

<sup>21</sup> 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.

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

<sup>23</sup> This was generally reckoned to be around 4:30 am.

<sup>24</sup> 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.”*

<sup>25</sup> 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.

**Friday, Abib/Nisan 16 daytime** (6<sup>th</sup> 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** (7<sup>th</sup> day of the week)

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

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

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

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

- The first day of the week begins.
- The Feast of First Fruits begins.<sup>27</sup>
- 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.<sup>28</sup> Jesus rises from the dead.

**Sunday, Abib/Nisan 18 daytime** (1<sup>st</sup> 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:

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 omer<sup>29</sup> was set aside in a container as an offering to God. At the morning service<sup>30</sup> 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.

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<sup>26</sup> 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.

<sup>27</sup> 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.

<sup>28</sup> The reference for this is Matthew 28:2-4.

<sup>29</sup> One omer is equivalent to about five pints.

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

Jesus Christ, the first fruits<sup>31</sup> 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.

### Luke 24:13-35

#### On the Road to Emmaus

<sup>13</sup> That very day two of them were going to a village named Emmaus, about seven miles<sup>[a]</sup> from Jerusalem, <sup>14</sup> and they were talking with each other about all these things that had happened. <sup>15</sup> While they were talking and discussing together, Jesus himself drew near and went with them. <sup>16</sup> But their eyes were kept from recognizing him. <sup>17</sup> And he said to them, "What is this conversation that you are holding with each other as you walk?" And they stood still, looking sad. <sup>18</sup> Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" <sup>19</sup> And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, <sup>20</sup> and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. <sup>21</sup> But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. <sup>22</sup> Moreover, some women of our company amazed us. They were at the tomb early in the morning, <sup>23</sup> and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. <sup>24</sup> Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see." <sup>25</sup> And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! <sup>26</sup> Was it not necessary that the Christ should suffer these things and enter into his glory?" <sup>27</sup> **And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.**

<sup>28</sup> So they drew near to the village to which they were going. He acted as if he were going farther, <sup>29</sup> but they urged him strongly, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. <sup>30</sup> **When he was at table with them, he took the bread and blessed and broke it and gave it to them. <sup>31</sup> And their eyes were opened, and they recognized him. And he vanished from their sight.** <sup>32</sup> They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?" <sup>33</sup> And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, <sup>34</sup> saying, "The Lord has risen indeed, and has appeared to Simon!" <sup>35</sup> Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

### Transition: Here is our Example of Walking into Covenant Promise of God, "The Promise Land":

#### Joshua 3

##### Israel Crosses the Jordan

<sup>3</sup> Then Joshua rose early in the morning and they set out from Shittim. And they came to the Jordan, he and all the people of Israel, and lodged there before they passed over. <sup>2</sup> At the end of three days the officers went through the camp <sup>3</sup> and commanded the people, "As soon as you see the ark of the covenant of the LORD your God being carried by the Levitical priests, then you shall set out from your place and follow it. <sup>4</sup> Yet there shall be a distance between you and it, about 2,000 cubits<sup>[a]</sup> in length. Do not come near it, in order that you may know the way you shall go, for you have not passed this way before." <sup>5</sup> Then Joshua said to the people, "Consecrate yourselves, for tomorrow the LORD will do wonders among you." <sup>6</sup> And Joshua said to the priests, "Take up the ark of the covenant and pass on before the people." So they took up the ark of the covenant and went before the people. <sup>7</sup> The LORD said to Joshua, "Today I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you. <sup>8</sup> And as for you, command the priests who bear the ark of the covenant, 'When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan.'" <sup>9</sup> And Joshua said to the people of Israel, "Come here and listen to the words of the LORD your God." <sup>10</sup> And Joshua said, "Here is how you shall know that the living God is among you and that he will without fail drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. <sup>11</sup> Behold, the ark of the covenant of the Lord of all the earth<sup>[b]</sup> is passing over before you into the Jordan. <sup>12</sup> Now therefore take twelve men from the tribes of Israel, from each tribe a man. <sup>13</sup> And when the soles of the feet of the priests bearing the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off from flowing, and the waters coming down from above shall stand in one heap." <sup>14</sup> So when the people set out from their tents to pass over the Jordan with the priests bearing the ark of the covenant before the people, <sup>15</sup> and as soon as those bearing the ark had come as far as the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (now the Jordan overflows all its banks throughout the time of harvest), <sup>16</sup> the waters coming down from above stood and rose up in a heap very far away, at Adam, the city that is beside Zarethan, and those flowing down toward the Sea of the Arabah, the Salt Sea, were completely cut off. And the people passed over opposite Jericho. <sup>17</sup> Now the priests bearing the ark of the covenant of the LORD stood firmly on dry ground in the midst of the Jordan, and all Israel was passing over on dry ground until all the nation finished passing over the Jordan.

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

## Joshua 5

### *The New Generation Circumcised*

**5** As soon as all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard that the LORD had dried up the waters of the Jordan for the people of Israel until they had crossed over, their hearts melted and there was no longer any spirit in them because of the people of Israel.

**2** At that time the LORD said to Joshua, "Make flint knives and circumcise the sons of Israel a second time." **3** So Joshua made flint knives and circumcised the sons of Israel at Gibeath-haaraloth.<sup>[1]</sup> **4** And this is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the men of war, had died in the wilderness on the way after they had come out of Egypt. **5** Though all the people who came out had been circumcised, yet all the people who were born on the way in the wilderness after they had come out of Egypt had not been circumcised. **6** For the people of Israel walked forty years in the wilderness, until all the nation, the men of war who came out of Egypt, perished, because they did not obey the voice of the LORD; the LORD swore to them that he would not let them see the land that the LORD had sworn to their fathers to give to us, a land flowing with milk and honey. **7** So it was their children, whom he raised up in their place, that Joshua circumcised. For they were uncircumcised, because they had not been circumcised on the way.

**8** When the circumcising of the whole nation was finished, they remained in their places in the camp until they were healed. **9** And the LORD said to Joshua, "Today I have rolled away the reproach of Egypt from you." And so the name of that place is called Gilgal<sup>[2]</sup> to this day.

### *First Passover in Canaan*

**10** While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho. **11** And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. **12** And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.

### *The Commander of the LORD's Army*

**13** When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man was standing before him with his drawn sword in his hand. And Joshua went to him and said to him, "Are you for us, or for our adversaries?" **14** And he said, "No; but I am the commander of the army of the LORD. Now I have come." And Joshua fell on his face to the earth and worshiped<sup>[1]</sup> and said to him, "What does my lord say to his servant?" **15** And the commander of the LORD's army said to Joshua, "Take off your sandals from your feet, for the place where you are standing is holy." And Joshua did so.

## 2nd Passover - Our Second Chance

Numbers 9:9-14

6pm Saturday, May 14th to 6pm Sunday, May 15th, 2022