

The Passover

Many within the Body of Messiah due to a leading from the Ruach HaKodesh (Holy Spirit) are seeking to celebrate the Passover as they're becoming aware of the Feasts of YHVH.

Scripture informs us that Yeshua is our Passover Lamb, which Paul writes "...For Christ, our Passover Lamb, has been sacrificed (1 Corinth 5:7). Yet how did Yeshua fulfil this and become our Passover Lamb, and what was the purpose of this sacrifice?

When believers attend a Messianic Seder, they will have explained to them the symbolism contained within the Seder that point to Messiah's death, and being the Passover Lamb. That of the Matzah being pierced, stripped, and burnt being a symbol of Messiah being beaten, bruised and also pierced, the importance of the four cups, that it was the one after the meal, the third cup, the cup of redemption which Messiah made the reNewed covenant with, that the bones of the lamb could not be broken just as Messiah did not have His bones broken to quicken His death. That the lamb was examined from the 10th till the 14th prior to it being slaughtered to ensure that it was without blemish, just as Messiah was examined and no fault was found in Him.

Yet how much of the Seder which we have today was in existence and practiced at the time of Messiah during the Second Temple Period? How are we to observe the Passover as believers in Messiah?

Therefore, understand the above this article seeks to briefly examine academic research on the Seder and the Haggadah and its development in an attempt to ascertain how the Passover was kept at the time of Yeshua during the Second Temple Period. Along with examining scriptural references to the Passover in an attempt to understand how Yeshua and the early church kept Passover and thus assist in our understanding of how we as believers in Messiah can keep and celebrate Passover. then further look at scripture to ascertain how Messiah was the Passover Lamb and what this means for us today.

Academic writings on the Seder and Haggadah

Within academia there is a consensus amongst scholars that the Passover Seder and the Haggadah as described within rabbinic literature did not exist during the Second Temple Period. However, one would be greatly misled to think that aspects of the Seder and the Haggadah are not grounded within Second Temple customs and practices.

While current scholars agree that many of the customs of the Seder described in the rabbinic literature were formulated after 70 CE and that no Seder or Haggadah existed in its present form during the Second Temple Period. We find that aspects of the Seder and the Haggadah were practiced at the time of Yeshua.

The Seder structure as recorded within rabbinic writings, is based on the drinking of four cups of wine (m. Peschim 10.1), which each cup is accompanied by a benediction, the first cup accompanies the Kiddush, the sanctification of YHVH' name with which all festival meals begins (10.2).

Most leading scholars on rabbinic literature (Bokser, 1984; Safrai and Safrai 1998; abort, 1999 et el) argue that most of the elements of the Seder as outlined within the Mishnah are absent from literature descriptions of the Second temple period. This includes the absence of the Seder and the Haggadah. The principle element that existed in the Second Temple period was the sacrificing by

none priests and the eating of the sacrifice which was accompanied by the singing of psalms of praise as described in Jubilees, Philo, the Gospels, Josephus and rabbinic literature.

The Meal of lamb (which is referred to as the Passover) included the eating of matzah, bitter herbs and the drinking of wine although one didn't have to drink wine (Jubilees and Philo).

The custom of eating charoset is argued by Safrai and Safrai (1999) to have been also eaten during the Passover meal. However, Friedman (2002) argues that this assumption is based upon a later Talmudic source and that the introduction of the charoset was a later tradition.

Brumbery-Kraus (1999, 2002); Stenart-Sykes (1998), strongly assert that the Mishnah does preserve practices from the Second Temple period however, one cannot assume that the Passover meal Jesus shared was as kept and as recorded in later rabbinic writings. The Mishnah in its current form is from the third century yet, Tabor (1991,1996,1999) argues this does not invalidate its importance in preserving aspects of the Passover ritual as celebrated before 70CE.

According to Bokser (1999) scholarly work in which he argues that a pristine version of the tenth chapter of m. Peschim existed towards the end of the 2nd Temple period which described the Passover rituals as celebrated during 2nd temple.

Tobary thus reconstructs what he argues to be the key elements of the Passover Seder prior to 70 CE.

- Four cups and their accompanying benedictions
- Eating of the paschal lamb
- The telling of the story
- The midrash on Deuteronomy
- The reciting of the Hallel

Although Second Temple period description of the Passover do not mention the telling of the exodus Tobary argues that Jews would have used the Passover festival to retell of the exodus to their children. We further know that YHVH instructed Moses and Israel (Exodus 12) to tell of the exodus to their children when they remember the Passover in subsequent years. Thus, this would have been part of the Passover celebrations.

Although we know that the Seder and the Haggadah used today were not in use at the time of Yeshua, we do know that certain customs which have continued within the rabbinic writings outlined within the Seder and Haggadah were in existence at the time of Yeshua, as attested within academic literature, but as all scholars will agree, the Seder which is used today as outlined within rabbinic literature was not used during the Second Temple period. It would be a great error for one to make such associations.

Therefore, how do we interpret practices and customs within the Seder and Haggadah which speak of Messiah? What we must understand is that rabbinic literature on the Passover sort over the centuries to preserve as much as possible the customs and traditions of the Passover, although they have evolved and been adapted, the main focus was to preserve customs and to re-evaluate the Passover in light of the absence of a Temple. As they could no longer offer the Passover sacrifice, which was the main focus of the celebration. Thus, rabbis sort to preserve aspects of the Passover and thus formulated the Seder and the Haggadah in an attempt to provide a means by which they could still keep Passover. Thus, focus shifted from the temple and the sacrifice to the home and the retelling of the exodus through interactive aspects of the Seder, so that children would not forget

about how Yah delivered them from slavery and keeping the commandment to instruct ones children.

Therefore, if Messiah was the Passover Lamb then certain aspects and customs of the Passover as practiced and recorded within the Seder and the Haggadah would record these. This however does not mean all the customs within the Seder and the Haggadah relate to Messiah, nor that they are based within scripture but rather tradition, which however seek to explain historical events found within scripture.

To further understand the Passover and how we are to observe this Feast of YHVH let us now examine biblical accounts on the Passover.

A Biblical overview of Passover

The first mention of Passover is recorded in Exodus 12 in which YHVH outlines to Moses and Aaron how the children of Israel are to keep the Passover as it pertains to their deliverance out of Egypt and their redemption from slavery.

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.

We see that the passage commences with YHVH informing Moses that it is from this point that the calendar is to commence, that this month will be the first of the month.

We then see how Yah instructs them to take the lamb into their homes of the 10th of the month and then on the 14th of the month at twilight they are to kill it.

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. (Exodus 12:3-6)

We need to understand that this was the start of the 14th Day and not the 15th Day as most observed today as the Passover. As Passover is on the 14th day, it is the Feast of Unleavened bread which commences on the 15th, just as Leviticus 23:4-8 states ***These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. 5 In the fourteenth day of the first month at even is the Lord's Passover. 6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. 7 In the first day ye shall have an holy convocation: ye shall do no servile work therein. 8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.*** We also see this recorded in Numbers 28:16-17 ***And in the fourteenth day of the first month is the Passover of the LORD. 17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. The passage in Numbers 28 continues to outline the sacrifices for the feast of unleavened bread.***

Furthermore, it is crucial that we understand that it was the 15th and 21st the 1st and 7th day of Feast of unleavened bread which were High Sabbaths, which no work was allowed to be done. However, this was not true of the 14th which was not a High Sabbath. Furthermore the children of Israel were

to kill the lamb at the commencing of the 14th day, that was the twilight of the 14th, which was in our calendar the night of the 13th the start of the 14th day.

The passage then continues as YHVH outlines the practices and how Israel are to observe the Passover, which will bring about their deliverance from Egypt and redemption from slavery.

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. 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. (Exodus 12:7-13)

Here we see that YHVH sets out key aspects of the Passover which will continue to be observed in future years as recorded in other scriptures.

- Lamb shall be without blemish, a male of the first year
- That it will be taken into your home from the tenth until the fourteenth day of the same month.
- The whole assembly of the congregation of Israel shall kill it at twilight on the fourteenth.
- Then 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.
- They shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs.
- It must not be eaten raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.
- Nothing of it remain until the morning; and that which remains must be burned with fire.
- It is to be eaten; with your loins girded, your shoes on your feet, and your staff in your hand; and eat in haste: it is the Lord's Passover.

Numbers 9:1-14 *And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, 2 Let the children of Israel also keep the Passover at his appointed season. 3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. 4 And Moses spake unto the children of Israel, that they should keep the Passover. 5 And they kept the Passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.*

6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the Passover on that day: and they came before Moses and before Aaron on that day: 7 and those men said unto him, we are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel? 8 And Moses said unto them, stand still, and I will hear what the Lord will command concerning you.

9 And the Lord spake unto Moses, saying, 10 Speak unto the children of Israel, saying, ***If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the Passover unto the Lord. 11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. 12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it. 13 But the man that is clean, and is not in 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 in his appointed season, that man shall bear his sin. 14 And if a stranger shall sojourn among you, and will keep the Passover unto the Lord; according to the ordinance of the Passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.***

We find in the above account that YHVH calls to Moses in the wilderness of Sinai in the first month of the second year of them coming out of Egypt and instructs them to keep the Passover. 2 ***Let the children of Israel also keep the Passover at his appointed season. 3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.*** Numb. 9:3.

We then see how YHVH makes provision for those who cannot observe the Passover in the first month to do so in the second month, according to all the rites and ceremonies pertain to it. Within this we see a prophetic act, as scripture speaks about a further gathering out of exile into the land which Yah has given Israel. A regathering which will be far greater in measure than the first, which we refer to this as the "Greater Exodus". This takes place during the time of Jacobs Trouble. This prophecy is central to the Messianic expectation of the redemption and salvation of Israel as spoken of by the prophets. However, I will not have time to examine this in this article, but I encourage you to research this further, as it is crucial for our generation.

The passage then outlines how this will be kept, ***The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. 12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it.*** (Numb 9:11-2). Which the regulations for keeping the passover is for all persons ***And if a stranger shall sojourn among you, and will keep the Passover unto the Lord; according to the ordinance of the Passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.*** (Numb. 9:14).

Thus, for believers in Messiah who have been grafted into and become part of Israel, those who sojourn among you, for the stranger, and native born must adhere to keep the Passover how YHVH has ordained. Thus, making it important for us to know how to keep the Passover.

Joshua 5:10-12 ***And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho. 11 And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day. 12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year.***

In the above passage, we read how the children of Israel observed the Passover for the first time since they entered the land of Israel, however, prior to this we read how Joshua circumcised the males prior to the Passover. This was in accordance with a commandment that no male who is

uncircumcised can eat of the Passover lamb. Exodus 12:43-47 **And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: ⁴⁴ But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. ⁴⁵ A foreigner and an hired servant shall not eat thereof. ⁴⁶ 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. ⁴⁷ All the congregation of Israel shall keep it. ⁴⁸ 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. ⁴⁹ One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.**

What we must note here is that to eat of the Passover sacrifice lamb, one must be circumcised. A question then is, That it is recorded in Ezekiel regarding the temple worship that no one who is uncircumcised in the heart and flesh will be allowed to minister unto YHVH in the temple, therefore will we see Yeshua just as Joshua, which in the Hebrew the names are the same, which Joshua was a foreshadow of the Messiah, circumcise the males prior to taking them into the land? Now, I am not saying one needs to be circumcised for salvation, which is the whole argument in Galatians and also discussed at the Jerusalem synod as recorded in Acts 15, but if it is significant within prophecy we must see a fulfilment. I will leave that one with you.

What we must understand regarding the Passover thus far is that the Passover sacrifice was not offered at the Temple as one did not exist, nor does it state that it was offered at the Tabernacle. Scholars note that within this period of Israel's history the Passover was focused within the home, the home was in ancient times a sanctuary unto the god of the house, thus in the case of Israel a sanctuary unto YHVH. This is also why we do not allow pagan gods or associated articles into our homes as this brings defilement. Our homes are to be holy, set apart unto YHVH, just as our lives are to be.

We also note that it was not the priests who killed the Passover Lamb, but it was the head of each house, as the head of the house within middle eastern custom and scripture, the first born male was the priest of the home.

One final point before we move on is that within Exodus 12:21-28 quoted below it outlines a further commandment which I will briefly go over.

²¹ 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. ²² 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. ²³ 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. ²⁴ And ye shall observe this thing for an ordinance to thee and to thy sons for ever. ²⁵ 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. ²⁶ And it shall come to pass, when your children shall say unto you, What mean ye by this service? ²⁷ 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. ²⁸ And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

Exodus 12:1-13 as already discussed outlines the requirements for Passover, then 14-20 outlines the feast of unleavened bread, then we come to the above part of the chapter. In this we see how Moses relays the aspects of the Passover and then states ²⁴ **And ye shall observe this thing for an ordinance to thee and to thy sons for ever.** ²⁵ **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.**

Which when your children ask why we do this answer them regarding the exile out of Egypt and how YHVH brought the children of Israel out of captivity. The question is which ordinances are to be observed forever when you come into the Land. In this forever it states sons, which this could be reference to the aspect of saving the first-born male from death, but that is not dependent upon them being in the land. However, could it also be a reference to that the Israelites circumcised the males prior to leaving Egypt, something which Joshua also did prior to them celebrating the Passover once they had entered the land. Or could this be hinting to another custom which is argued by some, that the Israelites would still put the blood upon the doorposts of their homes, as a symbol and commemoration of the first Passover when in the land. Some further argue that it is the Passover which is to be kept once in the Land, but as already mentioned in the second year of them coming out of Egypt, Yah commanded Moses to instruct the Israelites to keep Passover and all its ordinances. However, there must have been some aspect they did not keep as Yah had stated that certain aspects of the service are not kept until they enter the land.

One thing is clear the more we seek to audit our lives against scripture the more it raises further questions, which many of our questions we will not find answers to until Messiah returns. Then He will teach us His ways as the Torah will go forth from Zion (Isaiah 2:3).

With regards to the first-born male being redeemed from death, we will examine this further when we look at how Messiah fulfilled Passover.

2 Kings 23:21-28 & 2 Chronicles 35:1-19

In the above passages, we read how King Josiah commanded the people to keep the Passover to YHVH, as written within the scroll of the covenant. During this time, Josiah put away all the pagan practices and idols, necromancers, familiar spirits, house idols, the images within the land so that they could observe the Passover of YHVH.

⁴ The king ordered Hilkiah the high priest, the priests next in rank and the doorkeepers to remove from the temple of the Lord all the articles made for Baal and Asherah and all the starry hosts. He burned them outside Jerusalem in the fields of the Kidron Valley and took the ashes to Bethel. ⁵ He did away with the idolatrous priests appointed by the kings of Judah to burn incense on the high places of the towns of Judah and on those around Jerusalem—those who burned incense to Baal, to the sun and moon, to the constellations and to all the starry hosts. ⁶ He took the Asherah pole from the temple of the Lord to the Kidron Valley outside Jerusalem and burned it there. He ground it to powder and scattered the dust over the graves of the common people. ⁷ He also tore down the quarters of the male shrine prostitutes that were in the temple of the Lord, the quarters where women did weaving for Asherah. 2 Kings 23:4-7

Prior to Keeping the Passover of YHVH Josiah removed all idolatry and ungodly acts from within the Temple, Jerusalem and Israel so that they could observe the Passover. In his actions he was getting rid of the sin/the leaven from Israel, so that they could cleanse themselves and draw close to Yah and keep His Passover. This is also true of ourselves when we are to prepare by getting rid of the leaven in our homes, which is a symbol of sin. That as we rid our homes of leaven we are also to

examine our lives, our actions our homes regarding sin so that we can come close to YHVH at this time. As it is during the Feast of YHVH we audit our lives, so that we keep a short account.

We further see within the account that they roasted the lamb according to the ordinances and that they sang hymns to YHVH 2 Chronicles 35:13-15.

Within the account in 2 Chronicles 30:1- 27 we read that the Passover was kept in the second month and thus informs us that the people were unclean when the Passover was to be kept in the first month. As King Hezekiah instructed the people to prepare to keep the Passover to YHVH. We also see here that they cleansed the land of pagan alters prior to keeping the Passover 2 Chronicles 30:14. However because the people had not fully consecrated themselves the Levites had to slaughter the lambs 2 Chron. 35:17-18.

Ezra 6: 19 -22 *On the fourteenth day of the first month, the exiles celebrated the Passover. 20 The priests and Levites had purified themselves and were all ceremonially clean. The Levites slaughtered the Passover lamb for all the exiles, for their relatives the priests and for themselves. 21 So the Israelites who had returned from the exile ate it, together with all who had separated themselves from the unclean practices of their Gentile neighbors in order to seek the Lord, the God of Israel. 22 For seven days they celebrated with joy the Festival of Unleavened Bread, because the Lord had filled them with joy by changing the attitude of the king of Assyria so that he assisted them in the work on the house of God, the God of Israel.*

Within the book of the covenant we read how the children of Israel observed the Passover of YHVH, and that over time the sacrificing of the Passover Lamb moved away from the home and centered within the corporate Temple worship of YHVH. Although the male of the household would have still slaughtered the lamb, and the Levites would have sprinkled the blood against the alter. Yet, when the people were unable to kill the lamb the priests did this for them.

However, it could be argued that even though historically the Israelites had killed the Passover Lamb away from the temple, that Yah had always intended this to be done at the Temple once a Temple was built. As Jerusalem is the city which bears the name of YHVH, as it is the city of the Great King, the city which the Messiah will reign from. For Jerusalem is the foundations of the earth, the throne of Yah.

Within the accounts so far, we see how the Passover celebrations and observations have changed over time, as the people have developed their worship of YHVH. Although throughout this they have maintained the basic elements which Yah had given them.

Thus, we see outlined in the above scripture, as recorded within the book of the covenant, that the main aspects of the Passover are:

- Lamb shall be without blemish, a male of the first year
- That it will be taken into the home from the tenth until the fourteenth day of the same month.
- The whole assembly of the congregation of Israel shall kill it at twilight on the fourteenth, which this had moved to the temple once built.
- They shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs.

- It must not be eaten raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.
- Inform children why we do this, as you retell the exodus story
- The singing of hymns

Therefore, let us in light of this, examine the reNewed covenant accounts so as to better understand how we are to keep the Passover of YHVH.

Matthew 26:17-31

we see the account of the Passover in Matthew start by the disciples asking Yeshua about the Passover **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?** What we notice here is that the Passover has become part of the Feast of Unleavened bread, which now runs from the 14th Passover then the 15th – 21st feast of unleavened bread. This is confirmed in Marks account of the Passover Mark 14:12 **And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?** We see here that they are referring to the 14th the day the Passover Lamb was to be slaughtered.

18 And he said, go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the Passover. 20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. Within the modern Passover Seder and Haggadah we see that it is customary to dip twice during the meal, which we say, “On all other nights we do not dip even once, but on this night we dip twice, first dip is near beginning of Seder when we dip karpas. Much later is the second dip, when we dip bitter herbs into charoset. We know that the Passover Seder and Haggadah which is used today was not used during the time of Yeshua however, could it be as some scholars argue that the charoset was part of the Passover Meal in some form at the time of and it was this which Judas dipped his hand into. That the bitter herbs dipped into the charoset was a symbol of the bitter betrayal about to be committed. I am not saying that this is what took place but merely posing the question could it have been?

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. 26 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. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 for this is my blood of the new testament, which is shed for many for the remission of sins. 29 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. 30 And when they had sung an hymn, they went out into the mount of Olives. 31 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.

We then see how Messiah took bread and broke it and gave thanks and states that He will not drink of the fruit of the vine until I drink it new with you in my Father's kingdom. We see here Messiah making a Nazarite vow, to abstain from wine, but more importantly what Messiah is doing is initiating the reNewed covenant as recorded within Jeremiah 31:31-34, which would bring about the unification of both the House of Judah and the House of Israel. He is also making a declaration of Marriage, that He will not drink of this cup, is a symbol of marriage as the groom would not drink from that cup until his wedding day when he would once again drink from it with his bride and then break it.

We further read ***And when they had sung an hymn, they went out into the mount of Olives.*** Matt. 26:30 here we see that the custom to sing psalms was established, one which Messiah and His disciples observed. Within the Haggadah it is customary to sing the Hallel psalms 113-118 as part of the Passover, could it be that these were the Psalms the disciples sang with Messiah.

Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. In the tradition Passover Seder, there are three Matzah which the middle one is broken and half of this is wrapped in a cloth and hid until the end of the meal, which this symbolises the Passover lamb. Although, rabbis have certain ideas of what this stands for they do not know how this become part of the tradition. However, some scholars argue that this comes from a Messianic Seder which was preserved as believers in Messiah fled Jerusalem when it was surrounded in 70 AD as they believed this is what Yeshua spoke of in the Olivet discourse. Thus, if this is correct what we have preserved is an aspect of a Messianic tradition which has been incorporated within the Seder of the rabbis. That the Matzah which is hidden in a cloth is a symbol of Messiah the Passover lamb which was wrapped in a grave cloth and hidden in a tomb.

Mark 14: 12- 26 **And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished and prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? 20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. 22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. 26 And when they had sung an hymn, they went out into the mount of Olives.**

Again Marks account reveals the same as Matthews account and shows us that during the Passover meal they dipped, drank wine, had bread ate the Passover (which is a term to mean the Lamb) and they sang hymns.

Luke 22: 7- 7-38 **Then came the day of unleavened bread, when the Passover must be killed.** We just as the previous accounts that it was coming up to 14th day of the first month, at twilight when the Passover lamb must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

We see in Luke's account of the Passover meal that there is more than one cup, that the first cup Messiah gives thanks, then passes it to the disciples, which it is because of this that scholars argue this to be the Kiddish cup. We then see that after the meal Messiah takes another cup and states this is the new covenant in my blood, which is shed for you. It is at this point Messiah makes the reNewed covenant with His disciples and thus with all humanity who wish to enter into the covenant.

21 But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! 23 And they began to enquire among themselves, which of them it was that should do this thing.

We also see here that Messiah informs them that someone will betray him but then Luke goes on to discuss another discussion one which sees the disciples arguing who is the greatest amongst them.

24 And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. 28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. 37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

We further see in Luke's account Messiah instructing His disciples to buy a sword. Now I have not got time to go into this in this article, but what I would say is this, the commandments state do not murder, not do not kill. There is a difference, for if it stated do not Kill then Yah would have instructed Israel to commit sin when they killed those in the land. Furthermore, you are permitted within Torah to defend yourself and others.

John 13: 1- 19 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

We see in Johns account how Messiah washes His disciples' feet, which is not part of the Passover, but it is hinting to something more. Within a Hebrew wedding one of the final acts that the husband would do is to wash his bride's feet and put new shoes on her feet. This act symbolises so much, however, I have not got time in this article to go into it. But, I would encourage you to search scripture for the meaning, a hint is that it pertains to the priesthood, remember the bride of Messiah is the priesthood in the millennium kingdom.

So, let us now revisit how we should keep the Passover in light of what we have looked at.

First scholars conclude that certain aspects of the Seder and Haggadah were practiced at the time of Yeshua during the Second Temple period, those being.

- Four cups and their accompanying benedictions
- Eating of the paschal lamb
- The telling of the story
- The midrash on Deuteronomy
- The reciting of the Hallel

We also see that Yeshua and His disciples did the following

- Broke bread
- Had more than one cup of wine
- Ate the Passover Lamb
- Recited/sung hymns

We further know that within the book of the covenant YHVH instructs the follow to be observed when keeping the Passover.

- Lamb shall be without blemish, a male of the first year
- That it will be taken into the home from the tenth until the fourteenth day of the same month.
- The whole assembly of the congregation of Israel shall kill it at twilight on the fourteenth, which this had moved to the temple once built.
- They shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs.
- It must not be eaten raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.
- Inform children why we do this, as you retell the exodus story
- The singing of hymns, this became practice during the Temple period.

So, how do we as believers in Messiah keep the Passover? We know that we cannot offer the Passover sacrifice while there is no temple, therefore we are unable to do this aspect of the Passover, which this therefore prevents much of the associated practices. So, what are we to do? It was because of this that the Seder and Haggadah was developed by the rabbis in an attempt to keep the commandment to commemorate and remember the Passover. That the Seder would assist them in the keeping of the feast and for it to be interactive so that the children could learn about the Passover. Therefore, we are at the same crossroads that rabbis and early believers were at after the destruction of the temple. So, how do we proceed without adopting errors?

Personally, for me I do not think all rabbinical customs are wrong, but I understand that people do not want to follow rabbinical tradition. What I would say is that within scripture we find Messiah, the disciples and the apostle Paul keeping at times upholding and keeping rabbinical traditions, yet it must also be noted that they reject and disagreed on much of the traditions of the religious leaders too.

Within my walk, I have always maintained the following rule, first - Is the manmade tradition contrary to the scriptures, and secondly - does it bring me closer to Yah or hinder me and put a milestone around my neck. If it does not contradict scripture and brings me closer to YHYVH then I

do not mind it, but if it is contrary to scripture and hinders me in seeking Him and drawing close I reject it straight away.

We need to remember that much of the traditions of Judah are good, like some of those which we keep at Shabbat help us to enjoy the Sabbath and assist in setting it aside. Like having a family meal, lighting the candles, blessing our children, having bread and wine, all of which assist us in observing the appointed time.

One further point, when I am looking at keeping the commandments of YHVH, I look to what the spirit of the commandment is relay and not the letter. What does that mean? Well if we look at Zitzits, we do not wear the same garments as those in ancient times, and so we cannot keep the commandment as it is instructed. However, when we look at why it was given (the spirit of the law) we see that it was to act as an instrument to remind us to keep the commandments, therefore we can put them on our garments how we choose to, as long as we have the blue thread, so that they will remind us to observe and keep YHVH' word.

Therefore, let us use wisdom and discernment as we audit our lives, as we seek to do away with anything that hinders us from drawing close to YHVH, but let us not in our passion and zeal as they say throw the baby out with the bath water.

So, how can we keep Passover in light of scripture and what I have said? Below are just my thoughts, to assist.

- Search our homes for leaven, that being, let us remove all idols from our lives and our homes as we spend time with Yah seeking His face, as we examine ourselves for sin.
- From the 14th Passover through the feast of unleavened bread eat no foods with leaven in them.
- The 15th and 21st of the month are High Sabbaths, which means no work, they are a celebration unto Yah, set these days apart unto Yah.
- Have a meal on the 14th at twilight and make your own traditions, change them every year if you want to focus upon a different aspect of the Passover. if you want to keep aspects of the Seder then do so, but do not feel bound to do so. This year as a family we had the bitter herbs and the charoset and the greens as we discussed a different aspect of the Passover.
- Have wine as part of the meal, and specifically Take the bread and the wine and remember the reNewed covenant.
- Sing hymns and recite psalms, if you want to read the Hallel Psalms do so, but do not feel obligated, it is more than likely these are the ones Yeshua recited but we are not 100%.
- The important thing is to Remember the Passover and thank Yah for His salvation and Enjoy the Passover! it is a Feast of YHVH.
- If you want to keep and use a messianic Seder and Haggadah that is fine too.

So, finally how was Messiah our Passover Lamb.

1 Corinthians 5:6-8 ⁶ ***Your boasting is not good. Don't you know that a little yeast leavens the whole batch of dough?*** ⁷ ***Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.*** ⁸ ***Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth.***

So, what does it mean when we say, as scripture states Yeshua is our Passover lamb? When we look at Passover we see that this reveals a picture of Yeshua the Passover lamb of YHVH who takes away

the sins of the world, but what does this mean? Let us look at the Passover and seek to understand this as we strive to lay precept upon precept in an endeavour to understand the deeper meaning within this crucial concept, of Yeshua being our Passover lamb as we look at the purpose of the Passover lamb, to do this we need to look at the first Passover which took place just prior to the Exodus from Egypt which we have already outlined previously in this article.

We read within scripture how YHVH defeated all of Egypt's gods through the various plagues which He brought upon Egypt, while at the same time YHVH was revealing who He was to Israel, showing that He is the one true Elohim, Elshaddia. The final plague, death of the firstborn is the one we will focus on.

We read in Exodus 12: 21 -23 the instructions YHVH gave to Moses on how He will save the first born males of Israel. ***Then Moses summoned all the elders of Israel and said to them, "Go at once and select the animals for your families and slaughter the Passover lamb. 22 Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning. 23 When the Lord goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.***

We further read in Exodus 12 how YHVH instructed the people to take a one-year-old male lamb, one without any defect or blemish, and that the bones are not to be broken.

When we remember Passover, we can draw many parallels with Yeshua and the passive lamb, however, there is a deeper meaning found within this account, one that is entwined within Messianic expectations revealed within Bible prophecy concerning the Messiah of Israel. It is this I want to examine more closely in relation to Passover.

Within scripture we find that the Messiah will unite the tribes of Israel, that He would unify the House of Judah and the House of Israel, which this is the reNewed Covenant which the Messiah would make with the children of Israel (Jeremiah 31:31, Hebrews 8:8). A key note here is that the word for New found in Jeremiah 31:31 is strong's 2319 chadash (khaw-daws) new:--fresh, new thing. It comes from strong's 2318 chadash (khaw-dash) a primitive root; to be new; causatively, to rebuild:--renew, repair. The word New used is not referring to a new thing but rather something being renewed, repaired like when we say "it is a New moon" it is not a new moon but rather a renewed moon. It is this understanding of the word New which is used here in Jeremiah 31:31 and quoted in Hebrews 8:8. This therefore implies that it is the renewing of a covenant which has previously been established but has for some reason broken down. It is not a new covenant that disregards the previous one.

A key Messianic expectation as outlined within prophecy is the renewing of the covenant with the House of Israel (Ephraim) and the House of Judah, which in doing so will reunite the tribes and make them on in the Messiah's hand, as records in Ezekiel 37.

However, the Rabbis cannot understand how the Messiah can do this, as the House of Israel often referred to Ephraim or Joseph was given a bill of divorce by YHVH (Jer 3:8) and sent into the nations for committing spiritual adultery with pagan gods. Therefore, under Torah a man cannot remarry his wife whom he has divorced for adultery, nor can a priest marry an adulterous woman (Lev 21:7,14; Deut 24:4). Therefore, how can YHVH bring back the House of Israel into covenant with himself when He has already stated within His Torah, this cannot happen?

The answer is found within the Torah, one which Paul refers to when speaking about the reNewed covenant, that the wife is free to remarry once the husband has died. Therefore, when Messiah died to pay the price for sin, He also made a way for the House of Israel (Ephraim) to come back into covenant, but not just for them but for anyone who believes in Him, who calls on the name of YHVH.

You see so much more happened on the cross, than what people teach today. Yes, the gospel message is a simple message, even when it is taught in its entirety, as it reveals how Great YHVH is.

But, what about the Passover lamb, well what was the Passover lamb for? The purpose of the Passover lamb was to save, redeem the first born sons of Israel, so that they would not die. However, for them to be redeemed they had to obey the commandments of YHVH, that of staying inside the house and placing the blood of a one-year male lamb on their doorposts with hyssop. If they did not place the blood on the door or remain in their homes, then the first born male would die. They had to in faith apply the blood of the lamb and obey YHVH's commands, expecting as they trusted in YHVH to redeem and save the first born males of the household.

Does YHVH have a first born? We find in scripture that YHVH has a firstborn son, it is Ephraim or the House of Israel (Jer 31:9). Therefore, what we see in the Passover, is that the Messiah would come and redeem the firstborn of YHVH the House of Israel- Ephraim by paying the price for sin, as scripture states, Ephraim had made a covenant with death, which was because they had rejected YHVH resulting in them being given a bill of divorce. Yet, YHVH had already made a way to redeem them and bring them back into covenant, but in doing so He would also make a way for all of humanity to come into a covenant relationship with Him. As He grafts in the wild olive tree back into the main root of Israel, thus making a way for all to come to YHVH, through the atoning sacrifice made by Yeshua.

You see Messiah did so much more when He died than what is taught, we see this in the parable of the prodigal son, which is often taught that the prodigal is a sinner who does not know YHVH, but let me ask how can someone who does not know YHVH be called a son? It is impossible for to be a son of YHVH is to be in covenant with Him. John himself writes this that through Yeshua we have the right to become sons of YHVH (John 1). A none believer is not a son of YHVH but a son of HaSatan, they do not become a son of YHVH until they enter into covenant as they are gentiles, out of covenant. It is when they come into a covenant and are no longer a gentile as they are in covenant that they become a son of YHVH and a citizen of Israel. You see the parable of the prodigal son is speaking of the House of Israel the son who goes away and the House of Judah the one who remains with the father.

This is the Gospel of the kingdom which is to be proclaimed prior to the return of Messiah, it is this gospel which Paul proclaimed, which he said if anyone comes to you and proclaims a different gospel let him be accursed (Gal 1:8). Why did he say this? It is because if the hearts of the fathers and the hearts of the sons do not turn back to each other the land will be cursed (Mal 4:6; Luke 1:17). Thus, if this fact is not proclaimed then HaSatan has won, this is why he has sort to water down the word of YHVH and prevent the Gospel in its entirety from being proclaimed. However, YHVH is moving in these days by the Ruach HaKodesh so that this Gospel of the kingdom, as shown in the Passover Lamb, in the parables, as prophesied by the prophets is being proclaimed and will be proclaimed prior to Yeshua's return. It is this unity which Yeshua was referring to in John 17, for it is as the unity of the houses is brought about that YHVH's name is glorified. It is the House of Israel who are the sheep which had been scattered because they were not shepherded correctly. It is these which Yeshua said, I have sheep who He would bring into the pen, which His sheep know His voice. We see this in the passage in Genesis when Joseph is watching his father's sheep, in the

Hebrew it says that they are the aleph and the tav sheep, who is the alpeh and the tav? Messiah Yeshua, and Israel are His sheep and He will shepherd them, He will unite them when He returns.

The above is just a very brief overview of the Passover lamb and the gospel of the kingdom, which is the mystery of the gospel which Sa'ul wrote. I encourage you to re-examine key prophecy's concerning the reunification of the houses and study the history of Israel, as it will give you a greater understanding of Bible prophecy and of the Gospel of the Kingdom which will be proclaimed. Remember Yeshua is the king of Israel and He will reign over a united Israel.

The gospel of Salvation preached today is only a part of the Gospel of the Kingdom, that when we accept YHVH's gift of salvation and make Yeshua our Lord and king we become a citizen of the kingdom of Israel but this is only the beginning we are then to submit to the word of YHVH and Yeshua and be discipled in how to live in the kingdom of YHVH, which Torah is key to this as the commands of YHVH contained within all scripture are the key principles of kingdom living.

We must understand that many today when they look at Messiah being the Passover lamb, they do it from a point of view that does not fully understand the reNewed covenant nor do they know about the two houses of Israel. Therefore, they seek to draw parallels with post second Temple Judaism and the aspects of the Seder and the Haggadah which as already stated and shown these were not in existence during the time of Messiah, although aspects of them were practiced.

Furthermore, we must understand that the Passover Lamb did not require a priest to offer, thus Messiah did not officiate over His own death, which neither did the Red Heifer sacrifice require a priest to officiate. We need to understand that Messiah fulfilled all the commandments in his sacrifice as the Passover lamb as outlined by YHVH, but He did not fulfil later traditions associated with the Passover, which many draw parallels with. Furthermore, Messiah's execution took place on the Mount of Olives, which overlooked the Temple, it is the same place that the Red Heifer sacrifice was offered. For Messiah is our Passover Lamb who came to redeem the First born of YHVH (the House of Israel) which in doing so He made way for whoever believes to come into covenant, as they are grafted in with the wild olive branch. After which they will be washed with the waters of purification, that of the Red Heifer sacrifice, as we walk in accordance with His word.

Friends, I have tried in this article to give a very brief historical overview of the development of the Seder and the Haggadah, along with a biblical examination to determine how best we as believers in Messiah can observe and keep Passover. The key is to test everything against the full council of scripture. I have tried to keep this article brief which there is so much I wanted to expound upon, but time does not permit. Therefore, I urge you to use this article as a tool for further study on the topic.

One final point is that what we witnessed when Yah judged Egypt and brought the plagues upon them will be done again on a global scale during the time of Jacob's trouble when YHVH judges the nations and redeems His people and leads them back to the land. Therefore, it is crucial in these days that we are ready and walking close with YHVH, that during this period of the Feast of Passover and unleavened bread that we examine ourselves and ensure that we have no sin in our lives and our homes, as we draw close to YHVH. As the days are getting shorter the countdown is drawing to an end as the Day of Messiah's return is coming soon.

Friends, I pray that you have a blessed Shabbat and great festivities.

Shabbat Shalom

Nathan - Arrows of Ephrayim