

STUDY NOTES FROM KAREN HOERDEL'S "JEWISH FEAST STUDIES" TEACHING SERIES

Passover: Pesach

Passover represents our salvation. The exodus from Egypt was the shadow of the greater redemption to come, in Christ Jesus, the Messiah.

Passover has been observed annually by Jewish people for over 4,000 years.

Leviticus 23:4-6

These are the feasts of the Lord, which you shall proclaim to be holy convocations, even these are my feasts. In the fourteenth day of the first month at even (evening) is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days you must eat unleavened bread.

The Jewish calendar is a moon calendar and the days are measured from sundown to sundown. In Genesis chapter one, the Word says, "and the evening and the morning were the first (2nd-6th) day."

The Passover background reference follows from Exodus chapter twelve:

Exodus 12

1 And the LORD spake unto Moses and Aaron in the land of Egypt saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

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

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his

legs, and with the appurtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's Passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Passover Teaching Scripture References:

Exodus 12 and 13

Leviticus 23:5

Exodus 12:5 - compare to I Peter 1:18-19

Exodus 12:6 - compare to Acts 4:26-28

Exodus 12:13 - compare to Hebrews 10:10, 14 (entire chapter)

Exodus 12:46- compare to John 19:33,36 and Psalm 34:20

The Lamb is the Passover; and without the Lamb there is no Passover.

The Last Supper was a Seder - a Passover. (see entire chapter of Luke 22)

Learning about Passover we learn more about Jesus and Communion, which Jesus instituted at the Passovers before He went to Gethsemane, and what Jesus was doing as a Jew on Earth.

Jesus hung on the cross as the Passover Lamb sacrificed for us. The He was buried before sundown Thursday, the Sabbath of the Feast of Unleavened Bread. He was in the center of the earth for three days and three nights. He rose at sunrise at dawn of the Feast of First Fruits; therefore fulfilling and completing the first three feasts of seven.

Four Cups - Exodus 6:6

1st cup - Sanctification

2nd cup - Cup of Judgment (wrath)

"I will rid you out of their bondage" (Ex. 6:6)

We dip one of our fingers into the grape juice and place individual drops on our plates as we recite each plague: blood, frogs, lice, flies, disease, boils, hail, locusts, darkness, death of the firstborn.

Jesus drank of the cup of judgment in our place.

3rd cup - Redemption

"and I will redeem you with a stretched out arm and great judgment." (Ex. 6:6)

(Jesus) "took the cup after He had supped, saying, 'This cup is the New Testament in My blood, this do you, as often as you drink it, in remembrance of Me.'" (Luke 22:20)

INSTITUTES COMMUNION

Cup of Elijah

There is an entire place setting for Elijah and a full cup of wine and an empty chair. The Seder leader points to the cup of wine reserved for Elijah and requests that the door of

the house be opened (usually by one of the children) symbolizing that one day Elijah will be coming to herald the coming of Messiah.

Malachi 4:5 (the second to the last verse of the Old Testament)

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.”

4th cup - Cup of Praise, Acceptance (Exodus 6:7)

“I will take you to Me for a people and I will be to you a god; and you shall know that I am the Lord your God...I will bring you into the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for a heritage. I am the Lord.”

End of teaching notes/material.

The following article is supplemental material for your edification and it reveals that the plagues God sent against Egypt were directly related to the gods of Egypt, therefore showing the truth that YHVH alone is GOD.

The Invisible War:
Against the Gods of Egypt
by Chuck Missler

There have been few dramas that can equal the cosmic warfare that took place against the gods of Egypt when God used Moses to free Israel from their bondage.

We all are familiar with the death of the firstborn that finally caused Pharaoh to release them. Yet few of us, probably, are aware of the significance lying behind the other nine plagues: a cosmic war against the demons of darkness.

Waters Turned to Blood

The first of the judgments was upon the waters of Egypt. The Nile was the highway of this ancient land, as it still is today.

Not only was the Nile turned to blood, but the other waters of the land were as well, even the water that was drawn for use in the houses in wooden and stone jars. For seven days the whole land was in horror, with dead fish and a stench from the river.

To better appreciate what was going on, we must examine the numerous gods of the river: Osiris, one of the chief gods of Egypt, was first of all the gods of the Nile. He, with his companion, the mother god, Isis, and their child, Horus, were human-headed gods (in contrast to the many that had heads of birds, beasts, and reptiles).

There were other gods of the Nile, too: Hapim in the north, and Tauret at Thebes, and the hippopotamus goddess of the river. There was also Nu, the god of life in the Nile. The supernatural pollution of the waters of the land were a humiliation to the gods the Egyptians worshiped.

The Frogs

The second of the wonders further proved the powerlessness of the gods of Egypt. The land was covered with a plague of frogs in such abundance that they infested the Egyptians' houses and beds.

One of the principal goddesses of the land was Hekt, the wife of the creator of the world, who was always shown with the head and the body of a frog.

The frogs came out of the sacred Nile and Egypt's devotion to them prevented them from dealing with them: they soon had decaying carcasses throughout the land, resulting in a stinking horror. (It is interesting that the climactic war against God in Revelation is assembled by three frog-like spirits.)

The Sand Flies

The third of the judgments on Egypt came out of the soil in Egypt. The Hebrew word *ken*, is translated "lice" in our English translation, with "sand flies" or "fleas" in some marginal notes.

The Hebrew word comes from a root meaning to dig; it is probable that the insect was one which digs under the skin of men.

This was an embarrassment to their great god of the earth, Geb, to whom they gave offerings for the bounty of the soil. Also the presence of the fleas or lice were a barrier to their officiating in their priestly duties!

The Scarabs

The fourth of the plagues were "swarms" ("of flies" is not in the original). The word is *`arob*, a swarm, possibly suggesting incessant motion.

The deification of the scarab beetle is still conspicuous - even today - in the jewelry and artifacts celebrating ancient Egypt. Amon-Ra, the king of the gods, had the head of a beetle. Some of the giant scarabs were even accorded the honor of mummification and entombment with the Pharaohs.

This is particularly bizarre since the scarab is actually a dung beetle. The insect is about the size of a nickel and feeds on dung in the fields or the side of the road.

When animals defecate, these insects swarm from their holes in the ground and collect their provender for future meals by forming it into round balls about the size of golf balls, which they roll across the ground to their underground dwellings.

Since they seemed to "come from nowhere," and perhaps because these perfectly round balls were possibly associated with the sun, these beetles became associated with creation. (Also, the Egyptians seem to have had the mistaken notion that the scarabs deposited larvae in the spheres, but that is not true.)

The plague of swarms of scarabs, with mandibles that could saw through wood, and destructive qualities worse than termites, must have caused extreme consternation since they were so venerated and thus were not to be interfered with!

Pharaoh called Moses, pleaded for a cessation, hinted at the possibility of compromise, and even asked to be prayed for. But God doesn't compromise; the judgments continued.

The Animals

The fifth plague was against the domestic animals of Egypt, and thus Apis, the bull god, and the cow-headed Hathor, goddess of the deserts. These were so widespread that even the children of Israel had become tainted by their worship, which led to the fiasco of the golden calf in the image of Apis.

The plague was a "murrain," a contagious disease among the cattle, and even the sacred bulls in the temple died. Other domestic animals were sacred also, and their images adorned many of the idols, such as Bubastis, the cat goddess of love, feminine matters and fashion, etc.

(The veneration of cows still creates a sight in India, when cows appear on the streets and even in stores and shops.)

The cattle of the Hebrews, of course, were not touched.

Ashes

The sixth wonder was manifested against the bodies of men. The plague of shechiyn , translated "boils", may hide something more terrible. The root means "burning," and the same word can be translated as leprosy, and as the Egyptian botch, which was declared to be incurable.

Among the gods to which cures would have been ascribed were Thoth, the ibis-headed god of intelligence and medical learning, and Apis, Serapis and Imhotep .

Here even the magicians did not escape and could not carry on their priestly functions. It was their custom to take the ashes of human sacrifices and cast them into the air. Borne by the wind over the milling populace, they were viewed as a blessing.

(It is inferred by some that this heathen custom was the source of the practice of putting ashes on the forehead on the first day of Lent.)

Moses launched this plague with a parody of this practice, and may even have had access to the very furnaces used in the sacred precincts of the royal temple.

Fiery Hail

Egypt is a sunny land with virtually no rain. The seventh wonder was a tempest of hail and fire.

Where was Shu, the wind god? And Nut, the sky goddess? Where was Horus , the hawk-headed sky god of upper Egypt?

When Pharaoh confessed his sin and the sin of his people, he even used the Hebrew names for God:

I have sinned this time: the Lord [YHWH] is righteous, and I and my people are wicked. Intreat the Lord [YHWH] that there be no more mighty thunderings ["voices of Elohim"]. - Exodus 9:27,28

(The French have a phrase for one who speaks with spiritual language but whose heart is far from God: le patois de Canaan , the dialect of Canaan.)

Locusts

Some of the earlier plagues may have been separated by extended intervals, but the eighth plague followed immediately on the heels of the seventh: locusts came upon the land.

Every twig and leaf that had somehow escaped the hail and fire was now taken by the locusts.

Where was Nepri, the grain god? Where was Ermutet, goddess of childbirth and crops?

Where was Anubis , the jackal-headed guardian of the fields?

And where was Osiris , great head of their senior trinity who was also their agricultural god? Having lost faith in their gods, rebellion was now in the air.

Thick Darkness

The ninth wonder was a darkness that could be felt! Josephus writes,

But when Moses said that what he [Pharaoh] desired was unjust, since they were obliged to offer sacrifices to God of those cattle, and the time being prolonged on this account, a thick darkness, without the least light, spread itself over the Egyptians, whereby their sight being obstructed, and their breathing hindered by the thickness of the air, they were under terror lest they be swallowed up by the thick cloud. This darkness, after three days and as many nights was dissipated.

Where was Ra, god of the sun? In the school of On, or Heliopolis, city of the sun, the worship of Ra was virtually almost monotheistic. He and Aten, the sun's disc, were worshiped with the ankh , symbol of life from the sun, as almost a sort of trinity.

Where was Horus, the god of the sunrise? Or Tem, the god of the sunset? Or Shu , the god of light? Or the deities of the moon and planets?

The Firstborn

And, of course, the well-known tenth and final plague was the death of the firstborn - on those homes not covered by the lamb's blood on the doorposts or lintels.

We all know the story of the Passover in Egypt, remembered by the Jews to this day.

And, of course, Jesus is our Passover: John the Baptist introduced Him twice as "The Lamb of God."

Lessons for Today

The invisible war goes on. These same demons are worshiped today.

The Scriptures tell us that we become like the gods we worship.

Visit Egypt today and when you leave Cairo you will see villages living on dung hills. And this is not a typical "third world" country: it once ruled the known world!

Are idols of stone cold, unresponsive, and immovable? If you worship idols of stone, you, too, will become cold, unresponsive, and immovable.

Is the world materialistic? Harsh? Unforgiving? If you worship the world, you, too, will become materialistic, harsh, and unforgiving.

You will become like the gods you worship.

But if you worship Jesus Christ, you will become more like Him. Corinthians 13 says it all!

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****NOTES****

Exodus 12:12; Numbers 33:4.

Exodus 7:19-25.

Exodus 8:2-14.

Exodus 8:3.

Revelation 16:13-14.

Exodus 8:28.

Exodus 32:4.

Exodus 9:3-7.

Exodus 9:8-11.

Leviticus 13:18-20.

Deuteronomy 28:27, 35.

Exodus 9:18-33.

Exodus 10:7.

Josephus, Antiquities of the Jews, Book II, XIV,

John 1:29, 36.

Deuteronomy 32:17; 1 Corinthians 10:20; Revelation 9:20.

Psalms 135:18.