

**Exodus 12:1-51 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.**

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**Part 2 is Luke 2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.**

**Note:** If you arrived here by Internet search, know that this series of sermons is about "The Whole Christ". Click on the up-left Logo to see the SiteMap where, among other things, this particular series began and continues. I pray you will be blessed as I am.

In my daily morning prayer I begin with "Holy Father hallowed be your name" and continue for quite a while until I reach a particular place regarding our Savior ('the Lord' of Scripture). There I begin addressing him with, "You are the Very Son of God, the Lord God of Creation, the Lord God of Adam and Eve, Cain, Abel, and Seth". I then continue on down through Abraham, Isaac, and Jacob, and chosen Jacob's 12 sons. I then pray "The God of Israel, the God of Moses, the Lord of Hosts, the Lord Christ Messiah promised to come to earth."

Then I pray "You arrived in the womb of a young virgin of the lineage of David of the tribe of Judah. The eighth day, you emerged from that womb and they circumcised you according to *the Law of Moses* and you received the name JESUS according to *the Angel Gabriel*."

There is much more to the prayer and each morning as I go through I customize it for the day and for my early fellowship with the Father and the Son. Some days it goes somewhat quickly and some days it takes quite a while. But I wanted to bring you to the particular place in my prayer based upon **Luke 2:21**. It is *The Hinge of God's Plan of the Ages* where the Son of God arrived to make his Debut to Israel and to the world.

This sermon has grown quite long to include the Exodus Passover, which is the God-given-Pattern for '**the passover**' as connected to the Crucifixion; that is, to the days of Jesus' arrest and the week of unleavened bread during which Jesus was crucified. Moreover, I had to include some side details for things like Israel's lunar calendar.

Please bear with me. Indeed, the Lord has had to bear with me in this. At age of 74 my mind is not what it used to be. If going through you might think, "This is confusing", perhaps you will experience something of what I have experienced in trying to write clearly. I make no claim to be "right or correct", as the Lord is ever "straightening me out", and in this study a few things became clearer to me as I worked. I would not have undertaken such a long work to explain this subject of Easter, so dear to many, except that the Lord has brought me to it.

It is no wonder that many Christian brethren (or perhaps I should say the varied church doctrines to which we adhere) continue confused about the week of '**the passover and week of unleavened bread**', the Crucifixion, and the Resurrection.

Yet, let me say quite clearly, "Being a child of God is by the Blood of Christ Jesus and thankfully not by understanding." I assume that you at least are saying the "Amen".

Near the end of Part 2 is a Chart of **The Week of Unleavened Bread**, in which Christ Jesus was **Crucified** along with **Resurrection Day ... 1st day** of the new (following) week.

### **The 'eight days'**

Note the '**eight days**' in Luke 2:2; for it is about the announcement of the arrival of the very Son of God to the light of worldly day. Indeed, on the one hand, when circumcised he had been thrust into the world of Israel and the Mosaic Law ... and on the other hand, when given the name JESUS by the Angel Gabriel he had been thrust down from heaven onto earth.

Therefore, some thirty-three years later ... note his departure; in that it also was the '**eight days**' that began from his arrest in the garden to his Resurrection the dawn after the Festival of Unleavened Bread ...

**Sunday.** This 'eight days' was the reverse of the former 'eight days' in that by his Resurrection he became thrust back into heaven; there to receive the Reward of Inheritance for his Kingship and Kingdom to come.

During Jesus' earthly life Heaven manipulated everything such that the Messiah was humble in all of his circumstance ... confined within his assignment. Even braiding a whip to drive out the money changers from the temple had been inspired and assigned to him by the Father (Jesus said, "All of my actions and words are the Father's"). Though Lord of all the legions of heaven, Jesus submitted to the Will of the Father in all of his assignment; he even submitted to the Father's enemies.

Jesus walked true to the Law (which he himself had designed and given to Moses), true to the Father, and thus true amid his assignment within *God's Plan of the Ages*.

Thus from the historical standpoint: Going backward from the Hinge of Luke 2:21 there is all the Old Testament and earlier ages; and going forward from the Hinge there is the New Testament of John the Baptist, Jesus and the disciples in the Gospels, the Book of Acts, etc., until the Lord King Jesus' comes again.

Scripture does not give the time of year when the Angel Gabriel appeared to Zechariah and so we do not know the time of year for the Holy Birth (the Hinge). But we do know the time of year of the Crucifixion and the Resurrection. Scripture gives much information regarding both '**eight days**' of Christ's coming and his leaving.

I began sermon 4 over a year ago and for several sermons I did not realize that the Lord was leading in this topic '**The Whole Christ**'. These sermons have been coming at intervals amid what would seem to be odd passages of study, which is why I did not recognize anything of the series until several sermons had been placed upon the website.

Significant aspects of the series are Christ had arrived on earth according to *God's Plan of the Ages* and he came not as a human of the lineage of sinful Adam. Indeed, he came as Deity directly from heaven, yet in *the form* of a human. When he arrived, Christ Jesus, the Son of God, was not of fallen earth; thus he was not a sinner. Only a heaven-sacrifice to be accomplished on earth could accomplish the salvation of men on earth ... as preached extensively by the Apostle Paul in his writings. Much Scripture Old and New about 'The Whole Christ' has been covered in the series to this point.

As usual, I will be using Strong's Numbering System in the software e-sword.

## **Matthew 27**

( I began working this sermon when I opened my Bible to this passage. )

**Matthew 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.**

**27:36-40 And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.**

**27:41-43 Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.**

The people had clearly heard Jesus regarding the '**3 days**'. Moreover, the chief priests with scribes and elders had fully understood that Jesus claimed by word and deed to be '**the Son of God**'. With physical eyes they saw Jesus as *no human they had ever seen or heard of before*, yet they could not accept him as Christ Messiah from heaven because his teachings went too much against common sense and their doctrines ... upon which their lives and livelihoods depended.

## **Psalms 22**

( Not long after in study I came upon the words of David: It is great prophesy of the coming Messiah. I will include only the verses needed here )

**Psalm 22:1 To the chief Musician upon Aijeleth Shahar, A Psalm of David.**

**My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?**

The word '**God**' is 'strength, mighty one' often used as the Almighty One. Yet, to stay with the theme of the passage let us stay with 'strength'. The word '**forsaken**' is 'loosed' as in 'permitting it to happen'. The word '**far**' is 'remote'. The word '**roaring**' is 'rumbling, like moaning'.

Rewriting this: My Strength, my Strength, why have you loosed me, permitting this? Why are you so remote from me and from helping me, and (remote) from the words of my moaning?

**22:2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and (I) am not silent.**

The word '**God**', unlike above, is 'Elohim' (the multi-personalities God ... see other sermons).

**22:3 But thou art holy, O thou that inhabitest the praises of Israel. Our fathers** (i.e. ancient fathers of Israel) **trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.**

These are David's words in his ordeal. Yet, the Lord in dealing with David inspired these words into outstanding prophecy that points to him when he ... the Son of God, God of Israel ... would descend to Israel from heaven as promised in his work with Abraham. The Lord designed these words as almost a perfect quote that he would utter on the cross ... all according to The Plan.

**22:6 But I am a worm and no man; (and) a reproach of men, and despised of the people.**

The word '**worm**' in the Greek is not 'worm' but 'maggot'. Strong tells us that the word is not used for the larval stage of an insect, rather of a product (dye) of red color when the larva is smashed and processed. According to Strong, then, Scripture uses the term to mean '**red or crimson**' ... i.e. the dye and/or the dyed cloth was very expensive.

**22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.**

**22:9,10 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly.**

The word '**cast**' means 'cast up or away'. From the beginning, then, David and Jesus were castaways from normal human experience, which is '**cast**' upon the Lord and the Lord's Intentions. David spoke for himself; yet, the Lord in heaven arranged his words such that the Lord, when arrived to earth could them in quotes such that the people by the Spirit would comprehend. In the Olden ages after David, Israelites knew the words were prophecy about the King Messiah.

**22:11 Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion.**

**22:14-16 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. down**

**22:17,18 I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O LORD: O my strength, haste thee to help me.**

The word '**tell**' means 'to keep account'. Having arrived to earth, Christ would keep account of his bones, in that the Lord in *God's Plan of the Ages* was not going to allow his bones to become missing or broken.

**22:26,27 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom is the LORD'S: and he is the governor among the nations.**

**22:29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.**

Psalm 22 is an accurate description (prophecy) of Christ the Messiah in his last days and hours up

to and on the cross. The prophecy was not only how Jesus would be rejected, but by whom and just what they would be saying in their rejection ... all according to *God's Plan of the Ages*. The Matthew passage shows the absoluteness of the Psalm passage.

Moreover, in verse 6 the Lord's prophecy declared that when he descends to earth he will be '**no man**'; instead he would be a '**Scarlet One**' of heaven (exquisitely valuable) in the *form* of man. The people rejecting thought him as low as a worm, thinking he was falsely declaring by word and deed that he was the Messiah, Son of God ... punishable by death. Is it any wonder that the ancient church thought of Christ as a heavenly worm which in resurrection had become a heavenly butterfly? The butterfly became a Christian symbol of the Resurrection.

## **The Season Established Ultimately for the Crucifixion and Resurrection**

First we must consider the Lord's ancient command to Moses to set up Israel's annual season of '**the passover**'. It must be clearly in mind as we proceed because it is the heavenly design in *God's Plan of the Ages* for the Son's Crucifixion. Then we must see how that annual season became the Season of Fulfillment as the Christ goes to the cross.

In Exodus we see the beginning of men receiving God's salvation in the Law; and in we see the ending of salvation in the Law and the beginning of salvation in the law of Christ. Thus, in review: Luke 2:21 is the historical *Hinge* enjoining the two salvations, in that -  
- the heavenly babe Messiah was circumcised according to *the Law of Moses* and at the same time he received the name Jesus according to the Angel Gabriel.

In other words ... the 'law of Christ' had arrived to accomplish.

In other words ... yet, the Messiah had to walk his earthly days in the Law (which he had designed and given to Moses) while at the same time the Law's ending was being accomplished.

## **The Lunar Calendar (as also in the Day of Crucifixion)**

In Exodus the Lord not only established the annual calendar for Israel, a lunar calendar, but he also established the definition of a day (a twenty-four hour period). The closing of a previous daytime (sundown) became the beginning of the next day (next twenty-four hour period). The word '**day**' by itself indicates daytime (sunup until sundown). The word '**night**' is the opposite (sundown until sunup).

The nearby nations also had lunar calendars, including Egypt. So the Israelites were familiar with lunar calendars. Yet, because the Lord had *believers* in '**the nations**' (those of Abraham's lineage) he also had plans for them such that the Mosaic Law would be a guide for those *believers*. Nevertheless, Israel would become the chosen bearer of the Law that expressed both to Israelites and to the nations what God expected of His creation.

The Lord designed Israel's calendar distinctly different to calendars of the nations because the Mosaic Law would operate within it. Indeed, the Lord was and is the '**Lord God of Israel**' and through the ages Israelites and believing Gentiles made pilgrimages to Jerusalem to worship The Lord God in the holy city (Exodus 12:43-47 and 48-51). In the Bible Lands, kings of the nations (particularly those within Abraham's lineage) had always known of, feared, and at times respected the God of Israel even if a king himself did not worship Him.

A lunar calendar functions according to cycles of the moon. Israel's calendar began (begins) in spring. Its 1st day began when the moon appeared as *increased*; that is, its small crescent-shape had broadened; which is called '**a new moon**'. Thus, by observation it was (is) easily distinguished in the skies. Today some nations continue using a lunar calendar. Today Israelites continue using their lunar calendar, given of the Lord, for their Scripture-based feasts, festivals, and holidays.

Therefore, each month always began with a new moon (and not because a number of days had passed). Therefore, some months ran more days than our own modern month of 30-31 days. This did not bother the Israelites, for each month had its own name and its days were counted from the new moon.

Note that a prophetic book always had its date as the number of years after a particularly important

event or time in Israel's history. Once the year was established then the month and usually day of month were included.

Moreover, dates in Scripture are not referenced back or forward from Christ's birth; thus, the Bible's manner of dating is unfamiliar to us. These are facts need to best comprehend what follows. As usual I shall place some Scripture phrases in italics as Strong gives us their meanings; these are points to *remember*.

### **Passover and Week of Unleavened Bread**

**Exodus 12:1,2** And the LORD spake unto Moses and Aaron in the land of Egypt, saying, **This month** (of Spring) **shall be unto you the beginning of months: it shall be the 1st month of the year to you.**

The Lord spoke to Moses in the 2nd week of this 1st month.

**12:3-5** **Speak ye unto all the congregation of Israel, saying, In the tenth day of this month** (i.e. Tuesday as we would think of it; the 3rd day of 2nd week) **they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb** (to eat the whole of it), **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. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:**

**12:6-11** **And ye shall keep it** (in the house to become familiar with it and somewhat endearing toward it) **up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel** (by individual homes) **shall kill it in the evening** (before sundown). **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. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water** (i.e. boiled or as stew), **but roast with fire; his head with his legs, and with the purtenance** (i.e. the in-between parts) **thereof. 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. 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.**

It is the Lord's Commandment for all the ages of Israel; and note the '**bitter herbs**' in the Commandment. Through the ages, the '**bitter herbs**' in the meal would remind each Israelite of the Lord *forcing their fathers out of cultured Egypt*.

**12:12** **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.**

Killing of the lamb occurred the evening of the 14th day, a sabbath. Verse 12 occurred the night that began the 15th day ... the 1st day of *the week of unleavened bread*. Therefore, let me emphasize at this point: '**the passover**' itself was (is) not a day or a season. It was (is) this particular and peculiar *meal*.

It was not Israel's meal, but *the Lord's meal* ('**a memorial**'). Yet, this holy week's sabbath would be *for the people ... a sabbath-festival* to celebrate the week when the Israelites left their homes in Goshen.

By the time of the New Testament, this season had become known as '*days of Passover*' or '*days of unleavened bread*'. Yet, always it was exactly as described by the Lord to Moses in Exodus. (Today we do much the same saying, "Christmas" meaning the season and "Christmas Day" for the main event or celebration.)

Exodus 12 continues in explaining the Lord's emphasis and importance *for all the ages of Israel*.

In Part 2 notice that the Lord Christ Jesus obeyed everything of the Law of Moses; that is until his '**hour had come**'.

### **The Lord Continues His Commandment** (the full instruction)

**Exodus 12:13,14** 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. *And this day (15th) 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.*

**12:15** 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 (15th) until the seventh day, that soul shall be cut off from Israel.

**12:16** And in the first day (15th) there shall be (unto Me) an holy convocation (i.e. a gathering of each family in its house), and in the seventh day there shall be an holy convocation (also in the house) to you; no manner of work shall be done in them (i.e. each of the 15th and the 21th days), save that which every man must eat, that only may be done of you.

On the evening (still daylight) of the 14th day (the Sabbath) the lamb or kid was killed. As noted above, 'the first day' of the week of unleavened bread began at *sundown* of the 14th day such that *dusk* initiated 'the passover' (meal). During the 3rd week was the Commandment and it was family by family (and not a large national assembly).

The Lord knew of his chastisements through the ages to the Israelites that would scatter them among the nations. This Initial Commandment of the Mosaic Law could be kept by each family wherever a family might be. Moreover, individuals or a small family could be included in the home of a family within their 'passover'. Also no work could be done during 'the passover' except as prescribed for the meal in roasting the meat and making unleavened bread.

In Exodus, after the march of six days out of Goshen (led by the Fire and the Cloud) the feast (or festival) had occurred in the daytime of the next sabbath in Egypt's wilderness where the Lord had led them; whereupon each family had built a booth of branches as cover from the sun. A few days later, attacked by Pharaoh, Israel was led (i.e. escorted by Fire and Cloud) from Egypt through the Red Sea.

In years following, Israel decided to truly celebrate the feast of the unleavened bread and so the previous day (Friday) had been set as a national holiday such that each family could prepare for the feast since no work could be done on the feast day. Thus, this day (Friday) became known as 'the day of preparation'. We shall see it again below, so please take note of it.

Below we see that Jesus dearly wanted to spend that 'passover' with his close disciples and he commanded that wherever each might be at the season of 'the passover' to remember his death by 'the bread and the wine'.

**12:17-20** And ye shall observe the feast of unleavened bread; for in this selfsame day (i.e. 'strong day') *have I brought your armies out of the land of Egypt: therefore shall ye observe this day* (i.e. 'strong day') in your generations by an ordinance for ever. 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. 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. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

The commandment was emphatically 'strong'. Strong tells us that 'day' here is not 'a specific' or 'a single day' rather unspecific as in 'the day of the Lord'. We shall see this below regarding Jesus' Crucifixion.

**12:21,22** 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. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason (i.e. 'bowl'), 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 (dawn of 15th day).

**12:23,24** 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. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

**12:25-28** 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. And it shall come to pass, when your children shall say unto you, What mean ye by this service? 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. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. 12:29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

At midnight 'the passover' (meal) was considered accomplished. Below we shall see that Jesus would lead the disciples out of the upper room after midnight in continued darkness (a break from verse 12:22) to the garden where soldiers would arrest him. Humble Jesus would know that the authorities desired to do their work in secret so as not to be hindered by the people. Indeed, at the time when his 'hour had come' he would operate per *God's Plan of the Ages* ... freed from the Law.

12:30-33 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

12:34-36 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude (i.e. of non-Israelites) went up also with them; and flocks, and herds, even very much cattle...

... And (during this six days of march to where the Lord would lead them for their Festival) they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt (i.e. the land of Egypt), and could not tarry, neither had they prepared for themselves any victual (i.e. 'food' for a long trip, in that they had thought they would be returning to their homes in Goshen).

12:40-42 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass (i.e. 'a strong day' ... passing through the Red Sea), that all the hosts of the LORD went out (i.e. were forced out by Pharaoh's army) from the land of Egypt. It is a night (i.e. 'a twist', a night-season, adversity) to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night (i.e. 'a twist') of the LORD to be observed of all the children of Israel in their generations.

The Lord had made it 'a strong day' in extracting his people from Egypt.

The Lord had made it 'a night-season' because 1) Egypt became weakened (humbled); and because 2) the Lord knew that Israel would endure *forty years in the wildernesses of Sinai* before finally being led to the Land of Promise. [[Read of this in my book 'God's Rock' which is free for download.]]

12:43-47 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof (here is the prophesy-token that neither shall be broken a bone of Jesus' body during his time of suffering and Crucifixion). All the congregation of Israel shall keep it.

12:48-51 And when a stranger shall sojourn with thee (i.e. visiting in Israel; as much later many

pilgrims would come to Jerusalem to worship), **and will keep the passover to the LORD, let all his males be circumcised, and then let him come near (unto the Lord) and keep it; and he shall be (accepted) as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and (also) unto the stranger that sojourneth among you. Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. And it came to pass the selfsame day ('a strong day'), that the LORD did bring the children of Israel out of the land of Egypt by their armies.**

Interesting is it not; the Israelites fearfully and in confusion swarmed through the passage of the Red Sea; yet, on the other side they became organized going forward into '**their armies**'.

**The above passage was commandment to Israel in Goshen before they left to enter Egypt's wilderness for their Feast and festival before the Lord, as agreed to by Pharaoh. After Pharaoh and his army had forced the Israelites out of Egypt through the Red Sea into the Peninsula of Sinai, the Lord began giving Moses many more things regarding ... and forming ... the Law. Forty years the Israelites were in the wildernesses of Sinai and during that time the Lord gave many explanations and teachings to Moses. In Deuteronomy 16 are regulations regarding the observance of feasts within the Law for all of the ages to come.**

**Deuteronomy 16:1,2 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock *and the herd*, in the place which the LORD shall choose to place his name there.**

The instruction to Israel above in Exodus was regarding '**the passover**' only. Now here we see instruction regarding '**the herd**'. This refers to the sacrifice of the priesthood for national Israel ... whereas the instruction regarding '**the passover**' had to do with individual families.

In Numbers 28:1 we see regulations regarding various offerings for special occasions that occurred in their due seasons of a year according to the Law.

**Numbers 28:1 And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.**

**28:16 And in the fourteenth day of the first month is the (killing of the lamb for the) passover of the LORD.**

**28:17,18 And in the *fifteenth day* of this month is the feast (i.e. '**the passover**' meal after sundown): seven days shall unleavened bread be eaten. In the first day (of these 7 days) shall be an holy convocation (i.e. a coming together wherein usually a part of the Law is read with a sermon); ye shall do no manner of servile work therein (this 15th day from sundown of 14th day unto sundown of this 15th day):**

**28:19 But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; *two young bullocks*, and one ram, and seven lambs of the first year: they shall be unto you without blemish:**

**28:20-22 And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a *bullock*, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: And one goat for a sin offering, to make an atonement for you.**

Here we see in the first month (in conjunction with '**the passover**') is the yearly offering of Atonement for the nation as a whole. The offering of Atonement was performed by the priesthood in the daytime that followed the night of the 15th when was observed '**the passover**' by each family. And this commandment would be for each *new* year for all the following ages of Israel ... which is referred to in the New Testament Gospels as '**the season of Passover**' or '**season of unleavened bread**'.

**28:23 Ye shall offer these beside the burnt offering in the morning, which is for a continual**



### **burnt offering.**

We see here that every morning of each year of every year the priests performed '**the burnt offering**', which we do not see detailed in this passage.

**28:24 After this manner** (as just described) ye (i.e. the priesthood) **shall offer daily, throughout the seven days** (of unleavened bread, which began with '**the passover**' by each family), **the meat** (i.e. '*food*', typically grain) **of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.**

We see here the whole of the offerings for this Holy Week along with '**the passover**'. Much would be going on in Jerusalem when Jesus and his disciple would arrive along with the multitudes of Israelites ... for this was *the first of three seasons in a year when Israelites were commanded to gather in Jerusalem*. Many Israelites from the nations came as pilgrims as often as they could afford could do it. Jesus and his family always came all three times each year.

**28:25 And on the seventh day** (of Holy Week) **ye shall have an holy convocation** (i.e. the Feast of Unleavened Bread); **ye shall do no servile work.**

**Deuteronomy 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.**

Here we see that unleavened bread represents '**affliction**' which the Israelites experienced for the previous 200 years (i.e. of the 400 years in Goshen, Egypt ... the first 200 years the Lord had blessed them with abundance). The Israelites where in '**affliction**' also in their 6 days of Cloud by day and Fire by night travel from Goshen into Egypt's wilderness for their Festival with their God that occurred on the 7th day.

**16:4 And there shall be no leavened bread seen with thee in all thy coast** (i.e. '*within thy bounds*') **seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even** (i.e. '**the passover**' meal), **remain all night until the morning.**

**16:5,6 Thou mayest not sacrifice the passover within any of thy gates** (i.e. '*your homes*'), **which the LORD thy God giveth thee: But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.**

We see here that the commandment turns from the initial place of each home in Goshen to a specific place that '**God shall choose to place his name in**' when the Lord shall lead them into the Land of Promise. Eventually '**the place of his name**' became Jerusalem and remained (and remains) so.

**16:7 And thou shalt roast and eat it** (i.e. '**the passover**' meal) **in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.**

**16:8 Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.**

We see here when dawn arrives of the 15th day that each family was to go to their own tents. This means that Israelites resident in Jerusalem stayed in their homes, but all others either had arranged a place in Jerusalem for '**the passover**' (as did Jesus and his disciples) or had tents to stay in the countryside outside Jerusalem. Since the Israelite families had to go up to Jerusalem three seasons each year, people owning homes in Jerusalem built upper rooms, etc., to rent out in these seasons. Other Israelites were in the business of providing the '**clean lambs**' for the priesthood that slaughtered them and provided the pieces for the people to use in '**the passover**'.

Sincerely, Ron

Now you can continue by going to [Part 2](#); see you there.

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