

APPOINTED TIMES SERIES

חג פסח

KHAG PESA KH
PASSOVER

Rabbi Jim Appel



פסח KHAG PESAKH, PASSOVER

Appointed Times Series - Passover

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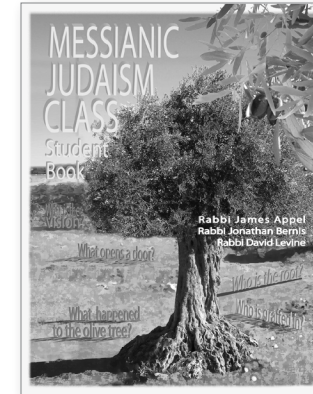
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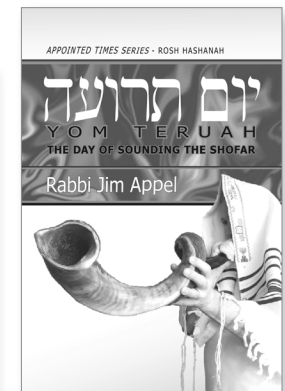
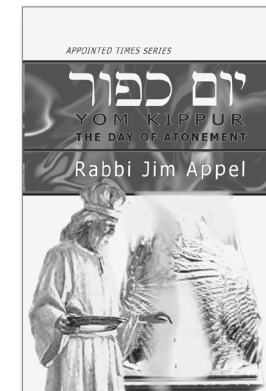
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Rosh Hashanah, Yom Teruah, The Day of Sounding the Shofar

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GLOSSARY

פסח Pesakh (also spelled Pesach) *pay'-sock* [ending with a softened k (kh), a guttural sound in the back of your throat] - **Passover**

חג Khag (also spelled Chag) *khahg* (The a is an ah sound. Again the kh is a guttural sound. There is no ch sound in Hebrew.) holiday, festival, feast

סדר Seder *say'-der* - order, the Passover ceremonial meal

הגדה Haggadah - Seder booklet that gives the Seder order along with Bible verses, traditional blessings, explanations, notes, teachings, etc. There are traditional Haggadahs in existence today that are hundreds of years old.

ישוע Yeshua *Yeh-shoo'-ah* - Jesus' original Hebrew Name, which basically means Salvation and is pronounced almost exactly the same as the Hebrew word for salvation *ישועה*.

מועד Moad *moh'-odd* - Appointed Time, Biblical Holiday

מועדים Moadim *moh-ah-deem'* - plural of Moad

ברית חדשה Brit Khadashah (also spelled B'rit Hadasha or Chadasha) *B'reet Khah-d'-shah* (Again the kh is a guttural sound.) - **New Covenant** (sometimes referring just to the Covenant itself, sometimes to the whole New Testament.)

CE - common era (same as AD)

BCE - before the common era (same as BC)



CHAPTER 1

WHAT IS A PASSOVER SEDER?

Everlasting Ordinance

Passover is *Pesakh* פסח in Hebrew and Yiddish. [The kh is a guttural sound in the back of your throat.] It is a feast designed by the Lord and commanded by Him to be kept throughout our generations. When the Lord commands us to keep a certain day, I find that it is usually for our good and not just for His sake. Take Shabbat, for example. We would burn ourselves out if we ran seven days a week. The Lord tells us we need that day of rest for refreshment.

How about Passover—*Pesakh*—is it for our good? Well, we get to eat good stuff; we get to gather together with our extended families; and we get a day off of work or school. Also, God calls us to a commitment—to obey something, and if we obey it, we get to grow and be blessed.

Exodus 12:14a *This day is to be a memorial for you.*

* Painting: An ancient Israeli family Seder. Unable to find original or artist.

The word *memorial* in the Hebrew is the word *zikaron*. You have to use your high school English here. When we say we have a memorial, it is a day that causes us to remember. It comes from the same root word as remember.

Exodus 12:14b *You are to keep it [Passover] as a feast to ADONAI (the LORD). Throughout your generations you are to keep it as an eternal ordinance.*

What is it we remember? We remember the incredible story of the grace and power of God in the Exodus in delivering the children of Israel out of Egypt. When you think about what was accomplished in the Exodus, it is astounding. These people were slaves and it was impossible for them to free themselves from the mighty Egyptian empire. God's grace and power was there. He delivered His people from slavery and then entered into a Covenant with them on Mt. Sinai. All this is remembered at our Passover celebrations.

How do we remember it? Hannukah has a dreidel that you spin. Purim has the noise makers. Passover has a Seder, which is a celebratory meal. *Seder* is Hebrew for *order*. The different parts of the commemoration are done in order.

It is traditionally celebrated in the home. This is one holiday that is not normally celebrated in the synagogue (although many Messianic Synagogues hold a public Seder in addition to the one in the home.) Traditionally, everyone comes back home to the patriarch's or the matriarch's—the grandparent's—home and celebrates with the gathered family. It's a time of great joy and celebration, singing, and ceremony. When I was a kid, it was a time when my cousins and I drank too much wine, and we got a little bit rowdy. ☺ It was a great time.

The Seder is especially aimed at children because the Lord tells us to pass this down to each generation so that they won't forget. We eat symbolic foods, drink commemorative cups of wine (or grape juice), and do special, traditional activities, as a memorial, to help us remember and pass on to our children the great deliverance from Egypt. The most essential activity of the Seder is the retelling of the Exodus story.

The Exodus Story

Let me give you a short recap of the Exodus story. We give it in a lot more detail in our Seder. You can read the whole story in the book of Exodus, which I encourage you to do. It always blesses me.

So let me start from the beginning. Jacob's son, Joseph, was in Egypt as a slave and he interpreted the king of Egypt's dream of the coming seven-year famine. As a result, Egypt was able to survive that famine, as was Joseph's family, and they were given land in Egypt out of gratitude. So the family of around 74 people moved to Egypt where they were blessed by God. After a few hundred years, they had multiplied so much that there were millions of them, and the Egyptians began to fear them. So a later king of Egypt, who didn't know Joseph, enslaved them.

The Israelites continued to multiply. Finally one Pharaoh ordered them to kill all the baby boys that were born. The enemy's plan is quite obvious here. He wanted to destroy the Jewish people to keep the Messiah from coming because he knew He was coming. Moses' family, his mother, his sister, and even the Pharaoh's daughter, disobeyed the king and saved Moses. This is a significant thing because he didn't grow up as a slave, he grew up as a prince.

The Hebrews cried out for deliverance. God heard their cries, and called Moses, at the age of 80, and his brother Aaron and sent them to demand that Pharaoh release the Israelites. But Pharaoh refused. God encouraged Moses with Covenant promises which have become a big part of the Passover Seder.

Then God brought ten terrible plagues on the Egyptians to force Pharaoh to release the Israelites. Each plague was worse than the one before, but Pharaoh continued to refuse to let the people go, even though, if you read the story, his advisers were urging him to. They were telling him, let's go along with this already because Egypt is going to be ruined. But he continued to refuse.

Then we come to the time of the tenth plague, which God told Moses would be the death of the firstborn sons of Egypt. We have to understand that when God said Egypt, He didn't just mean Egyptians, He meant everybody living in the land of

Egypt. It would be the death of their firstborn sons unless the instructions were followed as to how to survive this plague.

Exodus 12:3 *ADONAI spoke to Moses ... Tell all the congregation of Israel that on the tenth day of this month each man is to take a lamb for his family one lamb for the household.*

Each father, each head of a family is to take a lamb. Notice that this is a family thing.

Exodus 12:5 *Your lamb is to be without blemish, a year old male. You may take it from the sheep or the goats.*

Lambs are adorable creatures.²

Exodus 12:6 *You must watch over it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel is to slaughter it at twilight*



The Hebrew word there for *watch over* is *mishmeret*, which means *to observe, safeguard, watch it*. What we understand is that the people were to observe the lamb those four days for defects to make sure that it was perfect. We have to understand that during these four days the lamb would be right there amongst the family. The children would be playing with it, and it would become beloved like a pet, so this would make the sacrifice more significant to the people.

I consulted on this with our former assistant, Donita, who was actually a shepherdess at one point in her life. And she said that yes lambs are like puppies and kittens. They are lovable. So it was going to happen that the family would become attached to them.

Exodus 12:7 (after slaughtering the lamb) *They are to take the blood and put it on the two doorposts and on the crossbeam of the houses where they will eat it.*

On the front cover you can see a painting of a man putting the blood on the crossbeam of his house. Notice again, that all this is going on in individual homes, not in a large gathering.

Exodus 12:12 *For I will go through the land of Egypt on that night and strike down every firstborn, both men and animals, and I will execute judgments against all the gods of Egypt I am the ADONAI.*

So we understand that each of the plagues were for specific judgments on the many gods of Egypt. And we'll see also that the lamb was also a judgment on the gods of Egypt.

Exodus 12:13 *The blood will be a sign for you on the houses where you are. When I see the blood, I will pass over you. So there will be no plague among you to destroy you when I strike the land of Egypt*

This is where we get the name of this holiday. The actual Hebrew word used there for *pass over* is *pesakh*. When God would see the blood on the doorposts, He would *pesakh* those houses and those firstborn would not die. Also understand that all the Egyptians were given this choice. The firstborn sons of those who didn't put blood on the doorposts of their houses died.

So after the firstborns all died, Pharaoh finally released the people and they left in haste. Actually they left so quickly that their dough that they had mixed didn't rise and they ate the flatbread—called Matzah—which is part of the tradition and the instruction for Passover.

Then Pharaoh changed his mind and came after them to bring them back. He and his army pursued them, but the Lord brought a pillar of fire between them to protect the people. They were trapped at the edge of the Red Sea, and they cried out to Moses. God told Moses to raise his staff over the water. Moses obeyed and God saved them. He parted the Red Sea, and they

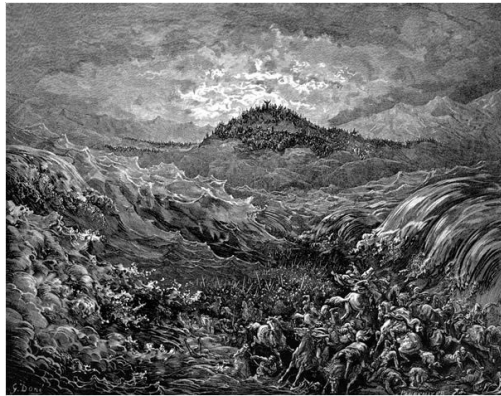
* Image of a lamb, Lightstock.com. Used by permission.



crossed on dry ground.

It is hard to conceive, but there were a few million people who left Egypt. The picture above gives you a sense of the numbers. The Scripture says there were six hundred thousand men that left Egypt and each man probably had a family of at least five. So we're talking about maybe three million people.

After the Israelites got through to the other side, following the pillar of fire, God brought back the waters.



The Egyptians had pursued them into the dry sea bed. And the rushing flood of returning water destroyed the whole Egyptian army.

But that isn't the end. Passover goes all the way to Mt. Sinai. It doesn't end at the Red Sea. Passover is a remembrance of more than just getting out of Egypt. It is a remembrance of coming to Mt. Sinai, seeing the awesome sight of God on the mountain, feeling the shaking of the earth, and hearing the sound of the Shofar and the voice of God giving the Ten Commandments. The giving of the Law,

* Painting: "The Exodus," James Jacques Joseph Tissot, French, 1836-1902, The Jewish Museum, <https://thejewishmuseum.org/collection/26358-the-exodus>, Public domain. (Notice the huge pillar of cloud.)

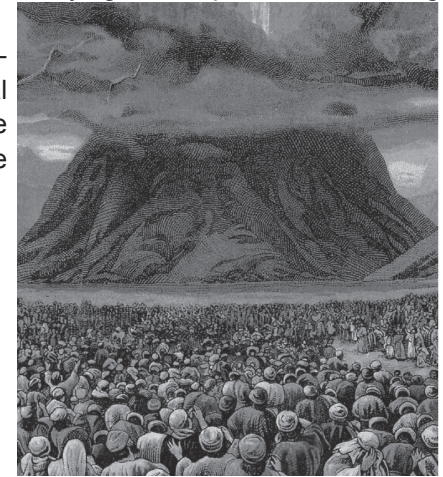
* Artwork: "Red Sea Crossing," Gustave Dore, French 1832-1883. Public domain.

the giving of the instructions of the Tabernacle and the rest of the Mosaic Covenant, all of that is part of what Passover is all about. Really, this was the beginning of getting the Bible. It was the beginning of the written revelation of the Word of God.

How much grace and power was there in that story? I think it is one of the most incredible stories of God revealing Himself; of God choosing a people and carrying out His plan and exercising His power.

At Mt. Sinai the Israelites entered into a national Covenant with God—the founding Covenant of the nation of Israel.

Exodus 12:14 This day is to be a memorial for you. You are to keep it as a feast to ADONAI. Throughout your generations you are to keep it as an eternal ordinance.



So the Passover Seder is commanded to be a yearly celebration. During the Seder, we eat and drink things that give greater meaning to the Exodus events.

But more than remembering the story, what the Lord spoke to me a few years ago is that Passover is a Covenant Meal. It is the Covenant Meal of the Mosaic Covenant—the annual Covenant renewal meal.

So this Covenant, that we're going to be celebrating and remembering and renewing, consists of all that happened coming out of the land of Egypt and going to Mt. Sinai and receiving and sealing the Sinai Covenant:

The Seder in Yeshua's Day Compared to Today

Today Pesakh is celebrated somewhat differently from Yeshua's day in a very important way. In the time of Yeshua,

* Illustration from a Bible card, Providence Lithograph Company, 1907.

it was celebrated Biblically according to what was written in the Exodus 12. While the Temple still stood, the people went to Jerusalem to celebrate Passover. It was a great big gathering compared to what we have now. It started out with the selecting of a Passover Lamb on the tenth day of the month of Nissan. Those lambs were carefully selected because they were supposed to have no blemish—no defect.

Then they were watched and examined for four days to make sure there were no blemishes in them. On the 14th day of the month, the lambs were sacrificed and the blood was placed on the doorposts. That night all of the Israelites participated in a Seder, eating the symbolic foods commanded in Exodus 12, which includes eating the sacrificed lamb.

However, if you go to a traditional Seder today, you will find that the Passover lamb is no longer eaten because the Scriptures emphasize that the lambs must be sacrificed at the Temple in Jerusalem, which was destroyed in the year 70 A.D.

Leviticus 17:8-9 Then you are to say to them: Anyone from the house of Israel, or from the outsiders dwelling among them, who offers a burnt offering or sacrifice, 9 but does not bring it to the entrance of the Tent of Meeting to sacrifice it to ADONAI, is to be cut off from his people.

So you can see why the traditional Ashkenazi Jewish Rabbis decided we couldn't eat lamb anymore. So they removed the lamb from the Seder and made the unleavened bread—the Matzah—the memorial for the body or flesh of the lamb. The cups of wine (or grape juice) became a memorial of the blood of the Passover lamb. (However, in the Messianic tradition, we do eat lamb.) (The Sephardic Jews also still eat lamb.)

The Significance of the Seder

Part of the reason for the Seder is also to provoke the children to ask questions like, "Why are you doing this? What is it all about?" This is because God understands the way people learn. When people are curious and ask questions, and you tell them the answer, they learn a whole lot better than when you just lec-

ture them. So this is to provoke those questions and pass it on.

Another thing to understand is that contrary to what goes on in Seders today, in ancient Israel, the children would have seen the whole ceremony with the lamb. They would have gotten to know the lamb. Maybe they would have gone with their father to see the lamb sacrificed, and helped bring back the blood for the door and the lamb to be eaten. You can imagine the impact of that was much greater than what we have today.

And yet even without the sacrifice of the Lamb, even with the two substitutional memorials, which I believe greatly reduce the impact on children, we are 3500 years down the road from when that instruction was given. And you know what? We're still doing it! So somehow it worked! Even with that watering down, if you will, it worked!

God knew. It's just amazing to me how He understands human nature, that if He would give us something to do about remembering this thing, we would remember it better. It wasn't just to talk about it or read about it, it was to have this meal, eat these foods, drink these drinks. He knew us so well that, amazingly, it has been thousands of years and we're still doing it. We're still passing it down to our children. And they're going to pass it down to their children if the Lord doesn't return first. Absolutely amazing!

I believe this is one of the significant factors in the Jewish people being able to survive as a people. Since 70 ACE, we have been able to survive 2000 years of being totally scattered and severely persecuted, which is an incredible work of God—I wanted to say achievement, but it's really not an achievement of human beings—that we are still a distinct people after the scattering, the loss of our language, and all the persecution. This instruction helped to keep us together.

Unleavened Bread

Passover is part of the Feast of Unleavened Bread, which in Hebrew is *Khag HaMatzah*. [Remember, the kh is a guttural sound in the back of your throat.] It is a seven-day feast, sometimes referred to as the Passover Week when we can eat no leaven, which is *khametz* in Hebrew (also spelled *hametz*).

The Seder is Biblically one night, which traditionally has become two nights (more on that later), but the Feast of Unleavened Bread is seven whole days, and is commanded by God.

Exodus 12:18 During the first month in the evening of the fourteenth day of the month, you are to eat matzot, until the evening of the twenty-first day of the month. 19 For seven days no hametz is to be found in your houses, for whoever eats hametz, that soul will be cut off from the congregation of Israel, whether he is an outsider or one who is born in the land.

So for seven days (eight for those who observe Passover for two nights), we eat nothing that has any kind of leaven (khametz) in it. Khametz is anything that makes things rise, which includes yeast, baking powder, baking soda, etc. So we eat no bread or donuts or pancakes or cookies or cake or bagels. No noodles, no dumplings, no pizza crust, no biscuits, no muffins, no eggrolls, no tortillas. The list goes on and on. Traditionally, through rabbinical decisions, this has grown to include no legumes of any kind, so it can be a pretty tough week.

Instead of all those things, we eat Matzah. We eat Matzah ball soup, Matzah desserts, Matzah casseroles, Matzah pizza, Matzah granola, Matzah s'mores, etc. We can get really creative. Why does God want us to deny ourselves this way for a whole week? We will answer that question and find out the spiritual significance of Khag HaMatzah in a later chapter.

My Experience

In my family, the traditional Seder lost its power through unbelief and doubt and tradition. I know many other Jewish people who would agree with that in their Seders. The Seders I attended as a child didn't really tell the story. There is a book called the Haggadah. We read through the traditional Haggadah.⁶ It has a lot of the sayings of the rabbis and a lot of traditional prayers and things like that. The story was just kind

of lost in all that.

My grandfather was Orthodox so we went to his house. He would chant through the Haggadah in Hebrew. Some of his children understood some Hebrew, but none of his grandchildren did. We would sit there as he would go on and on and chant, and it didn't have any power. I used to try to read the Haggadah in English.

After my grandfather died, the responsibility for the Seder went to one of my uncles. Things got a little bit better. At least they would read some of the things in English, so those of us who weren't Hebrew scholars could follow it.

After I came to know the Lord, we went to the Passover Seder that my uncle was leading. It was in a big room with about 25 people at a big table. We were going through the Haggadah in English, taking turns, each person reading a part of it.

There is an interesting thing we say about Jewish holidays. They all have this theme. "They tried to kill us. God saved us. Let's eat." In my uncle's house, that was the pattern. It was, "Let's get to the meal as fast as we can." My cousins and uncles and aunts were reading through the Haggadah very fast.

When it came to my turn, it was a passage from the Psalms. Everyone else was talking sports and business and other things. When I began to read that passage reverently, it was amazing what happened. The Spirit of God came into that room. Everyone was quiet and you could hear a pin drop. Everyone was listening. I finished my turn, handed it to the next person, and they started in just as fast as the others!

That is what has happened. The power has been lost in tradition. One time I had talked to my grandfather about it and found out he didn't even really believe the story anymore. He had scientific reasons how the Red Sea parted. "It was natural," he said. There was much unbelief. My mother actually became an atheist and totally questioned the whole thing. That is what I see happening. Perhaps you had families where it was much more Godly than that and it was wonderful, but that is not how it went in my family.

After finding out that my Grandfather didn't actually believe

⁶ Passover Haggadah, (Compliments of the Coffees of Maxwell House), Deluxe Edition Pamphlet – 1986

the Exodus story, I asked myself the question, “Can we believe today this amazing story of people being brought out? Can we grasp the magnitude of it?”

Exodus 12:37 Then Bnei-Yisrael (the Sons of Israel) journeyed from Rameses to Succoth, about 600,000 men on foot, as well as children.

Can you picture 600,000 men? They had large families. They had grown enormously, so let’s just say they had three kids each, which would be reasonable. As I noted earlier, that is three million people! Grasp the magnitude of this. They multiplied from 75 people to three million people in 430 years. The largest crowd I’ve ever seen was at a “Standing in the Gap” rally a few years ago, and there was supposed to be one million there. It was a little bit difficult to get anything done with that crowd—for instance, to get them to move from here to there. A million people is enormous. Three million people would be three times that number. They were leaving a civilized country and walking out into the desert where there’s nothing! No food, no water, no shade. This was a massive amount of people. It’s amazing! Just astounding! Can we believe these numbers? Did this really happen?

I found a long passage with lots of verses that really spoke to me that this really happened. This is the genealogies.

Numbers 1:20-21 The sons of Reuben, Israel’s firstborn (their generations, their families, by their ancestral households, according to the count of their names, every male from 20 years and upward, all available for the army), 21 those counted from the tribe of Reuben were 46,500.

It goes on and does that for every single one of those tribes. How could anyone have made up something like this where they were counted—every one—in a census, and written down. It is not round numbers. I believe it. I believe this really happened—that three million people actually came out of Egypt. When you think about it—that is awesome! It’s hard to believe, but it’s true! It is an amazing miracle!

Dayenu

There is a special traditional song that is sung at every Passover Seder, called Dayenu. It is sung like a little diddy while dancing to it in the traditional Jewish circle dancing. But it has great spiritual significance because what it is saying is that each thing God did would have been enough. There is a spirit of humility in this song saying “It would have been enough if He did this, but He did that, too!” There is also a spirit of thanksgiving in it—just a wonderful spirit, saying, “It was awesome that You did this, but You did more.” It speaks so much to me of this day of *zikaron*.

So here’s the song, Dayenu.

Ilu ho-tsi, ho-tsi-a-nu,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Da-ye-nu!

CHORUS:

.. Dai, da-ye-nu,
.. Dai, da-ye-nu,
.. Dai, da-ye-nu,
.. Da-ye-nu, da-ye-nu, da-ye-nu!
.. (Repeat)

Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-Sha-bat,
Na-tan la-nu et-ha-Sha-bat,
Da-ye-nu!

(CHORUS)

Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-To-rah,
Na-tan la-nu et-ha-To-rah,
Da-ye-nu!

(CHORUS)

Had He brought all, brought all of us, brought all of us out from Egypt, then it would have been enough. Oh, dayenu.

(CHORUS)

Had He given, given to us, given to us all the Sabbath,

then it would have been enough. Oh, dayenu.

(CHORUS)

Had He given, given to us, given to us all the Torah,
then it would have been enough. Oh, dayenu.

(CHORUS)

Here's what all that is saying:

It would have been enough if you had just brought us forth
and not judged the Egyptians.

It would have been enough if you had just judged the
Egyptians and not given us the wealth.

It would have been enough if you had just given us the wealth
and not divided the Red Sea.

It would have been enough if you had just divided the Red Sea
and not destroyed Pharaoh's army.

Dayenu—It would have been enough.

This captures the spirit of Passover. It would have been enough, except God kept doing more miracles. This was only the second demonstration of God's incredible grace in history, yet there was a bigger one still to come.

Messiah

Some 1500 years later, in this time of the Passover, in the month of Nissan, on the 14th day of the month, THE most remarkable demonstration of His grace occurred: the day in which the Messiah completed His work here on earth. We all know that the events of Yeshua's life were associated with the *Moadim* (pronounced moh-ah-deem). *Moadim* means *Appointed Times—Festivals—Holidays*, but the best translation of it is God's Appointed Times. All of the great events in Yeshua's life were associated with the Appointed Times.

Why did God choose this Moad—this Appointed Time for Yeshua to complete His work? I've often thought Yom Kippur would have been a more appropriate time—the Day of Atonement when atonement was made for the whole nation. Why not then? The reason is found in the Passover Seder as to why God chose

this Passover, and we will get to it in a moment.

Dayenu goes on from the Red Sea to cover the events of the next month.

It would have been enough if You had drowned the
Egyptian army and not given us the Sabbath
but You gave us the Sabbath.

It would have been enough if You had given us the Sabbath
and not given us the Torah.

but You gave us the Torah.

It goes on to what happened in the desert—what happened at Mt. Sinai—the giving of the Mosaic covenant. You need to understand that the Passover Seder also commemorates the giving of the Torah at Mt. Sinai.

Why did Yeshua complete His work on Passover? I believe that God chose the Seder because it commemorates and renews the Mosaic Covenant, and He wanted to build on the Old Covenant to give us the New Covenant. If you have never seen this before, it is the most wonderful sense of continuity in the Scriptures that at the time when the people were celebrating the giving of the Old Covenant—the Mosaic Covenant—He gave us the New Covenant.

The New Covenant

Where did He give us the New Covenant? Where is it written out? It's in the story of the Last Supper.

He was having His last Passover Seder. At that last Passover Seder, He gave us the New Covenant. And He gave us the renewal ceremony of the New Covenant, which is Communion, at the same meal where the renewal ceremony of the Old Covenant was going on. We are going to cover this in great detail in a later chapter and in the Passover Seder section.

[I've seen a picture of the "Last Supper" by Salvadore Dali. Yeshua is there with His disciples with a cup in His hand and in front of Him is this nice big loaf of bread. Does that make any sense? Why not? It was a Passover Seder! They would have only had unleavened bread! That picture is indicative of lack of

knowledge within the Body of what this was all about.]

Let us establish that the Last Supper was indeed a Seder.

Luke 22:14-15 When the time came, Yeshua and the emissaries reclined at the table, and he 15 said to them, "I have really wanted so much to celebrate this Seder with you before I die!"

What follows is what is called in the church the Last Supper, and it includes the giving of communion. In John, this starts in chapter 13. In John 14:31, the last verse in chapter 14, it may look like the Seder is over because He says, "Get up! Let's get going!" But they don't go anywhere. If you read all the way to chapter 18:1 it says, "After Yeshua had said all this, He went out with this talmidim (disciples)" So, all of John 13-17 happened at the Seder.

That is important because that is a significant section of the Gospels. There are more verses devoted to the Seder than any other event in the Gospels. Why is there so much devoted to this? Because it is such an important event. He gives us the New Covenant at the Seder. If you want to read the New Covenant—the crux of the New Covenant—it is in John 13-17. These are some of my favorite verses in the Bible.

I would like you to say, "Dayenu" with me next as we list the things Yeshua gave us in the New Covenant. Say aloud, "Dayenu"—"It would have been enough"

If He had only come as Messiah and taught us the ways of God. **Dayenu**

If He had only given us an eternal home in heaven.

Dayenu

If He had only promised us to answer prayer in His Name. **Dayenu**

If He had only given us peace in the midst of tribulation.

Dayenu

If He had only given us the fullness of joy. **Dayenu**

If He had only promised to dwell within us. **Dayenu**

If He had only commanded us to love one another as He loved us. **Dayenu**

If He had only given us the "Lord's Supper." **Dayenu**

If He had only shed His blood to bring us the forgiveness of sin. **Dayenu**

If He had only loved us so much that He laid down His life to save us. **Dayenu!!!**

If He had only resurrected to come back and be with us. **Dayenu!!!**

But He did, and is doing, so much more!! He promised, commanded, and gave us all these things at His last Seder, the Last Supper.



CHAPTER 2

PLAGUE OF THE FIRSTBORN

Our God is a God of justice. He is a God who defends the weak, but He's also a God who brings judgment on the wicked. Let me give you a bit of the story again, but from a different perspective.

About 3500 years ago, the Israelite people were in Egypt. It was a sinful nation. The people worshiped many false gods. Their leader, the Pharaoh, was full of pride and considered himself to be a god. The Egyptians had enslaved the Israelite people, which was particularly wicked because the Israelites were descended from the father of Joseph (Yosef) who had saved Egypt from a terrible famine.

This new Pharaoh forgot about Yosef and what he had done for them. He and the Egyptians had come to fear the growing Israelite population, so they began to oppress them and put them into hard slave labor. For many many years they were slaves. Later, in order to keep our numbers from growing, they began to murder all of our infant sons that were born in Egypt.

* Painting: Bringing a lamb for sacrifice. Unable to find original or artist.

So the children of Israel began to cry out because of this and God heard them and sent Moses, an Israelite who had been raised by Pharaoh's daughter, to bring judgment on Egypt in the form of ten terrible plagues. They were meant, not to hurt the Egyptians, but to cause them to repent and turn from their wickedness. However, the king of Egypt hardened his heart through nine of these horrible plagues. Finally there came the tenth plague, which was the death of the firstborn sons of the land.

This was clearly an eye for an eye thing happening here. The Egyptians had murdered the sons of Israel, the infant children, and this was going to be the death of the firstborn sons of Egypt.

God made a way for the Israelites to be protected from this plague because the plague was going to come over the whole land. He gave instructions to Moses just before the plague was to come.

Exodus 12:21 Then Moses called for all the elders of Israel and said to them, "Go, select lambs for your families and slaughter the Passover lamb."

This sacrificing was to happen on the fourteenth day of the month of Nissan.

Exodus 12:22 You are to take a bundle of hyssop, dip it in the blood that is in the basin, and apply it to the crossbeam and two doorposts with the blood from the basin. None of you may go out the door of his house until morning.

I want to point out the "none of you may go out." To be spared from this plague, God required faith and obedience from each individual. It wasn't enough that somebody did this and people would be saved. It required every individual.

Exodus 12:23 ADONAI will pass through to strike down the Egyptians, but when He sees the blood on the crossbeam and the two doorposts, ADONAI will pass over that door, and will not allow the destroyer to come into your houses to strike you down.

This is a picture of God coming along with a destroyer and God preventing the destroyer from entering into those houses with the blood. Remember this for later, that the blood brought protection.

All the Israelites who disobeyed these commandments, their firstborn died right there in Egypt. All the Egyptians who disobeyed these commandments, their firstborn died. All the Israelites and Egyptians who obeyed the commands survived. Even Israelites who previously sinned against God and deserved punishment, if they obeyed this command, they survived.

The point I am trying to make is that the Israelites that survived this plague were not necessarily righteous or sinless, they just obeyed this particular set of commands. All the Egyptians who obeyed were also protected. So even Egyptians who had done something evil against Israel before, if they began to trust in what God was saying and they stopped worshipping these other gods and believed in the one true God, they too would have been saved.

What was happening here was that God in His mercy was giving a way, for all who would obey Him, to escape the judgment that was due upon this land. Following this plague, the Egyptians let the Israelites go and many Egyptians left with the Israelites. (Verse 38 says: *Also a mixed multitude went up with them....*)

This incident is at the heart of who we are as a people and who we are as a nation. I want to declare today that this is not a myth or a fable. This is true. This is history. There have been many archaeological studies, even recently, that have been unearthing where the Egyptian chariots crossed the Red Sea. There are broken chariot wheels and things like that.⁸

This is also an illustration for us today to help us understand our own personal need for the Messiah. We live in a world that

is like Egypt, unless you are living in some other world than I am living in. It is a sinful world. Many false gods are worshipped in this world: the god of materialism, the god of selfishness, the gods of pride, of fame, and of power. Millions who have been wronged in this world cry out for justice, like the Israelites. God has promised to bring that judgment on this whole world, either while we are alive or in the next life.

All of us, like the Israelites or the Egyptians, have also sinned against God. We deserve that judgment that God is going to bring because of what we've done.

You might say, "What sin have I committed?" As we read the Scriptures, we know that we have all done things that we shouldn't have. I don't think there is a person anywhere who has never gossiped or told a "white lie" or coveted something, or lusted, or judged somebody, or tried to manipulate a situation. The Scriptures even say that everything without faith is sin.

Then, of course, there are all the things that we should have done that we didn't do. That could be a whole long list there: when somebody needed some help and we were too busy or maybe somebody was being attacked, not necessarily physically, but maybe verbally, and we thought, "That's wrong." But we were afraid to be attacked ourselves in some way.

So all of us deserve that coming judgment, but God has made a way for us to be protected from it.

In Exodus, the coming judgment was the tenth plague—the death of all first born sons in the entire the land of Egypt. Whoever lived in the land was going to lose their firstborn son. God gave the Israelites instructions on how to survive that plague, as we have noted. Every household had to take a lamb and sacrifice that lamb on the fourteenth day of the month and then put the blood of the lamb on the doorposts of the house and eat that sacrifice that night inside that house.

That night when the plague came upon all of Egypt, it would pass over that house. We can imagine that the Israelites were in their houses in great fear and awe, as they ate the sacrificed Passover lamb, and the deaths began.

8 Kevin Fisher, "Revealing God's Treasure - Red Sea Crossing," <https://www.youtube.com/watch?v=vaN2acVMGC8>, Ark Discovery International, Inc., Sparta, Tenn., arkdiscovery.com, url: http://arkdiscovery.com/red_sea_crossing.htm. Accessed Nov. 2018. Also: "The Exodus Revealed," Questar Inc., Discovery Media Productions, <https://www.youtube.com/watch?v=Lz-b4ekyX1kc&list=PLDAetAbqQFkvaL9T3wGnv4Zj-cSV2GQEZ>

God's Lamb

As each Israelite family did that Pesakh night, 1500 years later, God took a lamb for Himself and killed a Passover Lamb.

John 1:29 The next day, Yochanan (John) saw Yeshua coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!"

God's Lamb was without any blemish, and God placed the Lamb's Blood on the entrance to His dwelling place—the Kingdom of God. He tells us that we can be protected from His judgment by obeying His instruction to come into that dwelling place, into the Kingdom of God. In John 5, there is this amazing verse:

John 5:24 Yes, indeed! I tell you that whoever hears what I am saying and trusts the One who sent me has eternal life -- that is, he will not come up for judgment but has already crossed over from death to life!

Yeshua is that Lamb—that Passover Lamb of God. But let me ask you a question here. What is the Blood-covered entrance into God's dwelling place? It's the Cross! God placed the blood on the Cross. When we look at the Cross, that is the way into the Kingdom of God. We know that is the way in because that is where the sacrifice happened. Now here is where it all connects. What pattern did the blood make on the lintels—the doorposts—the entrance ways to the dwelling places in Egypt with it dripping down to the floor from the top? What pattern did Yeshua's Blood make on the entrance way to God's dwelling place? The same pattern. You see the parallel here?

How do we enter into that dwelling place? Through the door. In the Scriptures, Yeshua says, "*Knock and the door will be opened.*" All we have to do is ask the Lord to bring us into that Kingdom and be willing to be citizens of that Kingdom, which means being willing to be obedient to the King of that Kingdom, and we will pass from judgment.

Let's go on a little bit further in that story:

Exodus 12:29 So it came about at midnight that ADONAI struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn cattle.

The plague came at midnight. The Israelites in their dwelling places who had the blood on the doors, did not go to bed. They stayed up all night. Can you imagine what it must have been like to be in one of those blood-protected households? You had seen the nine plagues before, the darkness and the blood, the frogs and the locusts—all of these things. They had seen that God was sparing Israel. I think the strongest emotion that would have been in those houses would be the incredible fear of God. Everybody would have been in the place of thinking, "Whoa! We've heard what is supposed to happen now. Oh God, may we be protected from that!" So I believe that they would have been in there praying that this plague would pass over them and their first born sons be spared. And that they would indeed, after nine tries and now a tenth try, finally be set free from the bondage of slavery.

Exodus 12:30-31 Then Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was loud wailing in Egypt. For there was not a house where someone was not dead. 31 So he called for Moses and Aaron at night and said, "Rise up, go out from my people, both you and Bnei-Yisrael, go, serve ADONAI as you have said.

Pharaoh was so fearful that he didn't even wait until morning to send them out. The children of Israel left hastily.

Passover Vigil

Exodus 12:42 (NIV) Because the LORD kept vigil that night to bring them out of Egypt, on this night all the Israelites are to keep vigil to honor the LORD for the generations to come.

In obedience to this command, we are to keep what is called the “Passover vigil.” In Hebrew the way you say that is *la’il shimurim hu le Adonai*. *La’il* means *the night*. *Shimurim* is plural of *shomer* which means *watch over* like a shepherd watches over sheep or a watchmen over a city.

What is the traditional way of keeping this vigil? Stay up all night and read the Scriptures. Watch and intercede and pray for God’s will to be done as they must have been doing in those households during the first Pesakh. It’s very interesting because it says “*The Lord Himself kept vigil.*” The Lord was watching the destroyer to make sure he didn’t enter any of the houses with the blood.

Fast forward to the time of Yeshua.

I got this finally when I was watching Mel Gibson’s “Passion of the Christ” movie. This was a really critical point because up to this time it says that Yeshua would not trust Himself into the hands of man because He knew man. The point we are about to come to is where He crosses over and allows Himself to be placed in the hands of man. In the movie it was so dramatic. Things were out of His control. He was trusting others who arrested Him and were going to do these things.

Luke 22:39 *On leaving, Yeshua went as usual to the Mount of Olives; and the talmidim followed him.*

In Matthew it says He went to Gethsemane. In Hebrew, this place is *Gat shemanim*—גַת שֶׁמֶנִים—what it means is *the oil press*. What is that all about? It is an olive grove and is a place where olives are pressed to make olive oil.

When we were in Israel we saw a demonstration at Yod Shmoneh. They showed us that it takes a lot of pressure to extract the oil from these olives. It is very significant in the title of this place because this is a place where Yeshua was about to experience great pressure.

It is one of my favorite spots in Israel because it is just a grove of olive trees. The olive trees are so old. Olive trees don’t die, they just become more and more gnarled and bigger and bigger. Some of them you can actually look through them. They are hollow inside but still alive. The understanding is that some

of these trees were there at the time Yeshua was there—in this place—*Gat Shemanim*—גַת שֶׁמֶנִים—the oil press. It was not called a garden. It was called an oil or olive press. In Israel, they have now called it a garden.

Luke 22:46b *“Pray that you won’t be put to the test!”*

I struggled with the translations there but what I believe He was saying was, “Pray that you don’t fall into temptation because you are going to be tempted here.”

He went about a stone’s throw away from them and He kneeled down and prayed. As an observant Jew, what commandment was Yeshua obeying? He was keeping the Passover vigil. On this night all the Israelites are to keep vigil to honor the Lord for generations to come. He was doing what He had probably done every year of His life after the Passover Seder: He would keep this vigil. *Gat Shemanim* גַת שֶׁמֶנִים was where He kept it.

There is an amazing thing here because the Lord, Yeshua, literally fulfilled the verse of Exodus 12:42 where we read, *The Lord kept vigil*. Isn’t that amazing? *The Lord kept vigil*. Yeshua kept vigil. This is like Matthew 5:17 “*Don’t think I have come to abolish the Torah and the Prophets. I’ve come to fulfill it.*” This was a literal fulfillment of *The Lord kept vigil* that night.

Luke 22:42 *“Father, if you are willing, take this cup away from me; still, let not my will but yours be done.”*

What was this prayer all about? First of all, the “*cup*” represented the trial He was entering into: the betrayal, the arrest, the false accusations, the condemnation, the mocking, beating, whipping, the crucifixion and death. That was the cup that was being offered to Him. What He was saying to God was, “If there is another way to fulfill Your plan to bring salvation to the world, show me and we’ll do that other thing because this is very difficult for me to face.”

Why was He struggling? Some may think it was because of the terrible physical pain that He was about to experience—pain beyond imagination—but in the book of Hebrews, we read this.

Hebrews 12:2 Yeshua—who, in exchange for obtaining the joy set before him, endured execution on a stake as a criminal, scorning the shame, and has sat down at the right hand of the throne of God.

I get the sense that the pain wasn't the issue. I believe He was struggling because He knew He was about to bear the iniquity of the whole world. When He did that, somehow He would be separated from the Father for some period of time.

We don't understand that, but in Matthew 27:46, He says "My God, My God why have You forsaken me?" We know that something was happening there where He wasn't connected as He had been connected. It was because He was bearing all iniquity for all time. In this place called "the oil press," He was under this intense pressure, knowing fully what He was facing.

The second half of what He prayed was still, "Let not My will but Yours be done." So, He was pressing in, in this place of the oil press, into the plan of God because there was no other way. This was the way, the only way that this could happen.

In the film "The Passion," if you watched the scene in Gat Shemanim, there is an amazing change in His countenance that happens as He goes from saying, "Let this cup pass from me" to "not My will be done but Yours." It is like that was the moment. That was the moment when His will became set and He said, "I'm going to do it. It doesn't matter how much the devil tempts me. It doesn't matter how much I have fear." In the movie He goes from struggling to—determination. It is very, very powerful.

What I began to see is that this prayer of Yeshua was actually a Passover vigil prayer. I pray you will be able to see this. What was the Father's will? It's that Yeshua give His life to pay the price for all who would turn to Him to be forgiven for their sins, and be reconciled to God, to be made citizens of the Kingdom of God—to be given the gift of Eternal Life, and be delivered from an eternity in Hell. God's will is that Israel and the whole world be set free from bondage to sin and death. When Yeshua prayed, "Let Your will be done," that is what He was praying. Let there be this freedom for all.

If you think about what they would have been praying in those blood-covered houses in Egypt—what might they have

been praying? "Set us free from bondage. Free from Egyptian slavery." In Egypt, they prayed for the protection of their families, their children, their sons especially. Yeshua was praying for His sons, His immediate disciples and all those who would follow Him over the next two thousand years..

Luke 22:31-32 "Shim'on [Simon], Shim'on, listen! The Adversary demanded to have you people for himself, to sift you like wheat! 32 But I prayed for you, Shim'on, that your trust might not fail. And you, once you have turned back in repentance, strengthen your brothers!"

What was happening here was that ha-satan wanted to have those disciples. He wanted to keep them from the Kingdom of God and Eternal Life. If ha-satan had succeeded, Yeshua's work would not have endured beyond His death. There would have been nobody to carry on what He had done. He prayed and they were spared.

Exodus 12:23 ADONAI will pass through to strike down the Egyptians, but when He sees the blood on the crossbeam and the two doorposts, ADONAI will pass over that door, and will not allow the destroyer to come into your houses to strike you down.

What we see there is that the destroyer actually came to each home, even those with blood over them, but the Lord was there, keeping vigil to prevent him from striking inside. In Gat Shemanim, satan came and he tempted Yeshua to deviate from God's plan. Yeshua's flesh cried out, "Let this cup depart from me." If He had departed and refused the cup, eternal death would have taken all of us, and it would have taken Him. But He said, "Not My will but Thine be done."

When He yielded to the Father's will, what we see happening there is another parallel to what happened in Egypt: the destroyer was coming and God was protecting.

Luke 22:43 There appeared to him an angel from heaven giving him strength, ...

I hope you can see this that the Lord was there for Yeshua, protecting Him from ha-satan who was tempting Him at that time, and the Lord strengthened Him through this angel the same way the Lord was there in Egypt as the destroyer was coming upon the houses.

Luke 22:44 and in great anguish he prayed more intensely, so that his sweat became like drops of blood falling to the ground.

I have heard people who believed that this was just descriptive. They were *like* drops of blood. But I've heard doctors talk about how this can really happen under extreme stress. When people are under such extreme stress, the capillaries that are next to the skin can expand and break and bleeding begins. This is an indication that this was happening in the oil press in the place of pressing.

Here is another parallel that I pray that you will get. Yeshua was in the oil press "*Gat Shemanim*" in that grove of olive trees, but He was also in a special dwelling place.

John 1:14 "The Word became flesh and dwell (or Tabernacled) among us."

I want you to grasp that Yeshua was (is) God Himself dwelling in a human body. His dwelling place was the body He inhabited. Yeshua's blood began to come out in His sweat in the form of drops of blood all over His body. Here is another incredible parallel to Pesakh that Yeshua's Blood was placed on His dwelling place. Do you see it? It was placed on the body in which He was living. And like the blood on the doorposts of the dwelling places of the Israelites in Egypt, Yeshua's Blood protected Him from that attack of ha-satan.

This is so well done in the movie with ha-satan there telling Him, "It will never work. You're going to die." And such things. And when His sweat became as drops of blood, the angel was there to minister to Him. God was accompanying Him, preventing that destroyer from striking.

What I see here is that blood was needed in Egypt to protect the houses and the blood was needed in the oil press in "*Gat*

Shemanim" to enable Yeshua to get through this. Why the Blood? There is tremendous power in the Blood.

Revelation 12:11 They defeated him because of the Lamb's blood and because of the message of their witness. Even when facing death they did not cling to life.

Protection by the Blood is part of our heritage. It is not just a "church" thing. It goes back all the way to this protection on the doorposts.

The Blood does many things. The Blood is what we are cleansed by, but what we are seeing here is that the Blood is also what we are protected by. The Blood is one of the weapons of spiritual warfare as we "apply the Blood."

What is God saying to us? All these parallels are so awesome. I hope they are awesome to you because they are testimonies that Yeshua is the Messiah because of the way in which these things line up and are fulfilled. And we just saw a new appreciation of the power of the Blood that it even protected Him. His own Blood was protecting Him.

We can see that Biblical Covenants are Blood Covenants. The Mosaic Covenant—the Sinai Covenant—is a Blood Covenant. The New Covenant—the Brit Khadashah—is a Blood Covenant. The Lord's Supper—we call the S'udat Adonai—where we partake of the memorial of the Blood—is a parallel of the blood on the doorpost and the Blood that He sweat. This blessed me so much when I first saw this. We take that Blood and we put it in our body. The blood of the Lamb is poured on the inside of us when we partake of the wine or grape juice of the S'udat Adonai (the Lord's Supper) and it is a protection.

Let's Pray

Father, I come before You right now and I thank You for all the things that we saw in this chapter. I pray that You will continue to speak to us about these parallels and their importance in proving that You are the Messiah.

Father, there may be a reader who is not sure they will be able to pass through the judgment and so I want to lift that

person up to You right now. Your Word says that those who put their trust in You will not come up for judgment but have already crossed from death to life. I pray that they would see that You have made a way for them to enter into the Kingdom and to be protected from the coming judgment through that entrance way of the Blood in the same pattern as the lintel and the doorposts and the power of the Blood on the Cross where Yeshua died as the sacrificial offering.

If you have that doubt, pray in your own heart, *“Lord I receive Your sacrifice for my sin. I acknowledge that You are the Lord. I knock on that door. Please let me into Your Kingdom and Your protection.”*

I pray, Father, for each of us here to have a fresh revelation of the power of Your Blood—the protecting power of Your Blood.



CHAPTER 3

MIXED MULTITUDE

Nissan, the Pesakh month, is the beginning of the year in the Biblical calendar. But if we go by the traditional Jewish calendar, which starts at Rosh Hashanah in the fall, Passover is the third of three commemorations of God’s miraculous deliverance of the Jewish people. And the deliverance is in three very different ways. I had never noticed that sequence before. Maybe you have.

First it is Hanukkah in December when there was deliverance from being assimilated, from disappearing as a culture and a distinct people. That was achieved by a great and unexpected military victory by people who were not soldiers.

The second was Purim, which was a deliverance from being annihilated, and that was achieved by miraculous favor given to a young Jewish woman.

Then third we have Pesakh, which is deliverance from enslavement. It was achieved by miraculous powers given to an aged prophet. So they are very different, and yet they all end up with the same thing: God delivers His people.

* Photo: Yemenite Habani family celebrating the Passover Seder at their new home in Tel Aviv, 1946, Wikimedia. Public domain.



Chapter 6

TWO SEDERS

Let's open this chapter with prayer.

Heavenly Father, You gave us Torah—instruction, and we thank You that the New Covenant became instruction for us also, and that we can look into Your Word, both the Tanakh and the New Covenant, and it is instruction. So we just commit ourselves to receiving Your instructions today, to opening up our ears in our minds and hearts, not only to receive it, but to be doers of Your Word. In Yeshua's Name. Amen.

Once more, here are the instructions for Khag HaMatzah:

Lev. 23:6 On the fifteenth day of the same month is the Feast of Matzot to ADONAI. For seven days you are to eat matzah [unleavened bread].

So from the day of Passover you count seven days that you have to eat Matzah. That's how it is according to the Bible, and interestingly also according to reform Judaism in America, and for the people in Israel. It also includes me because I decided to follow the Biblical instruction, instead of tradition.

* Illustration: "The Passover of the Portuguese Jews" by French Engraver, Bernard Picart, 1723. Public domain.

Two Passover Days Tradition

But for some people it is eight days. That's another Jewish tradition. It is the tradition of Orthodox and Conservative Judaism outside of Israel. The reason is that in the Diaspora [the Jewish people living outside Israel] a second day is added to Passover. So they celebrate Passover for two days. Then they count seven days starting on the second Passover.

The reason for the two days is very interesting and has some amazing spiritual significance. Each month of the Jewish calendar starts with the sighting of the first sliver of the moon. It's a lunar calendar. In Yeshua's time, astronomy had not yet developed the ability to predict the dates of the new moon. What the Jewish people did back then is we sent two men to the top of a mountain in Israel to watch for the first sliver of the moon to appear to determine when the month began and especially this month because Passover had to be celebrated on the 14th day.

When they saw the sliver of the moon, they did something right out of "The Lord of the Rings." They lit a bonfire on top of the mountain. Some people were assigned to be on top of hills all through the nation. When the first bonfire was lit, the others lit bonfires one after another all over the nation to let everybody know that this was the beginning of the month. Then they would know when any Moadim in that month were to be observed. Remember that incident in "The Lord of the Rings" where they communicate by the bonfires? Well, they got it from this Jewish practice.

So in the month of Nissan, everyone would count 14 days and would know when to keep Passover. However, with typical zeal to obey God's laws, the rabbis worried about something. They asked questions like, "What if it's cloudy and they miss the first appearance of that sliver? Or what if they fall asleep on the mountain and miss it? Then we would be at least a day late in celebrating Passover.

Their solution was that, when the first sliver of the moon would be sighted, they would count instead of fourteen days, thirteen days, and they would have Passover twice, on the thirteenth day and on the fourteenth day. That way they could

thing when He fulfills the traditions that developed around the laws, or He uses them to enable Him to do what He needs to do.

I'm glad you know this now. It is amazing.

In the last chapter, we learned five things about the Pesakh matzah.

1. We eat it to remember that our ancestors had to leave Egypt in haste and their dough didn't rise.

2. Eating bread without khametz represented leaving the sins of Egypt and the sinful, polytheistic culture of Egypt behind.

3. We learned that when the Temple was destroyed in the year 70 AD, the matzah became a memorial for the meat of the Passover lamb. Up to that time lamb was eaten at the Passover Seder, but after the year 70 AD, because you could no longer sacrifice animals, matzah became the memorial for the meat of the Passover lamb at the Seder.

4. We learned that the traditional way the matzah is made and used during the Seder in the Afikomen ceremony actually tells the story of Yeshua's last hours and His purpose, which is another amazing fulfillment of tradition.

5. We know that Yeshua took matzah without khametz and made it the covenant renewal food of the New Covenant, and said it was a memorial of His body broken for us.

We learned all of that plus a lot about khametz. It's a lot to digest, no pun intended. But it is all so marvelous.

Let's Pray

Heavenly Father, we thank You for the amazing coincidence of the two Passover Seder's, the amazing way in which You orchestrated that, so that You could be further confirmed as being the Messiah. May it strengthen our faith, and we just commit our whole Passover season to You. In Yeshua's awesome, awesome Name. Amen.



CHAPTER 7

MUST BE RITUALLY PURE

So as we have learned, preparation for Pesakh involves a time of spring cleansing. In this chapter we will look at another type of cleansing that is required in addition to removing khametz.

Some of the material that I want to share now is from a very special book that I was given one year: *Carta's Encyclopedia of the Holy Temple in Jerusalem*.²⁴ The thing that stood out to me as I studied the Passover in this book is that in Yeshua's time, there was a much greater emphasis on the need for cleansing of the people in order to participate in Pesakh. That seems to have been lost today. It was more than just that you had to get the leaven out of the home, there were other cleansings that needed to be done by the people.

Why the need for cleansing? In Deuteronomy, the Scriptures speak of three "pilgrimage feasts."

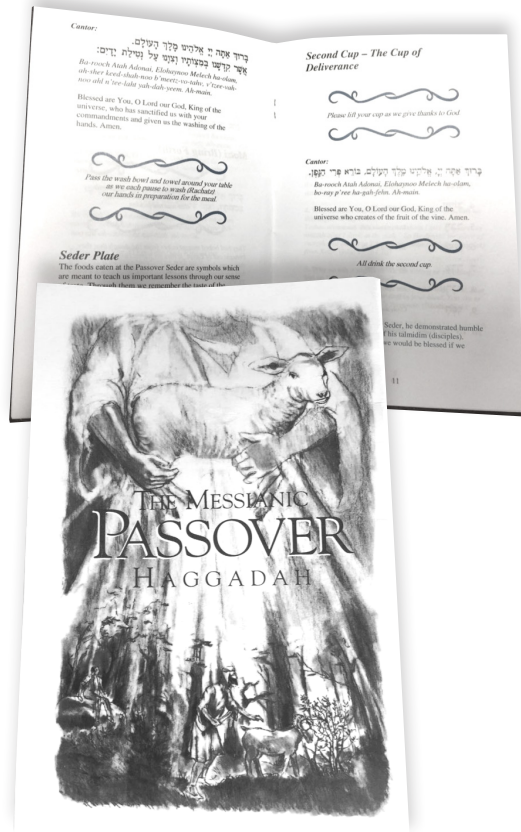
Deuteronomy 16:16 Three times a year all your males are to appear before Adonai your God in

* Photo: Haggadah from Trieste, Italy, 1864, edited by Abraham Hai Morqugo, printed by Jonah, Cohen, Library of Congress, public domain.

²⁴ Ariel, Israel, and Richman, Chaim, *Carta's Illustrated Encyclopedia of the Holy Temple in Jerusalem*, co-published by The Temple Institute and Carta, Jerusalem, Israel, 2005.

Appendix A

PASSOVER SEDER NOTES



Rabbi Jim's congregation's Haggadah. (See how to order it on the next page.)

EXPLANATION and LEDGER

What follows are my notes for doing our Passover Seder. They are basically in outline form.

These notes and the page numbers given in them go with our own *Messianic Passover Haggadah*. To order copies, email The Fig Tree at: thefigtree@frontier.com or call 585-484-7775.

[NOTE: This Seder is around 4 hours long. So children need to eat ahead of time.]

Ledger:

Headings are given bold like this with page numbers that go with our Haggadah

The notes of what I plan to say as I teach the guests are in this format.

Some notes are in bold to stand out.

[Notes in brackets are for me only, **not** to be read aloud.]

Directives: what I tell the guests or table hosts to do.

Blessings: the *Cantor* is to recite the blessings

Scriptures are written in italics.

(My notes for my prayers for the guests are in this font.)

Slides: My slides are numbered in my powerpoint. The numbers are given in this font for when they are to be shown.

NOTE: This powerpoint is nothing fancy. To receive it as a pdf, email me at rabbijim@frontiernet.net or go to olivepresspublisher.com where you can download it for a small fee. To receive my large print version of my notes, email me.

PASSOVER SEDER

WELCOME

[Let the guests read the Welcome on **page 1** themselves.]

We are a Messianic Jewish congregation,
a congregation of Jewish and non-Jewish or Gentile people who
believe Yeshua is the Jewish Messiah.
We are not all Jewish, but about half Gentile. Explain “Gentiles.”

Yeshua is the Hebrew Name for Jesus

Prayer for blessing on our time and all we'll eat and drink

What is a Passover Seder?

Seder means order. It's the order for the evening.

Passover is one of the Moadim.

Appointed Times, Times God has appointed,
are to be kept forever.

They are appointed to carry out His purposes.

What is His agenda for us for today?

Slide 1

Exodus 12:14 (CJB) “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.

“Commemorate this day” – Zee-kar-rone – a memorial,
an event that helps our memory, helps us remember.

Time of remembering God's deliverance of our forefathers, the
Israelites:

Out the bondage of slavery in Egypt about 3500 years ago.

It's not just something to hear about or watch, it's participatory.

At our Seder we'll be eating, drinking, dipping, washing, singing,
dancing, crying, searching, receiving a gift

It's all done to make it fun for you to learn, so you'll have a stronger
memory of God's great deliverance.

We hope you participate with an enthusiastic spirit.

The more you put in,
the more memorable this memorial will be.

There's a deeper meaning to this Appointed Time than remembering
what God did.

The Seder is the **COVENANT RENEWAL MEAL** of Mosaic Covenant.

God's covenants are His “contract”
between He & human beings.

He **PROMISES** things & requires things in His Covenants.

The Mosaic or Sinai Covenant was the
agreement between God & Jewish people
that established Israel as a nation 3500 years ago.

Keeping the Passover was required for each person every year

It was a yearly renewal of the Covenant

In this covenant renewal meal, God restates His
COVENANTAL PROMISES to us

He does this for our sakes, to strengthen us to deal with
life's difficulties

Everyone here is struggling with something in their life.
Our ability to deal with these trials of life is dependent
on how much we trust God.

God wants each of you to receive His **COVENANT PROMISES**
to increase your faith to prepare you for the future.

Of course the Covenant is a conditional Covenant.
It is dependent on us doing our part – obeying Him.

There is also a periodic renewal meal of the
New Covenant (Brit Khadashah), called communion or
the Lord's Supper, in Hebrew: S'udat Adonai.

I will tie the two together as we go along.

Our Seder will follow the order of a traditional Seder.
But we will also do many things that are non-traditional.

The commandment to keep Pesakh was given to Jewish people.

But, we welcome those of you who are not Jewish
to participate in this covenant renewal.

Paul is speaking to non-Jewish followers of Yeshua:

Slide 2

Ephesians 3:6 ... in union with the Messiah and through the Good News the Gentiles were to be joint heirs, a joint body and joint sharers with the Jews in what God has promised.

As joint heirs, a joint body and joint sharers in **GOD'S PROMISES**,
the **PROMISES** of this covenant are for you too.

Appendix B

Yeshua's Last Seder
Scripture Chart

YESHUA'S LAST SEDER CHART

Matthew 26

17 On the first day for matzah, the talmidim came to Yeshua and asked, "Where do you want us to prepare your Seder?" ...

20 When evening came, Yeshua reclined with the twelve talmidim; ...

26 While they were eating, Yeshua **took a piece of matzah**, made the b'rakhah (blessing), broke it, gave it to the talmidim and said, "**Take! Eat! This is my body!**"

27 Also he **took a cup of wine**, made the b'rakhah, and gave it to them, saying, "All of you, drink from it! 28 For **this is my blood**, which ratifies the New Covenant, my blood shed on behalf of many, so that they may have their sins forgiven.

29 I tell you, I will not drink this 'fruit of the vine' again until the day I drink new wine with you in my Father's Kingdom."

30 After singing the Hallel, they went out to the Mount of Olives.

Mark 14

12 On the first day for matzah, when they slaughtered the lamb for Pesach, Yeshua's talmidim asked him, "Where do you want us to go and prepare your Seder?" ...

17 When evening came, Yeshua arrived with the Twelve. 18 As they were reclining and eating, ...

22 While they were eating, Yeshua **took a piece of matzah**, made the b'rakhah (blessing), broke it, gave it to them and said, "**Take it! This is my body.**"

23 Also he **took a cup of wine**, made the b'rakhah, and gave it to them; and they all drank. 24 He said to them, "**This is my blood**, which ratifies the New Covenant, my blood shed on behalf of many people.

25 Yes! I tell you, I will not drink this 'fruit of the vine' again until the day I drink new wine in the Kingdom of God."

26 After singing the Hallel, they went out to the Mount of Olives.

YESHUA'S LAST SEDER CHART

Luke 22

7 Then came the day of matzah, on which the Passover lamb had to be killed. 8 Yeshua sent Kefa and Yochanan, instructing them, "Go and prepare our Seder, so we can eat." 9 They asked him, "Where do you want us to prepare it?" ...

14 When the time came, Yeshua and the emissaries reclined at the table, and he 15 said to them, "I have really wanted so much to celebrate this Seder with you before I die! 16 For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God."

17 Then, taking a cup of wine, he made the b'rakhah and said, "Take this and share it among yourselves. 18 For I tell you that from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes."

19 Also, **taking a piece of matzah**, he made the b'rakhah (blessing), broke it, gave it to them and said, "**This is my body**, which is being given for you; do this in memory of me."

20 He did the same with **the cup after the meal**, saying, "**This cup is the New Covenant, ratified by my blood**, which is being poured out for you. ...

39 On leaving, Yeshua went as usual to the Mount of Olives; and the talmidim followed him.

John 13

1 It was just before the festival of Pesach, and Yeshua knew that the time had come for him to pass from this world to the Father. ...

2 They were at supper, 4 So he rose from the table, removed his outer garments and wrapped a towel around his waist. 5 Then he poured some water into a basin and began to wash the feet of the talmidim and wipe them off with the towel wrapped around him. ... , "If I don't wash you, you have no share with me." ... 12 After he had washed their feet, taken back his clothes and returned to the table, he said to them, ... 13 ...14 Now if I, the Lord and Rabbi, have washed your feet, you also should wash each other's feet.

I Corinthians 11

23 For what I received from the Lord... -

that the Lord Yeshua, on the night he was betrayed, **took bread**; 24 and after he had made the b'rakhah (blessing) he broke it and said, "**This is my body**, which is [broken] for you. Do this as a memorial to me";

25 likewise also **the cup after the meal**, saying, "**This cup is the New Covenant effected by my blood**; do this, as often as you drink it, as a memorial to me."

26 For as often as you eat this bread and drink the cup, you proclaim the death of the Lord, until he comes. 27 Therefore, whoever eats the Lord's bread or drinks the Lord's cup in an unworthy manner will be guilty of desecrating the body and blood of the Lord! 28 So let a person examine himself first, and then he may eat of the bread and drink from the cup;

John 18:1 (TLV)

When Yeshua had said these things, He went out with His disciples across the Kidron Valley, where there was a garden....