

THE FEASTS OF ISRAEL
SESSION 3 | THE PASSOVER, PART 2

THE PASSOVER IN SCRIPTURE

- For additional material on this section, see session 2.
- The knowledge of Passover was given in Exodus 12:1-14. In this passage, Israel was instructed on when and how to observe Passover.
 - Verses 1-9 – see session 2
 - Verse 10 – The lamb was to be eaten before morning, with the leftovers burned before morning.
 - Verse 11 – Though they were still in the land of Egypt, they were to **eat it in haste** with full preparation of travel. Having their **loins girded**, etc., was a display of faith that they would soon be traveling.
 - Verse 12 – This verse proves that the *death angel* (as we often say) is actual *the Lord*. Compare Numbers 33:4.
 - Verse 13 – Once again, God claims to be doing the work personally, Himself, and not using an intermediary such as the *death angel*. The blood would be the **token** which would mark the Israelites safe.
 - Verse 14 – The observance of the Passover was **for a memorial** and was **throughout your generations**. The word **generations** is a D.N.A. word, reminding us that *the Passover is not a Christian feast nor ordinance, but for the Jewish people*.

THE PASSOVER IN MODERN DAYS

- The *Haggadah* is used as a guide to Passover *seder*.
 - The Hebrew word *seder* is simply “order” or “ritual.”
 - *Haggadot* (plural) vary wildly in themes and emphasis, from solidly Biblical to wildly “woke.”
- The Passover plate:



Categories, with imaged examples in parentheses: [italics are my commentary]

1. Zeroah (shankbone) -a reminder of the Passover lamb. Note that lamb is not eaten in the modern Passover.
 2. Beitzah (a roasted hard-boiled egg) -a reminder of the manner in which the lamb was cooked.
 3. Maror/Chazeret (horseradish) -bitter herbs representing slavery
 4. 'Karpas (onion) -bitter herbs representing slavery
 5. Charoset -typically apples, cinnamon, etc., representing the mortar used by slaves.
 6. Maror/Chazeret (parsley) – representing hope/renewal. Eaten with salt water to remind of tears¹
- The Passover *matzah*: The *afikomen* is the middle piece of three pieces of unleavened bread (*matzah*) that is broken during the Passover meal. Half is hidden away until the end of the meal, when it is broken and eaten as a reminder of the eating of the lamb in the Temple period.
 - The four cups of wine:
 - The *kiddush* – begins the meal. A cup of blessing and sanctification for the day.
 - The second cup is consumed during or after the reading of the story of Abraham and the birth of the nation.
 - The third cup is consumed after the meal, during the blessing of the meal.
 - The fourth cup is consumed after singing *the Hallel* (a song of praise).

¹ https://en.wikipedia.org/wiki/Passover_Seder_plate

- The place for Elijah: A place (or a cup) is left for Elijah, and after the meal the children will go to the door, open it, and recite a few verses of Psalms asking the Lord to judge their enemies, and praying for Elijah to come as the precursor to Messiah.
- The pillows on the chairs: a reminder that Israel was not to be afraid, but live like royalty.
- The questions asked:
 - 1. On all nights we need not dip even once, and on this night we dip twice!
 - The dipping of the bitter herbs in saltwater represents the tears we cried.
 - The dipping of the mortar in saltwater represents the bitterness of making the mortar.
 - 2. On all nights we eat leavened bread or matzah, and on this night, only matzah!
 - We are reminded that we didn't have time to let the bread rise.
 - 3. On all nights we eat various vegetables, and on this night, bitter herbs!
 - The bitter herbs remind us of the bitterness of slavery.
 - 4. On all nights we eat sitting upright or reclining, and on this night we all recline!
 - We commemorate our freedom by reclining like royalty.
- The Passover meal:

THE HISTORY OF THE MODERN PASSOVER

- No ancient Jewish documents have any indication that modern practices are ancient.
- According to *My Jewish Learning*, "The arrangement of the table, the psalms, benedictions, and other recited matter of today coincide substantially with the program laid down in the [Mishnah. Midrashim](#) (commentaries) were added and most of the version we now have was completed by the end of the Talmudic period (500-600 CE)."²
- According to Rabbi David Golinkin, President of the Schechter Institute of Jewish Studies in Jerusalem, explains that the Greco-Roman *Symposia* was the basic source of the modern Passover Sedar, "In the first half of the twentieth century, Lewy, Baneth, Krauss, and Goldschmidt drew attention to the fact that the forms of the Seder are based on Graeco-Roman table manners and dietary habits. But the most detailed evidence of this borrowing was provided in 1957 when Siegfried Stein published "The Influence of Symposia Literature on the Literary Form of the Pesah Haggadah" in *The Journal of Jewish Studies* (Stein, pp. 13-44). Since then, Stein's basic thesis has been adopted with variations by various scholars who have written about the origins of the Seder"³

CHRIST IN THE PASSOVER?

- There is no problem recognizing that the Passover lamb was a foreshadow (type) of Christ. This is expressly stated in 1 Corinthians 5:7.
- If almost 100% of the modern Passover celebration was developed long-after the close of the New Testament, should we use these practices in any form to display any kind of "Christ in the Passover" significance?

"Christian" Passover Seders typically do not tell the whole story. For example, consider this from *GotQuestions*- "For example, the matzoh is placed in a bag called an *echad*, which means "one" in Hebrew. But this one bag has three chambers. One piece of matzoh is placed into each chamber of the bag. The matzoh placed in the first chamber is never touched, never used, never seen. The second matzoh in the bag is broken in half at the beginning of the Seder; half of the broken matzoh is placed back in the *echad*, and the other half, called the *Afikomen*, is placed in a linen cloth. The third matzoh in the bag is used to eat the elements on the Seder plate.... Many Jews consider the three *matzohs* to represent

² <https://www.myjewishlearning.com/article/passover-pesach-history/>. Accessed June 7, 2022.

³ Rabbi Professor David Golinkin. *The Origins of the Seder*. <https://schechter.edu/the-origins-of-the-seder/>. Accessed June 7, 2022.

Abraham, Isaac, and Jacob. But they cannot explain why they break “Isaac” in half or why they place half of the middle matzoh back in the *echad* and keep the other half out, wrapped in a cloth.”⁴

- The problem with this is that it has “cherry picked” small segments of tradition, presented these as the standard practice and interpretation, and not dealt with the full tradition and interpretation.
- According to *Chabad*, an orthodox Jewish ministry,

“The *afikomen* represents our liberation from Egyptian exile. That redemption, however, was not a complete one, as we are still awaiting the final redemption with the coming of Moshiach. Setting aside or hiding the larger half of the matzah reminds us that the best, the real redemption, is yet to come, still hidden in the future.”⁵

- Notice that *nothing* is mentioned about Abraham, Isaac, and Jacob in the entire *Chabad* article.
- Notice that the *GotQuestions* statement, “...they cannot explain why they break...in half” is either dishonest or unstudied.
- My conclusion on Christ in the Passover observances: *there is too much agenda-driven propaganda and not enough truth*. There are much better ways to teach Jewish beliefs and to do Jewish evangelism.

⁴ How Do the Elements of the Passover Seder Point to Christ? <https://www.gotquestions.org/Passover-Seder.html>. Accessed June 7, 2022.

⁵ Why Do We Hide the Afikomen? https://www.chabad.org/holidays/passover/pesach_cdo/aid/2910434/jewish/Why-Do-We-Hide-the-Afikomen.htm. Accessed June 7, 2022.