



**PASSOVER**  
**5778**



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Paul proclaimed that Yeshua, our Messiah, is the Passover Lamb (1 Cor. 5:7). To many believers, the Passover Festival (including the Feast of Unleavened Bread) is not something to which they give much attention. They ignore all the **Biblical** Festivals, failing to recognize that the Death, Burial, and Resurrection of Yeshua can only be properly understood when one studies these important events through a Passover context. The focus of this article is going to be on the death of Yeshua on the Tree, i.e. the Cross.

What is the relationship between the Cross and Passover? One of the most significant aspects of Passover is the Passover sacrifice. The Passover experience was so significant that it caused a change in how HaShem (the L-rd) saw His people. While in Egypt, the people were frequently referred to as the Hebrews. However, after experiencing Passover, these same individuals were known as the **Children of Israel**. This means that **redemption** (Passover is the Festival of Redemption) brought about a new identity for the people who **kept** the Passover. Judaism teaches that there are eternal implications to Passover. What does this mean? Because of the Passover experience, there will always be a Children of Israel, who will be brought into the Promised Land. One needs to understand this statement on a few different, but related levels.

Passover clearly established a redemptive people of G-d, known as the Children of Israel. Because of the sacrifice of the lambs in Egypt and their blood having been appropriated properly, the Children of Israel were acknowledged by G-d in a unique manner. There is a vital point that must be understood correctly. The concept of a redemptive people in the Old Testament did not speak to the individual, but a **group**. In the Prophets, this group is frequently called a remnant. So although an individual Israelite could be lost or HaShem could exile His entire people, G-d would always preserve a remnant who will inherit His Covenant promises. In this same way that only a small remnant actually entered into the Promised Land from those who went forth out of Egypt, so too will only a remnant enter the Kingdom. In other words, there is absolute assurance that **a remnant of the Children of Israel will be saved and enter into the Kingdom**. This salvation is of course based upon these individuals recognizing the True Passover Lamb, Yeshua, and properly appropriating His blood as the payment for their sins.

Allow me to state again, because of the Passover sacrifice in Egypt 3,500 years ago, there are eternal implications to this event. Am I saying that this Passover justifies Jewish people from their sins? **Certainly not**. Rather, I am only speaking to the fact that that Passover sacrifice has eternal implications which demands that a remnant of the Children of Israel be part of the Kingdom people. Why is this point so important? In the same way, one learns that what Yeshua did on the Cross also has eternal implications. The writer of the Epistle to the Hebrews states,

*“And not through blood of goats and calves, but through the blood of His own, He entered, one time into the Holy place, having found (obtained) **eternal redemption**.”* Hebrews 9:12

Most Christian scholars teach that the Passover in Egypt provided an example or a paradigm for properly understanding the redemption of Yeshua. I strongly agree with them and in this article I want to emphasize one aspect of this concerning the cross. In the same way that the Passover sacrifice assured that a remnant of the Children of Israel will be in the Kingdom,

so too does the Cross have eternal ramifications. The quote above from Hebrews reveals the primary implication, **eternal redemption**. Before dealing with our eternal redemption, it would be beneficial to state more about the eternal consequences of the very first Passover.

There were many peoples in addition to the Children of Israel mentioned in the Old Testament. Many of these peoples do not exist today or at least they are not identified by the same name. Yet in our days, the Jewish people, having survived numerous pogroms and the Holocaust, are thriving and the majority have returned to Israel. Why is this? The answer is G-d's covenant with the sons of Jacob. The covenant was first established between HaShem and Abraham and then passed to Isaac, Jacob and to his sons, i.e., the Jewish people. Biblically speaking, there is an inherent relationship between Passover and the Abrahamic Covenant. In one sense, only those descendants of Abraham who kept the Passover were given this new identity and had a hope of entering the Promise Land. Although most perished in the Wilderness during the 40 years, G-d did indeed bring a remnant into the Land.

**Remember** what was previously said, The Old Testament Passover is only a typology. In other words, it provides a framework for ultimately understanding the True Passover Lamb, Messiah Yeshua. One **cannot** take **every** aspect of the Passover in Egypt 3,500 years ago and apply it to Yeshua's Passover sacrifice, assuming the identical outcomes. This would be like taking the concept of marriage between a man and a woman and because Scripture reveals that G-d is our Husband and Israel is His wife assuming that every aspect of a human marriage can be applied to G-d's relationship with Israel. The only aspects that I want to take from the Old Testament Passover is the concept of redemption and that there is an eternal implication to the Passover redemption. Now let us apply this to Messiah's Passover.

The New Testament reveals that Yeshua died upon the Cross on the **Preparation Day**, which is another name for Passover (see Matthew 27:62, Mark 15:42, Luke 23:54 and John 19:31). Passover, which is on the 14th day of the Hebrew month of Aviv or Nisan, is called the "**Preparation Day**" because on this day the lambs were sacrificed to be eaten that evening for the first day of Unleavened Bread, which is a High Shabbat or a Festival day which is treated as the Shabbat, as work is forbidden. Yeshua's death on the Cross provided true redemption. All Christian scholars agree with this. The nuance of this brief article is that this redemption is eternal! **Only those who receive His death and the shedding of His blood as the redemption for their sins have eternal life and will enter into the Kingdom of G-d.** This is true for all people, Jewish and non-Jewish. There is no other way to be saved from the consequences of sin.

The conclusion which must be affirmed when understanding Passover from a Biblical perspective is the eternity of Yeshua's work on the Cross. His eternal redemption provides eternal life. If this eternal life can end, for whatever reason, then it is not truly eternal life. It does not matter what happens, the true believer is Eternally Secured by Yeshua. It is very significant that Yeshua taught on the night He was betrayed that His death would establish the New Covenant in His blood. Jeremiah chapter 31 speaks of this New Covenant and although there are similarities with the Mosaic Law, there is one very important difference. The Old Covenant Israel was able to transgress and break it; but in regard to the New Covenant, G-d has promised to maintain it by forgiving our sins and remember them no more (see Jeremiah 31:31-34).

Therefore, if an individual accepts the Gospel by faith, G-d (Yeshua) establishes His New Covenant with him and absolutely nothing can cause this covenant promise of Eternal Life

by means of Eternal Redemption to be altered. An individual did not bring about his salvation, but Yeshua did by the sufficiency of His work on the Cross. Once a person accepts Yeshua properly as his Passover Lamb, this person cannot change the eternal implications. Neither he nor anyone else. It does not matter what he may do or say. All obligations to maintain the covenant and its implications are solely upon G-d.

If the response of one upon hearing this is, “ You mean I can do whatever I want, any sin, and as often as I want, and still I am redeemed?”, it shows a total misunderstanding of why a person “turned” to Yeshua in the first place. The proper desire for accepting the Gospel is because one wants to turn away from sin and not to continue in it. Certainly being in the Kingdom of G-d, rather than eternity in hell, is a primary matter as well. Again, if the doctrine of eternal security leads one to ponder committing sin, rather than to be humbled by G-d’s amazing grace, then this person has absolutely misunderstood the Gospel and needs to be saved. Rejection of this doctrine calls into question the authenticity of Yeshua’s word, is an attack on the sufficiency of the Cross, and fails to rightly understand Paul’s statement that Yeshua is our Passover Lamb.

May you have a meaningful Passover and Unleavened Bread observance.