

Passover

Exodus 12-13

And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

Exodus 11:5



Previously... One Final Plague

To free the Israelites, Jehovah (Jesus Christ) sent one final plague—death to all the firstborn children in Egypt.

He then gave instructions so the plague would “pass over” anyone who obediently put their trust in Him.

Jesus Christ instituted the Passover meal as a symbolic reminder of the saving power of His Atonement.



And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

Thought: Does that mean it could be the firstborn women of the family too?

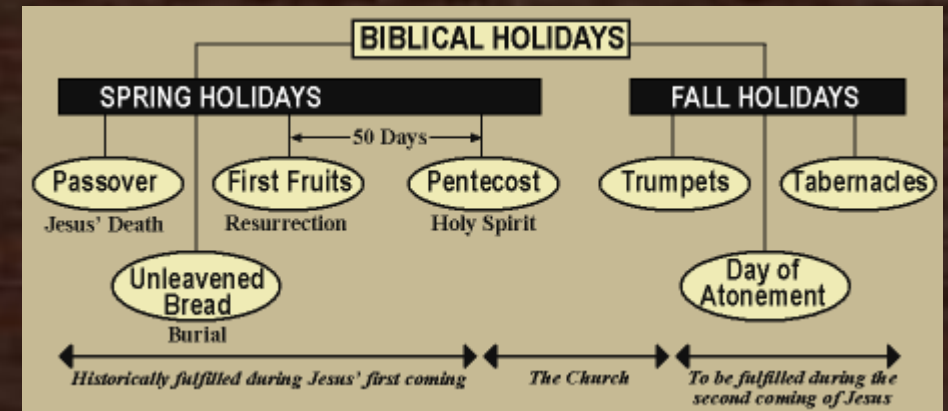
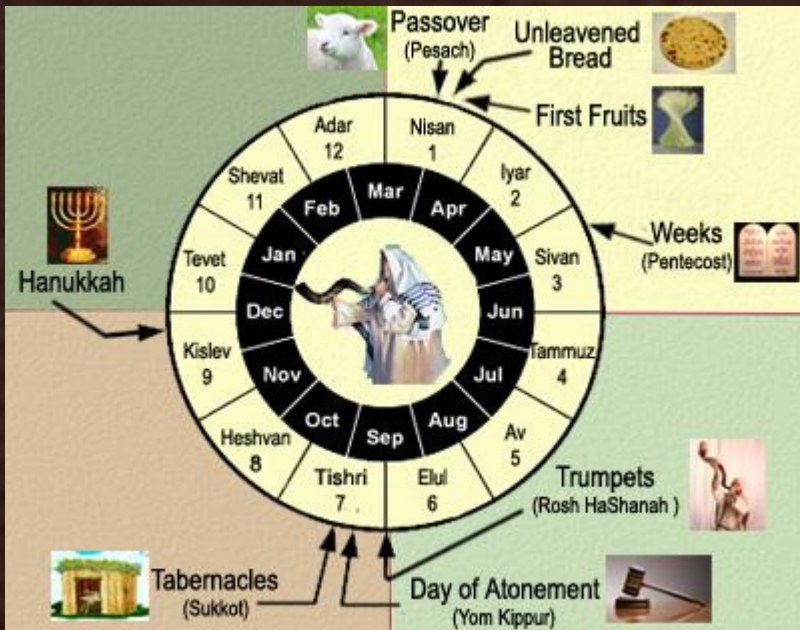
Tenth Day Of This Month

Feast of
Unleavened
Bread

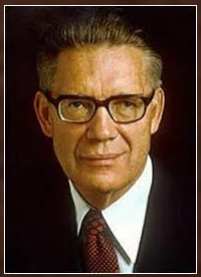
This month *shall be* unto you
the beginning of months: it *shall be* the
first month of the year to you

Passover

Tenth *day* of this month



The Passover occurred in the spring, the
beginning of the Hebrew calendar



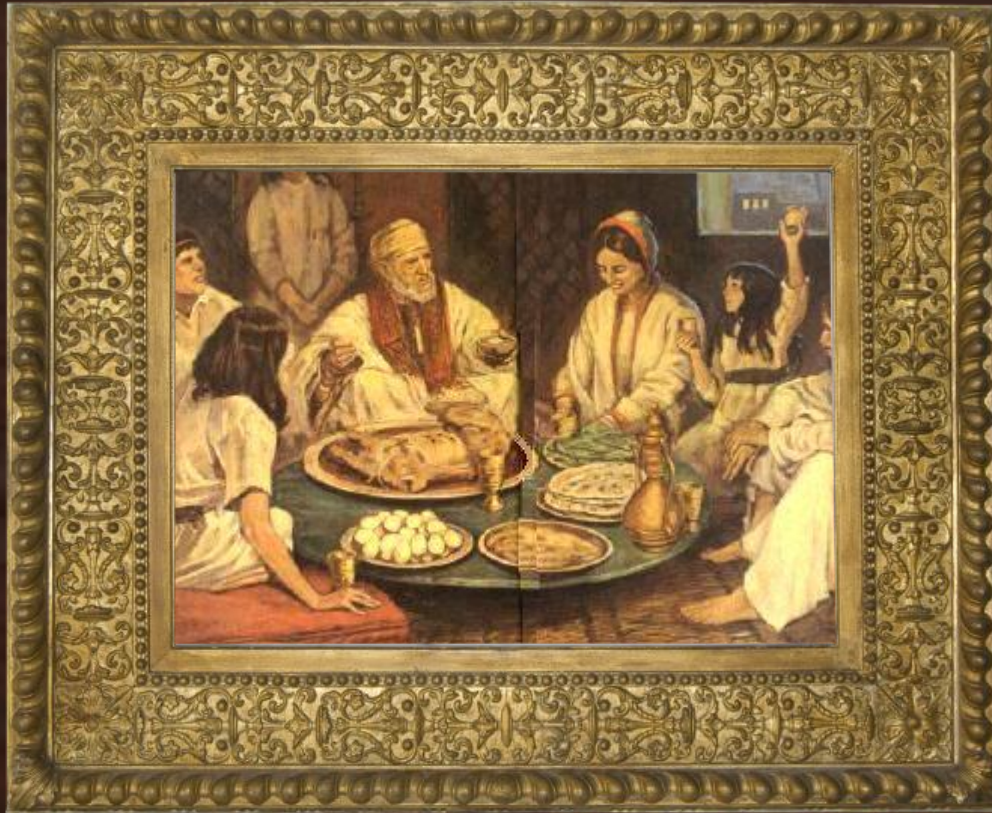
Sacrificial Lamb

“At the time appointed for their deliverance from Egyptian bondage, the Lord commanded each family in Israel to sacrifice a lamb, to sprinkle its blood on their doorposts, and then to eat unleavened bread for seven more days...

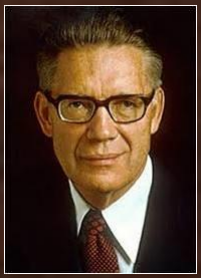


Passover Feast

Unleavened bread, bitter herbs, and lamb meat.



The **Seder** is a ritual performed by a community or by multiple generations of a family, involving a retelling of the story of the liberation of the Israelites from slavery in ancient Egypt.



Pass Over and Destroy

—all to symbolize the fact that the destroying angel would pass over the Israelites as he went forth slaying the firstborn in the families of all the Egyptians; and also to show that, in haste, Israel should go forth from slavery to freedom.



As a pattern for all the Mosaic instructions yet to come, the details of the performances here involved were so arranged as to bear testimony both of Israel's deliverance and of her Deliverer."

The Protection

The sacrifice of the lamb alone did not bring protection from the destroying angel. The lamb's blood needed to be placed around the doors to protect the people inside from the destroying angel. Safety was promised only to those who properly marked the doors.



The Atonement of Jesus Christ can protect us from the power of Satan as we apply the conditions of repentance in our lives.

The Lamb



“Your lamb shall be without blemish, a male of the first year,’ signifying that the Lamb of God, pure and perfect, without spot or blemish, in the prime of his life, as the Paschal Lamb, would be slain for the sins of the world.” (1)

“Jesus Christ, the Lamb without blemish, willingly laid Himself on the altar of sacrifice and paid the price for our sins,” (2)



The Blood



The blood of Christ, which should fall as drops in Gethsemane and flow in a stream from a pierced side as he hung on the cross.

They were to take of the blood of the lamb and sprinkle it upon the doorposts of their houses, having this promise as a result: '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,'



The Bones



*Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs:
John 19:32-33*

As to the sacrifice of the lamb, the decree was, 'Neither shall ye break a bone thereof,' signifying that when the Lamb of God was sacrificed on the cross, though they broke the legs of the two thieves to induce death, yet they brake not the bones of the Crucified One 'that the scripture should be fulfilled, A bone of him shall not be broken.'



The Flesh and Blood

As to the eating the flesh of the sacrificial lamb, the divine word was, 'No uncircumcised person shall eat thereof,' signifying that the blessings of the gospel are reserved for those who come into the fold of Israel, who join the Church, who carry their part of the burden in bearing off the kingdom; signifying also that those who eat his flesh and drink his blood, as he said, shall have eternal life and he will raise them up at the last day.



Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. John 6:54

The Firstborn

The Lord smote all the firstborn in the land of Egypt' because they believed not the word of the Lord delivered to them by Moses and Aaron, even so should the Firstborn of the Father, who brings life to all who believe in his holy name, destroy worldly people at the last day, destroy all those who are in the Egypt of darkness, whose hearts are hardened as were those of Pharaoh and his minions.



Jesus Christ is the Firstborn of the Father in the spirit. He is the Only Begotten of the Father in the flesh. (3)

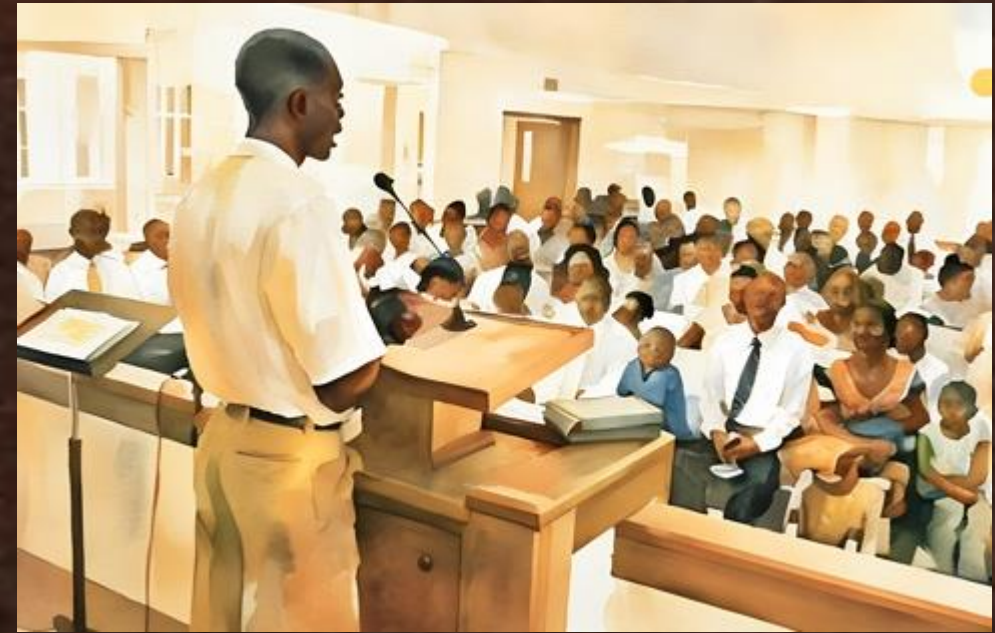
For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16

The Meetings

On the first and seventh days of the Feast of Unleavened Bread, the Israelites were commanded to hold holy convocations in which no work might be done except the preparation of their food. These were occasions for preaching and explaining and exhorting and testifying.



Ancient Israel attended holy convocations for the same purposes



We go to sacrament meetings to be built up in faith and in testimony

The Ordinance

“...while Jesus and the Twelve were keeping the Feast of the Passover that our Lord instituted the ordinance of the sacrament, to serve essentially the same purposes served by the sacrifices of the preceding four millenniums.”



“After that final Passover day and its attendant lifting up upon the cross of the true Paschal Lamb, the day for the proper celebration of the ancient feast ceased.”

The Worthy

No uncircumcised men shall eat of the Passover

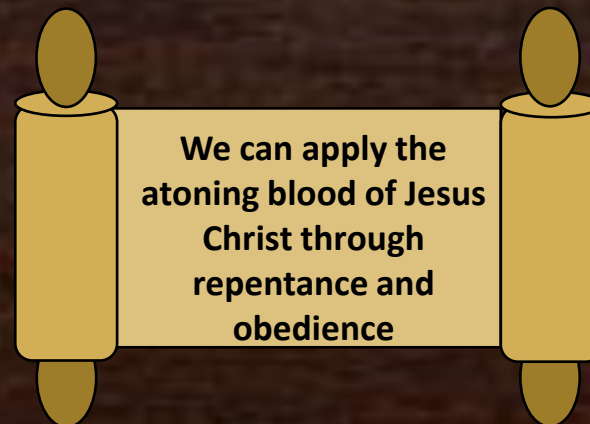


Only those who have worthily made covenants with the Lord can receive all the blessings the Atonement makes possible.

“Repentance and obedience are absolutely essential for the Atonement to work its complete miracle in your life. ...

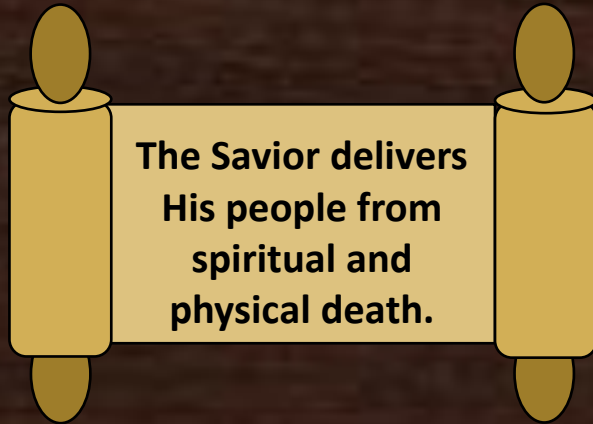
“The Atonement was a selfless act of infinite, eternal consequence. ... Through it the Savior broke the bonds of death.

... It opens the gates to exaltation for all who qualify for forgiveness through repentance and obedience” (4)



Our Passover

‘Christ our passover is sacrificed for us,’ and to give the natural exhortation that flowed therefrom: ‘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.’ (1 Cor. 5:7–8.)”



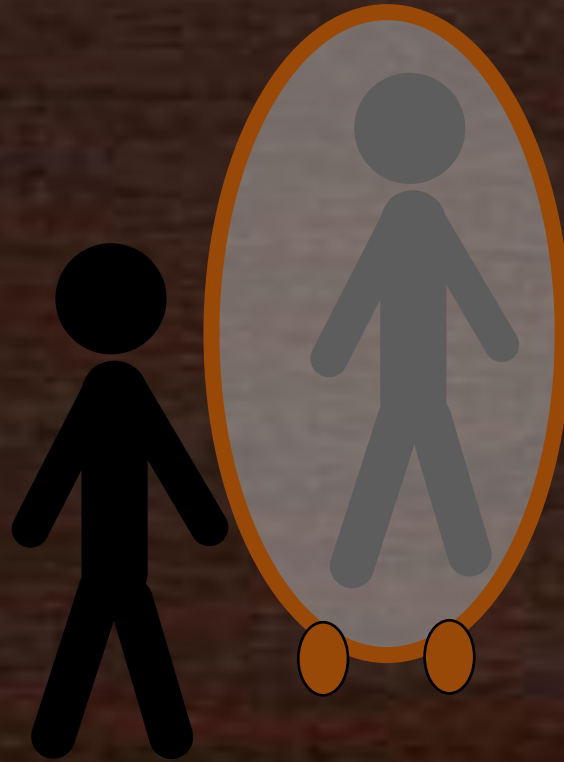
Spiritual and Physical Death

As part of Heavenly Father's plan, all people need to be saved from physical death (separation of body and spirit).

and spiritual death (separation from God because of sin).

For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.

And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.



...behold, this death bringeth to pass the resurrection, and redeemeth all mankind from the first death—that spiritual death

To Remember

Lamb (Jesus Christ)



Blood (Atonement of Jesus Christ)



Bitter herbs (bondage, sin)

As the Israelites ate the bitter herbs, they were to remember their bondage to the Egyptians

Unleavened bread (repentance, removal of sin)

Unleavened bread is not prepared with raising agents



Always Remember

To help the children of Israel remember that He delivered them from Egypt, the Lord instituted the Feast of the Passover.

Jesus Christ gave us a new way to always remember Him when He instituted the ordinance of the sacrament.



Remember To...

Exodus 12:14,17

Keep it a feast
and observe the
feast

Exodus 12:25-27

Keep the service,
remember the
Passover

Exodus 13:3, 8-10

Remember this day always,
and keep this ordinance
from year to year



The New Ordinance:
Read Luke 22:13–15,
19–20



Heavenly Father and Jesus Christ provide ordinances like Passover and the sacrament to help us remember Them.

Our Heavenly Father wants us to recall His and His Beloved Son's goodness ... for the influence such remembrance has on us.

By considering Their kindness, our perspective and understanding are enlarged.

By reflecting on Their compassion, we become more humble, prayerful, and steadfast. (6)





Renewing

Renewing our covenants during the sacrament each Sunday is a great opportunity to examine ourselves and refocus our lives on Jesus Christ.

By partaking of the sacrament, we declare that we do “always remember him.” The word *always* is so significant. It extends the Savior’s influence into every part of our lives.

We don’t remember Him only at church or only during our morning prayers or only when we’re in trouble and we need something.

Yes, we sometimes get distracted. We forget. We lose our focus. But renewing our covenants means that we *want* to always remember the Savior, that we will try to do so throughout the week, and that we will recommit and refocus on Him again at the sacrament table next week. (7)



To the Land of Milk and Honey

The land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites,

They took the bones of Joseph with them

The Torah provides four details regarding the traditions surrounding Joseph's remains. The account in Genesis relates that, before his death, he had his brothers swear they would carry his bones out of Egypt to Canaan. He is then said to have been embalmed then placed in a coffin in Egypt. In Exodus, we are told that Moses fulfilled the pledge by taking Joseph's bones with him when he left Egypt. In Joshua, Joseph's bones are said to have been brought from Egypt by the Children of Israel and interred in Shechem. (5)



David Roberts



Bible History Online

Pillar of Clouds and Fire

And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:



Sources:

Videos: *The Passover* (3:07)

“The Last Supper” from time code 0:00 to 1:18.

“That They Do Always Remember Him” (6:29)



1. Elder Bruce R. McConkie *The Promised Messiah*, pp. 429–31. (excerpts from)
2. Visiting Teaching Message February 2015 *The Attributes of Jesus Christ: Without Sin* President Dieter F. Uchtdorf
3. Guide to the Scriptures “Firstborn”
4. Elder Richard G. Scott (“The Atonement Can Secure Your Peace and Happiness,” *Ensign* or *Liahona*, Nov. 2006, 42).
Presentation by ©<http://fashionsbylynda.com/blog/>
5. Wikipedia
6. Elder Dale G. Renlund “Consider the Goodness and Greatness of God,” *Ensign* or *Liahona*, May 2020, 41
7. Brother Milton Camargo, (“Focus on Jesus Christ,” *Liahona*, May 2023, 65)



Exodus 12 The Passover

Scripture Reference	The Lord's Instructions	Possible Symbolism
Exodus 12:3–6	Each Israelite family was to kill a male lamb that was without blemish.	Jesus Christ, “the Lamb of God” (John 1:36), was perfect and gave His life for us.
Exodus 12:46	No bone of the lamb was to be broken.	None of Jesus Christ's bones were broken at the time of His death (see John 19:36).
Exodus 12:8, 15	The Israelites were to eat bitter herbs and unleavened bread. They were to rid their homes of all leaven for seven days.	The bitter herbs reminded the Israelites of their years of bitter bondage in Egypt. The bitter bondage is like the bitterness of our sins. Leaven, or yeast, causes bread to become moldy. As part of our repentance, we are to rid our lives of anything that can corrupt our spirits.
Exodus 12:9–10	The Israelites were to eat all of the lamb and burn the remains.	We are to receive Jesus Christ's Atonement completely. No part of His Atonement was wasted. He did not sacrifice Himself needlessly.
Exodus 12:11	The Israelites were to eat the Passover meal “in haste,” dressed prepared to leave.	We should be ready to leave behind any sinful ways.
Exodus 12:7, 12–13, 29	The sacrifice of the lamb alone did not bring protection from the destroying angel. The lamb's blood needed to be placed around the doors to protect the people inside from the destroying angel. Safety was promised only to those who properly marked the doors.	The Atonement of Jesus Christ can protect us from the power of Satan as we apply the conditions of repentance in our lives.
Exodus 12:30–31	The deaths of the firstborns in Egypt led to the Israelites' freedom from bondage.	The Atonement of Jesus Christ, the Firstborn spirit child of Heavenly Father, makes possible our freedom from the bondage of sin.
Exodus 12:47–48	No uncircumcised men shall eat of the Passover.	Only those who have worthily made covenants with the Lord can receive all the blessings the Atonement of Jesus Christ makes possible.

Passover of Egypt	Atonement of Christ
The Passover occurred in the spring, the beginning of the Hebrew calendar (Ex 12:2)	Jesus was crucified in the spring at the time of the Passover
The people are saved by household (Ex 12:4)	The atonement saves families through binding priesthood power
Firstborn of Egypt die for sin	Firstborn of the Father was made a sacrifice for sin
Great signs attend the Exodus	Great signs attend the crucifixion (Matt. 27:51-54)
Egypt suffered 3 days of darkness	Nephites suffered 3 days of darkness (3 Ne. 8:20-23)
Sacrificial lamb was a male without blemish (Ex 12:5)	So was Christ
Lamb was not to have a broken bone (Ex 12:46)	Both thieves' legs were broken, but not Jesus'
Lamb killed in the evening (Ex 12:6)	Jesus gives up the ghost in the evening (John 19:31-33)
Eat the flesh of the lamb (Ex 12:8)	People commanded to eat the flesh of Jesus of Nazareth (John 6:54)
Passover made into a regularly kept feast and ordinance (Ex 12:14)	Sacrament established in remembrance of the Savior
Bread was to be unleavened	Jesus, the Bread of Life, was "unleavened" in purity and righteousness (1 Cor. 5:6-7)
A stranger or foreigner was not to eat the Passover (Ex. 12: 45)	Sacrament is for baptized members of the church; wicked are forbidden (1 Cor. 11:29)
None was left until morning (Ex 12:10)	Christ was taken from the cross before the beginning of the next day (John 19:31-33)
Israelites were to be ready to go and were commanded, "ye shall eat it in haste" (Ex. 12:11)	This element symbolizes the Second Coming, when there will be no more time for preparation (Matt. 24:17-24)
Gods of Egypt destroyed (Ex. 12:12)	Babylon destroyed "in one day" for worshipping her gods (Rev. 18:8-9)
Passover saves Israel from destroying angel	Atonement saves Israel from destroying angels (Rev. 8-9; D&C 86:5)
Moses becomes leader for his people	Christ begins to reign in the Millennium

Death: We see the role of death in our Heavenly Father’s plan, but that plan would become void without some way to overcome death in the end, both physical and spiritual. Thus, a Redeemer, the Only Begotten Son of God, Jesus Christ, suffered and died to atone for Adam and Eve’s transgression, thereby providing resurrection and immortality for all. And since none of us will have been perfectly and consistently obedient to the gospel law, His Atonement also redeems us from our own sins on condition of repentance. With the Savior’s atoning grace providing forgiveness of sins and sanctification of the soul, we can spiritually be born again and reconciled to God. Our spiritual death—our separation from God—will end. Elder D. Todd Christofferson (“Why Marriage, Why Family,” *Ensign or Liahona*, May 2015, 51)

His Infinite Atonement: In the Garden of Gethsemane, our Savior took upon Himself *every* pain, *every* sin, and *all* of the anguish and suffering *ever* experienced by you and me and by everyone who has ever lived or will ever live. Under the weight of that excruciating burden, He bled from every pore. All of this suffering was intensified as He was cruelly crucified on Calvary’s cross.

Through these excruciating experiences and His subsequent Resurrection—His infinite Atonement—He granted immortality to all and ransomed each one of us from the effects of sin on condition of our repentance. President Russell M. Nelson (“The Correct Name of the Church,” *Ensign or Liahona*, Nov. 2018, 88)

The administration and passing of the sacrament is preceded by a hymn which all of us should sing. It doesn’t matter what kind of musical voice we have. Sacramental hymns are more like prayers anyway—and everyone can give voice to a prayer! ...

It is an important element of our worship to unite in such lyrical and moving expressions of gratitude. President Jeffrey R. Holland (“This Do in Remembrance of Me,” *Ensign*, Nov. 1995, 68)

An Ordinance Forever:

At Gethsemane and Golgotha the Savior’s blood was shed. Centuries earlier the Passover had been introduced as a symbol and a type of things to come. It was an ordinance to be kept forever (see Exodus 12). ...

After the crucifixion of the Lord, the law of sacrifice required no more shedding of blood. ... The sacrifice thenceforth was to be a broken heart and a contrite spirit—repentance.

And the Passover would be commemorated forever as the sacrament, in which we renew our covenant of baptism and partake in remembrance of the body of the Lamb of God and of His blood, which was shed for us. President Boyd K. Packer (“Atonement, Agency, Accountability,” *Ensign*, May 1988, 72)

The Whole Article
by Bruce R.
McConkie
Found in Institute
Manual
Old Testament

As preparation for reading the scriptural account of this remarkable event, consider Elder Bruce R. McConkie's summary of the significance of these events:

"At the time appointed for their deliverance from Egyptian bondage, the Lord commanded each family in Israel to sacrifice a lamb, to sprinkle its blood on their doorposts, and then to eat unleavened bread for seven more days—all to symbolize the fact that the destroying angel would pass over the Israelites as he went forth slaying the firstborn in the families of all the Egyptians; and also to show that, in haste, Israel should go forth from slavery to freedom. As a pattern for all the Mosaic instructions yet to come, the details of the performances here involved were so arranged as to bear testimony both of Israel's deliverance and of her Deliverer. Among other procedures, the Lord commanded, as found in Exodus 12:

"1. 'Your lamb shall be without blemish, a male of the first year,' signifying that the Lamb of God, pure and perfect, without spot or blemish, in the prime of his life, as the Paschal Lamb, would be slain for the sins of the world.

"2. They were to take of the blood of the lamb and sprinkle it upon the doorposts of their houses, having this promise as a result: '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,' signifying that the blood of Christ, which should fall as drops in Gethsemane and flow in a stream from a pierced side as he hung on the cross, would cleanse and save the faithful; and that, as those in Israel were saved temporally because the blood of a sacrificial lamb was sprinkled on the doorposts of their houses, so the faithful of all ages would wash their garments in the blood of the Eternal Lamb and from him receive an eternal salvation. And may we say that as the angel of death passed by the families of Israel because of their faith—as Paul said of Moses, 'through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them' (Heb. 11:28)—even so shall the Angel of Life give eternal life to all those who rely on the blood of the Lamb.

"3. As to the sacrifice of the lamb, the decree was, 'Neither shall ye break a bone thereof,' signifying that when the Lamb of God was sacrificed on the cross, though they broke the legs of the two thieves to induce death, yet they brake not the bones of the Crucified One 'that the scripture should be fulfilled, A bone of him shall not be broken.' (John 19:31–36.)

"4. As to the eating the flesh of the sacrificial lamb, the divine word was, 'No uncircumcised person shall eat thereof,' signifying that the blessings of the gospel are reserved for those who come into the fold of Israel, who join the Church, who carry their part of the burden in bearing off the kingdom; signifying also that those who eat his flesh and drink his blood, as he said, shall have eternal life and he will raise them up at the last day. (John 6:54.)

"5. As 'the Lord smote all the firstborn in the land of Egypt' because they believed not the word of the Lord delivered to them by Moses and Aaron, even so should the Firstborn of the Father, who brings life to all who believe in his holy name, destroy worldly people at the last day, destroy all those who are in the Egypt of darkness, whose hearts are hardened as were those of Pharaoh and his minions.

"6. On the first and seventh days of the Feast of Unleavened Bread, the Israelites were commanded to hold holy convocations in which no work might be done except the preparation of their food. These were occasions for preaching and explaining and exhorting and testifying. We go to sacrament meetings to be built up in faith and in testimony. Ancient Israel attended holy convocations for the same purposes. Knowing that all things operate by faith, would it be amiss to draw the conclusion that it is as easy for us to look to Christ and his spilt blood for eternal salvation as it was for them of old to look to the blood of the sacrificed lamb, sprinkled on doorposts, to give temporal salvation, when the angel of death swept through the land of Egypt?

"It was, of course, while Jesus and the Twelve were keeping the Feast of the Passover that our Lord instituted the ordinance of the sacrament, to serve essentially the same purposes served by the sacrifices of the preceding four millenniums. After that final Passover day and its attendant lifting up upon the cross of the true Paschal Lamb, the day for the proper celebration of the ancient feast ceased. After that Paul was able to say: 'Christ our passover is sacrificed for us,' and to give the natural exhortation that flowed therefrom: '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.' (1 Cor. 5:7–8.)" (The Promised Messiah, pp. 429–31.)

Connection Between Passover and the Sacrament:

“At Gethsemane and Golgotha the Savior’s blood was shed. Centuries earlier the Passover had been introduced as a symbol and a type of things to come. It was an ordinance to be kept forever (see Exodus 12). ...

“After the crucifixion of the Lord, the law of sacrifice required no more shedding of blood. ... The sacrifice thenceforth was to be a broken heart and a contrite spirit—repentance.

“And the Passover would be commemorated forever as the sacrament, in which we renew our covenant of baptism and partake in remembrance of the body of the Lamb of God and of His blood, which was shed for us” President Boyd K. Packer (“Atonement, Agency, Accountability,” *Ensign*, May 1988, 72).

Lamb’s Blood on the Door:

Consider the courage the ancient Israelites showed when they obeyed the command to place blood on their doorposts. Four hundred years of Egyptian rule likely included persecution for those who openly worshipped Jehovah. Thus, the placement of the lamb’s blood on the doorposts was a bold public statement, a marker that identified those who worshipped Jehovah. How does the courageous example of the ancient Israelites influence the way we live our beliefs and standards as Latter-day Saints? Although we don’t sprinkle blood on our doorposts today, what outward characteristics might distinguish the homes and lives of faithful Latter-day Saints from the homes and lives of others? Are we afraid of persecution or concerned about public opinion and being accepted by the world? Or do we say, as Paul did, “I am not ashamed of the gospel of Christ” (Romans 1:16)?

The bones of Joseph, which the Children of Israel brought up out of Egypt, were buried in Shechem in a parcel of land Jacob bought from the sons of Hamor, father of Shechem, for a hundred pieces of silver (*qesîṭâ*). Joshua 24:32

The Bible does not identify a specific site in Shechem where his bones were laid to rest

