

Week #:	83	Series:	Hebrew Roots	Title:	Feast of Passover
Text:	Exodus 23:1-2; Matthew 22:2-5; Genesis 1:14; Revelation 13:8; Leviticus 23:4-8; Exodus 12:1-42; Matthew 21:1-11; Luke 19:28-40; Ezekiel 10:18-19; Ezekiel 11:23; Ezekiel 43:1-5; Ezekiel 44:1-2; Ezekiel 46:12				
Songs:	Victory Chant (2:23)				
	Forever – Kari Jobe (6:50)				
	Worthy is the Lamb – Brooklyn Tabernacle Choir (
Video:	He's alive – David Phelps (5:14)				

Feast of Passover:

Lev 23:1-2 (NKJV)

¹ And the Lord spoke to Moses, saying, ² “Speak to the children of Israel, and say to them: ‘The feasts of the Lord, which **you shall proclaim** to be **holy convocations**, these are **My feasts**.’

Notice here God says these are “**MY Feasts**.” These are not the feasts of the Jewish people, they are the feasts of the LORD.

When we think of feast we think of food, but the word used here is the Hebrew word ***MOED*** (Strong's #4150). It does not mean food. It means ***an appointment, a fixed time***. So these feasts or appointments aren't going to change over time/history.

Another thing God says is to proclaim it to all. The word used is ***KARA*** and it means **to call out to those that are bidden...** as in those invited, such as those invited to a celebration.

Matthew 22:2-5 says:

² “The kingdom of heaven is like a certain king who arranged a marriage for his son, ³ and sent out his servants **to call those who were invited to the wedding; and they were not willing to come.** ⁴ Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.”’ ⁵ **But they made light of it and went their ways**, one to his own farm, another to his business.

If we want to be at the wedding of the Messiah, we need to understand the Feasts of the Lord, because God lays out everything in them. As a warning, the church does not need to make light of these Feasts. They are significant to God's plan and have been from the start.

Leviticus also says these feasts were to be ***HOLY CONVOCATIONS***. The word ***CONVOCATION*** (Strong's #4744) in Hebrew is ***MIQRA***. It means ***something that is called out, a public meeting, a rehearsal***.

The Feasts of the Lord were to be dress rehearsals for the prophetic events that were going to happen in the future. He wanted them to be signals for His people. That is why they are all so full of pictures. Anyone can look at the pictures and symbols in the celebration and see how Jesus fulfilled it.

God said this from the beginning in Genesis 1:14.

¹⁴ Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and **let them be for signs [owth] and seasons [moed], and for days and years**;

We seem to skip over the first purpose and think of God setting the sun, moon, and stars in the heavens for the counting of days and years, but that is the second purpose listed. The first purpose listed is as signs and seasons.

The Hebrew word used here for **SIGNS** is **OWTH**. The Hebrew word for **SEASONS** is **MOED**. From their creation the sun, moon, and stars were to be for signs and then for seasons. Seasons doesn't mean our seasons – winter, spring, summer, autumn – that's not the same word. Here the word **MOED** is used. It is the same word used in Leviticus 23 – so they were for **His divine appointments**. Then after that, He set them for days and for years so that we could keep these appointments with Him.

The Gregorian calendar is based completely on the sun. The Muslim calendar is based completely on the moon. In both of these cases, you miss a lot of the significance of God's calendar. God's calendar is based on both the sun and the moon. He said “...let THEM be for signs and seasons...”

In the Gregorian calendar, to keep it in sync with the sun, we have to add one day every four years – leap day. In the Hebrew calendar/God's calendar they have to add an entire month 7 times over a 19 year time period (this is the month of Adar 1) because the months are based on the moon, but the year is based on the sun. The reason for this is that God always wants the Spring Feasts to fall in the spring time, and He wants to Fall Feasts to come in the fall. These feasts are on the Biblical calendar – not on our calendar.

OWTH (Strong's #226) means **in the sense of appearing, or a symbol of his appearing**. God uses the sun, moon, and stars as symbols for His appearing at his predetermined appointed times.

In Hebrew **OWTH** (which is the Hebrew word for SIGN) is: אֹת

These letters (read right to left) are: Alef (the leader), Vav (something that connects, a nail), Tav (cross). So together they mean: ***showing the leader who is nailed to the cross.***

From the beginning, the SIGNS were going to lead to JESUS.

Revelations 13:8 says:

⁸ All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain ***from the foundation of the world.***

God predetermined all of the days, the times, and the events when these things were going to take place, and He invited us to meet with Him about them. To understand God and His appointments we have to keep up with the Biblical calendar and with the feasts.

God predetermined the divinely appointed day; the when, the how – every detail [a lot of times even what music would be sung]. All the feasts were dress rehearsals for the fulfillment day of a prophetic event, and all, because of the set-up of God's calendar, take place on the very day of those prophetic events, thousands of years in advance.

In the case of the spring feasts, God laid out exactly when and how to celebrate these feasts 1400 years before Jesus came to be the complete fulfillment of them.

The Spring Feasts were God's divine appointments for His first coming. So we could read Leviticus 23:2 instead as:

“Speak unto the children of Israel and say unto them, concerning the Divinely Appointed times of the Lord, which you shall proclaim to be holy Dress Rehearsals, even these are for My divinely set appointments.”

The first in this list of Feasts is the ***Feast of Passover, also called the Feast of Unleavened Bread***, directly followed by a group of feasts that cluster together into what we know as the ***Spring Feasts: Feast of Firstfruits, and Feast of Weeks (or Shavu'ot/Pentecost).***

Leviticus 23:4-8

The Passover and Unleavened Bread

⁴ ‘These are the feasts of the Lord, holy convocations which you shall proclaim at their appointed times. ⁵ On the fourteenth day of the first month at twilight is the Lord's Passover. ⁶ And on the fifteenth day of the same month is the Feast of

Unleavened Bread to the Lord; seven days you must eat unleavened bread.⁷ On the first day you shall have a holy convocation; you shall do no customary work on it.⁸ But you shall offer an offering made by fire to the Lord for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.’ ”

You can see the significance God puts on us observing these Feasts. In fact, there are three of the seven feasts that God commands His people to go to Jerusalem to celebrate – Passover is the first. The other two are: Pentecost (or Shavu’ot), and Tabernacles. God came to earth in the form of Jesus at Tabernacles, He gave His life to cover our sins making a way for us to be with God forever at Passover, and then at Pentecost the Holy Spirit was given to us as a companion until the end. God’s desire is to celebrate *WITH US* at these times of year so that we can look forward to celebrating in Heaven for all eternity.

The celebration of the Feast of Passover (or Unleavened Bread) is celebrated in a ceremony called a Seder. It commemorates the faithfulness of God to deliver His people from their slavery and captivity in Egypt and His creation of the nation of Israel from the family groups of Abraham’s offspring.

As Christians, Passover commemorates God’s faithfulness to deliver us from our sin, which holds us captive and separates us from Him.

In Exodus 12 God laid out the particulars of this first convocation.

Exodus 12:1-42

¹ Adonai spoke to Moshe and Aharon in the land of Egypt; he said, ² “You are to begin your calendar with this month; it will be the first month of the year for you. ³ Speak to all the assembly of Isra’el and say, ‘On the tenth day of this month, each man is to take a lamb or kid for his family, one per household — ⁴ except that if the household is too small for a whole lamb or kid, then he and his next-door neighbor should share one, dividing it in proportion to the number of people eating it. ⁵ Your animal must be without defect, a male in its first year, and you may choose it from either the sheep or the goats.

⁶ “You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra’el will slaughter it at dusk. ⁷ They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat it. ⁸ That night, they are to eat the meat, roasted in the fire; they are to eat it with matzah and maror. ⁹ Don’t eat it raw or boiled, but

roasted in the fire, with its head, the lower parts of its legs and its inner organs.¹⁰ Let nothing of it remain till morning; if any of it does remain, burn it up completely.

It's interesting that it says specifically it is to be roasted, not boiled or raw. The way they would tie the lamb to the roasting spit is a foreshadowing to the future as well. They would kill the lamb, drain the blood, then they were to take out the entrails. They would then spread the rib cage open by putting a stick inside cross ways. This helped the lamb to not fall off when it was roasted. They would then tie its front legs together and back legs together, binding them around a longer stick that went the length of its body. Where the two sticks crossed, they would tie them together to help stabilize the lamb on the spit. The lamb would then be held over a fire and roasted, usually upright, not across the fire like we would picture. The reason was that the fat dripping off of the lamb would cause the fire to flare up dangerously. So instead they would make a tripod type of stand to lean it against, and it would sit with the bottom in a basin or hollowed out rock to catch the fat and juices. They would periodically turn it so that each side was evenly roasted. As they looked upon this lamb while it was roasting they saw the image of the two sticks crossing each other and the lamb tied to it. It was an image of a cross, which ultimately the Lamb of God would one day die upon.

¹¹ “Here is how you are to eat it: with your belt fastened, your shoes on your feet and your staff in your hand; and you are to eat it hurriedly. It is Adonai's Pesach [Passover].¹² For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt; I am Adonai.¹³ The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over you — when I strike the land of Egypt, the death blow will not strike you.

Notice it is not just the firstborn males, but it is all firstborns. Who can say they are the firstborn in their family? Who would not have made it past that night if you were there?

¹⁴ “This will be a day for you to remember and celebrate as a festival to Adonai; from generation to generation you are to celebrate it by a perpetual regulation.

Here is where God lays out the particulars that are celebrated in the Passover Seder every year. He tells them that they are to always celebrate this – He wants to keep this picture of the lamb and redemption in the forefront of their minds so they do not forget and so they can recognize it when this is fulfilled in Jesus. Did they do that?

¹⁵ ““For seven days you are to eat matzah — on the first day remove the leaven from your houses. For whoever eats chametz [leavened bread] from the first to the seventh day is to be cut off from Isra’el. ¹⁶ On the first and seventh days, you are to have an assembly set aside for God. On these days no work is to be done, except what each must do to prepare his food; you may do only that. ¹⁷ You are to observe the festival of matzah, for on this very day I brought your divisions out of the land of Egypt. Therefore, you are to observe this day from generation to generation by a perpetual regulation. ¹⁸ From the evening of the fourteenth day of the first month until the evening of the twenty-first day, you are to eat matzah. ¹⁹ During those seven days, no leaven is to be found in your houses. Whoever eats food with chametz in it is to be cut off from the community of Isra’el — it doesn’t matter whether he is a foreigner or a citizen of the land. ²⁰ Eat nothing with chametz in it. Wherever you live, eat matzah.””

²¹ Then Moshe called for all the leaders of Isra’el and said, “Select and take lambs for your families, and slaughter the Pesach lamb. ²² Take a bunch of hyssop leaves and dip it in the blood which is in the basin, and smear it on the two sides and top of the door-frame. Then, none of you is to go out the door of his house until morning. ²³ For Adonai will pass through to kill the Egyptians; but when he sees the blood on the top and on the two sides, Adonai will pass over the door and will not allow the Slaughterer to enter your houses and kill you. ²⁴ You are to observe this as a law, you and your descendants forever.

The blood was to be applied to the sides and top of the door, and then they were to remain within the walls after that. Why not the bottom of the door?

The Egyptians worshipped animals, and in particular they had a lamb/ram god. It was against the law for the Hebrews to sacrifice their lambs to their God, because this was a sacrifice meant to be saved for the Egyptian false god. So in a sense, one thing God was having them do was to make a bold statement in the face of these Egyptians telling them that they were putting their idol worship behind them and they were choosing instead to worship their God. It was for their protection then, from the Egyptians who would be very angry, that they were then told to remain inside their homes and not to leave once the blood was applied to the doorposts.

When we are saved and the blood is applied to our lives, God does not want us to shrink into the background – He wants us to boldly proclaim our redemptive Savior and our choice to follow God, putting the idols of our past behind us.

²⁵ “When you come to the land which Adonai will give you, as he has promised, you are to observe this ceremony. ²⁶ When your children ask you, ‘What do you mean by this ceremony?’ ²⁷ say, ‘It is the sacrifice of Adonai’s Pesach [Passover], because [Adonai] passed over the houses of the people of Isra’el in Egypt, when he killed the Egyptians but spared our houses.’” The people of Isra’el bowed their heads and worshipped. ²⁸ Then the people of Isra’el went and did as Adonai had ordered Moshe and Aharon — that is what they did.

God does not hide His purpose from them. He clearly tells them that when their children ask why they observe this in the future, they are to tell them the story of God’s salvation.

²⁹ At midnight Adonai killed all the firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the prisoner in the dungeon, and all the firstborn of livestock. ³⁰ Pharaoh got up in the night, he, all his servants and all the Egyptians; and there was horrendous wailing in Egypt; for there wasn’t a single house without someone dead in it. ³¹ He summoned Moshe and Aharon by night and said, “Up and leave my people, both you and the people of Isra’el; and go, serve Adonai as you said. ³² Take both your flocks and your herds, as you said; and get out of here! But bless me, too.” ³³ The Egyptians pressed to send the people out of the land quickly, because they said, “Otherwise we’ll all be dead!”

³⁴ The people took their dough before it had become leavened and wrapped their kneading bowls in their clothes on their shoulders. ³⁵ The people of Isra’el had done what Moshe had said — they had asked the Egyptians to give them silver and gold jewelry and clothing; ³⁶ and Adonai had made the Egyptians so favorably disposed toward the people that they had let them have whatever they requested. Thus they plundered the Egyptians.

We talked in our Tabernacle study about all the plunder they came out of Egypt with. The Egyptians were throwing everything they could at them to get them to leave because these people’s God had so destroyed their lands, their crops, and their morale in attacking their gods. They wanted nothing more to do with the Hebrews, even if it would bankrupt them to get these people to leave them alone.

³⁷ The people of Isra'el traveled from Ra'amses to Sukkot, some six hundred thousand men on foot, not counting children. ³⁸ A mixed crowd also went up with them, as well as livestock in large numbers, both flocks and herds. ³⁹ They baked matzah loaves from the dough they had brought out of Egypt, since it was unleavened; because they had been driven out of Egypt without time to prepare supplies for themselves.

This is why we have the Feast of Unleavened Bread just after the Feast of Passover. This is the bread they made while they were traveling across the desert after leaving Egypt.

⁴⁰ The time the people of Isra'el lived in Egypt was 430 years. ⁴¹ At the end of 430 years to the day, all the divisions of Adonai left the land of Egypt. ⁴² This was a night when Adonai kept vigil to bring them out of the land of Egypt, and this same night continues to be a night when Adonai keeps vigil for all the people of Isra'el through all their generations.

God showed up personally to deliver them from Egypt, and God keeps His appointment with them every year afterward at this very festival. Remember, three times they are to travel to Jerusalem for a feast, this being one of them. Each time it is to meet with God personally. God meets with us personally as well.

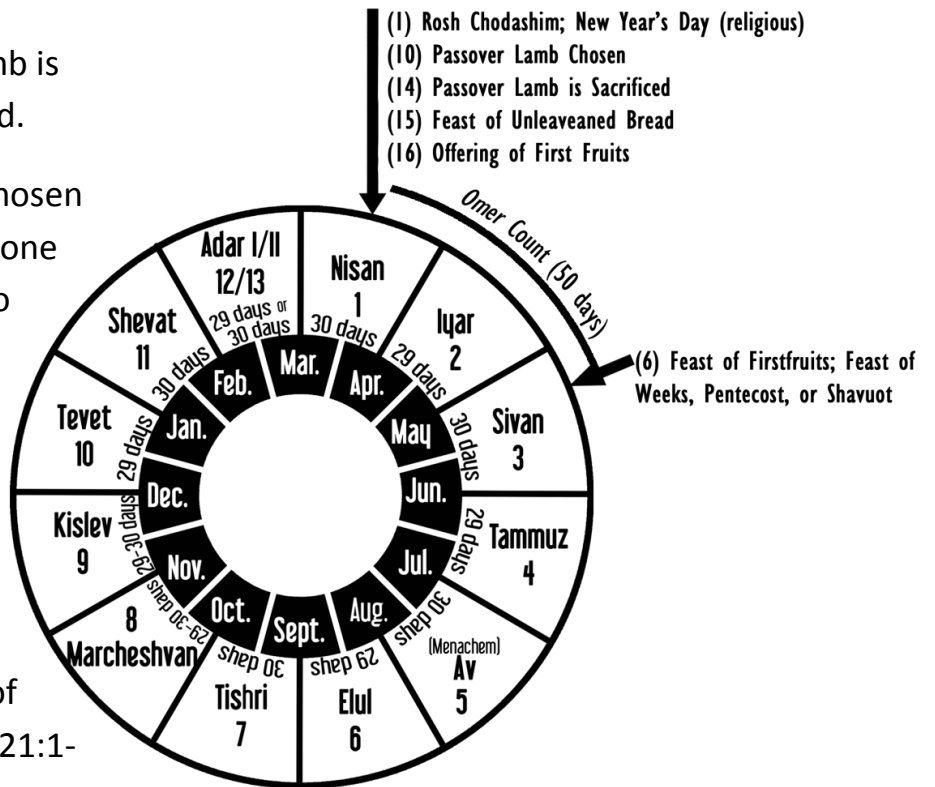
The Passover is still seen as a solemn and sacred Jewish holiday. It is the "high holy" holiday of the year. In the Church we celebrate the fulfillment of Passover in the death and resurrection of Jesus. It's not that often that these two holidays coincide because of the fluidity of both calendars, but this year Passover falls during Holy Week. Passover begins on the 15th day of the Jewish month of Nisan, which is Wednesday April 8th through Thursday, April 16th, 2020. The week of Passover is an eight day celebration that encompasses the Feast of Passover and the Feast of Unleavened Bread.

Day 10:

The Passover [Pesach] lamb is chosen for each household.

Two identical lambs are chosen for the Temple sacrifice – one to be sacrificed and one to be the scapegoat.

On this day just as the lambs enter (through the Sheep Gate), Jesus entered the City of Jerusalem (through the East Gate) to the waving of palm branches (Matthew 21:1-9; Luke 19:28-40).



Day 11-13:

The Passover lamb is inspected for any flaws; the lambs for the Temple are inspected by the Sanhedrin for any flaws or defects.

Jesus was inspected by the Sanhedrin and others for a flaw to be found. No flaw was found, but he was sentenced to death anyway, just as the lambs that were brought in and inspected for the sacrifice and then sentenced to death.

Day 14:

The Passover lamb is sacrificed; the Temple lamb is sacrificed and the scapegoat is let free in the desert.

Jesus was crucified on this day, his life ending with the final words “It is finished” at the exact time (3 pm) the priests would be sacrificing the final lamb at the temple.

Day 15:

The Feast of Passover, also called the Feast of Unleavened Bread, is eaten all together commemorating when they left Egypt and slavery.

Jesus ate this meal with His disciples before his arrest and trial. He told them that night all that was going to happen to Him, and yet they did not see it until later – in the moment they were too frightened and saddened to see God’s ultimate plan being fulfilled.

The Eastern Gate:

The East Gate is not specifically mentioned as being where He entered, but it is believed to be where Jesus entered. This is the gate that faces the Mount of Olives, and is known by several names – the Golden Gate, or the Beautiful Gate. In Hebrew, it is *Sha'ar Harahamim*, the “Gate of Mercy.” It is currently the oldest gate in the Old City, having been constructed in the 6th or 7th century AD.

The Eastern Gate was sealed shut in AD 1540–41 by order of Suleiman the Magnificent, a sultan of the Ottoman Empire. It’s believed that the reason for the closing of the Eastern Gate was to prevent the Jewish Messiah from gaining entrance to Jerusalem. Jewish tradition states that the Messiah will pass through the Eastern Gate when He comes to rule. The Muslim Suleiman was attempting to thwart the Messiah’s plans with sixteen feet of cement. The Eastern Gate has remained sealed for nearly the past 500 years.

The book of Ezekiel contains several references to a gate that faces east. In Ezekiel 10:18–19, the prophet sees the glory of the Lord leave the temple through “the entrance of the east gate of the Lord’s house”; the glory then moves east of the city to the Mount of Olives (Ezekiel 11:23). Later, Ezekiel sees the glory of the Lord return to the temple via “the gate facing east” (Ezekiel 43:1–5).

Then, in Ezekiel 44:1–2, we read of the gate being closed:

“The man brought me back to the outer gate of the sanctuary, the one facing east, and it was shut. The Lord said to me, ‘This gate is to remain shut. It must not be opened; no one may enter through it. It is to remain shut because the Lord, the God of Israel, has entered through it.’”

Finally, in Ezekiel 46:12 we read that there is one person, a “prince,” who may enter via the eastern gate: “When the prince provides a freewill offering to the LORD... the gate facing east is to be opened for him... Then he shall go out, and after he has gone out, the gate will be shut.”

Some interpret these passages in Ezekiel as references to the Lord Jesus Christ. The glory of the Lord coming into the temple is seen as the triumphal entry (Ezekiel 43:2; Matthew 21:1–11). The command to permanently shut the gate because the Lord has entered it (Ezekiel 44:2) is seen as a prediction of the walling-up of the Eastern Gate by the Muslims in AD 1540. And, finally, the “prince” to whom the gate will be opened (Ezekiel 46:12) is seen as Christ Himself at the second coming—the Prince of Peace will return to the Mount of Olives (Zechariah 14:4) and enter Jerusalem by way of the re-opened Eastern Gate.

Hyssop:

It is an herb, a species of marjoram and member of the mint family, and some Bible versions actually refer to it as "marjoram." It has long been considered an aromatic and medicinal herb, anciently indigenous to western Asia and northern Africa, including regions of the Middle East. The hyssop plant grows just under three feet in height, producing clusters of variously colored flowers. In ancient times, it grew naturally in rocky crevices, and people cultivated it on terraced walls. It is an astringent cleaner, like lye soap or acid.

Overall, Passover teaches about the redemption of our Savior and the atonement He would one day pay for us all on Calvary.