

“ISRAEL MY GLORY”

Israel’s Mission, and Missions to Israel

by

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CHAPTER SEVENTEEN

PASSOVER

TRACTS FOR JEWS NUMBER 6

פסח הוּא לִיהוָה

It is the Lord’s Passover

Jew. We Jews must all keep Pesach, and we must always keep Pesach. The God of Israel says, “**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. Seven days shall ye eat unleavened bread—*מצות*—*Matzoth*; even the first day ye shall put away leaven—*Seor*, out of your houses: for whosoever eateth leavened bread—*שאך*—*Chometz*, from the first day until the seventh day, that soul shall be cut off from Israel” (Exodus 12:14, 15).**

The Christians do not keep Pesach, so Jews must not become Christians.

Christian. If the Jews did everything that God told them to do, neither more nor less, then the Christians must either deny the inspiration of the Old Testament Scriptures, or leave the Jews alone; but as the Jews do not keep Pesach according to God’s ordinance, and are thus in danger of the penalties of disobedience, the earnest Christians dare not leave the Jews alone.

Jew. What do the Christians mean when they say the Jews do not keep Pesach? All true Jews keep Pesach every year throughout the whole world.

Christian. Excuse me, they do not. No Jew keeps Pesach. The Jews keep—*Chag Ammatsoth*—the feast of unleavened bread. That is true. But the feast of the passover, no Jew keeps.

Jew. Please make plain what you mean.

Christian. The putting away leaven, keeping holiday, and eating *matsoth* for seven days, is not keeping Pesach, it is only keeping the feast of unleavened bread. If you had a mutton pie for dinner with the mutton left out, would you say you had dined off mutton pie? It was the lamb that made the Passover.

"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 to you. Speak ye unto all the congregation of Israel, saying—**שְׁרָאֵל לְאֹמֶר בַּעֲשֵׂר לְחֹדֶשׁ הַהִזְקָחָה וְיִקְרַב לְהֵם אִישׁ שָׂה**—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: 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. Your lamb shall be without blemish, a male of the first year . . . 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 (*between the evenings*). And they shall take of the *blood*, and strike it on the two side posts and on the upper door posts 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 . . . 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—**פֶּסַח הַזָּהָר לְדִזְהָב**—it is the Lord's passover. 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 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" (Exodus 12:1-13).

Here you see plainly that the Pesach consisted of roast lamb, to be eaten inside the houses, on whose two side posts and lintel had been put the blood of the Passover lamb.

Jew. I see the feast of the Passover is one thing, and the feast of Matzoth—unleavened bread—is another; but we Jews think the lamb was only for Egypt, whilst the feast of Matzoth was for all time.

Christian. That is quite a mistake. Moses said to the elders of Israel, "**Draw out and take ye a lamb . . . and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; 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 Mood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.**"

Now you see that this ordinance of the passover is as binding upon the Jews as is the feast of Matzoth, for of the Pesach it is commanded—"Ye shall observe this thing for an ordinance to thee and to thy sons for ever" (Exodus 12:21-24)

If any service we render to God is to be accepted by God, that service must be rendered in exact accordance with Divine instructions. We must not add to or take from any of God's commands.

Jew. What have we changed in the feast of Matzoth, unleavened bread? Don't we carefully put away *Seor*, leaven?

Christian. The Passover prayers direct the Jew to search for leaven on the evening before the 14th of Nisan, before the coming out of the stars, and by the light of a single wax taper, and neither to work, eat, nor study when the time draws near. When he has searched well if he see a mouse come into the house with leaven in its mouth, the Jew must search again until he find the bread. But if a mouse enter the house with bread, and a mouse go out with bread, he may infer it is the same mouse, and need not search; but if the one entering be a black mouse, and the one going out a white one, a search is necessary. If a mouse entered with bread and a weasel went out with bread, a search is necessary. If a mouse and a weasel both go out, and bread in the weasel's mouth, no search is needed; the bread may be regarded as having been brought in by the mouse.

Now, everyone, Jew and Christian, knows well that all this has no foundation in the Word of God. This is purely human invention and addition, and cannot be pleasing to the infinitely wise God. Besides, we need not remind you that the mock sales to Gentiles effected by Jews whose business is to deal in leaven, pretending to sell their property during passover time, are tricks which a Holy God could never sanction, and have an unfavorable influence on character.

Jew. These things, I must confess, don't look well, and I feel half ashamed of them when exposed; but, you see, we are accustomed to them, and so they seem to come natural. What about the Passover?

Christian. Worse still! There is no Passover at all! There are on the festive board, besides the Passover cakes:

ביצה		זרע
Egg ;		Shankbone ;
חרוסת	Bitter herbs	חוות
Charoseth ;		Lettuce ;
(Memorial of lime and mortar.)		
מי מלח		כרכס
Salt Water ;		Chervil and Parsley.

We are told in the Jewish prayers that the shank bone of a shoulder of lamb and the egg are both to be roasted with fire. The former a memorial of Pesach, and the latter of the festive sacrifice.

Now we ask you seriously, are you sure that God is as well pleased with your way of observing Pesach as with His own way? Who has a right to substitute a shank bone and an egg for God's lamb? God says a lamb. Now, we have nothing to say about the bitter herbs, the salt water, or the mixture of almonds, apples, and other fruit, reminding of the lime and mortar of Egypt; but we must call attention to the shank bone and the egg. The Lord's Passover provides a lamb to be roasted and eaten by the obedient Jew, and the blood of that lamb to shelter from death. The Jew's Passover provides a shank bone with no meat to eat, and an egg with no blood to shelter from death.

Jew. But do you mean to say we Jews commit sin against God by keeping Pesach as we do?

Christian. Well, hear what God Himself says:—“**But the man that is clean, and is not on a journey, and forbeareth to keep the Passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord**—*קָרְבָּן יְהוָה*—*corban Yehovah*—**in his appointed season, that man shall bear his sin.**” (Numbers 9:13).

It is not enough to put away leaven, to eat Matzoth, in the proper season. God says, if the Jew bring not the—*קָרְבָּן יְהוָה*—offering of the Lord, the lamb, he shall bear his sin.

This is a serious matter, and must not be trifled with. Suppose your fathers in Egypt had said, “Let us have roast eggs and shank bones instead of the lambs, killing lambs may offend the Egyptians; and let us put passover cakes on the door posts instead of blood; feeding on roast lamb may be very well, but a preservation from death based on blood we cannot see, and do not think necessary.” What would have been the result of such a course of conduct? Would not every Jew’s house have been visited with death? And if the disobedient Jew could not escape sin and death then, how can he expect to escape now? It must be the Lord’s *Corban*, offering, or it is no offering at all. It must be the Lord’s *Pesach*, Passover, or it is no Passover at all. It must be the *Zebach*, sacrifice of the Lord’s Passover, or it is no sacrifice at all.

Jew. I’m afraid our rabbis have led us astray, and we have just followed man’s devices instead of God’s Word, and so we are all in the dark together. It seems we do not keep the passover at all, certainly not in God’s way; we only keep the feast of Matzoth—unleavened bread. But why do you call the Passover lamb a sacrifice?

Christian. Because God calls it a sacrifice. Look at verses 26 and 27 of Exodus 12, “**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.**”

There was no sacrificial blood on the door posts of the Egyptians, so we are told “**there was not a house among them in which there was not one dead.**” There was sacrificial blood on the door posts of the Israelites, so there was no house among them in which there was one dead. It was either a dead lamb with sheltering blood, and a living firstborn; or a living lamb, with no sheltering blood, and a dead firstborn.

Thousands of tons of Matzoth, passover cakes, piled on a Jew’s house, would not have preserved from death one firstborn with no sheltering blood on the door posts.

Jew. Blood has no place in our religion now; our rabbis tell us that sacrifices are not needed now. God does not require blood. We have become too enlightened to need sacrificial blood as a basis of religion.

Christian. There are many so-called Christians who think just the same. They don’t like the doctrine of the blood.

But, let us remember, it is not what the Jew or the Christian thinks wise and proper, but just simply and solely what God says. God told the Jews to kill the lamb, roast it, feed on it, and put its blood on the door posts and lintel, and then they would be safe. They did as God commanded them, and were quite safe. Now if the family had been outside the house with blood on the door, and even looking at the blood, would they have been safe?

Jew. No, certainly not; death would have reached them, for they must be inside to be safe.

Christian. If the Jewish family had been inside the house with no blood on the door, would they have been safe?

Jew. No, certainly not, death would have reached them inside with no blood outside, just as it would have reached them outside though blood were on the door. The blood must be outside, and the family inside, or the Jewish firstborn would have been slain as well as the firstborn of the Egyptians.

Christian. We have some of our own people called Christians who just believe the historic fact that a person called Jesus died on a cross outside Jerusalem, nearly nineteen centuries ago, but they don't trust in that death as an atonement for their sins, and so are not benefited by that death. They are like the Jews outside the house though blood is on the door. Others are like the Jews inside the house with no blood on the door: they are members of Christian Churches, but don't believe in the doctrine of the blood.

These so-called Christians, whether inside the Church without the sheltering blood, or outside with the blood shed but not trusted, are in the same danger of death eternal, as the Jews, in similar circumstances, were in danger of death physical. It is not safe for a sinner, Jew or Gentile, to hold a different opinion about the way of salvation from that which God has declared in His Word. God says—**כִּיְדָם הֵא בְּנֶפֶשׁ יְכַפֵּר**—“**For it is the blood that maketh an atonement for the soul**” (Leviticus 17:11).

Jew. The Christians do not keep Pesach either, so where is their Passover lamb to feed upon, and blood to shelter them?

Christian. Your Passover lamb, as well as all the sacrifices under the Jewish law, was a type of the Messiah, God's Lamb, of whom it is said in Isaiah 53:7—**כַּשְׁה לְטַבָּה יוּבָל**—“**He is brought as a lamb to the slaughter.**”

The roasting of the lamb typified the sufferings of the Messiah, so now the soul that trusts in the atoning work of the Lord Jesus Christ feeds by faith on that atoning work, whilst sheltered from destruction by the atoning blood. The essentials of Mosaism and of Christianity are exactly the same, and the Jew who trusts in Jesus is the true Jew, and can sing with his brother Paul, a learned and religious Jew: “**For even Christ, our Passover, is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.**”

“**The—שֹׂעֵר—***seor, leaven*, represents malice and wickedness, which must be put away; and—**מַצּוֹת—***Matzoth, unleavened bread*, represents sincerity and truth, which should always be practiced.

It is possible to put away leaven and still be full of malice and wickedness; as it is possible to eat Matzoth without being sincere or truthful. The old original Passover is not kept to-day by eating Matzoth, neither can the true Passover be kept now but by trusting in the atoning blood of Christ, the true Passover Lamb.

Listen, O listen, to one of your own nation, crying to the Jews while pointing to Jesus, “**Behold the Lamb of God that taketh away the sin of the world**” (I Corinthians 5:7, 8).

~ end of chapter 17 ~

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