

What is Easter? Passover?

With both these holidays occurring around the same time. Are they Biblical?

Study By Andy Nazario PhD

Easter

The word Easter is only mentioned once in the text, Act 12:4, easter Strongs 3957

Pascha, pas'khah; of Chald. Or. [comp. 6453]; the Passover (the meal, the day, the festival or the special sacrifices connected with it):-Easter, Passover.

Easter. Originally the spring festival in honor of the Teutonic goddess of light and spring known in Anglo-Saxon as Eastre. As early as the 8th century the name was transferred by the Anglo-Saxons to the Christian festival designed to celebrate the resurrection for Christ. In A.V. it occurs once (Acts 12:4), but is a mistranslation. The original is pascha, the ordinary Greek word for Passover. R.V. properly employs the word Passover. (Westminster Dictionary, page 145)

The Smiths Bible dictionary refers Easter to the word Passover. So is using the word Easter, a pagan goddess, instead of Passover offensive to God? Should one substitute a pagan word for God's word?

A deeper study of this can be made and a good start is the Time is the Ally of Deceit by Richard Rives.

East·er [ˈiːstər]

1. Christian festival: the Christian festival commemorating the resurrection of Jesus Christ
2. day of the Easter festival: the day on which Easter is celebrated, the Sunday following the full moon on or after March 21. Also called Easter Day

Also called Easter Sunday

3. Easter weekend: the period from Good Friday to Easter Monday [Old English Ēastre, from the name of a prehistoric Germanic dawn-goddess whose festival was celebrated at the vernal equinox. Ultimately from an Indo-European base meaning "to shine" (see east).]

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What was the origins of the fertility goddess, Eastre? It comes from BAAL worship. Encyclopedia Britannica states.

Baal, god worshipped in many ancient Middle Eastern communities, especially among the Canaanites, who apparently considered him a fertility deity and one of the most important gods in the pantheon. As a Semitic common noun *baal* (Hebrew *ba'al*) meant "owner" or "lord," although it could be used more generally; for example, a *baal* of wings was a winged creature, and, in the plural, *baalim* of arrows indicated archers. Yet such fluidity in the use of the term *baal* did not prevent it from being attached to a god of distinct character. As such, Baal designated the universal god of fertility, and in that capacity his title was Prince, Lord of the Earth. He was also called the Lord of Rain and Dew, the two forms of moisture that were indispensable for fertile soil in Canaan. In Ugaritic and Hebrew, Baal's epithet as the storm god

was He Who Rides on the Clouds. In Phoenician he was called Baal Shamen, Lord of the Heavens.

Knowledge of Baal's personality and functions derives chiefly from a number of tablets uncovered from 1929 onward at Ugarit (modern Ras Shamra), in northern Syria, and dating to the middle of the 2nd millennium BCE. The tablets, although closely attached to the worship of Baal at his local temple, probably represent Canaanite belief generally. Fertility was envisaged in terms of seven-year cycles. In the mythology of Canaan, Baal, the god of life and fertility, locked in mortal combat with Mot, the god of death and sterility. If Baal triumphed, a seven-year cycle of fertility would ensue; but, if he were vanquished by Mot, seven years of drought and famine would ensue.

Ugaritic texts tell of other fertility aspects of Baal, such as his relations with Anath, his consort and sister, and also his siring a divine bull calf from a heifer. All this was part of his fertility role, which, when fulfilled, meant an abundance of crops and fertility for animals and mankind.

But Baal was not exclusively a fertility god. He was also king of the gods, and, to achieve that position, he was portrayed as seizing the divine kingship from Yamm, the sea god.

The myths also tell of Baal's struggle to obtain a palace comparable in grandeur to those of other gods. Baal persuaded Asherah to intercede with her husband El, the head of the pantheon, to authorize the construction of a palace. The god of arts and crafts, Kothar, then proceeded to build for Baal the most beautiful of palaces which spread over an area of 10,000 acres. The myth may refer in part to the construction of Baal's own temple in the city of Ugarit. Near Baal's temple was that of Dagon, given in the tablets as Baal's father.

The worship of Baal was popular in Egypt from the later New Kingdom in about 1400 BCE to its end (1075 BCE). Through the influence of the Aramaeans, who borrowed the Babylonian pronunciation Bel, the god ultimately became known as the Greek Belos, identified with Zeus.

Baal was also worshipped by various communities as a local god. The Hebrew scriptures speak frequently of the Baal of a given place or refers to Baalim in the plural, suggesting the evidence of local deities, or "lords," of various locales. It is not known to what extent the Canaanites considered those various Baalim identical, but the Baal of Ugarit does not seem to have confined his activities to one city, and doubtless other communities agreed in giving him cosmic scope. In the formative stages of Israel's history, the presence of Baal names did not necessarily mean apostasy or even syncretism. The judge Gideon was also named Jerubbaal (Judges 6:32), and King Saul had a son named Ishbaal (I Chronicles 8:33). For those early Hebrews, "Baal" designated the Lord of Israel, just as "Baal" farther north designated the Lord of Lebanon or of Ugarit. What made the very name Baal anathema to the Israelites was the program of Jezebel, in the 9th century BCE, to introduce into Israel her Phoenician cult of Baal in opposition to the official worship of Yahweh (I Kings 18). By the time of the prophet Hosea (mid-8th century BCE) the antagonism to Baalism was so strong that the use of the term Baal was often replaced by the contemptuous *boshet* ("shame"); in compound proper names, for example, Ishbosheth replaced the earlier Ishbaal.

Constantine I: On the Keeping of Easter

ON THE KEEPING OF EASTER.

From the Letter of the Emperor to all those not present at the Council. (Found in Eusebius, Vita Const., Lib. iii., 18-20.)

When the question relative to the sacred festival of Easter arose, it was universally thought that it would be convenient that all should keep the feast on one day; for what could be more beautiful and more desirable, than to see this festival, through which we receive the hope of immortality, celebrated by all with one accord, and in the same manner? It was declared to be particularly unworthy for this, the holiest of all festivals, to follow the custom[the calculation] of the Jews, who had soiled their hands with the most fearful of crimes, and whose minds were blinded. In rejecting their custom,(1) we may transmit to our descendants the legitimate mode of celebrating Easter, which we have observed from the time of the Saviour's Passion to the present day[according to the day of the week]. We ought not, therefore, to have anything in common with the Jews, for the Saviour has shown us another way; our worship follows a more legitimate and more convenient course(the order of the days of the week); and consequently, in unanimously adopting this mode, we desire, dearest brethren, to separate ourselves from the detestable company of the Jews, for it is truly shameful for us to hear them boast that without their direction we could not keep this feast. How can they be in the right, they who, after the death of the Saviour, have no longer been led by reason but by wild violence, as their delusion may urge them? They do not possess the truth in this Easter question; for, in their blindness and repugnance to all improvements, they frequently celebrate two passovers in the same year. We could not imitate those who are openly in error. How, then, could we follow these Jews, who are most certainly blinded by error? for to celebrate the passover twice in one year is totally inadmissible. But even if this were not so, it would still be your duty not to tarnish your soul by communications with such wicked people[the Jews]. Besides, consider well, that in such an important matter, and on a subject of such great solemnity, there ought not to be any division. Our Saviour has left us only one festal day of our redemption, that is to say, of his holy passion, and he desired[to establish] only one Catholic Church. Think, then, how unseemly it is, that on the same day some should be fasting whilst others are seated at a banquet; and that after Easter, some should be rejoicing at feasts, whilst others are still observing a strict fast. For this reason, a Divine Providence wills that this custom should be rectified and regulated in a uniform way; and everyone, I hope, will agree upon this point. As, on the one hand, it is our duty not to have anything in common with the murderers of our Lord; and as, on the other, the custom now followed by the Churches of the West, of the South, and of the North, and by some of those of the East, is the most acceptable, it has appeared good to all; and I have been guarantee for your consent, that you would accept it with joy, as it is followed at Rome, in Africa, in all Italy, Egypt, Spain, Gaul, Britain, Libya, in all Achaia, and in the dioceses of Asia, of Pontus, and Cilicia. You should consider not only that the number of churches in these provinces make a majority, but also that it is right to demand what our reason approves, and that we should have nothing in common with the Jews. To sum up in few words: By the unanimous judgment of all, it has been decided that the most holy festival of Easter should be everywhere celebrated on one and the same day, and it is not seemly that in so holy a thing there should be any division. As this is the state of the case, accept joyfully the divine favour, and this truly divine command; for all which takes place in assemblies of the bishops ought to be regarded as proceeding from the will of God. Make known to your brethren what has been decreed, keep this most holy day according to the prescribed mode; we can thus celebrate this holy Easter day at the same time, if it is granted me, as I desire, to unite myself with you; we can rejoice together, seeing that the divine power has made use of our instrumentality for destroying the evil designs of the devil, and thus causing faith, peace, and unity to flourish amongst us. May God graciously protect you, my beloved brethren.

EXCURSUS ON THE SUBSEQUENT HISTORY OF THE EASTER QUESTION (Hefele: *Hist. of the Councils*, Vol. I., pp. 328 et seqq.)

The differences in the way of fixing the period of Easter did not indeed disappear after the Council of Nicea. Alexandria and Rome could not agree, either because one of the two Churches neglected to make the calculation for Easter, or because the other considered it inaccurate. It is a fact, proved by the ancient Easter table of the Roman Church, that the cycle of eighty-four years continued to be used at Rome as before. Now this cycle differed in many ways from the Alexandrian, and did not always agree with it about the period for Easter--in fact(a), the Romans used quite another method from the Alexandrians; they calculated from the epact, and began from the feria prima of January.(b.) The Romans were mistaken in placing the full moon a little too soon; whilst the Alexandrians placed it a little too late.(c.) At Rome the equinox was supposed to fall on March 18th; whilst the Alexandrians placed it on March 21st.(d.) Finally, the Romans differed in this from the Greeks also; they did not celebrate Easter the next day when the full moon fell on the Saturday.

Even the year following the Council of Nicea--that is, in 326--as well as in the years 330, 333, 340, 341, 343, the Latins celebrated Easter on a different day from the Alexandrians. In order to put an end to this misunderstanding, the Synod of Sardica in 343, as we learn from the newly discovered festival letters of S. Athanasius, took up again the question of Easter, and brought the two parties(Alexandrians and Romans) to regulate, by means of mutual concessions, a common day for Easter for the next fifty years. This compromise, after a few years, was not observed. The troubles excited by the Arian heresy, and the division which it caused between the East and the West, prevented the decree of Sardica from being put into execution; therefore the Emperor Theodosius the Great, after the re-establishment of peace in the Church, found himself obliged to take fresh steps for obtaining a complete uniformity in the manner of celebrating Easter. In 387, the Romans having kept Easter on March 21st, the Alexandrians did not do so for five weeks later--that is to say, till April 25th--because with the Alexandrians the equinox was not till March 21st. The Emperor Theodosius the Great then asked Theophilus, Bishop of Alexandria for an explanation of the difference. The bishop responded to the Emperor's desire, and drew up a chronological table of the Easter festivals, based upon the principles acknowledged by the Church of Alexandria. Unfortunately, we now possess only the prologue of his work.

Upon an invitation from Rome, S. Ambrose also mentioned the period of this same Easter in 387, in his letter to the bishops of AEmilia, and he sides with the Alexandrian computation. Cyril of Alexandria abridged the paschal table of his uncle Theophilus, and fixed the time for the ninety-five following Easters--that is, from 436 to 531 after Christ. Besides this Cyril showed, in a letter to the Pope, what was defective in the Latin calculation; and this demonstration was taken up again, some time after, by order of the Emperor, by Paschasinus, Bishop of Lilybaeum and Proterius of Alexandria, in a letter written by them to Pope Leo I. In consequence of these communications, Pope Leo often gave the preference to the Alexandrian computation, instead of that of the Church of Rome. At the same time also was generally established, the opinion so little entertained by the ancient authorities of the Church--one might even say, so strongly in contradiction to their teaching--that Christ partook of the passover on the 14th Nisan, that he died on the 15th(not on the 14th, as the ancients considered), that he lay in the grave on the 16th, and rose again on the 17th. In the letter we have just mentioned, Proterius of Alexandria openly admitted all these different points.

Some years afterwards, in 457, Victor of Aquitaine, by order of the Roman Archdeacon Hilary, endeavoured to make the Roman and the Alexandrian calculations agree together. It has been conjectured that subsequently Hilary, when Pope, brought Victor's calculation into use, in 456-- that is, at the time when the cycle of eighty-four years came to an end. In the latter cycle the new moons were marked more accurately, and the chief differences existing between the Latin and Greek calculations disappeared; so that the Easter of the Latins generally coincided with that of Alexandria, or was only a very little removed from it. In cases when the id fell on a Saturday, Victor did not wish to decide whether Easter should be celebrated the next day, as the Alexandrians did, or should be postponed for a week. He indicates both dates in his table, and leaves the Pope to decide what was to be done in each separate case. Even after Victor's calculations, there still remained great differences in the manner of fixing the celebration of Easter; and it was Dionysius the Less who first completely overcame them, by giving to the Latins a paschal table having as its basis the cycle of nineteen years. This cycle perfectly corresponded to that of Alexandria, and thus established that harmony which had been so long sought in vain. He showed the advantages of his calculation so strongly, that it was admitted by Rome and by the whole of Italy; whilst almost the whole of Gaul remained faithful to Victor's canon, and Great Britain still held the 'cycle of eighty-four years, a little improved by Sulpicius Severus. When the Heptarchy was evangelized by the Roman missionaries, the new converts accepted the calculation of Dionysius, whilst the ancient Churches of Wales held fast their old tradition. From this arose the well-known British dissensions about the celebration of Easter, which were transplanted by Columban into Gaul. In 729, the majority of the ancient British Churches accepted the cycle of nineteen years. It had before been introduced into Spain, immediately after the conversion of Reccared. Finally, under Charles the Great, the cycle of nineteen years triumphed over all opposition; and thus the whole of Christendom was united, for the Quartodecimans had gradually disappeared.(1)

selected from Henry R. Percival, ed., The Seven Ecumenical Councils of the Undivided Church, Vol XIV of Nicene and Post Nicene Fathers, 2nd series, edd. Philip Schaff and Henry Wace, (repr. Edinburgh: T&T Clark; Grand Rapids MI: Wm. B. Eerdmans, 1988) , pp. 54-56

Synchronising Easter with the Passover every year was therefore open to dispute. We have Emperor Constantine (AD 272 – 22 May 337) to thank for deciding when Easter should take place every year.

Easter in ancient Rome – Thanks to Emperor Constantine.

What Christians now know as Easter had its roots in the Jewish Passover – the annual marking of the Jews' liberation from Egypt in the Exodus.

Some wrongly believe the Jews killed Jesus Christ – even though Jesus was a Jew. However, Jesus was put to death by the fifth Roman governor of Judea, Pontius Pilate, who saw his teachings as a threat to the rule of Rome.

Jesus was 33 years' old when he was crucified – we take the year of the birth of Jesus as AD 1. Pontius Pilate was born in 12 BC, so historically it is possible to pinpoint exactly when Jesus was crucified and when he was born by looking at other historic dates.

Exodus, when the Hebrews were liberated, took place some time between 1450 BC and 1270 BC – a long time before the birth of Jesus.

After the Exodus, every year the festival of Passover was celebrated to mark the liberation of the Hebrews from slavery in Egypt. It is called the Passover because it refers to the passing over of the forces of destruction when God punished Egypt for enslaving the Hebrews with ten plagues – and ordered the death of each firstborn son of the Egyptians as the final plague. Moses led the Hebrews to freedom when the Red Sea parted to allow them to cross.

How the Jewish festival of Passover became the basis for the Christian festival of Easter much later is open to speculation. Easter marks the crucifixion of Jesus on Good Friday – and his resurrection three days later on Easter Sunday.



Michelangelo's Pietà in St Peter's Basilica

Before Easter in Christian belief is a period called Lent – beginning 40 days before Easter when Christians fast.

The festival of Passover takes place in the month of Nisan every year – March or April. The festival begins on the 15th of the month and ends on the 21st or 22nd outside Israel. It takes place on different dates each year, though, just like Easter – and extends over seven or eight days, not four as in the case of Easter.

The Julian calendar that was used in the Roman Empire after the death of Julius Caesar in 44 BC was based on Caesar's addition of an extra day every four years (Leap Year) to account for the rotation of the earth. Some months were shorted and others lengthened, including July and August. July was named after Julius Caesar and August after his successor Emperor Augustus. Because an emperor like Augustus or a great statesman and general like Caesar could not have a

short month named after them, these months were lengthened to reflect their status and February was reduced to 28 days except during a Leap Year.



Emperor Constantine, Capitoline Museum, Rome (Image A. Meredith 2018)

Constantine had been born pagan and worshipped the gods Romans worshipped – gods like Mars and Venus and the household gods, the penates. However, he was the first Roman emperor to convert to Christianity, perhaps under the influence of his mother, Helena. There was some religious tolerance in the Roman Empire, however – Rome and Venice have the oldest Jewish communities outside the Holy Land and Julius Caesar was a friend to the Jews of Rome, who mourned him after his assassination.

Emperor Constantine felt that, as a Christian festival, Easter (marking the crucifixion and resurrection of Jesus) should not be linked to another festival of a different religion. He decided that Easter should take place on the first Sunday following the first new moon in spring – which is why Easter varies

every year, sometimes at the end of March and in other years, towards the end of April.



Basilica of Maxentius and Constantine, Forum, Rome

The giving of Easter eggs is thought to represent the resurrection of Jesus and new life – spring is a time of new life when plants begin to bloom after winter and animals give birth. The tradition of chocolate eggs is also thought to be related to the end of fasting during Lent, when Christians often volunteer to give up eating their favourite foods like chocolate for the duration of Lent.



Babingtons Tea Shop at Easter

many of our holidays and celebrations – including Christmas, Easter, the harvest festival, Leap year and Valentine’s day – can be traced back to practices and celebrations in Ancient Rome and other cultures.

But it was Emperor Constantine who decided on when Easter would take place every year – and when we could all tuck into those chocolate eggs to mark Easter Sunday.

In Rome, Easter Sunday is also marked with mass at St Peter’s conducted by the Pope – and Christians travel across the world to be there.

Have a happy and safe Easter, wherever you are and whatever your faith.

Buona Pasqua – e buon appetito! (Noveltromealone,)

Passover

Exodus 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

The Passover in Exodus chapter 12:

1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

(This is not unlike the blood of Christ being on the cross with his hands and feet pierced and a crown of thorns on His head.)

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of unleavened bread*; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

“And the LORD 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 for you.’” Exodus 12: 1
This month is to be the first month even unto to this day. So which month is it? January? January is from the Latin Januarius, first month of the year [10]. This is the Gregorian calendar, “the reformed Julian calendar no in use, according to which the ordinary year consists of 365 dys, and a leap year of 366 days occurs in every year whose number is exactly divisible by 4 except centenary years whose numbers are not exactly divisible by 400 as 1700, 1800, and 1900.

[named after Pope Gregory XIII]” [10]. “[Pre-12th century. From Latin Januarius (mensis) , first month of the Roman year, literally “month of Janus,” from Janus (see Janus).]” Encarta ® World English Dictionary © & (P) 1998-2004 Microsoft Corporation. All rights reserved. The word January is from; “Ja-nus [jáynəss]

1. mythology Roman god shown with two faces: the Roman god of beginnings, of the past and the future, and of gates, doorways, and bridges, and of peace. He is traditionally depicted as having two faces looking in opposite directions, suggesting not only vigilance, but also fair-mindedness.

Unusually, he has no Greek counterpart.

2. astronomy satellite of Saturn: the tenth satellite of Saturn”

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In relation to astronomy, “He telleth the number of the stars; He calleth them all by their names.” Psalms 147: 4

As will document, this is not January. This month is chodesh in Hebrew, which means the new month, or spring [1]. (This will also be covered in Exodus 13: 4 and Deut. 16: 1) It will be Abib or Nisan , new moon, and Passover. It is also the latter of spring rains and Flax harvest at Jericho. [7] This month would be around our April today.

“Speak ye unto all the congregation of Israel, saying, ‘In the tenth day of this monty they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:’” Exodus 12: 3

Lamb? “And there shall be no more curse: but the throne of God and of the Lamb shall be on it; and His servants shall serve Him;” Revelations 22: 3

“And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.” Exodus 12: 4

Souls = 5315, neh-fesh; from 5314; prop. a breathing creature, i.e. animal or (abstr.) vitality: used very widely in a lit. accommodated or fig. sense (bodily or mental):

- any, appetite, beast, body, breath, creature, X dread (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-ly), (hath, X jeopardy of) life (X in jeopardy), lust, man, me mind, mortally, one, own, person, pleasure, (her-, him-, my-, thy-) self, them (your) -selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

Most likely a key definition would be in creature and breath. Since God gave us the breath of life.

“Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats.” Exodus 12: 5

Christ was the only unblemished lamb that could die for us to this day. So after Him would be no more need for blood sacrifices. Sheep and goats are mentioned by Enoch in his book.

Book of Enoch

“When those twelve sheep grew up, they delivered one of them to the asses. Again those asses delivered that sheep to the wolves, And he grew up in the midst of them. Then the Lord brought the eleven other sheep, that they might dwell and feed with him in the midst of the wolves. They multiplied, and there was abundance of pasture for them. But the wolves began to frighten and oppress them, while they destroyed their young ones. And they left their young in torrents of deep water. Now the sheep began to cry out on account of their young, and fled for refuge to the Lord. One however, which was saved, escaped, and went away to the wild asses. I beheld the sheep moaning, crying, and petitioning their Lord. With all their might, until the Lord of the sheep descended at their voice from his lofty habitation; went to them; and inspected them. He called to that sheep which had secretly stolen away from the wolves, and told him to make the wolves understand that they were not to touch the sheep. Then that sheep went to the wolves with the word of the Lord, when another met him, and proceeded with him. Both of them together entered the dwelling of the wolves; and conversing with them made them understand, that thenceforwards they were not to touch the sheep. Afterwards I perceived the wolves greatly prevailing over the sheep with their whole force. The sheep cried out; and their Lord came to them. He began to strike the wolves, who commenced a grievous lamentation; but the sheep were silent, nor from that time did they cry out. I then looked at them, until they departed from the wolves. The eyes of the wolves were blind, But the Lord of the sheep proceeded with them, and conducted them. All his sheep followed him. His countenance was terrific and splendid, and glorious was his aspect. Yet the wolves began to follow the sheep, until they overtook them in a certain lake of water. Then that lake became divided; the water standing up on both sides before their face. And while their Lord was conducting them, he placed himself between them and the wolves. The wolves however perceived not the sheep, but went into the midst of the lake, following them, and running after them into the lake of water. But when they saw the Lord of the sheep, they turned to fly from before his face. Then the water of the lake returned, and that suddenly, according to its nature. It became full, and was raised up, until it covered the wolves. And I saw that all of them which had followed the sheep perished, and were drowned.” Enoch 87: 21 - 43

Remember Enoch lived at the time before Noah and this is his prophecy of Exodus.

“And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.” Exodus 12: 6
Evening gives a time of the day.

“And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast

with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remained of it until the morning ye shall burn with fire. And thus shall ye eat; with your lions girded, your shoes on your feet, and your staff in your hand; and ye shall eat in haste: it is the LORD's Passover." Exodus 12: 7 - 11

"And they overcame him by the blood of the LAMB, and by the word of their testimony; and they loved not their lives unto the death." (Revelation 12:11)

A Passover, not Easter. This is forever. The food laws will advise not to eat rare, or raw meat. It also advises not to let food sit overnight and eat the next day. This for the health of the body. To eat in haste is to represent the rush they must be in to exit Egypt. They must be ready to flee at a moment's notice. Be prepared in the end of days as this advises. Be ready for the coming of death first, first one taken by death, and then the coming deliverance of the Lord.

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord." Exodus 12: 12 - 13

Judgment will again at the end of days. Keep in mind who are the first ones taken and for what reason, death of firstborn of man and beast.

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." Exodus 12: 14
This is to be forever, not only till Christ, for He came not to do away with the law, but to fulfill the law, prophecy. What do people do today? Do they still keep this Passover feast?

"Seven days shall ye eat unleavened bread; even they first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them save that which every man must eat, that only may be done of you." Exodus 12: 15 - 16

Today we take communion with Christ;

"Ye know that after two days is the feast of the pasover, and the Son of man is betrayed to be crucified." Matthew 26: 2

"Now the first day of the feast of unleavened bread the disciples came to Jesus saying unto Him, Where wilt Thou that we prepare for Thee to eat the Passover?" Matthew 26: 17

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take, eat; this is My body.' And He took the cup, and gave thanks, and gave it to them saying, 'Drink ye all of it; For this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.' And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, 'All ye shall be offended because of Me this night: for it is written, **I will smite the shepherd, and the sheep of the flock shall be scattered abroad.**'" Matthew 26: 26 - 31

This verse refers back to Zech. 13:7, but notice that He did not do away with Passover, but added the eating of the bread to represent his body that was sacrificed for us and his blood that would do away with our sins. The Passover stands to this day and we are to do communion, as it is referred to, to this day.

“And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.” Exodus 12: 17

How long? For ever.

“In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.” Exodus 12: 18 - 19

Some may say that this is not meant for the non Jew, or not in the house of Israel. It states specifically that it is for all, even the stranger, if you in the house of the Lord, congregation.

“Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.’ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover.” Exodus 12: 20 - 21

“And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.” Exodus 12: 22 - 23

Destroyer = 7843, shaw-khath’; a prim. root; to decay, i.e. (caus.) ruin (lit. or fig.): - batter, cast off, corrupt (-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, X utterly, waste (-er).

This is obvious one of Satan, the Serpents, names.

“And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as He hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, ‘What mean ye by this service?’ That ye shall say, ‘It is the sacrifice of the LORD’s Passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.’ And the People bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.” Exodus 12: 24 - 28

Passover

“And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.” Exodus 12:29

“And I saw another angel ascending from the east, having the seal of the living GOD: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, ‘Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our GOD in their foreheads.’ And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.”

Revelation 7:2-4

“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” Revelation 9: 4

This may remind some of what is called the green movement today.

“And when He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold, a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” Revelation 6: 7 - 8
Pale = 5515, khlo-ros; from the same as 5514; greenish, i.e. verdant, dun-colored: - green, pale.
The mark that the Lord has placed in His People’s forehead keeps Death, Satan, the Serpent, from harming them.

“And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.” Exodus 12: 30

This was a rather large event with a large impact on Egypt. If a Pharaoh lost his first-born son, one that would be in line for the seat of Pharaoh, then it should be recorded. “Amenhotep II is interesting from a special point of view. It would seem that he was not intended for the throne of Egypt since he was not the eldest son through the royal mother, whom custom decreed should become Pharaoh. In the Sphinx inscription, which can still be seen between the paws of the sphinx (figure 255) by the pyramids in Giza outside present day Cairo, a remarkable story about Thutmosis IV is told. One day Thutmosis IV fell asleep in the shadow of the Sphinx and dreamt that the sun god came to him, and said that if he removed all the sand from around the Sphinx he would become king“ [35 p.123].

Last meeting with Pharaoh

“And he called for Moses and Aaron by night, and said, ‘Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone;’ and bless me also. And the Egyptians were urgent upon the People, that they might send them out of the land in haste; for they said, ‘We be all dead men.’ And the People took their dough before it was leavened, their kneading troughs being bound up in their clothes upon shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the People favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred and threescore thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even every much cattle.” Exodus 12: 31- 38

Rameses = 7486, rah-am-sace’; of Eg. Or.; Rameses or Raamses, a place in Egypt: -
Raamses, Rameses.

This gives a location that they departed from and a measuring point to find the mountain. It may seem odd that they would use the word borrowed from Egypt when they had no intention on returning. These materials would be used in God’s tabernacle, house, as is the first letter in used in Genesis 1:1. “And I said unto him, “Sir thou knowest.” And he said to me, “these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the LAMB.” (Revelation 7:14)

“And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Now the sojourning of the children of Israel, (who dwelt in Egypt), was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.” Exodus 12: 39 - 41

This gives the time that Israel had spent in Egypt, 430 years.

“It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.” Exodus 12: 42

Generations = 1755, dore; from 1752; prop. a revolution of time, i.e. an age or generation;

also a dwelling: -age, X evermore, generation, [n-] ever, posterity.

This indicates that it is to be observed forever, or for every generation forever. Is it followed to this day by those in the house of Israel? If you are of GOD then you are in the house of Israel.

“And the LORD said unto Moses and Aaron, ‘This is the ordinance of the Passover: There shall no stranger eat thereof: But every man’s servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregations of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourned among you.’ Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.” Exodus 12: 43 - 51

Israel in bondage in Egypt for 430 years when God heard their cry

The United States was founded on May 17, 1607. The following is the Chaplains prayer at the cross. 413 Years ago.

We do dedicate this land, and ourselves to reach the People within these shores with the Gospel of Jesus Christ, and to raise up Godly generations after us, and with these generations’ taker the Kingdom of God to all the earth. May this Covenant of Dedication remain all generations as long as the earth remains, and may this land along with England, Be Evangelist to the World.

From the Founders Bible

1 Peter 2:9 Chosen generation

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.

Revelation 18:4 ...receive not her Plagues

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

President Trump in a speech (April 12th or so) stated the Corona 19 Virus was a plague. A plague that attacks all lands, effects older generation (First Born?).

Passover Meal on Exodus 13:1-10. Unleavened bread and wine in cup among other items. “And the LORD spake unto Moses, saying, Sanctify unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is Mine.” Exodus 13: 1

*All belongs to the LORD, so why the first born. This may refer to the “first fruits”.
Mark in head and on the hand.*

“And Moses said unto the People, ‘Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day came ye out in month of Abib. And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He sware unto thy fathers to give thee, a land flowing with mild and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, ‘This is done because of that which the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD’s law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season from year to year.’” Exodus 13: 2 - 10

One note should be made here, because Satan will copy what God says with only a slight change as, observed in the temptation of Christ in the wilderness, so note the difference by Satan. The “This is done because of that which the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD’s law may be in thy mouth:” In Revelations it says, And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:” (Revelations 13: 16) Note that both are in chapter 13 and that they are in the hand, not on the hand as some will say. It is the works of the hand and belief in the mind, in the head, or between the eyes, where the brain is. This is also God’s laws that are in the hand and mind, and Satan will have some change in the laws of God to make them different. Most likely it could be something as subtle as changing the Passover to a pagan god, as Ester to Easter, to replace the Passover. God said to do the Passover and to keep it in your mind.

Today, Mathew 26: 26-30 Last supper. We take communion. You can use a saltine cracker and grape juice or wine and matza.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, **Take, eat; this is my body.**

And he took the cup, and gave thanks, and gave it to them saying, **Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.**

Passover

Exodus 12:29 Passes through, first born taken.

“And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.” Exodus 12:29

Protected by:

Exodus 12: 21 & 22 Lambs blood over the door post, top and sides. (interesting is Christ was nailed to the cross, feet and hands. Draw a line between each, and then over lay the Passover blood, and you have the Star of David.)

Revelations 7:14 ...washed in blood of Christ...

And I said unto him, Sir, thou knowest. And he said to me, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Revelations 12:11 Overcome by Blood of Christ

And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death.

The "loved not", can also translate to love less.

Christ performed the Passover, not easter. He did that as an example for us to follow, even today. What should we practice?

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