

Book	Key Idea	The Nation	The People	God's Character	God's Role	God's Command
Genesis	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be!"
Exodus	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let My people go!"
Leviticus	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy!"
Numbers	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
Deuteronomy	Renewed Covenant	Made Ready	Retought	Loving Lord	Rewarder	"Obey!"

Genesis 15:13-16

¹³ And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. ¹⁴ But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. ¹⁵ And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. ¹⁶ Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete."

Genesis		Exodus																	
Human Effort and Failure	Divine Power and Triumph																		
Word of Promise	Work of Fulfillment																		
A People Chosen	A People Called																		
God's Electing Mercy	God's Electing Manner																		
Revelation of Nationality	Realization of Nationality																		
<p>By the time of their departure from Egypt, the Israelites numbered over 2 million (Exodus 12:37; Numbers 1:46). Here are the calculations, with 2 assumptions indicated by an asterisk:</p> <table border="1"> <tr> <td>603,550</td> <td>Warriors over 20</td> </tr> <tr> <td>+ equal number*</td> <td>All other males</td> </tr> <tr> <td>= at least 1 million</td> <td>Total males</td> </tr> <tr> <td>+ equal number*</td> <td>Total females</td> </tr> <tr> <td>= at least 2 million</td> <td>Total population</td> </tr> </table>		603,550	Warriors over 20	+ equal number*	All other males	= at least 1 million	Total males	+ equal number*	Total females	= at least 2 million	Total population	<p>The date of the Exodus if taken to be 1445 BC, is derived from 2 sets of facts:</p> <table border="1"> <tr> <td>Arrival of Jacob & family in Egypt</td> <td>1875 BC</td> </tr> <tr> <td>Stay in Egypt (Ex 12:40; Gal 3:17)</td> <td>- 430 years</td> </tr> <tr> <td></td> <td>= 1445 BC</td> </tr> </table>		Arrival of Jacob & family in Egypt	1875 BC	Stay in Egypt (Ex 12:40; Gal 3:17)	- 430 years		= 1445 BC
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Arrival of Jacob & family in Egypt	1875 BC																		
Stay in Egypt (Ex 12:40; Gal 3:17)	- 430 years																		
	= 1445 BC																		
	Beginning of Solomon's Temple	965 BC																	
	Interval since the Exodus (1 Kg 6:1)	480 years																	

"most of the ancient writers equated the Exodus with the expulsion of the Hyksos from Egypt around ~~1445~~ **1445 BC** 50 BC Most ancient writers put the Jews in Egypt for 215 years or less. According to most ancient writers the 430 years in Egypt was taken to start with the promise to Abraham, and the 400 years from the birth of Isaac. Others began these years with Abraham's entry into Canaan. All of the ancient Jewish and Christian writers considered in this paper took the 430 or 400 years to cover the time in Egypt as well as Canaan. Biblical writers also agree with these ancient traditions, and the archaeological evidence reinforces these views." (<http://www.bibleandscience.com/archaeology/exodus.htm>)

Bondage		Redemption						Revelation					
1	Bondage in Egypt	3	7	11	13	16	19	21	25	28	32	35	40
Call of Moses		Journey to Mount Sinai						Plans for the Tabernacle					
Incubation of the Nation		Inception of the Nation						Infancy of the Nation					
Preparation		Redemption						Instruction					
Bondage and Oppression		Deliverance and Provision						Law, Pattern and Construction					
God's People Enduring Bondage		God's Grace in Redemption						God's Glory Manifested in Worship					
Israel in Egypt		Israel to Sinai						Israel at Sinai					
430 years (15%)		2 months (30% of Exodus)						10 months (55% of Exodus)					

Redemption and Revelation

Exodus 1-18 The Redemption of God's People from Egypt
Exodus 19-40 The Revelation to God's People in Sinai

Bondage in Egypt (Exodus 1-6)

Exodus 1:1-22 A Deliverer Needed

- 1:1-7 **The Setting**
- 1:8-14 **The Slavery**
 - v8 The Pharaoh
 - v9-10 The Plot
 - v11-14 The Persecution
- 1:15-22 **The Slaying**
 - v15-16 The Charge
 - v17 The Contravention
 - v18 The Constermation
 - v19 The Cleverness
 - v20-21 The Commendation
 - v22 The Command

Exodus 2:1-10 The Deliverer Born

- 2:1-4 **The Parturition of Moses**
 - v1 Moses' Parents
 - v2 Faith of Moses' Parents
 - v3-4 Moses in a Basket

v5-10 The Protection of Moses

- v5-6 Pharaoh's Daughter Finds Moses
- v7-10 Pharaoh's Daughter Adopts Moses

Exodus 2:11-25 The Deliverer Prepared

- 2:11-14 **Moses in Egypt**
 - v11a Moses the Prince
 - v11b Moses the Deliverer
 - v12 Moses the Murderer
 - v13 Moses the Arbiter
 - v14 Moses the Accused

2:15-25 Moses in Midian

- v15 Moses the Refugee
- v16-20 Moses the Stranger
- v21-22 Moses the Shepherd
- v23 Israel's Cruel Bondage
- v24-25 God's Covenant Remembered

Exodus 3:1-4:17 The Deliverer Called

3:1-4:17 Moses in the Wilderness

- v1-3 The Burning Bush
- v4-6 Holy Ground
- v7-10 Moses Commissioned
- v11-14 I AM WHO I AM
- v15-17 God's Concern for Israel
- v18-22 Egypt will be Plundered
- 4:1-9 The Signs Given
- 4:10-17 Moses' Continued Refusal

Exodus 4:18-31 The Deliverer Sent

4:18-31 Moses in Egypt

- v18 Jethro Blesses Moses
- v19-23 The LORD Instructs Moses
- v24-26 Zipporah Saves Moses
- v27 The LORD Instructs Aaron
- v28-30 Aaron Speaks for Moses
- v31 The People Worship the LORD

Exodus 5:1-6:27 Pharaoh Rejects God's Word

5:1-4 **The First Confrontation**

5:5-14 **Pharaoh's First Act: Increased Workload**

5:15-23 **The First Response**

v15-19

The Protest before Pharaoh

v20-21

The Protest Against Moses

v22-23

The Protest before the LORD

6:1:8 The Reassurance of the Lord

6:9 The Response of the People

6:10-13 The Recommissioning of Moses

6:14-19 The Records of Reuben, Simeon, Levi

6:20-25 The Records of Moses and Aaron

v20

Their Parents

v21-22

The Uncles and Cousins

v23

Aaron's Wife and Sons

v24-25

The Next Generation

6:26-27 The Reiteration of Moses' Call

Exodus 6:28-10:29 Pharaoh Rejects God's Miracles

6:28-7:13 The Second Confrontation

6:28-30

Moses' Discouragement

7:1-5

The Lord's Pronouncement

7:6-7

Their Obedience

7:8-13

The Rod into Serpent

7:14-10:29 The Nine Plagues

7:14-25

Water Turned to Blood

8:1-15

Frogs

8:16-19

Dust Turned to Gnats

8:20-32

Swarm of Insects

9:1-7

Pestilence on Livestock

9:8-12

Boils on Man and Beast

9:13-36

Great Hailstorm

10:1-20

Locusts

10:21-29

Darkness

Exodus 11:1-13:16 Pharaoh Ruined by God's

Judgments

11:1-12:29

The Tenth Plague

11:1-10

Death of Firstborn Announced

12:1-20

Instructions for First Passover

12:21-27

Elders & People Instructed

12:28

The Obedience of Israel

12:29

The Lord's Passover

12:30-42

The Fulfillment of Prophecy

12:30-34

Pharaoh Drives Israel from Egypt

12:35-36

The Plunder of Egypt

12:37-39

The Journey to Succoth

12:40-42

The Accuracy of God's Word

12:43-13:16 Feasts Inaugurated and Ordinances

Announced

12:43-49

The Ordinance of the Passover

12:50-51

The People's Obedience

13:1-2

Firstborn Sanctified to the Lord

13:3-10

Feast of Unleavened Bread Inaugurated

13:11-16

Firstborn Sons to be Redeemed

Plague	Ex. Source	Warning	Instruction Formula
1. Blood	7:14-24	Yes	"In the morning," "station yourself"
2. Frogs	7:25-8:11	Yes	"Go to Pharaoh"
3. Gnats	8:12-15	No	None
<hr/>			
4. Flies	8:16-28	Yes	"In the morning," "station yourself"
5. Livestock	9:1-7	Yes	"Go to Pharaoh"
6. Boils	9:8-12	No	None
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7. Hail	9:13-35	Yes	"In the morning," "station yourself"
8. Locusts	10:1-20	Yes	"Go to Pharaoh"
9. Darkness	10:21-23	No	None
<hr/>			
10. First-born	11:4-7	Yes	None; 12:29-30

Scott Grant - <http://www.pbc.org/files/messages/10413/exoplaques.html>

At any rate, the Ten Plagues that God rains down upon Egypt were done with a few purposes in mind but, principally, they were done to show the Egyptians (and the Israelites) that God was far more powerful than any of their false Egyptian “gods”. You see, the Israelites had been enslaved in Egypt for about 400 years when Moses was called forth by God and sent to Pharaoh. When Pharaoh refused to allow the Israelites to leave Egypt and worship in the desert, God answered (through Moses and his brother Aaron, the priest) with the ten plagues (Exodus 7:14-12:30).

Each of the plagues offered a tangible, visible example and display of our God’s power over everything/everyone they worshipped and one after another, with each plague that dominated the country, Egyptian hope vanished and Israelite confidence grew.

So, basically, each plague – the frogs (overrunning the land), the cattle (dying), the Nile (turning to blood) were manifestations or visual representations of one of the Egyptian gods being conquered by the God of Moses (and also the God of Abraham, Isaac and Jacob...oh, and you and me).

<http://www.holyspiritinteractive.net/youth/biblegeek/35.asp>



As for the Ten Plagues – here’s what they were (in order) and what they signified:

1. Nile River turns into blood (Ex 7:14-24)

The Egyptian “god” – Hapi – Father of all the gods, and god of the Nile. The Nile represented life to the Egyptians. All their economy and their livelihood depended on the Nile – they worshipped the river. The plague also represented the sins of the Egyptians coming back to haunt them, the blood of the Israelite children who were thrown into the Nile by Pharaoh.

2. Frogs (Ex. 7:25-29, 8:1-11)

The Egyptian “god” – Heka – the toad goddess, the god of resurrection and procreative powers. Frogs were sacred, and killing one was punishable by death. It’s like God saying, “You like frogs, I’ll give you frogs!” You couldn’t even walk without stepping on one. But the only way to get rid of them was to kill them, which God did, shaming Heka.

<http://www.holyspiritinteractive.net/youth/biblegeek/35.asp>



3. Gnats (Ex 8:12-15)

The Egyptian “god” – Geb – the god of the earth, or vegetation This was the first plague that Pharaoh’s magicians could not replicate with their powers, but Pharaoh’s heart remained hardened. The gnats represented came out of the ground, out of the dust, causing blame on Geb.

4. Flies (Ex 8:16-28)

The Egyptian “god” – Khephi – the god of insects Insects out of control, and Khephi can’t stop them! The Egyptians think their god has been defeated, or is dead.

5. Livestock (Ex 9:1-7)

The Egyptian “god” – Apis or Menvis – the bull god, and Hathor the cow goddess The Egyptians worshiped many animals, but especially the ram, the ox and the bull. The soul of their god Osiris was said to reside in the body of the bull. Having all these animals die was a defeat of these Egyptian gods.

<http://www.holyspiritinteractive.net/youth/biblegeek/35.asp>



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6. Boils (Ex 9:8-12)

The Egyptian “god” – Thoth – the god of medicine, intelligence and wisdom. The Egyptians had several medical gods, and they sacrificed humans to these gods, burning them alive on a high altar and scattering their ashes into the air. It was believed that with every scattered ash a blessing would descend upon the people. So Moses took ashes from the furnace and scattered them into air, but now anyone the ashes touched broke out with boils.

7. Hail (Ex 9:13-35)

The Egyptian “god” – Nut – the sky goddess and “Seth” – protector of crops. The hail attacked the fields during the time of harvest, destroying all the crops. Nut was blamed, and Seth could not protect the crops like he was supposed to...

<http://www.holyspiritinteractive.net/youth/biblegeek/35.asp>



8. Locusts (Ex 10:1-20)

The Egyptian “god” – Anubis – the god of the fields and “Isis” – protector against locusts. Whatever wasn’t destroyed by the hail, was finished off by the locusts. Locusts were so feared that the Egyptians actually had a god to protect them from the vile insects. Isis was shamed, and Anubis was overcome

9. Darkness (Ex 10:21-29)

The Egyptian “god” – Ra or Amon-Re – the sun god. With darkness so intense you could feel it, it seemed Ra, the sun god was dead

10. Death of the First-born (Ex 11:1-10, Ex 12)

The Egyptian “god” - Pharaoh himself, a god-king, and his first-born son, also a god. Pharaoh was considered a god, and his first-born son was too. In fact, first-born people and animals were often worshipped. Pharaoh was considered an incarnation of Ra, the sun god. Because Pharaoh’s son was considered a god, a god of Egypt actually died.

<http://www.holyspiritinteractive.net/youth/biblegeek/35.asp>



Each one of these plagues – while seemingly “random” can still teach us a great deal about our modern faith walk. In all honesty, even in modern culture, many of us make material and worldly things...even people, our “gods”. Boyfriends or girlfriends, sports or jobs, school or friendships, addictions or sex – any and all of them can become our “gods” if we let them.

If that is the case, realize that God will allow certain situations and create other situations that will help draw us back to Him and back into His perfect love. He might already be doing that in your life. Keep your eyes open. Although your bedroom might not be overrun with frogs or gnats anytime soon, God is still working and He will prove Himself more powerful than anything else that we allow to have power over us.

<http://www.holyspiritinteractive.net/youth/biblegeek/35.asp>



1st Plague	4th Plague	7th Plague	7 Seals
Pharaoh in the morning at the Nile (7:15)	Pharaoh in the morning at the Nile (8:20)	Pharaoh in the morning (9:13) at the Nile?	
2nd Plague	5th Plague	8th Plague	7 Trumpets
Pharaoh (8:1) in the afternoon? at the palace?	Pharaoh (9:1) in the afternoon? at the palace?	Pharaoh (10:1) in the afternoon? at the palace?	
3rd Plague	6th Plague	9th Plague	7 Bowls
Unannounced to Pharaoh To Moses (8:16)	Unannounced to Pharaoh To Moses & Aaron (9:8)	Unannounced to Pharaoh To Moses (10:21)	
10th Plague			The DOL
To Moses (11:1) Announced to Pharaoh (11:8) Moses to all the Elders (12:21)			

Exodus 11:1-12:29 - The Tenth Plague

11:1-10 Death of Firstborn Announced

v1 The Deliverance of Israel Prophesied

1 Now the LORD said to Moses, "One more plague I will bring on Pharaoh and on Egypt; after that he will let you go from here. When he lets you go, he will surely drive you out from here completely.

spoken in the three days of
darkness

**Exodus 11:1-13:16 Pharaoh
Ruined by God's Judgments**

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Exodus 11:1-12:29 - The Tenth Plague

11:1-10 Death of Firstborn Announced

v2-3 The Plunder of Egypt

2 "Speak now in the hearing of the people that each man ask from his neighbor and each woman from her neighbor for articles of silver and articles of gold." 3 And the LORD gave the people favor in the sight of the Egyptians. Furthermore, the man Moses *himself* was greatly esteemed in the land of Egypt, *both* in the sight of Pharaoh's servants and in the sight of the people.

By now the people of Egypt would have been in despair from the plagues & the thought that Israel's God might be appeased by a feast would make them very cooperative.

Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments

 Entrusting the Word to the Faithful

Exodus 11:1-12:29 - The Tenth Plague

11:1-10 Death of Firstborn Announced

v4-10 The Prophecy to Pharaoh

Proverbial expression: Israel is not only free from this death but they would depart without any kind of molestation, ie, freedom from alarm & immunity from assault

4 And Moses said, "Thus says the LORD, 'About midnight I am going out into the midst of Egypt, 5 and all the first-born in the land of Egypt shall die, from the first-born of the Pharaoh who sits on his throne, even to the first-born of the slave girl who is behind the millstones; all the first-born of the cattle as well. 6 Moreover, there shall be a great cry in all the land of Egypt, such as there has not been before and such as shall never be again. 7 But against any of the sons of Israel a dog shall not even bark, whether against man or beast, that you may understand how the LORD makes a distinction between Egypt and Israel.'

Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments

 Entrusting the Word to the Faithful

Exodus 11:1-12:29 - The Tenth Plague

11:1-10 Death of Firstborn Announced

v4-10 The Prophecy to Pharaoh

8 And all these your servants will come down to me and bow themselves before me, saying, 'Go out, you and all the people who follow you,' and **after that I will go out.**" And he went out from Pharaoh in hot anger.

9 Then the LORD said to Moses, "**Pharaoh will not listen to you, so that My wonders will be multiplied in the land of Egypt.**"

10 And Moses and Aaron performed **all these wonders before Pharaoh; yet the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go out of his land.**

chazaq (s. 4:21)

Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments

 Entrusting the Word to the Faithful

Exodus 12:1-20 Instructions for First Passover

1 Now the LORD said to Moses and Aaron in the land of Egypt,
2 "This month shall be the beginning of months for you; it is to be the first month of the year to you. 3 "Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household.

4 'Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons *in them*; according to what each man should eat, you are to divide the lamb.

Rabbis allow between 10-20 persons

Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments



Exodus 12:1-20 Instructions for First Passover

5 Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.

Later custom restricted it to the lamb alone though even in Josiah's days, kids were still used (2 Ch 25:7)

6 And you shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. (lit. between the 2 evenings) 7 Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

As a yearling, the male would have survived the vulnerable period of early life (mortality rates were between 20-50%) and would be preparing to take on its role as a productive member of the flock. But fewer males were needed, therefore they were slaughtered for their coats and meat. Females were kept until about age 8 for bearing young and producing milk.

Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments



Exodus 12:1-20 Instructions for First Passover

8 'And they shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. 9 'Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. 10 'And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. 11 'Now you shall eat it in this manner: *with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste - it is the LORD's Passover.*

According to the rabbis, only during the First Passover, there was the (1) eating of lambs in houses dispersed through Goshen, (2) taking of the lamb on the 10th day (3) striking of its blood on door posts and lintels, (4) eating in haste

Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments



Entrusting the Word to the Faithful

Exodus 12:1-20 Instructions for First Passover

12 'For I will go through the land of Egypt on that night, and will strike down 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 the LORD. 13 'And the blood shall be a sign for you on the houses where you live; 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.

v12-30 – compare with the famous Egyptian Sed Festival which represented a renewal of royal authority. It was intended for all the gods to submit to the kingship of Pharaoh, while here, as a result of the plagues, all the gods must acknowledge the kingship of Yahweh – not a new enthronement, but a recognition of His ongoing power.

In the Sed Festival the king asserted his dominance of the land by going throughout the land (symbolic) as he desired. Pharaoh's kingship is being mocked even as Yahweh's is being asserted, for God goes throughout the land to establish His dominance by the plague.

Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments



Entrusting the Word to the Faithful

Exodus 12:1-20 Instructions for First Passover

14 Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance. 15 Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. 16 And on the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you.

Feast of Unleavened Bread coincided with the barley harvest & is the beginning of the harvest season => new beginning is being made

Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments

 Entrusting the Word to the Faithful

Exodus 12:1-20 Instructions for First Passover

17 You shall also 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 permanent ordinance. **18** In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. **19** Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. **20** You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.”

Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments



Entrusting the Word to the Faithful

Exodus 12:21-27 Elders and People Instructed

21 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. 22 "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.

Hyssop is only used in connection with purification in the sense of expiation (Lev 14:49ff; Num 19:18-19). It is a type of the purifying virtue of the bitter sufferings of Christ.

23 "For the LORD will pass through to smite 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 come in to your houses to smite you.

Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments



Exodus 12:21-27 Elders & People Instructed

24 "And you shall observe this event as an ordinance for you and your children forever. 25 "And it will come about when you enter the land which the LORD will give you, as He has promised, that you shall observe this rite. 26 "And it will come about when your children will say to you, 'What does this rite mean to you?' 27 that you shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'"
And the people bowed low and worshiped.

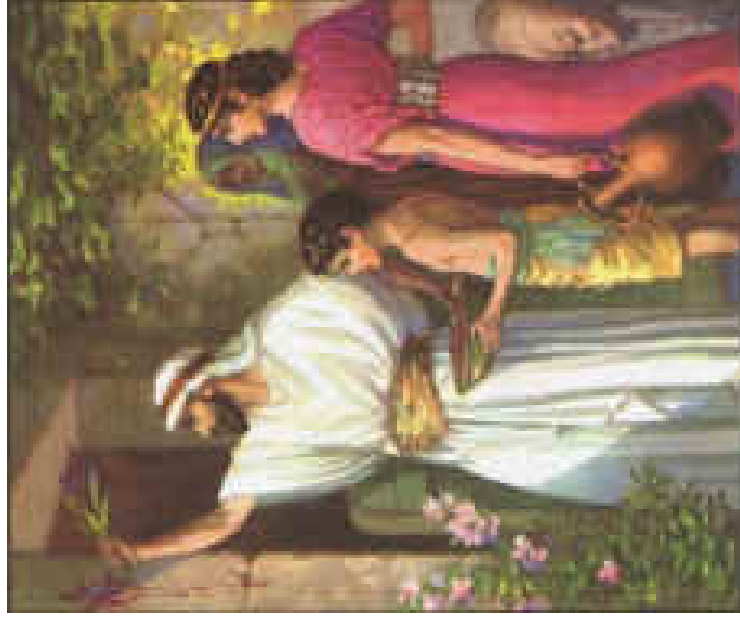
Establishment of feasts was to keep alive the memory of past great events. Sabbath (creation), Passover (deliverance), F. of UB (holy walk of believers)

Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments



Exodus 12:28 The Obedience of Israel

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



Exodus 11:1-13:16 Pharaoh Ruined by God's Judgments

 Entrusting the Word to the Faithful

The Two Passovers

1. The gospels say that the Messiah ate a Passover meal with the twelve on the evening beginning Nisan 14, and John says Jews were having their Passover meal one day later. There are different theories to explain this.
2. The Sadducees and Pharisees disagreed on the day of Passover. **The Sadducees** (more conservative group) **believed the Feasts of Passover and Unleavened Bread were separate feast days. They held Passover on the fourteenth as God decreed in Exodus, Leviticus, and Numbers. Those of the majority opinion, including the Pharisees, held Passover on the fifteenth. Jesus may have been following both dates by having Passover with the disciples on the fourteenth and becoming the Passover lamb on the fifteenth.**

12 Nisan	13 Nisan	14 Nisan	15 Nisan	16 Nisan	17 Nisan
Olivet Discourse	Lamb Slaughtered Sadducees Passover	Lamb Slaughtered Pharisees Passover	Feast of Unleavened Bread Day 1	Feast of Unleavened Bread Day 2	Feast of Unleavened Bread Day 3

3. Thousands of people would come to Jerusalem to have their lambs ritually slain in the Temple. If they only had one day in which to prepare for the Passover, it would have been extremely difficult to have slaughtered all the lambs brought in to be sacrificed. Therefore, they worked on two different time scales. The northern part of the country went with the old way of dating (starting from morning and going to the following morning). The southern part of the country followed the official dating method (from evening to evening). Thus, there were two times when lambs were being killed in the Temple for sacrifice.

12 Nisan	13 Nisan	14 Nisan	15 Nisan	16 Nisan	17 Nisan
<p>Olivet Discourse</p>	<p>Lamb Slaughtered Passover Sadducees</p>	<p>Lamb Slaughtered Passover Pharisees</p>	<p>Feast of Unleavened Bread Day 1</p>	<p>Feast of Unleavened Bread Day 2</p>	<p>Feast of Unleavened Bread Day 3</p>

Remember the lamb was chosen on the 10th day, examined, and once confirmed as blemishless, it was killed on the 14th day.

John 12:1

Jesus, **therefore, six days before** the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.

John 12:12-13

12 On the next day the great multitude who had come to the feast, **when they** heard that Jesus was coming to Jerusalem, **13** took the branches of the palm trees, and went out to meet Him, and *began* to cry out, “Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel.”

8 Nisan	9 Nisan	10 Nisan	11 Nisan	12 Nisan	13 Nisan	14 Nisan	15 Nisan	16 Nisan
	Jesus came to Bethany	Supper				Passover	Feast of Unleavened Bread Day 1	Feast of Unleavened Bread Day 2
		Triumphal Entry		Olivet Discourse				

Luke 22:15-20

15 And He said to them, “I have earnestly desired to eat this Passover with you **before** I suffer; **16 for** I say to you, I shall never again eat it **until** it is fulfilled in the kingdom of God.”

17 And **when** He had taken a cup *and* given thanks, He said, “**Take this and share it among yourselves; 18 for** I say to you, I will not drink of the fruit of the vine **from now on until the** kingdom of God comes.” 19 And **when** He had taken some bread *and* given thanks, He broke *it*, and gave *it* to them, saying, “This is My body which is given for you; **do this in remembrance of Me.**” 20 And **in the same way** He took the cup **after** they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.”

How Passover is to be Celebrated Today

 Entrusting the Word to the Faithful

1 Corinthians 5:6-8

6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? 7 Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. 8 Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

The Relevance of Passover for Today

 Entrusting the Word to the Faithful

I Corinthians 11:23-26

23 **For** I received from the Lord that which I also delivered to you, that the Lord Jesus in **the night** in which He was betrayed took bread; 24 and when He had given thanks, He broke it, and said, “This is My body, which is for you; **do this in remembrance of Me.**” 25 **In the same way** He took the cup also, after supper, saying, “This cup is the new covenant in My blood; **do this, as often as you drink it, in remembrance of Me.**” 26 **For as often as** you eat this bread and drink the cup, you proclaim the Lord’s death **until** He comes.

Why We Celebrate Passover?

[“Why is this night different from all other nights?”](#)

The youngest son is asking the meaning of the Passover meal – the Seder: it is Hebrew for “order”. Abba, robed in a white linen gown [the *kittel*, reminiscent of a priest in the Temple], presides over this extraordinary meal, the culmination of thorough preparation.

“The Lord’s Passover begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month the Lord’s Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast.” [Lev. 23:5-6]

For days Imma has been cleaning the house..., for this is the spring festival, *Pesach*. The final stages ensure not a crumb of bread, *hametz*, is found anywhere....

“Israel’s future unfolded in the Feasts”

Prayer For Israel, pages 9-10 (used with permission)

Imma stows away the everyday kitchen utensils and crockery and takes out those specifically reserved for Pesach. There must be no leaven, or yeast. [Ex. 12:17-20]. Prior to the seder on Passover eve...Abba examines the kitchen for leaven. Taking a feather and wooden spoon he dusts around the kitchen seeking for any overlooked crumbs. Finally, the leaven, feather and spoon are wrapped and taken to be burned at the synagogue.

After Imma has ushered in the festival with the lighting of the candles as for any Sabbath the focus moves to the four cups of wine which are drunk at different stages of the Seder. Red wine symbolises the blood of the sacrificial lamb.

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2 **Entrusting the Word to the Faithful**

These cups represent the four times God says “I will” in rescuing Israel from Egypt [Ex. 6:6-7]:

- 1. The cup of Sanctification: “I will bring you out from under the burdens of the Egyptians.”**
- 2. The cup of Judgment: “I will free you from being slaves to sin.”**
- 3. The cup of Redemption: “I will redeem you with an outstretched arm.”**
- 4. The cup of Praise: “I will take you as my own people.”**

Abba blesses God for the cup of Sanctification and all drink. He then washes the hands of all his family – Jesus washed their feet. [John 13:1-11]

The table is spread with various unusual foods, each symbolic of life in Egypt.

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THE SEDER TABLE

Elijah's cup:

Elijah was a great prophet. The Bible says that he never died and that he will return to announce the coming of the Messiah. The cup is there for him.

Matzo:

Unleavened bread. No other bread but matzo is eaten during the seven or eight days of Pesah.

Shankbone of a lamb:

Lamb roasted on the first Passover night in Egypt.

Egg:

An ancient symbol of spring, new life and new hope.

Symbols of the terrible times in Egypt

Karpas (lettuce or parsley):

fresh green for new hope.

Charoseth (made with chopped

apple, nuts, cinnamon and wine):

the cement the slaves had to use for building.

Bitter Herbs (horseradish):

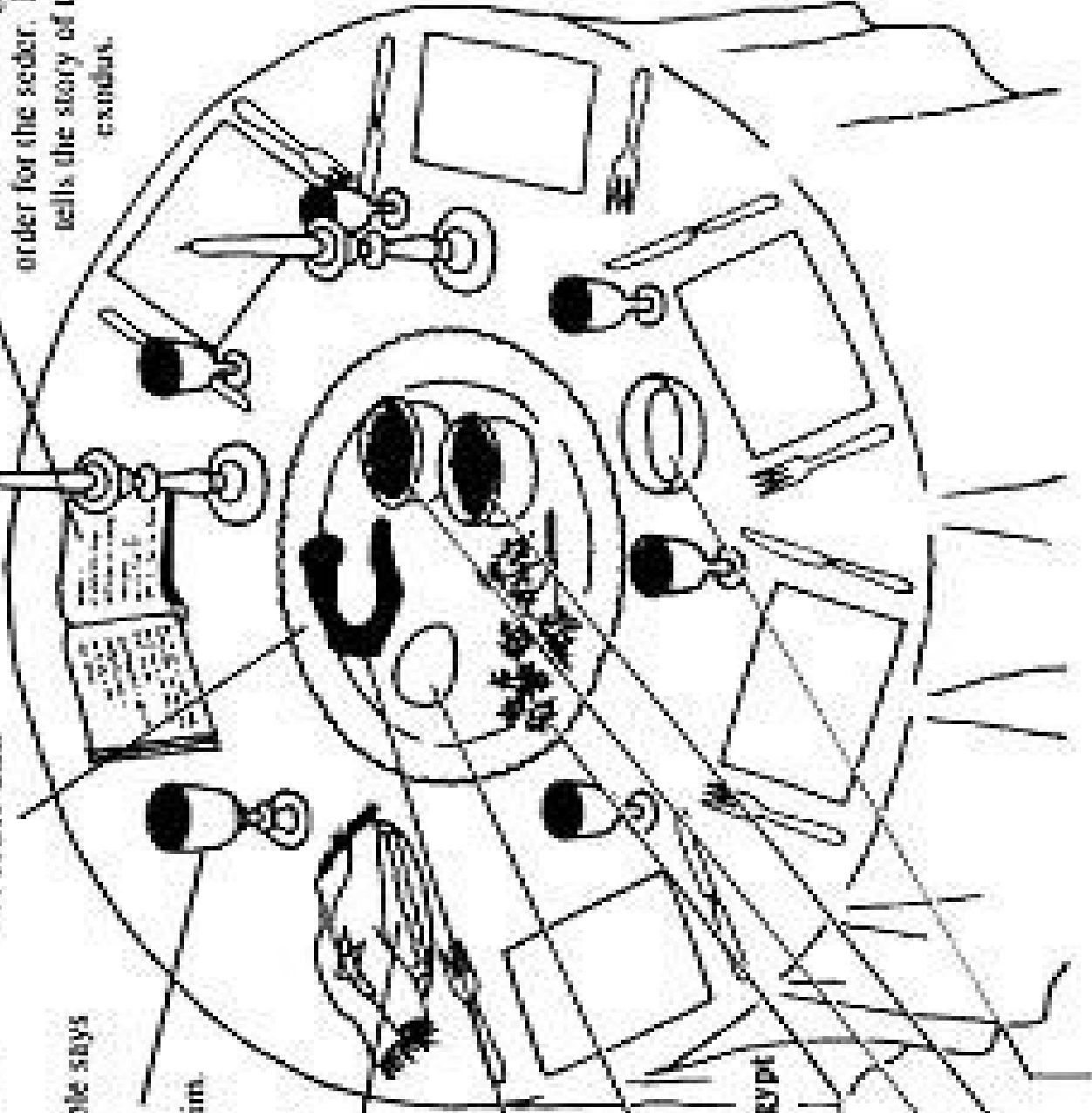
bitterness.

Salt water: tears of misery.

Haggadah:

The book containing the order for the seder. It tells the story of the exodus.

The seder dish





The extra cup at the table is for Elijah. One of the children opens the door to welcome him to our Seder. Remember Elijah did not die, but was taken up to heaven. Elijah is expected to come before Messiah



Parsley is dipped in salty water and eaten – the greens recall the hyssop paintbrush used to apply the blood of the slain lamb to the doorposts and lintels of the Jewish homes, a sign to the angel of death to Passover, hence the name of the festival. The salt water represents the tears shed in bondage and the sea that opened offering freedom. Jesus spoke of this: “*This one who has dipped his hand into the bowl with me will betray me.*” [Mt 26:23]

This night is different from all other nights because Jewish people not only remember the unique event in their history of the Exodus from Egypt as the birth of their nation but each person lives it as if he personally was there. The *Passover Haggadah* [Haggadah, the Hebrew word ‘telling’, is the form of telling the story of the Exodus] is not merely an historic text, but a prophetic one.

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 Entrusting the Word to the Faithful

The horseradish, maror, brings tears to the eyes as it is eaten – speaks of the sorrow, the persecution and the suffering under the severity of Pharaoh’s cruelty. The sweet charoseth [a mixture of ground nuts, honey, sliced apple and cinnamon symbolising the hard work of making mud bricks strengthened with straw] eaten in a mixture with the maror is a reminder that in the darkest hour the sweet hope of God’s promises were always before his people.

Jesus identified his betrayer: *“It is the one to whom I will give this piece of bread when I have dipped it in the dish.”* [John 13:26]

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Three loaves of unleavened bread are used – they are called *matzah*, recalling the hasty departure from Egypt when the bread didn't have time to rise while in their packs. These are flat, cooked with burn stripes evident and pierced all over. Unleavened because it is without contamination, sinless; pierced and striped it symbolises Messiah – “*Who being without sin, yet was pierced*”. [Is. 53]

The middle matzah loaf plays a significant role, it is called the afikomen (Greek word meaning “I have come”). It is broken in half, one half returned to the container and the other wrapped and hidden. Following the meal the children have to find the hidden afikomen – the seder cannot continue without it! When found the afikomen is broken and everyone eats of it. Then Abba takes the third cup, the cup of Redemption, recites the blessing and passes it for everyone to drink.

“Israel’s future unfolded in the Feasts”

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Jesus did this: “While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, ‘Take and eat; this is my body.’ Then he took the cup, gave thanks and offered it to them saying, ‘Drink from it, all of you. This is my blood of the new covenant, which is poured out for many for the forgiveness of sins.’” [Mt. 26:26-28]

In view of this one is left thinking on God’s promise to Israel: “You will seek me and find me when you seek me with all your heart.” [Jer. 29:13]

The shankbone from a lamb is displayed, a reminder of “*the Passover lamb*.” [Ex. 12:21]....

“Israel’s future unfolded in the Feasts”

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That first seder was an exercise in faith. This is a freedom festival not marking so much Israel’s actual Redemption but Israel being promised by God that they *will* be redeemed – and Israel’s belief in God’s word.

John the Baptist introduced Jesus: “Behold, the Lamb of God, who takes away the sin of the world!” [John 1:29] God instructed Moses when the lambs were to be prepared for the sacrifice. The evening sacrifice is divided into the morning and evening sacrifices: from noon till 3 pm the minor oblation, then from 3 pm till 6 pm the major oblation. Israel was instructed to kill their lambs at 3 pm. Jesus died at 3 pm.

Josephus reports Passover celebrations in Jerusalem, in the year 65 AD, to perform the sacrifice attended by “not less than three millions.”

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PESACH – ISRAEL’S BIRTHDAY

Pesach, being Israel’s birthday, the original Jewish Independence Day, has always reminded the Jewish people of God’s call upon their nation and their responsibility to God, although they have not always responded. And since Pesach has been widely celebrated by even non-religious Jewish families scattered throughout the nations they have annually recalled the significance of their nation.

“Blessed are You, O Lord our God, Ruler of the world, Who chose us out of all the people and selected us over all the nations, and made us holy through His commandments. Lovingly, O Lord our God, You have given us festival days of joy, this Passover, anniversary of our freedom, honouring our departure from Egypt; for You have chosen us and made us holier than other people and Your holy festivals You gave us lovingly and kindly with happiness and joy. Blessed are You, O Lord, Who made holy the Sabbath, the people of Israel and the festivals.”

“Israel’s future unfolded in the Feasts”

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That expectation is conveyed in **the fourth cup – the cup of Praise**: “I will take you as my own people.” It is an extension of the hope of the third cup of Redemption for which God is praised with Psalms and songs and the assurance of the mighty hand of God being outstretched to draw them as a nation together to their land to be recognized as His people again....

“Blessed are You, O Eternal, our God, King of the Universe....
Have compassion, O Eternal, our God, upon us, upon Israel
Your people, upon Jerusalem, Your city...rebuild Jerusalem,
Your holy city, speedily in our days. Cheer us on this day of the
feast of unleavened bread....”

“Israel’s future unfolded in the Feasts”

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Standing around the Seder table their closing statement is filled with expectancy while tinged with disappointment. “Leshanna habah Biyerushalayim! Next year in Jerusalem!”

The Sabbath preceding Passover is known as **Shabbat HaGadol** [the Great Sabbath] because the prophetic reading – from Malachi – **speaks of the great and awesome Day of Redemption: a preparation for Passover**. Malachi indicates that Elijah must return to prepare the people for the day of the Lord. With this in mind every family prepares one extra place at table – a seat for Elijah. **At the conclusion of the Seder the children go out to see whether Elijah has returned this year**. To date he has not. Without the Messiah there cannot be the rebuilding of the Temple enabling Israel to celebrate the Passover in Jerusalem again. Perhaps next year in Jerusalem!

“Israel’s future unfolded in the Feasts”

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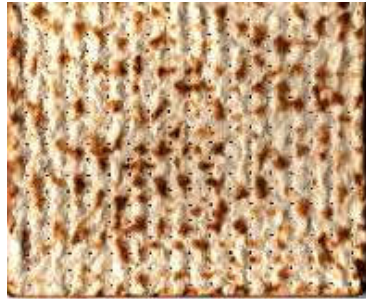


Next year, in Jerusalem

There is an ancient Jewish proverb that Passover would be an ideal time for Messiah to come: “In this night we were delivered; in this night we will be delivered”



This half is called Afikomen (the coming one). He tells children to hide their eyes and hides the Afikomen. The Afikomen will return to end our Passover Seder.



The unleavened bread is to remember the Israelites not having time for bread to rise.

Three Matzot are wrapped for Passover (think about why three

wrapped together). The leader takes the middle Matzah, breaks it in half.

One half is wrapped in a white cloth (Jesus was wrapped in burial cloths).



“Israel’s future unfolded in the Feasts”

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2 Entrusting the Word to the Faithful

The Search for the Afikomen

After the meal is finished, the leader of the seder lets the children loose to hunt for **the Afikomen, which was wrapped in a napkin and hidden before the meal.** The house is in a ruckus as everyone rushes around to be the first to find the Afikomen and claim the prize as grandpa redeems it from the lucky locator. The going rate is \$5.00! **Once the leader has retrieved the Afikomen, he breaks it up into pieces and distributes a small piece to everyone seated around the table.** Jewish people don't really understand this tradition, but traditions don't need to be understood - just followed! However, it is widely believed that these pieces of Afikomen bring a good, long life to those who eat them.

“Israel’s future unfolded in the Feasts”

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 Entrusting the Word to the Faithful

The tradition perhaps dates back to the time of Jesus. If this is the case, then Luke 22:19 takes on a greater meaning: “And he took bread, gave thanks and broke it, and gave it to them, saying, ‘This is my body given for you; do this in remembrance of me.’” **For Jesus the Messiah would have taken the middle one of the three pieces of motza, the piece that stood for the priest or mediator between God and the people, broken it as His body would be broken, wrapped half in a linen napkin as he would be wrapped in linen for burial, hidden it as he would be buried, brought it back as he would be resurrected, and distributed it to everyone seated with him, as He would distribute His life to all who believe. As He did this, he was conscious that this middle piece of motza represented His own, spotless body given for the redemption of His people. As the motza is striped and pierced, His own body would be striped and pierced, and it is by those wounds that we are healed (Isaiah 53:5). This middle piece of motza, or the Afikomen, is our communion bread.**

“Israel’s future unfolded in the Feasts”

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The Family Passover

Before the first Passover, the Holy One of Israel declared: “On the tenth of this month let each one take a lamb for themselves, according to their fathers’ households, a lamb for each **household** ... you shall keep it until the fourteenth day of the same month, then ... kill it at twilight. Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the **houses** in which they eat it. They shall eat the flesh that same night, roasted with fire, and with unleavened bread and bitter herbs. Do not eat any it raw or boiled with water, but roasted with fire ... You shall ... eat it in haste - it is the Lord’s [Yahveh’s] Passover. For I will ... strike down all the first-born in the land of Egypt ... And the blood shall be a sign for you on the **houses** where you live; 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. Now this day will be a memorial to you, and you shall celebrate it as a feast to the Yahveh; throughout your generations you are to celebrate it as a permanent ordinance.” (Exodus 12:3-14)

The Family Passover

As priests of their homes, our forefathers were to teach their children about Yahveh's deliverance of His people - when their sons asked the question, "What does this rite mean to you?" Thus did Yahveh designate Passover as a time for *fathers* to diligently teach their children. It also marked a time to sacrifice a lamb for the **household** - to put the blood on their doorposts - and, to have their families partake of lamb, unleavened bread, and bitter herbs in their homes.

The emphasis of this Passover is on the godly "household" . For Yahveh commanded that it "be eaten in a single **house**" (Dt 6:7; 11:19; Exo 12:26, 42, 46; 13:8, 14).

Thus did He establish the **"Family Passover."**

The Family Passover

The Congregational Passover

Later, the Father changed the Passover instructions, moving the rite from their homes to the Tabernacle - from *their* house to *His* house: “Observe the month of Abib and celebrate the Passover to Yahveh your God, for in the month of Abib Yahveh your God brought you our of Egypt by night. You shall sacrifice the Passover to Yahveh your God from the flock and the herd, *in the place where Yahveh chooses to establish His name.*”

For seven days our forefathers ate unleavened bread, that they might remember their exodus. Leaven was not to be seen in all their territories. Also, “*You are not allowed,*” commanded Yahveh, “*to sacrifice the Passover in any of your towns, but at the place where Yahveh your God chooses to establish His name,* you shall sacrifice the Passover in the evening at sunset, at the time that you came out of Egypt. Cook and eat it *in the place which Yahveh your God chooses* ... Be careful to observe these statues” (Dt 16:2-12; Exo 12:2).

This “congregational” celebration was to take place in Yahveh’s house. There, as the priests of Israel led them in a collective time of remembrance, they would partake of lamb, bitter herbs, and unleavened bread.

Thus did Yahveh establish the “*Congregational Passover.*”

The Congregational Passover

The Personal Passover

Again Passover instructions were changed when Messiah took the bread and wine into His hands. He said to His Apostles, “I have earnestly desired to eat *this* Passover with you before I suffer.” And, “having taken bread and given thanks, He broke it, and gave it to them saying, ‘This is My body which is given for you; do this in remembrance of Me.’ And in the same way He took the cup after they had eaten, saying, ‘This cup which is poured out for you is the new covenant in My blood.’” (Luke 22:15-20; Matt 26:26-29)

Yeshua’s Passover marked the last of the Old Covenant Passover, and the first of the New Covenant Passovers. No longer would the central focus be the blood of a substitute animal, which only “covered” sin. Rather, the focus became that of the pure and undefiled blood of the Son of God, which remits, even annihilates sin.

The Personal Passover

Through His death on the tree, Yeshua became our Passover Lamb. Yes, “Messiah, our Passover, has been sacrificed” (1 Cor 5:7). Of this Passover, the Apostle Paul explained: “As often as you eat this bread and drink this cup, you proclaim Yeshua’s death until He comes.”

We want to proclaim Yeshua’s death because, in doing so, we declare that we belong to New Covenant Israel, and not to the world. We proclaim that He is **our** Passover and therefore, the angel of the second death will pass over us in the final judgment - because we are sanctified by the blood of the New Covenant Passover Lamb. Through Yeshua, we have an eternal sacrifice for our sins. In Him, we are the eternal Israel of God (1 Cor 11:26; Eph 1:7-14; 2:12-14; Col 1:20; Luke 22:16; Rom 5:9; Heb 9:12, 15, 26; 13:11-12, 20; Gal 6:16)

With Yeshua’s Passover came a change in the Passover law. For, “when the priesthood is changed, of necessity there is a change of law also” (Heb 5:6; 7:12). Israel’s priesthood was changed from the Aaronic order to that of the High Priest according to the order of Melchizedek - to Yeshua’s priesthood. **Through Messiah, Israel’s Passover law was changed to observance of the New Covenant Passover.**

The Personal Passover

As our High Priest, Yeshua commanded us to partake of His “bread and wine.” Unlike the old sacrifice, His is not an annual occurrence, but an ever-present, ever-available sacrifice - and so includes elements from the daily offering: bread and wine (Heb 7:27; 9:12; 10:10; 1 Pet 3:18; Exo 29:40-42; Num 15:1-13; 28:6).

Also, Yeshua “knocks at the door of our heart,” because - He moved the emphasis of our Passover search for leaven: We are to “clean our the old leaven of wickedness and malice from our hearts” (Rev 3:20; 1 Cor 5:7). For, He wants us to experience even more than the outward symbols of our faith, He wants us to deal with our hearts - that we might live righteous lives. To help us accomplish this otherwise impossible task, He became our personal Passover Lamb.

Thus did Messiah establish the “Personal Passover.”

The Personal Passover

Old Testament Picture (The Passover)

When

14th of the 1st month at twilight (Lev 23:5; Ex 12:6)

Ex 12:14 - a permanent ordinance

Deut 16:6 - in the evening at sunset at the time you came out of Egypt

Where

Deut 16:5 not in any of your towns

6 but at the place the LORD chooses to establish His name

What

Details:

1. The Passover Lamb (Ex 12:1-14)

- * 10th day - choose an unblemished male kid / lamb a year old (v3-5)
- * 14th day - kill it at twilight (v6)
 - put blood on 2 doorposts & lintel (v7)
 - eat flesh that same night roasted with fire (v8,9)
 - eat with unleavened bread & bitter herbs (v8)
 - eat with loins girded ... / in haste

Why? It is the LORD's Passover (v11)

2. The LORD's Passover

- * I will go through Egypt on that night & will strike down all the first-born both man & beast (v12)
- * I will execute judgment against all the gods of Egypt (v12)
- * The blood shall be a sign for you on the houses where you live (v13)
- * When I see the blood I will pass over you & no plague will destroy you (v13)

3. Its Significance

a. Present

- * blood = sign that you're under God's protection / covenant
- * no judgment / no plague
- * this day = memorial (v14)
 - of God delivering His people from bondage to Egypt
 - of God's protection in the midst of judgment
- * to remember the day you came out of Egypt in haste (Deut 16:3)

b. Future

- * Passover = Crucifixion

Christ's death to deliver us from sin

New Testament Fulfillment

1. The Lamb

Jesus = the Lamb of God who takes away the sin of the world (Jn 1:29)

2. The Choosing & Slaying of the Lamb

10th Nisan = Triumphal entry

the Lamb on display

14th Nisan = Crucifixion

the Lamb slain

(John 12:1, 12-13; Matthew 26:1-2)

3. The Blood

1 Peter 1:18-19 - we were redeemed with precious blood as of a lamb unblemished & spotless = the blood of Christ

4. The Passover

How Celebrated In the days of Jesus

6pm

6pm

6pm

14 Nisan

15 Nisan

Sadducees
(Ex, Lev, Num)

Pharisees
modern Jews follow the
Pharisaic Tradition Today

Alternative Explanation for the Two Passovers

6am

6am

Northern Dating

(Jesus and the 11 Disciples
were from the North)

Southern Dating or Official
Dating (Judas Iscariot was
from the South)

5. The Memorial (Luke 22:15-20)

The Lord's Supper inaugurated

1 Cor 11:26 - to commemorate Jesus' death

1 Cor 11:25 - to commemorate the New Covenant

in His blood

Our Response

- * celebrate the feast not with the leaven of malice & wickedness
but with the unleavened bread of sincerity & truth (1 Cor 5:8)
- * Do this in remembrance of Jesus (Luke 22:19; 1 Cor 11:24,25)
- * Proclaim the Lord's death until He comes (1 Cor 11:26)