

Passover from Moses to Jeremiah - The Prophet

Jeremiah: 17

(0:28 - 1:20)

Good morning, Shabbat Shalom, and welcome to United Israel World Union. This is our Sabbath morning scripture study coming to you live from St. Francisville, Louisiana. If you notice that the title says Class 16, The Hope and an Extraordinary Promise, it will not say that when I'm done editing.

I forgot to change that, so we're not talking about that. We talked about that last week. We'll get into that in a few moments.

United Israel World Union is holding its 80th annual meeting and conference, and so I hope that you can join us. Charlotte, North Carolina, we are going to be at the Hilton Doubletree South Park. You have one more day, actually until the 10th.

(1:21 - 7:06)

On the 10th is the deadline only for the block of rooms that we've reserved at the South Park Hilton, so we had that extended one more time. We still have people coming in, so we wanted to give you a little bit more time to book one of the rooms at that rate if you so choose, so please consider that. We hope to see you there.

There's no fee for registration. We do that every year. Obviously, we can accept donations if people want to donate towards that, but we wanted to open it up, not charge a registration fee, hoping that that would draw in as many as we could get.

We hope to see you there. Now, I wanted to mention one other thing by way of announcements. I'm going to pop that up on the screen.

That is, these are the words Essential Biblical Hebrew Vocabularies, so if you're studying Biblical Hebrew and you want to master and memorize the Hebrew Bible's most frequently used words, that book will get it for you. So I just published the iPad version, the Kindle version, so hopefully if some of you prefer to read on a Kindle, you can get that at Amazon, and I only bring that up not because I'm selling on Shabbat. Other people watch this video at other times, and I just wanted you to hear about it when I have you all here together, so I'm happy to tell you about that.

So, Chag Sameach, as we say during the festival. Welcome another, a little bit late, but welcome to the new year, biblically speaking. Go with me this morning, in fact.

Let's look at Exodus chapter 12. We're going to spend some time in a Passover-related theme this morning, so let's begin Exodus 12, verses 1 and 2. And Jehovah spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months. It shall be the first month of the year to you.

So we're actually midway into the first month, the month that Josephus calls the holy month, and I just wanted to say a little bit late, but happy new year. This chapter, chapter 12, details the rules and observance for Pesach, or Passover, and Chag Hamatzot, or the festival of the unleavened bread. Now, there are other passages.

I want to give you a few of the passages about Passover. Again, we are in that period of time between Erev Pesach and the seven days of unleavened bread, and I thought that this would be a perfect opportunity to talk about Jeremiah and the Exodus motif, or the Exodus themes, as far as Jeremiah knows it. Now, you're going to see that it opened up into a broader topic than that, but let me give you a couple of passages that you can study in your own time related to Passover according to the biblical text.

Exodus chapter 12, Exodus chapter 34 in verse 18, also Leviticus chapter 23 verses 5 through 8, Numbers chapter 28 verse 16 through 25, Deuteronomy chapter 16 verses 1 through 8. Notice I'm not going through these texts because I have other things in mind. We might reference back and forth to these, but I wanted you to have them in your notes. Also, Passover is referred to in three texts as one of what we call the pilgrimage festivals.

That is, wherever people are, the people of God are to go to the place that God will choose three times a year. One of those times is at this time of year. So, those passages for your notes, Exodus chapter 23 verse 14, Exodus 23 verse 17, Exodus 34 verses 23 through 25, and Deuteronomy 16 verses 16 through 18.

Now, some of you who are logged in, this is not my normal mode of teaching where I just read off list of verses, but I felt like I didn't have time to go through all these passages, but I believe in teaching in context, and I would like for you, this is the week to do it, for you to go in and read all of these passages in your spare time. Now, Exodus chapter 12 and verse 17. Look at this.

Let's go to verse 17 of Exodus 12, and I'll begin to move into the material today. And ye, plural, shall observe the feast of unleavened bread. For in this selfsame day have I brought your host out of the land of Egypt, and therefore shall ye observe this day throughout your generations by an ordinance forever.

(7:07 - 8:18)

So, one of the things that I want to stress at the outset is that when this command goes into effect, presumably when the children of Israel are leaving Egypt. Now, you'll notice this is out of place in the text. By that I mean, now the rabbis would say, there's no early or late in the Torah.

Now, what they mean by that is you're going to find some things that chronologically don't quite fit. Sometimes it's anachronistic language. It's written clearly in another period, but in this case, it's just a little bit out of place.

They have not yet left Egypt. According to the text, they're still in Egypt, and he says, you're going to keep this feast this day I brought you out. Now, let's continue.

The Exodus actually takes place in the next chapter, as you know, towards the end of this chapter at the next chapter. But the narrative, this is part of the rules, laying out the rules for this particular festival. The narrative picks back up in verse 21.

(8:18 - 9:14)

We're not going to read through that at this moment. Now, I believe that it's safe to assume that many of you listening to me today participated earlier this week in one form or another of a commemorative meal, a traditional Passover seder. Some of you did that in your homes, some of you in communities to which you belong.

You participated in a seder. The root word there means order, and it is an ordered commemorative meal, usually using what is called a Haggadah, which is from a root word which means to tell. So the story of the Exodus is told in an orderly fashion in association with a community commemorative meal, and that usually takes quite a bit of time.

(9:14 - 10:34)

Some of you, I've been in some of those and have led some of those which are really, really long. The biblical account, by the way, says eat this meal in haste. It's probably the most broken commandment that I know of during the seasonal periods of the Jewish calendar.

It's certainly not done in haste, right? But since we are presently working through the world and words of the prophet Jeremiah, and this is class number 17, I thought that it was only fitting that we deal with the subject of Passover and unleavened bread, if you will, as far as Jeremiah knows it. So we're going to talk about that particular topic, but part of what I wanted to do today was do, in a way, sort of a survey of the Passovers, plural, from the beginning up until the end of the Jewish commonwealth or the end of the Judean kingdom. So you think, well, how can we possibly do that in an hour? It's actually not that difficult, as you will see.

(10:36 - 17:19)

According, excuse me, according to the biblical account, we do have several Passovers that are mentioned in Scripture. Obviously, the first one, when the children of Israel, according to the text, are in the land of Egypt, they are preparing to be saved, and they participate in that first Passover. The next Passover that's mentioned in Scripture is from the book of Numbers, Numbers chapter 9. And Numbers chapter 9, what we get is, it's in the second year, in fact, go to Numbers chapter 9, it's in the second year of the wilderness, which is 40 years, as you'll know.

Look at 9.1 of Numbers, and Jehovah spoke unto Moses in the wilderness of Sinai in the first month of the second year after they were come out of the land of Egypt, saying, Moreover, let the children of Israel keep the Passover in its appointed season, in the fourteenth day of this month, that even ye shall keep it in its appointed season, according to all the statutes, etc. So what we get here is, remember, in Exodus 12 verse 17, we're told that this is an eternal, it should be done every year at its mo'ed, at its appointed time, first month, fourteenth day. This is an eternal statute, ad olam, it's going to be forever.

And so here we have the second year, this would be one year after they just did the Passover, and they're told, do it again, all right? Well, we don't have 40 of these, and I wouldn't expect us to, you know, they're not going to, the Pentateuch is not going to record every single one, but did you know that this is the only other one that is mentioned in the 40 years? Now, some would say, and there might be good reason for this, that the purpose of it being mentioned here and only here is because we get new information. What we learn in Numbers chapter 9 is that there are some in the community who are not ritually clean at

this time, and so they go to Moses, you can read this later in the text, they go to Moses and they explain the predicament. They want to keep the Passover, they can't keep the Passover because they're not clean, so they want to know could we have a do-over, if you will, and Moses approaches God, and the plan is devised that should this situation occur in the future, and by the way it does, then the Passover can be held in the second month, the 14th day, just it's like just taking the festival, the appointment, and rescheduling the appointment, same time, same day of the next month, and that is what we call the second Passover, if you will.

So this is what Numbers chapter 9 tells us. Now, the next Passover, the next Passover that we have in Scripture is in Joshua. I'd like for you to go with me to the book of Joshua chapter 5, and I want to pick up in verse 10, Joshua 5 verse 10, and the children of Israel encamped in Gilgal, and they kept the Passover on the 14th day of the month at Even in the plains of Jericho, and they did eat of the produce of the land on the morrow after the Passover, unleavened cakes and parched grain in the self-same day.

Now, before they could keep the Passover, this is, remember they've come out of Egypt, Moses the servant of the Lord has died, Joshua and the children of Israel are poised on the edge of the promised land, they are prepared to cross over, and something they need to do, they want to do the Passover, but they can't do the Passover. Why can't they do the Passover? Well, look with me at verse 4. It says, and now let me tell you, chapter 5 begins with this major circumcision. Joshua is going to go through and circumcise all the males, and you have to be circumcised according to the priestly legal code of Passover, that's one of the rules, right? You have to be circumcised.

Well, they're not circumcised. Listen to this. This is the cause, verse 4, why Joshua did circumcise all the people that came forth out of Egypt that were males, even all the men of war died in the wilderness by the way, after they came forth out of Egypt, for all the people that came out were circumcised.

In other words, that initial group were circumcised, but all the people that were born in the wilderness by the way, as they came forth out of Egypt, they had not been circumcised. For the children of Israel walked 40 years in the wilderness till all the nation, even the men of war that came forth out of Egypt, were consumed, because they hearkened not unto the voice of Jehovah, unto whom Jehovah swear that he would not let them see the land which Jehovah swear unto the fathers, that he would give us a land flowing with milk and honey. And their own children, whom he raised up in their stead, that group, them did Joshua circumcise, for they were uncircumcised, because they had not circumcised them by the way.

And it came to pass when they had done circumcising all the nation, that they abode in their places in the camp until they were whole. And Jehovah said unto Joshua, this day have I rolled away the reproach of Egypt from off you, wherefore the name of that place was called Gilgal, unto that day. Ladies and gentlemen, that is a lot of circumcision.

(17:19 - 24:00)

600,000 males left Egypt. There are two figures we have here, Exodus 12, 37, and Numbers 11, 21, give a round number. They say 600,000 males left Egypt.

In other places, and generally these are priestly texts, because the priestly texts often do numbers, you know, they're very particular on the numbers. And what you get is, you get a figure of 603,500 in Exodus chapter 38, verse 26, Numbers chapter 1, verse 46, and Numbers chapter 2, verse 32. Those three texts tell us that there were 603,500 males went out.

And by the way, I think it's in Numbers 33, it tells us that that doesn't even include the Levites, which number 22,000. Okay, so you're dealing with well over half a million males, and I'm talking here about the group that died along the way. So you had to wonder, well, how many males were preparing to cross into the land? Well, we have that figure, so I wanted to go through a couple of the details.

So more than 600,000 have died from crossing Yom Suf and wandering through the desert, right? And we're not going to go into my strong biblical case that Yom Suf is near the Nile Delta and not, you know, bringing people into Saudi Arabia, because that just doesn't fit. But that's another class. But they cross into the desert, and they wander for 40 years, and along the way, after they refuse to go into the land, they bring the bad report, they start dying off.

Six hundred and some odd thousand. Now, per Numbers chapter 26, verse 51, a new census is taken. Now, this is after that group has died.

In fact, not only had that group died off, but another 24,000 in Numbers chapter 25, verse 9 die from a plague. Remember the situation with the Midianite and the Moabite women, and these are some bad boys, and they commit some horrible sins, and so 24,000 get knocked off there. Now, but by this time, I want you to get this, by this time, every one of the male generation from 20 years and up, which left Egypt, except Moses, Aaron's already dead, right? Moses, Joshua, and Caleb, those three, accepting those three, every other male that left Egypt, adult male, in the census, is dead.

Look with me at Numbers chapter 26, Numbers chapter 26, in verse 63. These are they that were numbered by Moses and Eliezer the priest, remember Aaron's dead, who numbered the children of Israel in the plains of Moab by the Jordan at Jericho. Let's see, but among these there was not a man of them that were numbered by Moses and Aaron the priest, who numbered the children of Israel in the wilderness of Sinai, for Jehovah had said of them, they shall surely die in the wilderness, and there was not left a man of them, except Caleb son of Jephunneh and Joshua the son of Nun.

So in verse 51 of Numbers 26, it says 601,730 males from 20 years and up are present. Now, why do I say, I want to build the case, there are a lot of guys here, none of them are circumcised. So there is a big circumcision event that takes place in Joshua chapter 5. That is a lot of circumcision, so much so that the place name is called Divyat Ha'aralot, the hill of the circumcisions.

So this is evidently, it's a strange thing, but there is a hill of circumcisions, and then they can do the Passover. There are only two Passovers mentioned in the Pentateuch. There is this one in the book of Joshua.

From Joshua chapter 5, we go through a long period of time where there's not a Passover mentioned, right? Now let me really underscore this. I think in my mind, years ago, before I

really studied this matter out, I thought that at least a righteous remnant had kept Passover from the time they left Egypt until today, and that is not supported by the text. Now, I know there are people who are thinking, just because they're not mentioned doesn't mean they're not done.

Let's let the Bible answer this question for us. So far, we have two Passovers mentioned in the Pentateuch, one mentioned in the book of Joshua, nothing again, not another Passover is mentioned until the time of Kiskiyahu, Hezekiah. The next Passover mentioned is Hezekiah's Passover, and even then, it wasn't the first Passover.

(24:01 - 29:59)

They didn't do the Passover in the first month, the 14th day. We read that that's the case. It tells us they weren't ready, they weren't prepared, they had people who were unclean.

So it says that they did the second Passover in the second month, not the first month. And why is that? If you have Newsom, or if you don't, look at 2 Chronicles chapter 30 in verse 2, 2 Chronicles 30 in verse 2. And it says, let me just start in verse 1, Hezekiah, if you have Newsom 219, Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Menashe, that they should come to the house of the Lord at Jerusalem to keep the Passover to the Lord, the God of Israel. For the king and his princes and all the assembly in Jerusalem had taken counsel to keep the Passover in the second month.

And why would they do that? Because they simply weren't clean, they weren't prepared. If you go down to chapter, actually, 2 Chronicles 30 verse 5 part b says, for they had not kept it in great numbers as written. All right, so this is one of the reasons.

And if you go down further, it says that many were unclean, but when the letter goes forth from Kiskiah to not only Judah, but in the north, the people who heard this mocked them. Like, we're going to go keep the Passover? You get the impression that this is not something that they've been doing. But Hezekiah is a righteous king, he's a godly man, he wants to bring the practice back for some reason, according to the text.

He wants to follow the ways of God, but he's laughed at. But he still nonetheless reaches out, and some did show up. Now go down in chapter 30 of 2 Chronicles to verse 18.

For the multitude, for the multitude of the people, many of them from Ephraim, Manasseh, Issachar, Zebulun, had not cleaned themselves, yet they ate the Passover otherwise than as prescribed. But Hezekiah prayed for them, saying, The good Lord pardon everyone who sets his heart to seek God, the Lord, the God of his fathers, even though not according to the sanctuary's rules of cleanness. And I often, every year in fact, I pray because many of us in what I guess you could call the larger Torah faith movement, do some sort of commemoration of the Passover.

And a lot of people say, I kept mine according to... No, none of us are keeping it as it was originally part of the way God commanded it. I would argue that probably very few do. And if some of you are in Idaho or Mississippi and you're saying you did it right, you didn't do it right if you did it there.

According to the text, we're supposed to be in Jerusalem. But the point is that we ought to say, like Hezekiah, God just know our heart. We're trying to do our best to follow your appointed times.

Now, in verse 21, it says that the people were present at Jerusalem. They kept the festival of unleavened bread seven days with great gladness. The Levites and the priests praised the Lord day by day, singing with all their might to the Lord.

Then Hezekiah spoke encouragingly to all the Levites who showed good skill in the service of the Lord. The people ate the food for seven days, sacrificing peace offering and giving thanks to the Lord, the God of their fathers. Now, look at this, verse 23.

Then the whole assembly agreed together to keep the feast for another seven days. So they kept it for another seven days. And then in verse 26, and some of you can't make it a week before you start having withdrawals from pizza and stuff, these guys.

Look at verse 26. So there was great joy in Jerusalem, for since the time of Solomon, the son of David, king of Israel, there had been nothing like this in Jerusalem. So according to the chronicler, when I would read this, I would think, wow.

So there was a gap. In my mind, I originally used to think that they did one in the days of Joshua. According to this, maybe they did something in the days of Solomon.

And if they did it in the days of Solomon, they probably did it in the days of David. You see the reasoning there. But let's stick with the text here, and let's continue and see if that idea holds up, all right? So it does suggest here that since the time of Solomon, nothing like this had been seen.

Now I want to tell you that the writer of Kings, according to rabbinic tradition, it is Jeremiah, by the way, but I don't know if that can be proven. It's what they say. But I will say this, that Kings supplies no record whatsoever of this Passover that took place in the time of Hezekiah in the second month.

(30:00 - 31:19)

The next, here we go, now we'll come back to that point. I just made that point, we're going to come back to it. The next mentioned Passover brings us to the time of Jeremiah.

So here we are in the 18th year of Josiah, 622 BCE, Jeremiah at this point would have been receiving the word of the Lord in prophecy for five years, because he began the 13th year. This is now the 18th year. Now how do I know that this Passover takes place in the 18th year? Newsome, page 252, it is told in the same, in the text, 2 Kings 23.

23, 2 Chronicles 35, 19. Here we are. King says, and the king commanded all the people keep the Passover to the Lord.

Whoops, I'm sorry, I'm reading the wrong passage. I want to read verse 23. But in the 18th year of King Josiah, this Passover was kept to the Lord in Jerusalem.

(31:20 - 32:27)

Chronicles says in the 18th year of the reign of Josiah, the Passover was kept. So the 18th year, 622 BCE, there is a Passover kept by Josiah. Now here's all that Kings records about that Passover.

Now we're really drilling in, because I'm curious to know what does Jeremiah say about the Passover, and what do we know about Passover in the days of Jeremiah, right? The end of the biblical period, in a way, before the exile, this is the waning time frame. I want to look at it and see if it matches what we get in the Pentateuch, or in our early sources, right? So here's what King says about the Passover, 2 Kings 23, 21. The king commanded all the people keep the Passover to the Lord your God, as it is written in the book of the covenant.

(32:28 - 35:03)

For no such Passover had been kept since the days of the judges who judged Israel, or during all the days of the kings of Israel, or of the kings of Judah. But in the 18th year of King Josiah, this Passover was kept to the Lord in Jerusalem. Now let's think about that for a moment.

According to the writer of Kings, who by the way does not mention Hezekiah's Passover, according to the writer of Kings, he just simply tells us that this was kept according to the Sefer HaBarit, the scroll of the covenant, which is only mentioned three times in all of the Tanakh. So there is this book, the covenant book, which is often associated with the Torah of Moses. But again, we're going to get into some details about scrolls and identifying what's contained in it.

It's kind of what we're doing right now. But he says it's written in the Sefer HaBarit, the book of the covenant, the scroll of the covenant. The writer of Kings tells us there's been nothing like this.

He's saying if you go back to the time of the judges who judged Israel, and throughout all the days of the kings of Israel and Judah, nothing like this has ever been done. That is to say that none of the judges who judged Israel, there was no Passover. You might say, well, maybe there was a Passover, it just wasn't done right.

And during the kings, kings, the writer of Kings tells us during the reign of all the kings of Israel and Judah, nothing like this. Now remember, the writer of Chronicles already said, well, there was this Passover in the days of Hezekiah, and he did the second Passover, but he, she had to wonder. Huh.

Okay. The Chronicles, or the chronicler in 2 Chronicles 35 verses 15 through 19 gives, he says that a Passover like it was not done in Israel. So let me read that.

(35:04 - 35:13)

Um, let's see where that is. 2 Chronicles 35. Let me make sure I'm looking in the right place.

(35:15 - 36:21)

Here we go. Uh, verse 18 and 19, no Passover like it had been kept in Israel since the days of Samuel, the prophet Samuel, the prophet, none of the kings of Israel had kept such a Passover as was kept by Josiah and the priest and the Levites and all of Judah and Israel who were present and the inhabitants of Jerusalem. Notice the difference.

Kings says since the time of the judges, no Passover had been kept, nor during any of the reign of the kings of Israel and Judah. Chronicles says this. He doesn't say the judges.

He says, since the time of Samuel, you could say it's about the right time. You know, it's okay. Uh, none of the kings of Israel king says kings of Israel and Judah Chronicles says none of the kings of Israel did it.

(36:22 - 43:50)

Now, why does he say that he qualifies it? He says that, uh, no Passover like the one Josiah did has been done in Israel because he's got one in Judah that happened, you know, that involved the priest and the Levites and all Judah, et cetera. Both agree though, that this Passover that's kept in the days of Josiah stood out. Both of them have that in which they agree.

There's been nothing like it since the judges period or the time of Samuel. You know, that takes us back a long ways, but, and this is important to catch and few catch it. Kings makes it clear that both in the Northern kingdom and in the Southern kingdom, Passover had not been kept.

Whereas the chronicler, because he's already said, uh, and by the way, the King's account seems to align with everything else biblically other than Chronicles. Chronicles is making the point that it's Israel. That's been off.

They didn't do it. No King in Israel kept it, but Hezekiah kept it. Now I want to make a little bit more of this.

I want to go into this a little bit more. The chronicler, because of Hezekiah's Passover in the second month, he kept it as a King of Judah. So he can't mention Judah.

So we have these competing views and this is often the case between Kings and Chronicles. And we'll see this develop more and more as we work through the biblical text. King's account.

If you have a piece of paper, a blank piece of paper, read through the stories in Kings and Chronicles or get this book and go through and look at the differences, particularly as it concerns Passover. According to the writer of Kings, no Kings, Israel or Judah, according to Chronicle, no King in Israel has kept it, but Hezekiah. Kings doesn't know about Hezekiah's Passover or doesn't record it.

And look what Kings says immediately after Josiah's keeping of the Passover. Look at 2 Kings, 2 Kings 23, 2 Kings 23 and verse 23. But in the 18th year of King Josiah was this Passover kept to Jehovah in Jerusalem.

Moreover, them that had familiar spirits and the wizards and the teraphim and the idols and all the abominations that were seen in the land of Judah and in Jerusalem did Josiah put away that he might confirm the word of the law which were written in the book that Hilkiah the priest found in the house of Jehovah. And like unto him, meaning Josiah, there was no king before him that turned to Jehovah with all his heart, with all his might, all his soul, with

according to all the Torah of Moses, neither after him arose there any like him. So according to the writer of 2 Kings 23, there's no king like Josiah.

And I would underscore no king, none. According to the writer of this text, no one, none. Now I want you to look though, 2 Kings also said, look at 2 Kings 18, 2 Kings 18 and verse 5. He trusted in Jehovah the God of Israel so that after him was none like him among all the kings of Judah, nor among them that were before him.

For he claimed to Jehovah, he departed not from following him, but kept his commandments which Jehovah commanded Moses. And Jehovah was with him whithersoever he went forth and he prospered. Now who's this talking about? This is talking about Hezekiah.

Now we do have this one account in Chronicles where Hezekiah too keeps a Passover. And Kings doesn't record it, but Kings does say here that Hezekiah is the greatest. There's none before him, none after him that are greater.

And then later in Kings, just a few chapters later, it says the same of Josiah. So what we might say is that there are these different traditions, but both of these kings were good representatives. These were good, faithful kings, and maybe it's a toss-up.

Maybe it's just as easy to say Hezekiah was great. And you remember the line in Fiddler on the Roof where he says, you're right. And he says, another guy says something, he says, you're right too.

And he said, they can't both be right. They're saying different things. But maybe Hezekiah is the best king, but Josiah is the best king.

Well, which one's the best king? They're both the best king. So we do have these competing stories though within the text. But perhaps, and this is something I've wanted to do for a while, I do it through the classes I'm teaching now, but I wanted to look at individual stories.

Perhaps we could do a study on Chronicles and Kings, where we go through and we look at the differences and how they have different perspectives and different worldviews. And I love the differences. I want to look at these and really expand those in an independent study we do.

But both Kings and Chronicles report a Passover in the days of Jeremiah. Chronicles' sole account of Hezekiah's Passover, notwithstanding, here's what we know. There are only two kings, only two of the monarchy, and I'm talking Israel and Judah, who we see according to any text, whether they agree or not, that kept the Passover, and that is Hezekiah and Josiah.

No other king. You think, well, certainly David and Solomon kept it. Well, it doesn't say that.

It doesn't say that. In fact, it says no king kept it. If you read King's account, he says no king kept it.

(43:50 - 45:25)

Now, that's strange. Now, no prophet, no prophet, if you go through, and I'm not talking about the division of the book of the prophets, I'm, you know, beginning in Joshua, I'm

talking about the prophets listed from Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Nahum, Micah, you work your through all of the prophets, how many times do you think that Pesach or Passover is mentioned by prophets? The answer is none. Not once.

None. It's not mentioned a single time. Now, one might expect that given the account in Chronicles of Hezekiah's, his Passover, that Isaiah might have mentioned Passover by name.

Now, we're not talking about themes. We're going to talk about themes in a few minutes. I'm saying Passover, the word, the name, Pesach, is not mentioned by any prophet or in any prophet in their book.

So, you might think that Hezekiah, since he did a Passover according to Chronicles, that Isaiah might have mentioned that. You might think that Micah, who was a contemporary and a prophet during the time of Hezekiah, that he might have mentioned it. Neither of these prophets mention that Passover.

(45:25 - 1:12:13)

I'm just bringing this out to indicate something that we're driving for here. Now, Hosea is also a contemporary, and you might say, yeah, but Hosea is primarily to the north. But open up to Hosea in your spare time and read, he mentions the kings of the south, that he is a prophet during their reign.

He also mentions the north. Also remember that according to Chronicles, Hezekiah's call to keep the Passover extends into the north land, to the northern kingdom as well. But Hosea doesn't mention it either.

The same thing goes for Josiah's time. We get the impression that this Passover in the days of Josiah are like none other. So, even if you want to argue, even without textual proof, that David and Solomon and maybe Rehovam or some of those others kept Passover without a text that says they did, you would have difficulty, at least in this sense, because it says that no other king did this.

Then when you get to this particular Passover, Jeremiah doesn't mention it, and neither does Zephaniah, who also was a prophet in the time of Jeremiah. So, do I really think, am I suggesting that they didn't know about the Passover? I'm not suggesting anything of that nature. What I'm saying is that according to the biblical account, there was a long hiatus in keeping the Passover.

Not just in keeping it correctly, they're not keeping it at all. And then when you get to Jeremiah, here's what I want to ask. Does Jeremiah know about the Exodus? If the Passover is a commemorative meal and all of this alludes to or points towards the great Exodus, then does Jeremiah know about that? Absolutely he does.

Does Isaiah? Sure. Do all the prophets or many of the prophets speak of the themes of the great salvation of the Exodus? You bet they do. They just don't call it Passover.

Interesting. Now, here's what I want to ask. What is Jeremiah's view about the Exodus? Well, he knows and frequently says that God brought Israel out of Egypt, right? And he even associates the place Egypt with a term, the house of slaves.

So, he recognizes and he mentions frequently that God brought Israel out of Egypt, a house of slaves. And that phrase, by the way, house of slaves is something that is consistent from the Pentateuch all the way through the prophets. You get Exodus chapter, it's mentioned 13 times in the Tanakh.

You get Exodus 13, 13. You came out from Egypt from a house of slaves. Jehovah brought you out with a strong hand, Exodus 13, 3. Exodus 13, 14, by a strong hand Jehovah brought out of Egypt, out of the house of slaves.

Chapter 20 of Exodus, verse 2, the opening of the writer of Exodus 20's version of the 10 words begins that it tells us that I am Jehovah brought you out from the house, you see, from Egypt, from the house of slaves. So, you get this image. It shows up in the account in Deuteronomy, the account of the 10 words in Deuteronomy chapter 5. Jehovah brought the children of Israel out of the land of Egypt from a house of slaves.

If you go down, I have a few of these verses marked. Chapter 6, verse 12 of Deuteronomy, Jehovah brought the children of Israel out of Egypt, house of slaves. Chapter 7, verse 8 in Deuteronomy, with a strong hand, it mentions a house of slaves from the hand of Pharaoh, king of Egypt.

Chapter 8, verse 14 of Deuteronomy, out of Egypt, house of slaves. Chapter 13, verse 6, Deuteronomy, land of Egypt, house of slaves. Same thing with chapter 13, verse 10.

I believe that's verse 11 in the Hebrew. Joshua chapter 24, verse 17, God brought Israel out of Egypt, house of slaves, with great signs, Joshua tells us. And that phrase is also used in the Pentateuch.

Judges chapter 6, verse 8, the writer of Judges talks about how God brought the children of Israel out of Egypt, the house of slaves. Look at Micah chapter 6 and verse 4. Micah chapter 6 and verse 4. For I brought you out of the land of Egypt and redeemed you out of the house of slaves, house of bondage, it says. And I sent before you Moses, Aaron, and Miriam.

So the prophets know, as you would expect. I know a lot of you are saying, well of course they know. They know about the redemption from Egypt.

They talk about the themes of the Exodus. This is why it's so striking that we get the message in Kings and Chronicles and we see as we read through the biblical accounts that actually keeping this Passover, doing the Passover as the Bible calls it, many people will tell you, and you can look this up, most people will tell you that the Pesach is a certain kind of slaughter, a sacrifice, and that is what the Passover. What we do today, the commemoration, the meal, reading the Haggadah at a Seder, is not what the Bible originally was talking about.

It is a way to tell the story of that. So what I'm trying to do today is to say, what does the Bible really expect of us at Passover? Is it to talk about the Pesach sacrifice, or is it to talk about the themes that the prophets talk about? And what are those themes? God brought Israel out of Egypt with a strong hand, an outstretched arm, with fury poured out, he defeated the enemy. You see, is that the emphasis, or is the emphasis on other things? If we look at the plagues according to the book of Exodus, and we look at the plagues looking

horizontally, and we list them out in Exodus in order, then we look at them in Psalm 78 and Psalm 105, we list those out side by side, we find that that's not exactly the same.

Those bring up questions, but there's no doubt about the themes of redemption in bringing Israel out of Egypt. Go with me to Jeremiah 34, Jeremiah 34 and verse 13. Thus says Jehovah, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, and then he goes into an element of that, dealing with slavery.

Now God is saying that I, when I brought you out of the land of Egypt, I made a covenant with you, and that covenant over and over in Jeremiah, we are told that that covenant was broken. But notice the consistency of language, a covenant with the fathers, when I brought you out of Egypt, the house of slaves. So that is a consistent, very consistent point.

Children of Israel were slaves in Egypt, God redeemed them from that bondage. Now again, when the Passover is, the statutes and rules of the Passover are communicated, we're told that this is to be done every year, and it is to be forever, but that has not been kept. The exodus from Egypt is mentioned by Jeremiah in other passages, other places, as well as, and sometimes with and sometimes without the phrase, house of slaves.

Go with me to Jeremiah 2, this seems to be by all reckoning to have taken place at the beginning of Jeremiah's ministry, and not just because it's at the beginning of the book, we can't go by the order, typically things are not in the right order. But if you worked your way through chapter 2, this is a word of the Lord, he tells Jeremiah that he remembers the devotion of a young Israel, how it was like the love of a bride, he says, how they followed him into the wilderness, and Israel was holy to Jehovah. This is nostalgic, it's God is looking back on that wilderness period as a time of love and wooing, and he brought the children of Israel.

Now, only God could view such positive things in the group of rebels that we read from the Pentateuch, I think you'll agree, but he sees this as he's bringing his bride out into the wilderness, but they abandoned him, and look down at verse 6, neither did they say, where is Jehovah that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt, and then he says, I brought you into a plentiful land, etc, to eat, let me go ahead and read it, I brought you into a plentiful land to eat the fruit thereof, and the goodness thereof, but when you entered, you defiled my land, made my heritage an abomination, the priest said not, where is Jehovah, and they that handle the Torah knew me not, the rulers transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit, I know a lot of people get a little uneasy when we say that, look, I know in your minds you might imagine that people were following the ways of God as written for all of these generations, but it's just not what the texts tell us, even the priest who handled the Torah don't know me, says God, it's not what people have said. Go to Jeremiah 7, we're talking about what Jeremiah knows about the situation when Israel left Egypt, this is part of what he said during his temple sermon that got him in so much trouble, Jeremiah 7 21, thus says Jehovah of Hosts, the God of Israel, add your burnt offerings to your sacrifices and eat the flesh, for I spake not unto your fathers nor commanded them in the day that I brought them out of the land

of Egypt concerning burnt offerings or sacrifices, but this thing I commanded them saying, hearken unto my voice and I'll be your God, you shall be my people, and walk ye in all the way that I command you that it may be well with you, but you hearken not, nor incline their ear, but walked in their own counsels and in the stubbornness of their evil heart, went backward and not forward, since the day that your fathers came out of the land of Egypt unto this day, I've sent you all my servants to prophets daily, rising up early, sending them and they hearken not unto me, nor incline their ear, but made their neck stiff and they did worse than their fathers, he's saying from the time you left Egypt until today, we're talking about the 7th century BCE, is that 800 years, depending on when you put the x's, 6 to 800 years, depending on how you date it, hundreds of years, you've not done what I commanded, you would think, well, the priest have, the priest don't even know the Torah, goes on in chapter 8 to say that the lying pen of the scribes had made it into a lie, the kings, did the kings keep it, obey my voice, he says, he said, I didn't say anything about Olav Zavok, a burnt offering and sacrifices, now that's a startling statement, you can see why they wanted to lock him up, and they did lock him up, he's challenging the priest and the priest, you say, well, the priest deserved to get mad, what, the priest, these are priests who've kept, they're the ones who are supposed to, the mouth of the priest should teach knowledge according to Malachi, the priests are supposed to be the teachers and keepers of the Torah, and here it says that the ones that handle it, they don't know it, it's off the hook, so did God or did God not, when they left Egypt, tell them to do offerings, burnt offerings and sacrifices, it reminds me of other passages, 1st Samuel chapter 15 and verse 22, where it says that God doesn't desire those things, was he desire, instead, chesed, right, and the love of God, and you say, well, he says he loves that more than burnt offerings, well, look closely, look closely, what about Hosea chapter 6 verse 6, in other words, I'm showing you the prophetic message clashes with some of the things that we've been taught, Hosea chapter 6 and verse 6, go there, it's not in my notes but it's in my head, I can't let it go, if you look at Hosea and you go to chapter 6 verse 6, for I desire chesed, loving kindness, I desire loving kindness and not sacrifice, the knowledge of God more than burnt offerings, here he's saying the two words, that's what Jeremiah chapter 7, the Lord speaking through Jeremiah in the temple, he says, when I brought them out of land of Egypt, I didn't speak about this and I didn't command them, now, look down at Jeremiah chapter 11, Jeremiah chapter 11 verse 2, hear ye the word of this covenant and speak unto the men of Judah and the inhabitants of Jerusalem and say unto them, thus says Jehovah the God of Israel, cursed be the man that hears not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying obey my voice and do them according to all which I command you, so shall ye be my people and I will be your God, that I may establish the oath which I swear unto your fathers to give them a land flowing with milk and honey as at this day, and I answered and said amen, oh Jehovah, he's talking about speak the words of this covenant, interestingly enough, a scroll of Moses was found in the days of Jeremiah, in the days of Josiah, Hilkiah discovered the scroll, could he be saying this scroll, tell them this scroll, have them hear the words of this scroll, I think he is, verse 7 says that the same thing, verse 7 also mentions, for I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even to this day, rising early and protesting, saying listen, through the prophets over and over and over and over, go to Jeremiah 32, Jeremiah 32 and verse 20, Jeremiah 32 verse 20, let's see, yeah I'm picking up kind of in the middle, who did set signs and wonders in the land of Egypt, even unto this day, both in Israel and among other men, and made thee a name as it

is this day, and did bring forth your people out of the land of Egypt with signs, with wonders, with a strong hand, with an outstretched arm, and with great terror, and gave them this land, so Jeremiah knows a lot of the story, not only did God make a name for himself, which is a principle that's illustrated in the Pentateuch, right, that whole section I've taught on this, those elements that are in the Pentateuch which talk about I'm making a name for myself over and over, remember when Pharaoh objects to letting the children of Israel go, why is that, he said who is this Jehovah that you're talking about, I don't know this God, but by the end of the story does he, does he not know the name of God, he does, so the idea is that Jeremiah is saying I know about signs and wonders, by the way that phrase is taken almost word for word from Deuteronomy 622, in fact it's the only passage in the Pentateuch where the Hebrew of Jeremiah matches almost exact in dealing with the Exodus, so this passage or one very much like it is something that Jeremiah is drawing on, that by the way the same language that I just read, you know, as far as signs and wonders, strong hand, outstretched arm, great terror, put in your notes Psalm 135 9 and Nehemiah 9 10, strong hand, outstretched arm, by the way I have a couple more in my notes for outstretched arm, Deuteronomy 434, Deuteronomy 515 and Deuteronomy 26 verse 8, now go with me to Jeremiah 16 16 and verse 14, therefore behold, by the way this is set off by white spaces, therefore behold the days come, days come saith Jehovah that it shall no more be said, Jehovah lives that brought up the children of Israel out of the land of Egypt, but as Jehovah lives that brought up the children of Israel from the land of the north and from all the countries whither he had driven them, and I will bring them again into their land that I gave unto their fathers, same prophecy is given in Jeremiah 23 verse 7, so great will be the future exodus that no longer will it be said the Lord lives who brought the children of Israel up out of the land of Egypt, but the Lord lives who brought the children of Israel up out of all the lands into which had been scattered. Notice that Jeremiah is talking themes, he's not talking about a name of a festival, never mentions it, no prophet mentions it.

If you ask me what are you doing this week, Ross, I'm thinking and remembering and meditating on when God brought the children of Israel up from the land of Egypt from the house of bondage with an outstretched arm and a mighty hand and fury poured out, this is what the prophets talked about. Jeremiah never refers to Pesach nor do any other prophets, he never therefore mentions Josiah's Passover. Now interestingly enough, just like there's silence in Jeremiah and Zephaniah about the great revival, nowhere does he mention that they're having this great Passover, no one does.

The writer of Kings and the writer of Chronicles tells us the Kings accepting Josiah in the book of Kings and Hezekiah and Josiah in the book of Chronicles ever kept Passover. That's what it says. Now if people want to go beyond what the text says, that's your business, but I'm trying to stick with the text where it says they didn't.

Now why would they not? Did they not know about it? And if they didn't know about it, why would they not know about it? A lot of these questions come up, like why would a king who is even a godly king have many wives or multiple horses? Did they not know that Deuteronomy 17 verse 14 through 20 says that you shouldn't do this, this, and this? Did they not know? Did they not write a copy of that document and have it to read every day, all the days of their life? Would they not have known better? And if they did know better and they did it anyway, what does that say about it? Think about some of the good kings that had multiple women and lots of horses. For Jeremiah, God did indeed bring the children of

Israel up out of the land of Egypt. When they left though, according to Jeremiah, or God speaking through Jeremiah, they weren't concerned, they weren't commanded concerning sacrifices, burnt offerings.

Rather, they were told, listen to the voice of God. For Jeremiah, God had established a covenant with their fathers. When he took them by the hand to lead them out of the land of Egypt, which my covenant they broke, though I was a husband to them.

You see, God had married Israel and brought them into the wilderness. According to Jeremiah, he looked with nostalgia on that period. The devotion of Israel's youth, the love as of a bride.

But Israel was not faithful. The priest, the kings, the prophets, they didn't listen. They mishandled the holy things.

You know what Israel needed? What Israel needs? What the world needs? A new covenant. And Jeremiah and Baruch are gonna write one. And we're gonna talk about it next week.

Shabbat Shalom, Shavua Tov, Chag Sameach.