

~PASSOVER (1036)

[Hebrew, *pe'sach*, Greek, *pa'skha*]

- Laws Governing Its Observance
- The Expression, Between The Two Evenings
- In The Wilderness And The Promised Land
- Record Of Passovers Observed
- Accretions
- Customs At Passover Time
- Questions As To Time Order
- Preparation
- Prophetic Significance

- Passover Hebrew, *pe'sach*; Greek, *pa'skha* was instituted the evening preceding the Exodus from Egypt. The first Passover was observed about the time of full moon, on the 14th day of Abib, later called Nisan, in the year 1513 B.C.E. This was thereafter to be celebrated annually.
- And you must keep the festival of unfermented cakes, because on this very day I must bring your armies out from the land of Egypt. And you must keep this day throughout your generations as a statute to time indefinite. (**Exodus 12:17**)
- In the first month, on the fourteenth day of the month, in the evening you are to eat unfermented cakes down till the twenty-first day of the month in the evening. (**Exodus 12:18**)
- Seven days no sourdough is to be found in your houses, because anyone tasting what is leavened, whether he is an alien resident or a native of the land, that soul must be cut off from the assembly of Israel. (**Exodus 12:19**)
- Nothing leavened are you to eat. In all your dwellings you are to eat unfermented cakes. (**Exodus 12:20**)
- And you must keep this thing as a regulation for you and your sons to time indefinite. (**Exodus 12:24**)
- And it must occur that when you come into the land that Yehowah will give you, just as he has stated, then you must keep this service. (**Exodus 12:25**)

- **And it must occur that when your sons say to you, What does this service mean to you? (Exodus 12:26)**
- **Then you must say; It is the sacrifice of the Passover to Yehowah, who passed over the houses of the sons of Israel in Egypt when he plagued the Egyptians, but he delivered our houses. Then the people bowed low and prostrated themselves. (Exodus 12:27)**
- **Abib or Nisan, falls within the months **March-April** of the Gregorian calendar. **Passover** was followed by seven days of the Festival of Unfermented Cakes, **Nisan 15-21**. Passover commemorates the deliverance of the Israelites from Egypt and the **passing over** of their firstborn when Yehowah destroyed the firstborn of Egypt. Seasonally, it fell at the beginning of the barley harvest.**
- **And this day must serve as a memorial for you, and you must celebrate it as a festival to Yehowah throughout your generations. As a statute to time indefinite you should celebrate it. (Exodus 12:14)**
- **And you must keep this thing as a regulation for you and your sons to time indefinite. (Exodus 12:24)**
- **And it must occur that when you come into the land that Yehowah will give you, just as he has stated, then you must keep this service. (Exodus 12:25)**
- **And it must occur that when your sons say to you; What does this service mean to you? (Exodus 12:26)**
- **Then you must say; It is the sacrifice of the Passover to Yehowah, who passed over the houses of the sons of Israel in Egypt when he plagued the Egyptians, but he delivered our houses. Then the people bowed low and prostrated themselves. (Exodus 12:27)**
- **Subsequently the sons of Israel went and did just as Yehowah had commanded Moses and Aaron. They did just so. (Exodus 12:28)**
- **And it came about that at midnight Yehowah struck every 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 prison hole, and every firstborn of beast. ([Exodus 12:29](#))
- Then Pharaoh got up at night, he and all his servants and all other Egyptians, and there began arising a great outcry among the Egyptians, because there was not a house where there was not one dead. ([Exodus 12:30](#))
 - At once he called Moses and Aaron by night and said; Get up, get out from the midst of my people, both you and the other sons of Israel, and go, serve Yehowah, just as you have stated. ([Exodus 12:31](#))
 - Take both your flocks and your herds, just as you have stated, and go. Also, you must bless me besides. ([Exodus 12:32](#))
 - And the Egyptians began to urge the people in order to send them away quickly out of the land, because, they said; We are all as good as dead! ([Exodus 12:33](#))
 - Consequently the people carried their flour dough before it was leavened, with their kneading troughs wrapped up in their mantles upon their shoulder. ([Exodus 12:34](#))
 - And the sons of Israel did according to the word of Moses in that they went asking from the Egyptians articles of silver and articles of gold and mantles. ([Exodus 12:35](#))
 - And Yehowah gave the people favor in the eyes of the Egyptians, so that these granted them what was asked, and they stripped the Egyptians. ([Exodus 12:36](#))
 - And the sons of Israel proceeded to depart from Rameses for Succoth, to the number of six hundred thousand able-bodied men on foot, besides little ones. ([Exodus 12:37](#))
 - And a vast mixed company also went up with them, as well as flocks and herds, a very numerous stock of animals. ([Exodus 12:38](#))
 - And they began to bake the flour dough that they had brought out from Egypt into round cakes, unfermented cakes, because it had not leavened, for they had been driven out of Egypt and had not been able to linger and too they had not prepared any provisions for themselves. ([Exodus 12:39](#))

- **And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. (Exodus 12:40)**
- **And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Yehowah went out of the land of Egypt. (Exodus 12:41)**
- **It is a night for observance with regard to Yehowah for bringing them out of the land of Egypt. With regard to Yehowah this night is one for observance on the part of all the sons of Israel throughout their generations. (Exodus 12:42)**
- **And Yehowah went on to say to Moses and Aaron; This is the statute of the **Passover**. No foreigner may eat of it. (Exodus 12:43)**
- **But where there is any slave man purchased with money, you must circumcise him. Then first he may share in eating it. (Exodus 12:44)**
- **A settler and a hired laborer may not eat of it. (Exodus 12:45)**
- **In one house it is to be eaten. You must not take any of the flesh out of the house to some place outside. And you must not break a bone in it. (Exodus 12:46)**
- **All the assembly of Israel are to celebrate it. (Exodus 12:47)**
- **Speak to the sons of Israel, and you must say to them; When you eventually come into the land that I am giving you, and you have reaped its harvest, you must also bring a sheaf of the firstfruits of your harvest to the priest. (Leviticus 23:10)**
- ****Passover** was a memorial celebration, therefore the Scriptural command was; And it must occur that when your sons say to you; What does this service mean to you? Then you must say; It is the sacrifice of the Passover to Yehowah, who passed over the houses of the sons of Israel in Egypt when he plagued the Egyptians, but he delivered our houses.**
- **And it must occur that when your sons say to you; What does this service mean to you? (Exodus 12:26)**

- Then you must say; It is the sacrifice of the Passover to Yehowah, who passed over the houses of the sons of Israel in Egypt when he plagued the Egyptians, but he delivered our houses. Then the people bowed low and prostrated themselves. (**Exodus 12:27**)
- Since the Jews reckoned the day as starting after sundown and ending the next day at sundown, Nisan 14 would begin after sundown. It would be in the evening after Nisan 13 concluded that the **Passover** would be observed. Since the Bible definitely states that Christ is the **Passover** sacrifice
- Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our Passover has been sacrificed. (**1 Corinthians 5:7**)
- And that he observed the **Passover** meal the evening before he was put to death, the date of his death would be Nisan 14, not Nisan 15, in order to fulfill accurately the time feature of the type, or shadow, provided in the Law.
- For since the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. (**Hebrews 10:1**)

•• **Laws Governing Its Observance**

- Each household was to choose a male sheep or goat that was sound and a year old. It was taken into the house on the 10th day of the month Abib and kept until the 14th, and then it was slaughtered and its blood was splashed with a bunch of hyssop on the doorposts and the upper part of the doorway of the dwelling in which they were to eat it, not on the threshold where the blood would be trampled on.
- The lamb, or goat, was slaughtered, skinned, its interior parts cleansed and replaced, and it was roasted whole, well-done, with no bones broken.
- And they proceeded to slaughter the Passover victim and the priests sprinkled the blood from their hand, while the Levites were stripping the skins off. (**2 Chronicles 35:11**)
- They must not let any of it remain until morning, and they should

break no bone in it. According to the whole statute of the Passover they should prepare it. (**Numbers 9:12**)

- **If the household was too small to consume the whole animal, then it was to be shared with a neighbor household and eaten that same night. Anything left over was to be burned before morning.**
- **And you must not leave any of it over till morning, but what is left over of it till morning you should burn with fire. (**Exodus 12:10**)**
- **You must not slaughter along with what is leavened the blood of my sacrifice. And the sacrifice of the festival of the Passover should not stay overnight until the morning. (**Exodus 34:25**)**
- **It was eaten with unfermented cakes, the bread of affliction, and with bitter greens, for their life had been bitter under slavery.**
- **And they kept making their life bitter with hard slavery at clay mortar and bricks and with every form of slavery in the field, yes, every form of slavery of theirs in which they used them as slaves under tyranny. (**Exodus 1:14**)**
- **Yehowah now said to Moses and Aaron in the land of Egypt. (**Exodus 12:1**)**
- **This month will be the start of the months for you. It will be the first of the months of the year for you. (**Exodus 12:2**)**
- **Speak to the entire assembly of Israel, saying; On the tenth day of this month they are to take for themselves each one a sheep for the ancestral house, a sheep to a house. (**Exodus 12:3**)**
- **But if the household proves to be too small for the sheep, then he and his neighbor close by must take it into his house according to the number of souls; You should compute each one proportionate to his eating as regards the sheep. (**Exodus 12:4**)**
- **The sheep should prove to be sound, a male, a year old, for you. You may pick from the young rams or from the goats. (**Exodus 12:5**)**
- **And it must continue under safeguard by you until the fourteenth day of this month, and the whole congregation of the assembly**

of Israel must slaughter it between the two evenings. (**Exodus 12:6**)

- And they must take some of the blood and splash it upon the two doorposts and the upper part of the doorway belonging to the houses in which they will eat it. (**Exodus 12:7**)
- And they must eat the flesh on this night. They should eat it roasted with fire and with unfermented cakes along with bitter greens. (**Exodus 12:8**)
- Do not eat any of it raw or boiled, cooked in water, but roast with fire, its head together with its shanks and its interior parts. (**Exodus 12:9**)
- And you must not leave any of it over till morning, but what is left over of it till morning you should burn with fire. (**Exodus 12:10**)
- And in this way you should eat it, with your hips girded, sandals on your feet and your staff in your hand, and you must eat it in haste. It is Yehowah's **Passover**. (**Exodus 12:11**)
- And it came about that at midnight Yehowah struck every 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 prison hole, and every firstborn of beast. (**Exodus 12:29**)
- Consequently the people carried their flour dough before it was leavened, with their kneading troughs wrapped up in their mantles upon their shoulder. (**Exodus 12:34**)
- You must eat nothing leavened along with it for seven days. You should eat along with it unfermented cakes, the bread of affliction, because it was in haste that you came out of the land of Egypt, that you may remember the day of your coming out of the land of Egypt all the days of your life. (**Deuteronomy 16:3**)

•• The Expression, Between The Two Evenings

- The Israelites measured their day from sundown to sundown. So **Passover** day would begin at sundown at the end of the 13th day of Abib or Nisan. The animal was to be slaughtered **between the two evenings**.

- And it must continue under safeguard by you until the fourteenth day of this month, and the whole congregation of the assembly of Israel must slaughter it **between the two evenings**. (**Exodus 12:6**)
- There are differences of opinion as to the exact time meant. According to some scholars, as well as the Karaite Jews and Samaritans, this is the **time between sunset and deep twilight**.
- On the other hand, the Pharisees and the Rabbinists considered the first evening to be when the sun began to descend and the second evening to be the real sunset.
- Due to this latter view the rabbis hold that the lamb was slaughtered in the latter part of the 14th, not at its start, and therefore that the **Passover** meal was actually eaten on Nisan 15.
- On this point **Professors Keil and Delitzsch** say; Different opinions have prevailed among the Jews from a very early date as to the precise time intended.
- **Aben Ezra** agrees with the Caraites and Samaritans in taking the first evening to be the time when the sun sinks below the horizon, and the second the time of total darkness, in which case, **between the two evenings** would be from 6 o'clock to 7.20P.M.
- According to the rabbinical idea, the time when the sun began to descend, viz. from 3 to 5 o'clock, was the first evening, and sunset the second, so that **between the two evenings** was from 3 to 6 o'clock. Modern expositors have very properly decided in favour of the view held by **Aben Ezra** and the custom adopted by the Caraites and Samaritans. [**Commentary on the Old Testament, 1973, Vol. I, The Second Book of Moses, p. 12**]

See Also DAY

- From the foregoing, and particularly in view of such texts as
- And you must keep the festival of unfermented cakes, because on this very day I must bring your armies out from the land of Egypt. And you must keep this day throughout your generations as a statute to time indefinite. (**Exodus 12:17**)

- In the first month, on the fourteenth day of the month, in the evening you are to eat unfermented cakes down till the twenty-first day of the month in the evening. (**Exodus 12:18**)
- In the first month, on the fourteenth day of the month, between the two evenings is the Passover to Yehowah. (**Leviticus 23:5**)
- And on the fifteenth day of this month is the festival of unfermented cakes to Yehowah. Seven days you should eat unfermented cakes. (**Leviticus 23:6**)
- On the first day you will have a holy convention occur. No sort of laborious work may you do. (**Leviticus 23:7**)
- But at the place that Yehowah your God will choose to have his name reside there, you should sacrifice the Passover in the evening as soon as the sun sets, at the appointed time of your coming out of Egypt. (**Deuteronomy 16:6**)
- And you must do the boiling and the eating in the place that Yehowah your God will choose, and in the morning you must turn around and go to your own tents. (**Deuteronomy 16:7**)
- The weight of evidence points to the application of the expression, **between the two evenings** to the time between sunset and dark.
- This would mean that the **Passover** meal was eaten well after sundown on Nisan 14, for it took considerable time to slaughter, skin, and roast the animal thoroughly.
- But at the place that Yehowah your God will choose to have his name reside there, you should sacrifice the Passover in the evening as soon as the sun sets, at the appointed time of your coming out of Egypt. (**Deuteronomy 16:6**)
- **Commands; You should sacrifice the Passover in the evening as soon as the sun sets. Jesus and his apostles observed the Passover meal after evening had fallen.**
- After evening had fallen he came with the twelve. (**Mark 14:17**)
- When, now, it had become evening, he was reclining at the table with the twelve disciples.

- When, now, it had become evening, he was reclining at the table with the twelve disciples. (**Matthew 26:20**)
- Judas went out immediately after the **Passover** observance, and it was night.
- Therefore, after he received the morsel, he went out immediately. And it was night. (**John 13:30**)
- When Jesus observed the **Passover** with his 12 apostles, there must have been no little conversation, then, too, some time would have been occupied by Jesus in washing the apostles feet.
- So, while the evening meal was going on, the Devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him. (**John 13:2**)
- He, knowing that the Father had given all things into his hands and that he came forth from God and was going to God. (**John 13:3**)
- Got up from the evening meal and laid aside his outer garments. And, taking a towel, he girded himself. (**John 13:4**)
- After that he put water into a basin and started to wash the feet of the disciples and to dry them off with the towel with which he was girded. (**John 13:5**)
- Hence, the institution of the **Lord's Evening Meal** certainly took place quite late in the evening.

See Also LORD'S EVENING MEAL

- At the **Passover** in Egypt, the head of the family was responsible for the slaying of the lamb, or goat, at each home, and all were to stay inside the house to avoid being slain by the angel.
- The partakers ate in a standing position, their hips girded, staff in hand, sandals on so as to be ready for a long journey over rough ground, whereas they often did their daily work barefoot. At midnight all the firstborn of the Egyptians were slain, but the angel passed over the houses on which the blood had been spattered.

- **And in this way you should eat it, with your hips girded, sandals on your feet and your staff in your hand, and you must eat it in haste. It is Yehowah's **Passover**. (Exodus 12:11)**
- **Then when Yehowah does pass through to plague the Egyptians and does see the blood upon the upper part of the doorway and upon the two doorposts, Yehowah will certainly pass over the entrance, and he will not allow the ruination to enter into your houses to plague you. (Exodus 12:23)**
- **Every Egyptian household in which there was a firstborn male was affected, from the house of Pharaoh himself to the firstborn of the prisoner. It was not the head of the house, even though he may have been a firstborn, but was any male firstborn in the household under the head, as well as the male firstborn of animals, that was slain.**
- **And it came about that at midnight Yehowah struck every 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 prison hole, and every firstborn of beast. (Exodus 12:29)**
- **Then Pharaoh got up at night, he and all his servants and all other Egyptians, and there began arising a great outcry among the Egyptians, because there was not a house where there was not one dead. (Exodus 12:30)**

See Also FIRSTBORN, FIRSTLING

- **The Ten Plagues upon Egypt all proved to be a judgment against the gods of Egypt, especially the tenth, the death of the firstborn.**
- **And I must pass through the land of Egypt on this night and strike every firstborn in the land of Egypt, from man to beast, and on all the gods of Egypt I shall execute judgments. I am Yehowah. (Exodus 12:12)**
- **For the ram, male sheep, was sacred to the god Ra, so that splashing the blood of the **Passover lamb** on the doorways would be blasphemy in the eyes of the Egyptians.**
- **Also, the bull was sacred, and the destruction of the firstborn of the bulls would be a blow to the god Osiris. Pharaoh himself was venerated as a son of Ra. The death of Pharaoh's own firstborn would thus show the impotence of both Ra and Pharaoh.**

· In The Wilderness And The Promised Land

- Only one **Passover** celebration in the wilderness is mentioned.
- And Yehowah proceeded to speak to Moses in the wilderness of Sinai in the second year of their coming out of the land of Egypt, in the first month, saying; (**Numbers 9:1**)
- Now the sons of Israel should prepare the Passover sacrifice at its appointed time. (**Numbers 9:2**)
- On the fourteenth day in this month between the two evenings you should prepare it at its appointed time. According to all its statutes and all its regular procedures you should prepare it. (**Numbers 9:3**)
- So Moses spoke to the sons of Israel to prepare the Passover sacrifice. (**Numbers 9:4**)
- Then they prepared the Passover sacrifice in the first month, on the fourteenth day of the month between the two evenings, in the wilderness of Sinai. According to all that Yehowah had commanded Moses, so the sons of Israel did. (**Numbers 9:5**)
- Now there happened to be men who had become unclean by a human soul so that they were not able to prepare the Passover sacrifice on that day. Hence they presented themselves before Moses and Aaron on that day. (**Numbers 9:6**)
- Then those men said to him; We are unclean by a human soul. Why should we be restrained from presenting the offering to Yehowah at its appointed time in the midst of the sons of Israel? (**Numbers 9:7**)
- At this Moses said to them; Stand there, and let me hear what Yehowah may command regarding you. (**Numbers 9:8**)
- Then Yehowah spoke to Moses, saying; (**Numbers 9:9**)
- Speak to the sons of Israel, saying; Although any man of you or of your generations should happen to be unclean by a soul or off on a distant journey, he too must prepare the Passover sacrifice to Yehowah. (**Numbers 9:10**)

- **In the second month, on the fourteenth day between the two evenings, they should prepare it. Together with unfermented cakes and bitter greens they should eat it. (Numbers 9:11)**
- **They must not let any of it remain until morning, and they should break no bone in it. According to the whole statute of the Passover they should prepare it. (Numbers 9:12)**
- **But when the man was clean or did not happen to be off on a journey and neglected to prepare the Passover sacrifice, that soul must then be cut off from his people, because the offering of Yehowah he did not present at its appointed time. For his sin that man will answer. (Numbers 9:13)**
- **And in case an alien resident should be residing with you as an alien, he also must prepare the Passover sacrifice to Yehowah. According to the statute of the Passover and according to its regular procedure is the way he should do. There should exist one statute for you people, both for the alien resident and for the native of the land. (Numbers 9:14)**
- **The keeping of the **Passover** during the wilderness journey likely was limited, for two reasons.**
- **Yehowah's original instructions were that it must be kept when they reached the Promised Land.**
- **And it must occur that when you come into the land that Yehowah will give you, just as he has stated, then you must keep this service. (Exodus 12:25)**
- **And it must occur that when Yehowah will have brought you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which he swore to your forefathers to give you, a land flowing with milk and honey, then you must render this service in this month. (Exodus 13:5)**
- **Those born in the wilderness had not been circumcised.**
- **For all the people who came out proved to be circumcised, but all the people born in the wilderness on the road when they were coming out of Egypt they had not circumcised. (Joshua 5:5)**

- Whereas all male partakers of **Passover** had to be circumcised.
- A settler and a hired laborer may not eat of it. (**Exodus 12:45**)
- In one house it is to be eaten. You must not take any of the flesh out of the house to some place outside. And you must not break a bone in it. (**Exodus 12:46**)
- All the assembly of Israel are to celebrate it. (**Exodus 12:47**)
- And in case an alien resident resides as an alien with you and he will actually celebrate the Passover to Yehowah, let there be a circumcising of every male of his. First then he may come near to celebrate it, and he must become like a native of the land. But no uncircumcised man may eat of it. (**Exodus 12:48**)
- One Law is to exist for the native and for the alien resident who is residing as an alien in your midst. (**Exodus 12:49**)

•• Record Of Passovers Observed

- The Hebrew Scriptures give direct accounts of the **Passover**.
- (1) In Egypt (**Exodus Chapter 12**)
- (2) In the wilderness at Sinai, **Nisan 14,1512 B.C.E.** (**Numbers Chapter 9**)
- (3) When they reached the Promised Land, at Gilgal and after the circumcision of the males, **1473 B.C.E.** (**Joshua Chapter 5**)
- (4) At the time that Hezekiah restored true worship. (**2 Chronicles Chapter 30**)
- (5) The Passover of Josiah. (**2 Chronicles Chapter 35**)
- (6) The celebration by Israel after the return from Babylonian exile. (**Ezra Chapter 6**).
- Also, mention is made of **Passovers** held in Samuel's day and during the days of the kings, at;
- And there had never been held a Passover like it in Israel since the days of Samuel the prophet, neither had any of the other

kings of Israel themselves held a Passover like that which Josiah and the priests and the Levites and all Judah and Israel that were to be found and the inhabitants of Jerusalem held. ([2 Chronicles 35:18](#))

- **After the Israelites were settled in the land, the **Passover** festival was observed in the place that Yehowah will choose to have his name reside, instead of in each home or in the various cities. In time, the chosen place came to be Jerusalem.**
- **Let there be an observing of the month of Abib, and you must celebrate the Passover to Yehowah your God, because in the month of Abib Yehowah your God brought you out of Egypt by night. ([Deuteronomy 16:1](#))**
- **And you must sacrifice the Passover to Yehowah your God, of the flock and of the herd, in the place that Yehowah will choose to have his name reside there. ([Deuteronomy 16:2](#))**
- **You must eat nothing leavened along with it for seven days. You should eat along with it unfermented cakes, the bread of affliction, because it was in haste that you came out of the land of Egypt, that you may remember the day of your coming out of the land of Egypt all the days of your life. ([Deuteronomy 16:3](#))**
- **And no sourdough should be seen with you in all your territory seven days, neither should any of the flesh, which you will sacrifice in the evening on the first day, stay all night until the morning. ([Deuteronomy 16:4](#))**
- **You will not be allowed to sacrifice the Passover in any one of your cities that Yehowah your God is giving you. ([Deuteronomy 16:5](#))**
- **But at the place that Yehowah your God will choose to have his name reside there, you should sacrifice the Passover in the evening as soon as the sun sets, at the appointed time of your coming out of Egypt. ([Deuteronomy 16:6](#))**
- **And you must do the boiling and the eating in the place that Yehowah your God will choose, and in the morning you must turn around and go to your own tents. ([Deuteronomy 16:7](#))**
- **Six days you should eat unfermented cakes, and on the seventh**

day there will be a solemn assembly to Yehowah your God. You must do no work. ([Deuteronomy 16:8](#))

•• Accretions

- After Israel had settled in the Promised Land, certain changes were made and **various accretions** came about in observing the **Passover**.
- They **no longer partook of the feast in a standing position**, or equipped for a journey, for they were then in the land that God had given them.
- The **First-Century** celebrants customarily ate it while lying on their left side, with the head resting on the left hand. This explains how one of Jesus disciples could be reclining in front of Jesus bosom.
- There was reclining in front of Jesus bosom one of his disciples, and Jesus loved him. ([John 13:23](#))
- **Wine was not used at the Passover** in Egypt nor was there any command given by Yehowah for its use with the festival. This practice was introduced later on.
- Jesus did not condemn the use of wine with the meal, but he drank wine with his apostles and afterward offered a cup for them to drink as he introduced the Lord's Evening Meal, the Memorial.
- And he said to them; I have greatly desired to eat this Passover with you before I suffer. ([Luke 22:15](#))
- For I tell you, I will not eat it again until it becomes fulfilled in the kingdom of God. ([Luke 22:16](#))
- And, accepting a cup, he gave thanks and said; Take this and pass it from one to the other among yourselves. ([Luke 22:17](#))
- For I tell you, From now on I will not drink again from the product of the vine until the kingdom of God arrives. ([Luke 22:18](#))
- Also, the cup in the same way after they had the evening meal, he saying; This cup means the New Covenant by virtue of my blood, which is to be poured out in your behalf. ([Luke 22:20](#))

- According to traditional Jewish sources, red wine was used and four cups were handed around, although the service was not restricted to four cups. (**Psalms Chapters 113 -118**) were sung during the meal, concluding with (**Psalms Chapter 118**). It is likely that it was one of these psalms that Jesus and his apostles sang in concluding the Lord's Evening Meal.
- Finally, after singing praises, they went out to the Mount of Olives. (**Matthew 26:30**)

·· Customs At Passover Time

- Great preparations were made in Jerusalem when the festival was due, as it was a requirement of the Law that every male Israelite and every male of the circumcised alien residents observe the **Passover**.
- Then Yehowah spoke to Moses, saying; (**Numbers 9:9**)
- Speak to the sons of Israel, saying; Although any man of you or of your generations should happen to be unclean by a soul or off on a distant journey, he too must prepare the Passover sacrifice to Yehowah. (**Numbers 9:10**)
- In the second month, on the fourteenth day between the two evenings, they should prepare it. Together with unfermented cakes and bitter greens they should eat it. (**Numbers 9:11**)
- They must not let any of it remain until morning, and they should break no bone in it. According to the whole statute of the Passover they should prepare it. (**Numbers 9:12**)
- But when the man was clean or did not happen to be off on a journey and neglected to prepare the Passover sacrifice, that soul must then be cut off from his people, because the offering of Yehowah he did not present at its appointed time. For his sin that man will answer. (**Numbers 9:13**)
- And in case an alien resident should be residing with you as an alien, he also must prepare the Passover sacrifice to Yehowah. According to the statute of the Passover and according to its regular procedure is the way he should do. There should exist one statute for you people, both for the alien resident and for the

native of the land. (**Numbers 9:14**)

- **This meant that vast numbers would be making the journey to the city for some days in advance. They would come before the **Passover** in order to cleanse themselves ceremonially.**
- **Now the Passover of the Jews was near, and many people went up out of the country to Jerusalem before the Passover in order to cleanse themselves ceremonially. (**John 11:55**)**
- **It is said that men were sent out about a month early to prepare the bridges and put the roads in good order for the convenience of the pilgrims. Since contact with a dead body rendered a person unclean, special precautions were taken to protect the traveler.**
- **As it was a practice to bury persons in the open field, if they died there, the graves were made conspicuous by being whitened a month ahead. [The Temple, by A. Edersheim, 1874, pp. 184,185]**
- **This supplies background for Jesus words to the scribes and Pharisees, that they resembled whitewashed graves.**
- **Woe to you, scribes and Pharisees, hypocrites! Because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead mens bones and of every sort of uncleanness. (**Matthew 23:27**)**
- **Accommodations were made available in the homes for those coming to Jerusalem for **Passover** observance. In an Oriental home all the rooms could be slept in, and several persons could be accommodated in one room.**
- **Also, the flat roof of the house could be used. Added to this is the fact that numbers of the celebrants obtained accommodations outside the city walls, especially at Bethphage and Bethany, two villages on the slopes of the Mount of Olives.**
- **Now when they were getting near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he dispatched two of his disciples (**Mark 11:1**)**
- **And while he was at Bethany in the house of Simon the leper, as he was reclining at the meal, a woman came with an alabaster case of perfumed oil, genuine nard, very expensive. Breaking**

open the alabaster case she began to pour it upon his head.
(Mark 14:3)

•• Questions As To Time Order

- It was a question of defilement that gave rise to the words; They themselves did not enter into the governor's palace, that they might not get defiled but might eat the **Passover**.
- Then they led Jesus from Caiaphas to the governor's palace. It was now early in the day. But they themselves did not enter into the governor's palace, that they might not get defiled but might eat the **Passover**. (John 18:28)
- These Jews considered it a defilement to enter into a Gentile dwelling.
- And he said to them; You well know how unlawful it is for a Jew to join himself to or approach a man of another race, and yet God has shown me I should call no man defiled or unclean. (Acts of Apostles 10:28)
- This statement was made, however, early in the day, hence after the **Passover** meal had taken place. It is to be noted that at this time the entire period, including **Passover** day and the Festival of Unfermented Cakes that followed, was at times referred to as **Passover**.
- In the light of this fact, Alfred Edersheim offers the following explanation; A voluntary peace offering was made on **Passover** and another, a compulsory one, on the next day, Nisan 15, the first day of the Festival of Unfermented Cakes.
- It was this second offering that the Jews were afraid they might not be able to eat if they contracted defilement in the judgment hall of Pilate. [The Temple, 1874, pp. 186,187]
- **The first day of the unfermented cakes.** A question also arises in connection with the statement at;
- On the first day of the unfermented cakes the disciples came up to Jesus, saying; Where do you want us to prepare for you to eat the **Passover**? (Matthew 26:17)

- On the first day of the unfermented cakes the disciples came up to Jesus, saying; Where do you want us to prepare for you to eat the **Passover**?
- The expression, **the first day**, here could be rendered, **the day before**. Concerning the use of the **Greek** word here translated, **first**, a footnote on;
- On the first day of the unfermented cakes the disciples came up to Jesus, saying; Where do you want us to prepare for you to eat the **Passover**? (**Matthew 26:17**)
- In the **New World Translation** says; Or, On the day before. This rendering of the **Greek** word, *pro'tos*, followed by the genitive case of the next word agrees with the sense and rendering of a like construction in
- John bore witness about him, yes, he actually cried out, this was the one who said it, saying; The one coming behind me has advanced in front of me, because he existed before me. (**John 1:15**)
- This is the one about whom I said; Behind me there comes a man who has advanced in front of me, because he existed before me. (**John 1:30**)
- Namely, he existed before *pro'tos* me. According to **Liddell and Scott's Greek-English Lexicon**, *pro'tos* is sometimes used where we should expect *pro'te-ros*, meaning, **former, earlier**. [Revised by H. Jones, Oxford, 1968, p. 1535]
- At this time, **Passover** day had come to be generally considered as the first day of the Festival of Unfermented Cakes. So, then, the original Greek, harmonized with Jewish custom, allows for the question to have been asked of Jesus on the day before **Passover**.

.. Preparation

- Now it was preparation of the **Passover**, it was about the sixth hour. And he said to the Jews; See! Your king! (**John 19:14**)
- The apostle John, in the midst of his description of the final part of Jesus trial before Pilate, says; Now it was preparation of the **Passover**, it was about the sixth hour of the daytime, between 11:00 a.m. and noon. This, of course, was after the time of the Passover

meal, which had been eaten the night before. Similar expressions are found at

- Then the Jews, since it was Preparation, in order, that the bodies might not remain upon the torture stakes on the Sabbath, for the day of that Sabbath was a great one, requested Pilate to have their legs broken and the bodies taken away. (John 19:31)
- There, then, on account of the preparation of the Jews, they laid Jesus, because the memorial tomb was nearby. (John 19:42)
- Here the Greek word *pa-ra-skeu-e'* is translated, **preparation**. This word seems to mark, not the day preceding Nisan 14, but the day preceding the weekly Sabbath, which, in this instance, was a great one, namely, not only a Sabbath by virtue of being Nisan 15, the first day of the actual Festival of Unfermented Cakes, but also a weekly Sabbath.
- This is understandable, since, as already stated, **Passover** was sometimes used to refer to the entire festival.
- Then the Jews, since it was Preparation, in order, that the bodies might not remain upon the torture stakes on the Sabbath, for the day of that Sabbath was a great one, requested Pilate to have their legs broken and the bodies taken away. (John 19:31)

See Also PREPARATION

.. Prophetic Significance

- The apostle Paul, in urging Christians to live clean lives, attributes pictorial significance to the **Passover**. He says; For, indeed, Christ our Passover has been sacrificed.
- Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our Passover has been sacrificed. (1 Corinthians 5:7)
- Here he likens Christ Jesus to the **Passover** lamb. John the Baptizer pointed to Jesus, saying; See, the **Lamb** of God that takes away the sin of the world!
- The next day he beheld Jesus coming toward him, and he said; See, the Lamb of God that takes away the sin of the world! (John 1:29)

- John may have had in mind the **Passover lamb**, or he could have been thinking of the male sheep that Abraham offered up instead of his own son Isaac or of the male lamb that was offered up upon God's altar at Jerusalem each morning and evening.

- At that Abraham raised his eyes and looked and there, deep in the foreground, there was a ram caught by its horns in a thicket. So Abraham went and took the ram and offered it up for a burnt offering in place of his son. (**Genesis 22:13**)

- And this is what you will offer upon the altar, young rams each a year old, two a day constantly. (**Exodus 29:38**)

- And you will offer the one young ram in the morning, and you will offer the other young ram between the two evenings. (**Exodus 29:39**)

- And a tenth part of an ephah measure of fine flour moistened with the fourth of a hin of beaten oil, and a drink offering of the fourth of a hin of wine, will go for the first young ram. (**Exodus 29:40**)

- And you will offer the second young ram between the two evenings. With a grain offering like that of the morning and with a drink offering like its, you will render it as a restful odor, an offering made by fire to Yehowah. (**Exodus 29:41**)

- It is a constant burnt offering throughout your generations at the entrance of the tent of meeting before Yehowah, where I shall present myself to you people to speak to you there. (**Exodus 29:42**)

- Certain features of the **Passover** observance were fulfilled by Jesus. One fulfillment lies in the fact that the blood on the houses in Egypt delivered the firstborn from destruction at the hands of the destroying angel. Paul speaks of anointed Christians as the congregation of the firstborn

- In general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect. (**Hebrews 12:23**)

- **And of Christ as their deliverer through his blood.**
- **And to wait for his Son from the heavens, whom he raised up from the dead, namely, Jesus, who delivers us from the wrath which is coming. (1 Thessalonians 1:10)**
- **By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses, according to the riches of his undeserved kindness. (Ephesians 1:7)**
- **No bones were to be broken in the Passover lamb. It had been prophesied that none of Jesus bones would be broken, and this was fulfilled at his death.**
- **He is guarding all the bones of that one, not one of them has been broken. (Psalms 34:20)**
- **In fact, these things took place in order for the scripture to be fulfilled; Not a bone of his will be crushed. (John 19:36)**
- **Thus the Passover kept by the Jews for centuries was one of those things in which the Law provided a shadow of the things to come and pointed to Jesus Christ, the Lamb of God.**
- **For since the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. (Hebrews 10:1)**
- **The next day he beheld Jesus coming toward him, and he said; See, the Lamb of God that takes away the sin of the world! (John 1:29)**