

# 08 TBC

☰ Associations	
# Frequency	
☰ Home-Base	
📅 Last Contacted	
👤 M & G	
☰ Online @	
☰ Property 2	
☰ Property 3	
☰ Speaker	
☰ Status	Started
📅 Target Date	@Feb 25, 2021
☰ Type	Broken Bread
☰ Venue	NLR
☰ Working Title	Departure - The Passover
Σ days left	3

## 08 Departure - The Passover

 [06 TBC - Departure - The Promise](#)

[07 TBC - Departure: The Pestilence](#)

## Context, context, context

### ▼ The Roadmap

Wherefore say unto the children of Israel, I am Jehovah, and *I will bring you out* from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments:  
*and I will take you to me for a people, and I will be to you a God;*

and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians.

*And I will bring you in unto the land* which I sware to give to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah.(Exodus 6:6–8 ASV)

▼ 1. **Egypt**

- I will bring you out
- *I will redeem you with an outstretched arm, and with great judgments*

▼ 2. **Sinai**

and I will take you to me for a people, and I will be to you a God

▼ 3. **Canaan**

And I will bring you in unto the land

▼ Ex 7-11 The Judgments/Plagues

...and I will redeem you with an outstretched arm, and with great judgments

1. Turning water to blood: Ex. 7:14–24
2. Frogs: Ex. 7:25–8:15
3. Lice or gnats: Ex. 8:16–19
4. Wild animals or flies: Ex. 8:20–32
5. Pestilence of livestock: Ex. 9:1–7
6. Boils: Ex. 9:8–12
7. Thunderstorm of hail and fire: Ex. 9:13–35
8. Locusts: Ex. 10:1–20
9. Darkness for three days: Ex. 10:21–29

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10. **Death of firstborn: Ex. 11:1–12:36**

## The Institution/Sacrifice of the Passover

▼ Instructions for their Passover

▼ A New Start

¶ And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, Ex. 12,1

This month shall be unto you the beginning of months: it shall be the first month of the year to you. (Ex. 12,1–2 ASV)

Through faith he instituted the Passover, and the sprinkling with blood so that the destroyer of the firstborn might not touch the Israelites. (Hebrews 11:28 WEYMTH)

- Moses 'made' or 'did' the Passover. In strict accuracy, at this time, he did not 'keep' the Passover, he instituted it. The first Passover took place in Egypt, but thereafter all subsequent Passovers looked back to this one.

▼ digging deeper:

instituted/keep

πεποίηκεν ποιήσκειν ποιέω ποιεῶ Verb 3 sing perf act indic to do, make; to work

ΠΟΙΕΩ: Ep. impf. ποιέον, contr. ποίει, Ion. ποιέεσκον:—Med., 3 sing. Ion. impf. ποιέέσκετο: f. ποιήσομαι (also used in pass. sense):—Pass., f. ποιηθήσομαι: aor. 1 έποιήθην: pf. πεποίημαι (also used in med. sense). [Att. Poets often use the penult. short, as ποιῶ, ποιεῖν, etc., which are often written ποῶ, ποεῖν, etc., as in Lat. poëta, poësis. ]

Used in two general senses, to make and to do.

- (by) faith - looking forward to a deliverance than had not yet taken place

¶ And He said, "Go into the city to a certain man, and say to him, "The Teacher says, 'My time is at hand; I will keep the Passover at your house with My disciples.' " " (Matt. 26,18 NKJV)

▼ The Lamb

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household: (Ex. 12,3 ASV)

▼ The Sacrifice

and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even (Ex. 12,6 ASV)

that ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. (Ex. 12,27 ASV)

▼ The Blood Applied

And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. (Ex. 12,7 ASV)

...it is Jehovah's passover. Ex. 12,11

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. Ex. 12,12

And **the blood shall be to you for a token** upon the houses where ye are: **and when I see the blood, I will pass over you**, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. Ex. 12,13

And this day shall be unto you for a memorial, (Ex. 12,11–14 ASV)

- all future Passovers would be 'a memorial' looking back to this First Passover

#### ▼ The Passover Meal

And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. (Ex. 12,8 ASV)

- This is true of The Old Passover and the New Passover

¶ When the hour had come, He sat down, and the twelve apostles with Him. Luke 22,14

Then He said to them, "With fervent desire I have desired to eat **this Passover** with you before I suffer; Luke 22,15

for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." (Luke 22,14–16 NKJV)

#### ▼ The Mind-set

And thus shall ye eat it:

with your loins girded,

your shoes on your feet, and your staff in your hand;

and ye shall eat it in haste: it is Jehovah's passover. (Ex. 12,11 ASV)

#### ▼ Summary

Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. Ex. 12,40

And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of Jehovah went out from the land of Egypt. Ex. 12,41

It is a night to be much observed unto Jehovah for bringing them out from the land of Egypt: this is that night of Jehovah, to be much observed of all the children of Israel throughout their generations. (Ex. 12,40–42 ASV)

Ex. 12,27; 34,25; Deut. 16,2.5-6

▼ and for ours

Campbell Morgan said the Lord's Table was..

- a commemoration
- a communion
- a covenant

¶ Then He took the cup, and gave thanks, and said, "Take this and divide it among yourselves; Luke 22,17

for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes." Luke 22,18

¶ And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." Luke 22,19

¶ Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you. (Luke 22,17-20 NKJV)

- This is the only time he mentioned the New Covenant in the whole of his teaching.
- This is the 'Last Old Covenant Passover and the First New Covenant'
- as with that of Moses it looks forward to an, as yet, uncompleted deliverance but all subsequent "Passovers" look backwards to this one.

Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. (1 Cor. 5,7 NKJV)

## for further study...

▼ digging deeper

▼ Passover - Definitions

▼ Mounce's Expository Dictionary

PASSOVER

Old Testament

Noun: פֶּסַח (pesah), gk H7175 (s H6453), 49x. pesah means "Passover." It applies primarily to the festival that recalled the event of the exodus, when

the angel of death passed over the homes of the Israelites and struck the firstborn son in all Egyptian homes (Exod. 12:43; 34:25). This festival became one of the three annual feast days among the Israelites (Lev. 23:5; Num. 9:2, 4–6, 12–14; Deut. 16:1–2). Joshua celebrated it with the Israelites on the plains of Jericho (Jos. 5:10–11), Hezekiah had a special Passover during his reign (2 Chr. 30:1–18) as did Josiah (35:1–19). This word can also, however, be used more specifically for “the Passover lamb” (Exod. 12:21; 2 Chr. 30:15; 35:13). Both of these uses transfer into the NT word pascha. See NIDOTTE, 3:642–44.

### New Testament

Noun: πάσχα (pascha), gk G4247 (s G3957), 29x. pascha is a transliteration of the Aramaic word for the Passover celebration, the Passover meal, or Passover lamb. It is the first of the great pilgrimage festivals (Exod. 23:15) for which Israel assembled in Jerusalem, and it celebrated God’s deliverance of Israel from their slavery in Egypt. In Heb. 11:28, pascha refers to the original Passover event in Egypt. For this Passover, a lamb was slaughtered, and its blood was applied to the doorposts in obedience and faith that God would spare the firstborn of that household (Exod. 12:21). Thus, pascha is connected with slaughter (Mk. 14:12a; Lk. 22:7).

In John’s gospel, Jesus is consistently typified as the Passover lamb. For example, he was anointed at Bethany at the same time that the lambs were selected (Mt. 26:6–12), and the interrogation of [p. 501] Jesus corresponded with “the Day of Preparation” (Jn. 19:14, 31, 42). According to John’s timetable, Jesus was crucified at precisely the same time as the Passover lamb was being slain in the temple. Paul appeals to the Corinthian Christians to repent, and he explicitly refers to Jesus’ death as “the Passover lamb” slaughtered for the salvation of everyone who believes (1 Cor. 5:7). See NIDNTT-A, 442–443.

### ▼ **Vine's Expository Dictionary of New Testament Words**

1 Strong's Number: g3957      Greek: pascha

Passover:

the Greek spelling of the Aramaic word for the Passover, from the Hebrew pasach, "to pass over, to spare," a feast instituted by God in commemoration of the deliverance of Israel from Egypt, and anticipatory of the expiatory sacrifice of Christ. The word signifies

(l) "the Passover Feast," e.g., Mat 26:2; Jhn 2:13, 23; 6:4; 11:55; 12:1; 13:1; 18:39; 19:14; Act 12:4; Hbr 11:28;

(II) by metonymy,

(a) "the Paschal Supper," Mat 26:18, 19; Mar 14:16; Luk 22:8, 13;

(b) "the Paschal lamb," e.g., Mar 14:12 (cp. Exd 12:21); Luk 22:7;

(c) "Christ Himself," 1Cr 5:7.

#### ▼ Nathan Isaacs

##### 1. Historical Celebrations: Old Testament Times:

The children of Israel began the keeping of the Passover in its due season according to all its ordinances in the wilderness of Sinai (Nu 9:5). In the very beginning of their national life in Palestine we find them celebrating the Passover under the leadership of Joshua in the plains of Jericho (Jos 5:10). History records but few later celebrations in Palestine, but there are enough intimations to indicate that it was frequently if not regularly observed. Thus Solomon offered sacrifices three times a year upon the altar which he had built to Yahweh, at the appointed seasons, including the Feast of Unleavened Bread (1Ki 9:25 equals 2Ch 8:13). The later prophets speak of appointed seasons for pilgrimages and sacrifices (compare Isa 1:12-14), and occasionally perhaps refer to a Passover celebration (compare Isa 30:29, bearing in mind that the Passover is the only night-feast of which we have any record). In Hezekiah's time the Passover had fallen into such a state of desuetude that neither the priests nor the people were prepared for the king's urgent appeal to observe it. Nevertheless, he was able to bring together a large concourse in Jerusalem during the 2nd month and institute a more joyful observance than any other recorded since the days of Solomon. In the 18th year of King Josiah, however, there was celebrated the most memorable Passover, presumably in the matter of conformity to rule, since the days of the Judges (2Ki 23:21; 2Ch 35:1). The continued observance of the feast to the days of the exile is attested by Ezekiel's interest in it (Eze 45:18). In post-exilic times it was probably observed more scrupulously than ever before (Ezr 6:19).

##### 2. Historical Celebrations: New Testament Times:

Further evidence, if any were needed, of the importance of the Passover in the life of the Jews of the second temple is found in the Talmud, which devotes to this subject an entire tractate, Pecachim on which we have both Babylonian and Palestine gemara'. These are devoted to the sacrificial side and to the minutiae of searching out and destroying leaven, what constitutes leaven, and similar questions, instruction in which the children of Israel sought for 30 days before the Passover. Josephus speaks of the festival often (Ant., II, xiv, 6; III, x, 5;

IX, iv, 8; XIV, ii, 2; XVII, ix, 3; BJ, II, i, 3; V, iii, 1; VI, ix, 3). Besides repeating the details already explained in the Bible, he tells of the innumerable multitudes that came for the Passover to Jerusalem out of the country and even from beyond its limits. He estimates that in one year in the days of Cestius, 256,500 lambs were slaughtered and that at least 10 men were counted to each. (This estimate of course includes the regular population of Jerusalem. But even then it is doubtless exaggerated.) The New Testament bears testimony, likewise, to the coming of great multitudes to Jerusalem (Joh 11:55; compare also Joh 2:13; 6:4). At this great festival even the Roman officers released prisoners in recognition of the people's celebration. Travel and other ordinary pursuits were no doubt suspended (Compare Ac 12:3; 20:6). Naturally the details were impressed on the minds of the people and lent themselves to symbolic and homiletic purposes (compare 1Co 5:7; Joh 19:34-36, where the paschal lamb is made to typify Jesus; and Heb 11:28). The best-known instance of such symbolic use is the institution of the Eucharist on the basis of the paschal meal. Some doubt exists as to whether the Last Supper was the paschal meal or not. According to the Synoptic Gospels, it was (Lu 22:7; Mt 26:17; Mr 14:12); while according to John, the Passover was to be eaten some time following the Last Supper (Joh 18:28). Various harmonizations of these passages have been suggested, the most ingenious, probably, being on theory that when the Passover fell on Friday night, the Pharisees ate the meal on Thursday and the Sadducees on Friday, and that Jesus followed the custom of the Pharisees (Chwolson, *Das letzte Passahmal Jesu*, 2nd edition, Petersburg, 1904). Up to the Nicene Council in the year 325, the church observed Easter on the Jewish Passover. Thereafter it took precautions to separate the two, condemning their confusion as Arianism.

### 3. The Jewish Passover:

After the destruction of the temple the Passover became a home service. The paschal lamb was no longer included. Only the Samaritans have continued this rite to this day. In the Jewish home a roasted bone is placed on the table in memory of the rite, and other articles symbolic of the Passover are placed beside it: such as a roasted egg, said to be in memory of the free-will offering; a sauce called charoceth, said to resemble the mortar of Egypt; salt water, for the symbolic dipping (compare Mt 26:23); the bitter herbs and the matstsoth. The cedher (program) is as follows: sanctification; washing of the hands; dipping and dividing the parsley; breaking and setting aside a piece of

matstsah to be distributed and eaten at the end of the supper; reading of the haggadah shel pecach, a poetic narrative of the Exodus, in answer to four questions asked by the youngest child in compliance with the Biblical command found 3 times in Exodus and once in Deuteronomy, "Thou shalt tell thy son on that day"; washing the hands for eating; grace before eating; tasting the matstsah; tasting the bitter herbs; eating of them together; the meal; partaking of the matstsah that had been set aside as 'aphiqomen or dessert; grace after meat; Hallel; request that the service be accepted. Thereafter folk-songs are sung to traditional melodies, and poems recited, many of which have allegorical meanings. A cup of wine is used at the sanctification and another at grace, in addition to which two other cups have been added, the 4 according to the Mishna (Pecachim x.1) symbolizing the 4 words employed in Ex 6:6,7 for the delivery of Israel from Egypt. Instead of eating in haste, as in the Egyptian Passover, it is customary to recline or lean at this meal in token of Israel's freedom. The prohibition against leaven is strictly observed. The searching for hidden leaven on the evening before the Passover and its destruction in the morning have become formal ceremonies for which appropriate blessings and declarations have been included in the liturgy since the days when Aramaic was the vernacular of the Jews. As in the case of other festivals, the Jews have doubled the days of holy convocation, and have added a semi-holiday after the last day, the so-called 'iccur chagh, in token of their love for the ordained celebration and their loathness to depart from it.

Written by Nathan Isaacs

▼ **Further Study: Edersheim - The Temple - Its Ministry and Services**

Alfred Edersheim: Temple--Its Ministry and Services - Christian Classics Ethereal Library

'Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.'- 1 Corinthians 5:7. The Passover The cycle of Temple-festivals appropriately opens with 'the Passover' and 'Feast of Unleavened Bread.'

 <https://www.ccel.org/ccel/edersheim/temple.xiii.html>