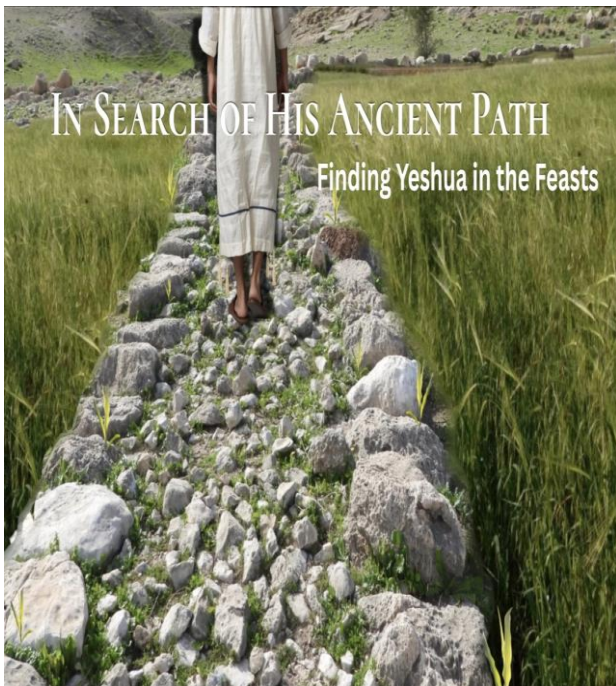




Rivkah Biderman

YESHUA IN THE PASSOVER

The Remembrance

Yeshua in the Passover

The Remembrance

Dear Reader,

Welcome. Before we begin this remembrance together, I'd like to share my heart and explain why I have invited you to my Passover table.

Yeshua* becomes short-changed when we tell His story of His crucifixion as a Passover story. Many traditions from all the Christian denominations have seeped into the scriptural remembrance of the day that Yeshua laid His life down. Sometimes individuals take Jewish traditions and try to wrap them in a cover of Yeshua. Other times, to fulfill the prophecy of Jonah, extra time is added to the timeline. But there is a pure story full of beauty and life if we let the Scripture explain itself to us. This story is much more beautiful than any tradition a man could ever create with his meager words.

Because of this beauty that outweighs tradition, I'm asking you to lay aside all the things you think you've known about the Passover of Yeshua, or that you have been taught about His Passover, and allow the Scriptures to explain themselves to you. If we can't prove it in Scripture, then we don't need it in His story. I am not asking you to believe my words or accept my conclusions. I am asking you to search the Scriptures for yourself, to let the Scripture speak for itself, and to allow the Ruach HaKodesh* to connect these pieces for you through the words the Elohim* have been careful to record for us.

This pamphlet complements larger work. It was a natural progression to move from an in-depth study of "Yeshua in the Passover," presented in video, to a guided remembrance of Yeshua's sacrifice in a Passover Remembrance. I encourage you to watch the three-part presentation on YouTube before we dive into the pamphlet. It is a detailed presentation of what the very abbreviated pamphlet covers

And so, I am asking you to follow up on these videos and pamphlets and study everything in the scriptures that we're going to be looking at. Do your diligence and track them throughout the scriptures. Prove them to be truth with your eyes and the Spirit of Truth, Ruach HaKodesh*, that leads us into all of the Elohim's truths. Pray and ask the Elohim to lead and guide you into the beauty and the truth they prepared from the foundation of the world.

This pamphlet is not intended to replace Scripture but to direct our attention back to it and toward Yeshua. I am asking you to follow up on these writings and the three-part video presentation, and to study everything in the Scriptures that we are going to examine. Do your diligence and track these things throughout Scripture. Prove them to be truth with your own eyes and through the Spirit of Truth, Ruach HaKodesh, who leads us into all of the Elohim's truths. Pray and ask the Elohim to lead and guide you into the beauty and truth they prepared from the foundation of the world.

We must first learn to see the Scriptures the way the Scriptures tell their own story. From Genesis to Revelation, the Elohim have woven one unbroken testimony of Yeshua. As the first disciples came to understand that the Scriptures tell one continuous story, I pray that you, too, will discover the beauty of that testimony and see Yeshua more clearly.

It is my hope that this remembrance, shared around your Passover table, will bring greater life, richness, hope, and faith to your understanding of Yeshua. My desire is to tell the story simply and faithfully, so that everyone at your table—even someone hearing it for the first time—can understand what took place and why it matters.

My prayer is that your table will become not only a table of fellowship but a table that offers life to those who have not yet met this wonderful Mashiach* who so loved us and gave Himself for us. If this book accomplishes anything, I pray it helps you see Yeshua more clearly in the Passover that He fulfilled.

Come, I've prepared a place for you at the table; let's break Bread together as we rediscover Yeshua by the Scripture.

This is how we will approach Scripture for this Remembrance of Yeshua's death and resurrection; this is how we approached it in the three-part video series.

Foundation one – From the beginning the Elohim gave His order

If a divine order for us to discover did not exist, then we could be free to remember the appointments with the Elohim on any day that we choose. Instead, an order is given and maintained throughout the Scripture.

Genesis opens by telling us about the chaos and disorder the world was in. It moves directly into correcting that condition by telling us the exact order and days the Elohim used to place things back into His order. There is a divine order in everything that has been preserved for us to understand. The order will be carefully preserved here. The order guides us; it lends understanding to what we will read.

Foundation Two – The Elohim does not waste words

There is not a single word in what has been recorded that is 'out of place' or unnecessary. Sometimes in translation from the original language, words have been combined. Every word is important.

Elohim does not waste words. It's important we pay careful attention to the Hebrew behind the English, the historical setting, and the agricultural elements of the Land.

Because Elohim does not waste words, we will find consistency between the expressions in the Old and New Testaments if we look behind the English words. We will find the same patterns of action between the first Passover and the Passover when Yeshua died.

Foundation Three – Scripture Explains Scripture

Using Paleo symbolism to define a word, Strong's Concordance, and other aids should never come before allowing Scripture to explain Scripture

Scripture explains Scripture. The use of a Hebrew word in a single location, usually the first location, and its consistent use throughout Scripture establishes its meaning.

Foundation Four – Creation reveals the Spiritual

In the Parable of the Final Judgment, people are divided into two different flocks. The sheep are gathered into the eternal kingdom, and the goats are cast into outer darkness. Flocks need a shepherd; one type of animal followed the shepherd's leading, and the other was found unworthy. Until we understand the created from a spiritual perspective, we cannot understand the spiritual message to us.

Elohim uses the created world to reveal spiritual realities. To understand the spiritual picture, we must first understand the things created, and then their spiritual message will become clear.

Foundation Five - Yeshua reveals the Torah

Yeshua said that He came to fill up the empty vessel of the word of Scripture with His life so we would understand more clearly. He also said on the road to Emmaus that all Scripture refers to Him, and beginning with the Law and the Prophets, He explained what they contain about Him.

Yeshua is the living Word. His life reveals the fullest intent of the written Word. If you will, Yeshua IS the oral Torah, meaning He said and lived what the Torah was to guide us into, but because of the condition of our hearts, we could not grasp or perform it on our own.

THE REST OF THE PAMPHLET WILL BE WRITTEN AS PARTICIPATORY WITH A LEADER
READING THE EXPLANATION

LEADER: (reads aloud): Now this will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance. (Exodus 12:14)

Seder means “order.” In Judaism, it refers to a Passover dinner ordered around four cups of wine. The order of our meal is around Yeshua, who is the reason for the Passover.

We begin the remembrance of Yeshua's final Passover.

We remember Yeshua declares He will keep the Passover with His disciples:

Participants:

Mat 26:17 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?

Mat 26:18 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.

Mat 26:19 And the disciples did as Jesus had appointed them; and they made ready the passover.

Mrk 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?

Mrk 14:13 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.

Mrk 14:14 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?

Mrk 14:15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

Mrk 14:16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

Mrk 14:17 And in the evening he cometh with the twelve.

Luk 22:7 Then came the day of unleavened bread, when the passover must be killed.

Luk 22:8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

Luk 22:9 And they said unto him, Where wilt thou that we prepare?

Luk 22:10 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.

Luk 22:11 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?

Luk 22:12 And he shall shew you a large upper room furnished: there make ready.

Luk 22:13 And they went, and found as he had said unto them: and they made ready the passover.

Luk 22:14 And when the hour was come, he sat down, and the twelve apostles with him.

Luk 22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

LEADER: As we remember the Passover, remember the lambs. The fourteenth day begins in the evening, and the lambs were slain at the setting of the sun. This is the day of Passover, when the unleavened bread was eaten

Participant:

Exo 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread;

LEADER: We remember that when Yeshua said He would keep the Passover, they prepared a place for Him. When the hour came, at sunset, they sat down at the table

Participant:

Deu 16:6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

Exo 12:6 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.

LEADER: Three Gospels remind us Yeshua said He will eat the Passover with His disciples. The book of John's record begins at the end of the Passover meal.

Participant:

John 13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

Note: (Please have the table set accordingly)

LEADER: As we look at the Passover table, we remember the things that were present at Yeshua's final Passover. The lamb reminds us of the Lamb of Yah. The unleavened barley bread reminds us of Yeshua, the sinless One. The leavened wheat bread reminds us of the Living Bread that came down from heaven. And the vinegar reminds us of the bitterness and sorrow that Yeshua was about to endure.

LEADER: Let us remember the vinegar. Why do we have vinegar on the table instead of the bitter herbs of the Passover in Egypt?

Participant:

Ruth 2:14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.

John 13:26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

LEADER: We remember that Ruth ate parched barley during the barley harvest. She ate leavened wheat bread dipped in vinegar. We remember that Boaz is a type of Yeshua, our Kinsman Redeemer, and Ruth is a type of the bride who was purchased and redeemed by Boaz. She dipped a morsel in the vinegar.

We remember that at the Last Passover table, Yeshua dipped a morsel of leavened wheat bread.

We remember that in Egypt, they were commanded to eat unleavened barley, matzot, with bitter herbs.

Participant:

Exo 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it

LEADER: In Genesis and in the story of Ruth, we remember that “bitter” describes the life of the Israelites and the life of Naomi.

Participant:

Exo 1:14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Ruth 1:20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

LEADER: As we look at the vinegar, we remember that vinegar is a by-product of wine that has lost all of its sweetness. The same fermentation process that changes the grape juice into wine continues to change the wine until it becomes vinegar. The bitterness of the vinegar reminds us of the bitter affliction Yeshua experienced in the garden, when He sweat blood.

We also remember the words recorded in Matthew 26:38. In the Hebrew New Testament, Yeshua's words express the bitterness within Him: “My flesh is exceedingly bitter, like bile, to me.”

(וַיֹּאמֶר אֲלֵיהֶם נַפְשִׁי מְרֵה-לִי מְאֹד עַד-מוֹת עֲמָדוֹ בָּזָה וְשָׁקְדוֹ עִמִּי:)

Participant:

Mat 26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

LEADER: The scripture reminds us that vinegar is what Yeshua drank and then died

Participant:

Psa 69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

LEADER: As we look at the yeast, we remember that yeast itself is not forbidden on Passover. The yeast on barley was forbidden from the 15th day until the 22nd, for seven days; leavened barley bread was not to be eaten. The barley and the leaven remind us of the sins of our fleshly living.

Participant:

Exo 12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Exo 12:16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you

Exo 12:19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land

Num 28:17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten

Deu 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

Deu 16:4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

LEADER: We remember that unleavened bread is biologically dead bread. Biologically arrested flour from roasted grains, when mixed with water, is dead; it cannot rise, and it cannot ferment. Unleavened barley reminds us that we will either die to sin by removing the yeast from the barley, or we will die in our sin if we keep the yeast with the barley. Barley represents our flesh. Death to sin happens when the sin, the yeast, is purged from us. When we are dead to our sin, the leaven of sin does not reproduce in our lives. Unleavened barley bread is Dead Bread; leavened barley bread is the Bread of Death.

Participant:

Lev 2:14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

Deut 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

LEADER: As we look at these words, we are reminded to keep the se'or out of the se'or. This biblical poetry reminds us to keep the yeast out of the barley. Destroying the yeast, se'or, is timed with the arrival of the annual harvest of the barley, se'or. Se'or is not used in a verse with wheat.

Participant:

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Rom 6:7 For he that is dead is freed from sin.

Rom 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

Rom 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Rom 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Rom 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

LEADER: We remember that the unleavened barley on the Passover table represents Yeshua. Yeshua was born in the flesh and lived a sinless life, yet He became sin for our sakes, that we might be free from the curse of sin.

Participant:

1Jn 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

LEADER: We remember that the leavened wheat bread is the Body of Yeshua. Leavened wheat bread is biologically living bread made from active yeast. Biologically living bread is found in the Law in the Bread of Firstfruits. It reminds us that Yeshua is the true Bread that came down from heaven, and that the kingdom of heaven is compared to leaven.

Participant:

Luk 22:19 And he took (leavened wheat) 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.

Lev 23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto the LORD.

Jhn 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Jhn 6:48 I am that bread of life.

Mat 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Mat 13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal (wheaten flour), till the whole was leavened.

LEADER: Scripture reminds us of another instance of leavened bread during the week of Unleavened Barley. On the road to Emmaus, Yeshua broke leavened bread with two of His disciples during the week of Unleavened.

Participant:

Luk 24:12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Luke 24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

Luk 24:30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

LEADER: Yeshua told us to remember Him when we break the leavened wheat bread, the biologically living bread. He said that it represents His body that was broken for us.

Participant:

Luke 22:19 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.

LEADER: Scripture reminds us that there is a heaven-leaven in the biologically living wheat bread, reminding us of Yeshua. He came to the earth from the house, *beit*, of bread, *lechem*—Bethlehem—to feed the world with spiritual food, so that we would never hunger again nor see a final death. We remember the heaven-leaven of the Kingdom of G-d.

Participant:

Joh 6:32 Then Yeshua said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

Joh 6:33 For the bread of G-d is he which cometh down from heaven, and giveth life unto the world.

Joh 6:34 Then said they unto him, Lord, evermore give us this bread. 35 And Yeshua said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

LEADER: The leavened wheat bread and wine also remind us that Yeshua is the Melech Tzadik*. In Abraham's day, the Melech Tzadik offered bread and wine. Yeshua offered bread and wine to His disciples, telling them it was His body.

Participant:

Gen 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

Heb 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

LEADER: The garden on the Mount of Olives reminds us that there was a watch to keep until sunrise. The Passover meal was not the end of the requirement on Passover. In the Exodus, we remember the watch when the Elohim passed over the Israelites, while the firstborn of the Egyptians died. It reminds us that the Israelite firstborn were not killed, and that the only begotten Son of Yah would die in their place on Passover.

Participant:

Deu 16:7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning (boker, the morning light before the sun), and go unto thy tents.

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

Exo 11:4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

Exo 11:5 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.

Exo 11:6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

Exo 11:7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

LEADER: We remember that Adam did not keep his watch against sin in the garden. Adam committed the original sin, and we remember that Yeshua came as the last Adam and the second man to undo the damage that was committed through that sin.

We remember that in the garden, at the moment Adam sinned, the Law and the calendar were given, when Elohim told Adam, “The ground is cursed for your sake,” and that he would grow (leavened wheat) bread from the sweat of his brow.

Participant: *(The Hebrew New Testament uses the term Adam in these passages.)*

Gen 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

Gen 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

Gen 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

1Co 15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

1Co 15:47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

LEADER: When Yeshua prayed in the garden for the cup to pass from Him, we are reminded that He drank the cup of guilt in the Jealousy Law for the guilt of the spiritual infidelities of Israel

Participant:

Luk 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Jer 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

Deu 6:15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

Num 5:23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

Num 5:24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

Num 5:25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

LEADER: While praying in the garden, Yeshua sweat great drops of blood from His face. We are reminded that Adam was commanded to grow bread by the sweat of his brow. We are also reminded that Yeshua is the Door, and when He sweat, the blood was placed on the Door—the Door who is Yeshua.

Participant:

Gen 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Luk 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Jhn 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Exo 12:22 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.

LEADER: In the garden, Yeshua wrestled with the temptation from His desire, but He submitted to the will of the Father. We are reminded that Adam failed in the garden to keep himself from temptation, while Yeshua kept Himself from yielding to temptation.

Participant:

Luke 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Luke 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Luke 22:45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

Job 31:33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

LEADER: We remember that when Adam sinned, Elohim said, “In the day that thou eatest thereof thou shalt surely die”—die, die. Adam died spiritually when he sinned, and Adam later died physically, before he reached one thousand years.

We remember that Adam chose his own will when he yielded to temptation and failed to keep watch. Yeshua, in the garden, chose the will of Abba. Adam's will brought death to mankind; Yeshua's submission to the will of the Father brought life.

We are reminded that there are two deaths: the spiritual death that separates us from Elohim, and the physical death of our mortal body.

Participant:

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (die,die).

Gen 5:5 And all the days that Adam lived were nine hundred and thirty years: and he died.

2Pe 3:8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rev 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

LEADER: Yeshua's spiritual death in the garden reminds us that the prophecy of Jonah was fulfilled in Yeshua. In that moment, Yeshua died to everything that His being was groaning against. He took our sin upon Himself. He had never known sin; He was spotless and pure, just as Adam was when he was created.

We remember the soil—the *adamah* that reminds us of the condition of our hearts. Yeshua was overwhelmed by it; He was buried and covered over with our sins.

We remember that when Adam sinned, he died spiritually. And when Yeshua submitted His desire to the Father and became our sin, He died spiritually under the weight of our sins.

Participant:

Gen 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

Gen 4:11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

Gen 5:29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

Mat 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Mat 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

LEADER: We remember that Adam died spiritually when he sinned, and that he died physically at 930 years. We remember Yeshua, who died spiritually in the garden on the night of the 14th when He took our sin upon Himself. Then, on that same day, at the ninth hour, He died physically when He was crucified.

We remember that He died as our Passover Lamb and our Peace Offering during the Passover of the Jews.

We remember the first Adam and the last Adam: both died in a day.

We remember Yeshua stood before Pilate at 6:00-7:00 a.m.

Participant:

Jhn 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

Jhn 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

LEADER: We remember that at 9:00 a.m., He was crucified

Participant:

Mrk 15:25 And it was the third hour, and they crucified him

LEADER: History reminds us that the tamid offering was shifted to 12:30, so that all the offerings could be completed before the Sabbath began.

We remember that the Passover offering began at 1:30.

We remember that the Peace Offering began at 2:30, so that the meal could be ready before the Jewish Seder on the 15th, before sunset.

Scripture reminds us that darkness came over the land from the sixth hour, 12:00 p.m., until the ninth hour, 3:00 p.m.

Participant:

Mrk 15:25 And it was the third hour, and they crucified him

Mrk 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

LEADER: We remember Yeshua Died at (the ninth hour) 3:00 pm

Participant:

Mat 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

27:47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

Mat 27:48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

Mat 27:49 The rest said, Let be, let us see whether Elias will come to save him.

Mat 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

LEADER: Daily Offering

We are reminded that Yeshua embodies our Daily Offering, our Passover lamb, and our Peace Offering

Heb 7:26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Heb 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

LEADER: Peace Offering

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Col 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

LEADER: Our Passover Lamb

Participant:

1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

LEADER: We remember that Yeshua was in the heart of the earth, from the 14th until the 16th—three days and three nights. The earth reminds us of the condition of man's heart in the parable of the sower. We remember that Yeshua was symbolically overwhelmed by and buried in the sins of the *adamah* that Elohim cursed for the sake of Adam. The soil, *adamah*, reminds us of the condition of men's hearts.

Participant:

Gen 3:17.... cursed *is* the ground for thy sake

Mat 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Mat 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Mat 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

LEADER: We remember and rejoice that Yeshua rose in the *boker*, the breaking forth of light, on the 16th day. The prophecy of the sign of Jonah was fulfilled, and death and the grave were defeated. We remember that our sins were rolled away when the stone was rolled from the mouth of the tomb in Golgotha!

Participant:

Luk 24:1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1Co 15:55 O death, where *is* thy sting? O grave, where *is* thy victory?

1Co 15:56 The sting of death *is* sin; and the strength of sin *is* the law.

1Co 15:57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

Mrk 16:4 And when they looked, they saw that the stone was rolled away: for it was very great.

Jos 5:9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

Final words:

If you have not yet found that Peace—Shalom, that intermission from the strivings of the world—I offer you the peace of Yeshua that He left for His own. If you know Him, I hope you are refreshed and renewed as we remember our Kinsman Redeemer, who bought us with His life because of His great love for us.

What a pivotal point in all the timeline of humanity has been recorded for us. The Prophets, the Writings, and the Law said He would come—and He did.

Biblical terminology and timing to set the stage:

Erev: the mixing of two substances without changing either substance.

According to Scripture, a new count for another day begins in the evening sun, when the shadows have stretched out, and the light of the sun is visibly diminishing as it lowers in the sky.

Pro 7:9 In the twilight, in the evening (sun- hidden), in the black and dark night:

Passover begins when the same sun touches the horizon; they slaughter the lambs between the 13th and 14th .

Deut 16:6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

At sunset

The Exodus story proves an 8-day event. Passover plus 7 days of Unleavened Bread

Exo 12:18 In the first month, **on the fourteenth day of the month at even**, ye shall eat unleavened bread, until the **one and twentieth day of the month at even**.

13		14	Passover or	15	Unleavened	16	Unleavened	17	Unleavened	18	Unleavened	18	unleavened	20	Unleavened	21	Unleavened
daylight		Atzeret of the Bicar/miqrah															
erev sun, new day.		Ex 12:6-14 judgement night															
erev after sunset		Ex 12:6 lamb killed at <i>between the evenings (bien haerevim) many call this the two evenings the scripture does not use the number 2</i>															
		Ex 12:8 14th erev, with lamb, unleavened, bitter															
		Du 16:6 going down of the sun															
		two witnesses, Ex 12:6 and Deut 16:6															
		Attila, afilot lila the evenings - the mixing (between erev sun, light far subdued, stretched out shadows and aftersunset attila-erev lila, afilot lyla) see worksheet of biblical terms for a day cycle															
		Ex 12:12 execute judgment of the Amorites; fulfillment of the promise to Abraham, Gen 15:16															
		Exo 12:18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 8 days of unleavened...until the Azeret of the Firstborn															
		Num 28:16 And in the fourteenth day of the first month is the passover of the LORD.															
		Lev 23:5 In the fourteenth day of the first month at even is the LORD'S passover.															
Jer 6:9-erev shadows stretched out																	
		THE LAST PASSOVER SUPPER															
The day starts at erev, the erev day/ evening sun		Mat 26:17 -20 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?															
		Mar 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?															
		Luk 22:7-16 Then came the day of unleavened bread, when the passover must be killed.															
		Luk 22:14 And when the hour (OF SUNSET) was come, he sat down, and the twelve apostles with him.															
		Luk 22:15 And he said unto them, With desire I have desired to eat THIS passover with you BEFORE I suffer:															
		Joh 13:2 And supper being ended, this is John's only mention of the Last Passover															
		THE BOOK OF JOHN RECORDS THE RABBINICAL PASSOVER/CALENDAR WITH THE TERM 'JEWS': HE WAS A JEW															
		First century rabbinical passover and the first day of had unleavened merged together on the 15th															
		Joh 19:14 And it was the preparation (daylight the 14th) of the (rabbinical) passover, and about the sixth hour: and he saith unto the Jews, Behold your King!															
		Joh 19:31 The JEWS therefore, because it was the preparation (daylight the 14th), that the bodies should not remain upon the cross on the sabbath day, for that sabbath day [15th] was an high day (MIQRAH) besought Pilate that their legs might be broken, and that they might be taken away.															
The 14th was the first day to eat unleavened																	
		De16:1 Observe the month of Abib, and keep the passover unto the LORD thy God															
		Exo 12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven (se'or) out of your houses: for whosoever eateth leavened bread from the first day															
		Ex 12:16															
		until the seventh day, that soul shall be cut off from Israel.															
		Ex 12:19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened (se'or), even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.															
		Num 28:17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.															
		Lev 23:6 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.															
		Ex 12:17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt															
		Nu 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.															
		Du 16:1 the LORD thy God brought thee forth out of Egypt by night.															
		Deu 16:3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.															
		Deu 16:4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning, the first day at even, remain all night until the morning.															
		Deut 16:8 assembly of the firstborn															
		Heb 12:23															

Between the 13th and 14th day at sunset until the 21st day; Ex 12:18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Glossary of terms:

The Elohim: Genesis records 'let us make man in our image'. The first time the Old Testament uses the term 'the Elohim' is in Genesis 5 with the story of Enoch

Gen 5:22 ויתהלך חנוך **את־האלהים** אחרי הולידו את־מתושלח שלש מאות שנה ויולד בנים ובנות:

Gen 5:22 And Enoch walked with ~~God~~ **the Elohim** after he begat Methuselah three hundred :years, and begat sons and daughters

Gen 5:24 ויתהלך חנוך **את־האלהים** ואיננו כי־לקח אתו אלהים:

Gen 5:24 And Enoch walked with ~~God~~ **the Elohim**: and he was not; for God took him.

And the Old Testament goes on to use **et**-HaElohim 345 times. **Et** adds specificity to the term; it wasn't to be understood as a 'general term' for any little 'g' god, but it is specifically pointing to the Creators in Genesis.

The book of John chapter one preserves the same form, as it appears in the Hebrew New Testament.

בְּרִאשִׁית הָיָה הַדָּבָר וְהַדָּבָר הָיָה **אֶת־הָאֱלֹהִים** וְהוּא הַדָּבָר הָיָה אֱלֹהִים:

Jhn 1:2 הוּא הָיָה מֵרִאשִׁית **אֶת־הָאֱלֹהִים**:

Jhn 1:3 כֹּל־הַמַּעֲשִׂים נָהִיו עַל־יְדוֹ וְאֵין דָּבָר אֲשֶׁר נַעֲשָׂה מִבְּלִעְדּוֹ:

Jhn 1:1 In the beginning was the Word, and the Word was ~~with God~~ et HaElohim, and the Word was Elohim.

~~The same~~ He is in the beginning ~~with God~~ et HaElohim. Jhn 1:2

All things were made by His hand; and without ~~him~~ the Word was not any thing Jhn 1:3 made that was made.

Yeshua: is a shortened term for Joshua Yehoshua and means Yah saves

יהושוע Joshua

ישוע Yeshua

The Ruach Hakodesh: The Holy Breath or the Spirit of Elohim, the Father. The Holy Spirit

Mashiach: Messiah or Christ

Melech Tzadik: Melchisedec, righteous king