

Passover

The Festival of Freedom



The very first phrase of the Bible mentions time:

"In the beginning Eloah created the heavens and the earth."

Gen 1:1

At some point after that "beginning", ELOAH set about ordering the universe during a period of seven creative days. It was not until the fourth creative day that a means was finally provided by which time could be accurately counted:

Then Eloah said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so. Eloah made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also. Gen. 1:14-16

Here "Eloah made" ('asah ^{6213H}) the sun, the moon and the stars. The Hebrew word used for *made* in this verse is 'asah' which doesn't mean to make something out of nothing, but rather to *appoint* and *govern*. Thus, Eloah governed what had already been created, into a purposeful system.

His purpose for the heavenly bodies as ordered on the fourth day was not only to give light upon the earth, but that they would "*serve as signs and for seasons and for days and years.*" The word here translated as "seasons" is the Hebrew word "mo'ed" which has the primary meaning of "appointed time". This is exactly the same word used in the Bible to describe the holy days including Sabbaths and Festivals that Eloah set to meet with His people.

Jahuah had formed and appointed the lights into an arrangement, visible to all generations to come. This arranged system would put His people in one accord, on HIS time; so that He could make appointments to meet with them. When man, who was yet to be created, was finally brought forth, he would have a means to know and comprehend Eloah's time and be "on the same schedule" with his Grand Creator. Being brought into Jahuah's measure of time is a matter of intimate fellowship with Him!

Therefore, Adam knew what Jahuah had done on the fourth day in making the heavenly bodies as a "sign" in His "appointment book" in the sky. Many times throughout history our Creator has reestablished His appointments with His chosen people. Giving them the instructions for counting HIS days in order to meet with Him.

Exo 12:2 This month shall be the chief of months for you. It shall be the first of the months of the year for you.

Starting with the first month, many special instructions were given to guide HIS people towards HIM. Let us use Scripture to interpret Scripture so that we may decipher exactly the timeframe these instructions are referring to-

In Exodus chapter 40 we read about the Tabernacle being set up on what our Creator calls the first day of the first month.

Exo 40:17 And it happened in the **first month**, in the second year, **on the first of the month**, the tabernacle was raised up.

JAHUAH also mandated the front of the Tabernacle to open up directly to the east. Using the tools given by the Creator HIMSELF on the fourth day of creation; Moses and Aaron use the greater luminary to orient the front of the Tabernacle due east on the spring (vernal) equinox.

An eastward facing Tabernacle (and later the Temple) can be inferred from the information about the setting of the wall in Exodus 26.

Exo 26:22 And on the **back of the tabernacle** at the part **which is toward the west** thou shalt make six posts.

If the back was 'towards the west' this means that the front would be *towards the east*. This due east reckoning happens only twice a year, once in the spring and once in the fall; thus imperative that the Tabernacle be set on this day. The day that the Creator calls the first day of the year.

Another instruction we are given about the beginning of the year is that it starts with Aviv- which translates into 'Green Ears' or Spring.

Deu 16:1 Observe the month Aviv [the month spring begins], and perform the Passover to Jahuah your Eloah. For in the month of Aviv Jahuah your Eloah brought you out of Egypt by night.

So now we can understand that the start of the year is tied to the Passover in the spring. Thus it is essential that we get the start time correct so that we may be in our Creator's presence for ALL of HIS appointments.

Passover and the Feast of Unleavened Bread are very important as they represent the setting free from bondage. In Egypt that bondage was not only the evils of the Egyptians but it was also their pagan worship. The Egyptians worshipped many deities giving each deity power over different natural occurrences. With each plague Jahuah demonstrated His power above the idols which the Egyptians worshipped. The final plague showed that even Pharaoh was under Jahuah's rule. As Pharaoh's son was killed because Pharaoh would not allow Jahuah's people to go into the wilderness to serve their Creator. And serve Him we must!

But... There are so many different opinions on how and when we are to observe this awesome Feast that it makes one's head spin. So, let's go to the WORD and find out EXACTLY what we are to do.

Exo 12:2 This month shall be the chief of months for you. It shall be the first of the months of the year for you.

The chief or head of the months (*rosh chodesim*) as we have seen in scripture, was inaugurated with the setting up of the Tabernacle on the vernal equinox day. Next Jahuah gives us the instruction to start counting out the days to important events and feasts.

Exo 12:3 Speak to all the congregation of Israel, saying, On the **tenth of this month**, they shall each take for themselves an animal of the flock for a father's house, a flock animal for a house.

Exo 12:5 A flock animal, a male without blemish, **a yearling**, shall be to you. You shall take from the sheep or from the goats.:

Exo 12:6 And it will be to for carefully keeping *until* the **fourteenth of this month**. And they shall slay it- all the multitude of the gathering of the sons of Israel towards **evening**.

Evening in Hebrew is 'ereb; meaning to **grow dusky at sundown**: *dusk*: through the idea of *covering* with a texture- to be **darkened**, evening. The day is considered to be 'Growing Dusky' when the afternoon shadows begin to grow longer, thus the time between mid-day and the dark of night. The Passover lamb is killed at the same time the daily sacrifice was made during the evening oblation, or around 3:00 p.m.

Exo 12:7 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.

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

The meat is to be eaten during dark hours of night while we remain inside our homes under the safety of the blood over our lintel. We know the Passover lamb was spotless and perfect to represent the Messiah to come, and that the Blood on the doorpost which held away death was representing of the Blood of the Lamb that will break the hold of death over us.

Note that we are to eat the Passover lamb with unleavened bread and bitter herbs. Rather than a savory seasoning for the meat, Jahuah called for bitter herbs, meant to symbolize Israel's bitter existence under Pharaoh's oppressive rule. As the Hebrews ate, the bitter herbs would remind them how their cruel Egyptian enslavers "made their lives bitter with harsh labor in brick and mortar and with all kinds of work in the fields; in all their harsh labor the Egyptians worked them ruthlessly" (Exodus 1:14). The unleavened bread would remind them how they had to flee in haste—the bread had no time to rise.

But what I find interesting is that for thousands of years, bitter herbs have been used in alternative healing. Known as "bitters," these herbs can affect physiological reactions within the body, working as an astringent, a tonic, a relaxer, and an internal cleanser. In particular, bitter

herbs have been used to improve digestion and counter inflammation. It sounds like Jahuah was getting the people cleansed and prepared for their journey.

Exo 12:10 And you shall let nothing of it remain until the morning; and that which remains of it until the morning you shall burn with fire.

Exo 12:11 And thus shall you eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it is JAHUAH'S Passover.

This is a night of adversity and fear, we are to eat in haste and be ready for what may come. The blood of the Lamb being a token of the future body of Jahusha, not a bit of the Lamb is to remain until morning. If any was left it was to be burnt with fire until it was gone. **The Lamb is the body of the Messiah- not to be nibbled on for days.**

Exo 12:12 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 JAHUAH.

Exo 12:13 And *the blood shall be to you for a TOKEN* upon the houses where you 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.

A token is a thing serving as a visible or tangible representation.

Col 2:17 Which are a shadow of things to come; but the body is of Messiah.

Exo 12:14 And this day shall be unto you for a **memorial**; and you shall keep it a feast to JAHUAH throughout your generations; **you shall keep it a feast by an ordinance forever.**

Exo 12:15 Seven days you shall **eat unleavened breads**. And from the **FIRST DAY** you shall remove yeast from your houses. All who ever shall eat yeast, that soul shall be utterly destroyed from out of Israel, it shall be from the **FIRST DAY** until the **SEVENTH DAY**.

Lev 23:6 And on the **fifteenth day of the same month is the Feast of Unleavened Bread** to Jahuah; **seven days you must eat unleavened bread.**

Lev 23:7 On the **FIRST DAY** you shall **have a HOLY CONVOCATION**; you shall do no customary work on it.

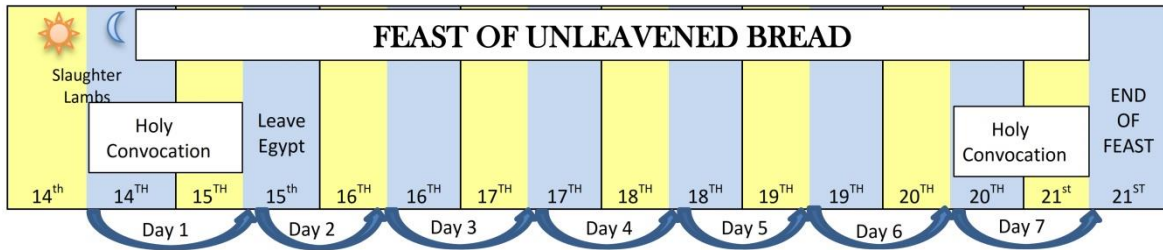
Lev 23:8 But you shall offer an offering made by fire to Jahuah for **seven days**. **The SEVENTH DAY** shall be a **HOLY CONVOCATION**; you shall do no customary work on it.

“Seven days you shall eat unleavened breads”, we are given instructions to eat the unraised bread for seven day starting the NIGHT we eat the lamb. [*Exodus 12:8*] This is the first day of the Passover.

We are also called to Holy assembly on the first day of the Passover, which is on the 14th of the first month, so then why do we understand this assembly to happen on the 15th day, the first day of Unleavened Bread? Because the first day of the Passover and the first Day of Unleavened are one and the same.

Lev 23:4 'These are the feasts of Jahuah, holy convocations which you shall proclaim at their appointed times.

Lev 23:5 On the **fourteenth day** of the first month **between the evenings** is Jahuah's **Passover**.



Here in Leviticus we are given the instruction of the timeframe of the first day of the Passover- 'Between the Evenings'. From the evening of the fourteenth to the evening of the fifteenth is the Holy Assembly. Right afterwards the Hebrews left Egypt.

Num 33:3 And they pulled up *stakes* from Rameses in the first month on the fifteenth day of the first month. **On the next day after the Passover** the sons of Israel went out with a high hand, before the eyes of all the Egyptians.

Deu 16:1 Observe the month Aviv, and perform the Passover to Jahuah your Eloah. For in the month of Aviv **Jahuah your Eloah brought you out of Egypt by night.**

Deu 16:6 But at the place which He shall choose to cause His name to dwell there, you shall sacrifice the **Passover offering at evening, at the going of the sun, at the time when you came out of Egypt.**

This verse isn't telling us that Israelites left Egypt on the night of the Passover, as we can see they 'pulled up stakes' on the fifteenth of the month, in the evening. Verse six is confirming the *time* in which the exodus happened, at the evening oblation on the fifteenth of the first month.

This timing of Israel's release too is a **TOKEN** of things to come as this will be the exact time that the Messiah will die centuries later.

Mat 5:17 Do not think that I have come to destroy the Law or the Prophets (*teachings*). I have not come to destroy but to fulfill.

Mat 5:18 For truly I say to you, Till the heaven and the earth pass away, not one jot or one tittle shall in any way pass from the Law until all is fulfilled.

...For also **the Messiah our Passover** is sacrificed for us.

How did Messiah Jahusha observe the Passover and be the sacrificial Lamb as well?

Luk 22:1 Now the *Feast of Unleavened Bread* drew nigh, which is called the Passover.

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

Mat 26:17 Now the *first day* of the *Feast of Unleavened Bread* the disciples came to Jahusha, saying unto him; Where wilt thou that we **prepare** for you to **eat the Passover**?

We can clearly see here that first day of Unleavened is interchangeable with the first day of Passover.

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

Mar 14:12 And **the first day of Unleavened Bread, when they (Peter & John) killed the Passover**, his disciples said unto him; Where wilt thou that we go and prepare that thou mayest **eat the Passover**?

Mat 26:18 And he said; Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; **I will keep the Passover** at your house with my disciples.

There is no equivocation in the Messiah words. The stated will and intent of the Son of Man was to keep the Passover with His disciples in the house of that certain man.

Mat 26:19 And the disciples did as Jahusha had appointed 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**.

The two disciples made their preparations, returned to Bethany, and later the whole company came in together. The simple meal, consisting of the Passover lamb, unleavened cakes, bitter herbs, and wine, proceeded in the usual way, as prescribed in Torah.

Mat 26:20 Now **when the even was come**, he sat down with the twelve.

Mat 26:21 And as **they did eat He said, Truly I say to you that one of you will betray Me**.

Joh 13:26 Jahshua 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.

From the International Standard Bible Encyclopedia ‘Sop’ (psomion) is a thin, wafer-like piece of bread. In other words- unleavened bread. The Messiah took a piece of unleavened bread, and dipping it into the shared bowl of food at the Paschal meal, gave it to Judas.

I know some believe that this is not the Passover but just a last supper or final New Covenant meal, because the Messiah offers up the raised *artos* bread after the Passover meal is completed. In actuality it was both; as we can see that they did indeed eat the unleavened bread with their meal. Then comes the Renewing of the Covenant.

John 13:2 And when meal had ended, the Devil now having put into the heart of Judas Iscariot the son of Simon to betray Him

John 13:3 Jahusha knowing that the Father had given all things into his hands, and that he was come from the CREATOR, and went to the CREATOR;

John 13:4 He rose from supper, and laid aside his garments; and took a towel, and girded himself.

John 13:5 After that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded.

John 13:6 Then he came to Kepha (*Peter*): and Kepha saith unto him, Master, do you wash my feet?

At this moment of deep meaning, Jahshua did something that must have almost seemed crazy. He began to do the job of the lowest servant in the household. He **began to wash the disciples' feet**. This foot washing is a powerful lesson in humility. But it is more than that. The deeper meaning here is that the Messiah has no fellowship with those who have not been cleansed by Him.

John 13:7 Jahusha answered and said unto him, You do not know what I do now, but you shall know hereafter

John 13:8 Kepha said to him; You shall never wash my feet. Jahusha answered him, **Unless I wash you not, you have no part with me.**

What Peter could not submit to was, that the Master should serve His servant. But the whole saving work of the Messiah was one continued series of such services, ending with and consummated by the most self-sacrificing and transcendent of all services: THE SON OF MAN CAME not to be ministered unto, but TO MINISTER, AND TO GIVE HIS LIFE AS RANSOM FOR MANY.

Mar 10:45 For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

If Peter then could not submit to let his Master go down so low as to wash his feet, how should he suffer himself to be served by the Messiah at all?

John 13:12 So after He had washed their feet and had taken His garments and had reclined again, He said to them, Do you know what I have done to you?

John 13:13 You call me Master and Teacher: and you say well; for so I am.

John 13:14 If I then, your Master and Teacher, have washed your feet; *you also ought to wash one another's feet.*

John 13:15 For I have given you an example, that you should do as I have done to you.

Historically, the followers of the Messiah observed the Passover just after sunset on the 14th day of Aviv, as commanded in Exodus 12:1-14 (*also Leviticus 23:4-5; Numbers 9:2-5*). However, it is also plain from Scripture that Jahshua was not sacrificed at that time. His trial and crucifixion took place during the daylight portion of the 15th, and He died around 3:00 pm on the Jewish preparation day¹ for the first day of Unleavened Bread.

Since He is our Passover (I Corinthians 5:7), why did His death not occur at the time the Passover lambs were to be slain—at the evening oblation of the 14th day?

To add to the complexity, the gospel accounts show Jahshua observing the Passover with His disciples on the night of the 14th. Which of His actions should we use as our guide for observing Passover: the time when He *observed* it or when He *died*? And why are those events at different times?

If the time of the Messiah's death is the correct time to observe the Passover, we need to take notice of the many gospel witnesses of the conversation between Jahshua and His disciples about where they would keep the Passover. Some suppose that it was some sort of pre-memorial dinner rather than the actual Passover, yet the gospel accounts disprove this theory.

If the Messiah's words hold any weight with us, we can be confident that His will came to pass, and that the meal He shared with His disciples was the Passover. His words also reveal that the eating of the Passover was to be before He suffered (verse 15). His crucifixion began at "the third hour" (Mark 15:25) and ended after "the ninth hour" (Matthew 27:46). The Messiah obviously knew when Passover was to be observed, and "with fervent desire [He had] desired" to eat it with His disciples before He suffered.

The only conclusion is that He did in fact eat the Passover with His disciples that evening of the 14th, prior to His arrest later that night and His appalling suffering, which began the next morning. These accounts should leave no doubt that Jahshua intended to, and in fact did, eat the Passover with His disciples on the eve of the 14th day.

So, returning to our question: Jahshua and His disciples ate the Passover "when the hour had come" (Luke 22:14), yet our Passover Lamb was not killed until many hours later. To understand how this could be, we need to consider some things from Hebrews 9:19-26:

Heb 9:19 For when every command had been spoken according to Law by Moses to all the people, having taken the blood of the calves and goats, with water and scarlet wool and hyssop, and he sprinkled both the scroll and all the people,

Heb 9:20 saying, "This is the blood of the covenant which Jahuah enjoined to you."

Ex. 24:8

Heb 9:21 And he likewise sprinkled both the tabernacle and all the service vessels with the blood.

Heb 9:22 And **almost all things are purified by blood according to the Law**; and apart from shedding of blood no remission occurs.

Heb 9:23 Then it was needful for the figures of the things in the heavens to be cleansed with these; **but the heavenly things themselves by better sacrifices than these**.

Heb 9:24 For the Messiah did not enter into the Holy of Holies made by hands, types of the true things, but into Heaven itself, now to appear in the presence of Jahuah on our behalf,

Heb 9:25 not that He should often offer Himself even as the high priest enters into the Holy of Holies year by year with blood of others;

Heb 9:26 since He must often have **suffered from the foundation of the world**. But now once for all, **at the completion of the ages**, He has been manifested for putting away of sin **through the sacrifice of Himself**.

In the Law almost all cleansing is made by means of blood—as the common saying has it: “No shedding of blood, no remission of sin.” It was necessary for the earthly reproductions of heavenly realities to be purified by such methods, but the *actual heavenly things* could only be made pure in Jahuah’s sight by higher sacrifices than these.

The Messiah did not therefore enter into any holy places made by human hands (however truly these may represent heavenly realities), but he entered Heaven itself to make his appearance before His Father as High Priest on our behalf. There is no intention that he should offer himself regularly, like the High Priest entering the holy of holies every year with the blood of another creature. For that would mean that he would have to suffer death every time he entered Heaven from the beginning of the world!

This passage contains a couple of points to help us. The first is that the entire sacrificial system, the Aaronic priesthood, and the Tabernacle system of worship were only copies of a spiritual reality. While the instructions given in the Tanakh about these things are decidedly important in their own right—including the Passover instructions—they point to something that is vastly more significant. The physical rites were critically important for what Eloah was doing with a carnal people, and they still contain valuable principles for us.

Secondly, Jahshua perfectly fulfilled all the requirements on which these physical rites were based. This passage shows that the Father was perfectly satisfied with everything that Jahshua did, thus whatever the requirements were for the various sacrifices and rituals, they have been met. Everything in the sacrificial system that was of consequence to Eloah's plan and His sense of justice has been fulfilled.

So, how did the Messiah fulfill the Passover requirements? He ate the Passover with His disciples on evening of the 14th day of the first month just as scripture tells us. Setting the example for us of when and how to keep it. It was during the night of the 14th when Jahshua emphasized for His disciples the bread and the wine. He said to partake of the bread and wine "in remembrance of Me."

However, the timing of His death, which did not occur until the following afternoon, was about far more than just being the Passover Lamb—as paramount as it was. The death of the Lamb was planned from the foundation of the world.

Revelation 13:8 And all dwelling on the earth will worship it, those whose names have not been written in the Book of Life of the Lamb slain, from the foundation of the world.

The timing was not an afterthought—it was deliberate, drawing our attention to something momentous.

The Messiah only died once to fulfill all the sacrificial requirements, including those for the Passover, the Day of Atonement and the other holy days offerings, the Sabbath, the Rosh Chodesh (New Month)—His one sacrifice satisfied it all.

Matthew 27:46, 50 And about the ninth hour Jahshua cried out with a loud voice, . . . and yielded up His spirit.

The Messiah kept His final Passover with His disciples the night before He suffered. He set the example for us of when and how to keep it *in remembrance of Him*, and Paul underscores Jahshua's instruction with the summary that-

1Co 11:26 For as often as you may eat this bread, and drink this cup, you solemnly proclaim the death of the Master, until He shall come.

Since His death did not occur when we might expect- at the evening oblation of the 14th- what is the significance of the day and hour that Jahuah chose for the crucifixion to happen? When something as earth-shattering as the death of the Messiah takes place at a unique time, we want to be sure we understand what He is telling us!

The account of Israel's exodus from Egypt provides a clue to the significance of the afternoon of the 15th:

Exo 12:40 And the time of the dwelling of the sons of Israel, which they dwelt in Egypt, was four hundred and thirty years.

Exo 12:41 And it happened, from the end of four hundred and thirty years, it happened on this day, all the armies of Jahuah went out from the land of Egypt.

Exo 12:42 It is a **night of celebration** to Jahuah, for bringing them out from the land of Egypt. This night is a celebration for all the sons of Israel to their generations.

The Israelites had killed the lambs the evening of the 14th, smearing the blood on the doorposts of their houses. They then roasted and ate the lambs, burning the remnants.

With the Death Angel slaying all the first born of those not under the blood, the Hebrews remained in their houses until daybreak. In contrast, knowing His time was soon coming, the Messiah goes to the Garden of Gethsemane to pray.

Mat 26:36 Then Jahshua went with the disciples to a place called Gethsemane. He said to them, “Stay here while I go over there and pray.”

Mat 26:37 He took Peter and Zebedee’s two sons with him. He was beginning to feel deep anguish.

Mat 26:38 Then he said to them, “My anguish is so great that *I feel as if I’m dying*. Wait here, and stay awake with me.”

Mat 26:39 And going forward a little, He fell on His face, praying, and saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

Mat 26:45 Then He came to His disciples and said to them, Sleep on, and rest for what time remains. Behold, the hour draws near, and the Son of Man is betrayed into the hands of sinners.

The Messiah and his men leave the home where they had the Passover meal later in the night. We need to remember that the Messiah is the blood that protects- His blood was over His men protecting them from the Angel of Death. As we see in verse 38 “*I feel as if I’m dying*.”

Back to the Exodus- The Israelites, after which they finished taking from the Egyptians traveled to Goshen. Numbers 33:3 records that they departed Rameses on the 15th day—“the day after the Passover”—and Deuteronomy 16:1 verifies that they left as darkness was approaching.

The Exodus, then, began in the evening, on the 15th of Aviv. This is the fulfillment of an event that happened 430 years before. That prior event is the initial covenant Jahuah made with Abraham:

Gen 15:1 After these things the Word of Jahuah came to Abram in a vision, saying, Do not fear, Abram; I am your shield, your reward will increase greatly.

Gen 15:13 And He said to Abram, Knowing you must know that your seed shall be an alien in a land not theirs; and they shall serve them. And they shall afflict them four hundred years;

Gen 15:14 and I also will judge that nation whom they shall serve; **and afterward they shall come out with great possessions.**

Gen 15:17 **And it happened, the sun had gone down, and it was dark.** Behold! A smoking furnace and a torch of fire that passed between those pieces!

Gen 15:18 **On that day** Jahuah made a covenant with Abram...

In verse 13, Jahuah states that Abraham's descendants would be afflicted, yet finally delivered. This is that "very same day" to which Exodus 12:41-42 refers—the 15th day, just after sunset. Genesis 14-15 contains time markers that help us line up these events with the Passover and Exodus from Egypt, as well as the Passover and crucifixion in the New Testament:

Genesis 14:18 "Then Melchizedek king of Salem brought out bread and wine; He was the priest of Jahuah the Most-High".

This corresponds with Jahshua's Passover observance with bread and wine, which took place on the night of the 14th.

What happened during the daylight portion of the 15th in Abraham's day was a conversation about inheriting the land, then Abraham divided and arranged the animals at Eloah's command in preparation for the covenant. Thus, the timing of Christ's crucifixion on the afternoon of Abib 15 points to something centuries before the Passover in Egypt—to the promises Jahuah made to the father of the faithful and to the preparations made for their covenant.

Jahuah makes this covenant in response to Abraham's question about inheriting the land. To grasp the significance of this covenant, then, we must see what Eloah had promised along with the land:

Now Jahuah had said to Abram:

Gen 12:1 ... Go out from your land and from your kindred, and from your father's house, to the land which I will show you.

Gen 12:2 And I will make of you a great nation. And I will bless you and make your name great; and you will be a blessing.

Gen 12:3 And I will bless those who bless you, and curse the one despising you. And in you all families of the earth shall be blessed.

Jahuah tells him to head toward a different land, which is linked with Abraham becoming a great nation. We usually interpret this as meaning a vast number of physical descendants, and Eloah has certainly fulfilled that, considering the abounding populations of his offspring. However, the real meaning of being Abraham's children has to do with those who have *the faith of Abraham*.

Gal 3:6 Even "as Abraham believed Jahuah, and it was counted to him for righteousness,"

Gal 3:7 know, then, that those of faith, these are sons of Abraham.

Gal 3:8 And the Scripture foreseeing that Eloah would justify the nations by faith, preached the gospel before to Abraham: "All the nations will be blessed" "in you." *Gen. 12:3*

The Jews boasted that Abraham was their father, yet they were concerned only with physical lineage. The Messiah told the priests and Pharisees that the kingdom would be taken from them and "given to a nation bearing the fruits of it" (Matthew 21:43).

Mat 21:43 Because of this I say to you, The kingdom of the Most-High will be taken from you, and it will be given to a nation producing the fruits of it.

That nation is defined, not by a physical bloodline, but by a certain faith and a different spirit. Peter calls those with the faith of Abraham "a chosen generation, a royal priesthood, a holy nation, His own special people" (I Peter 2:9).

Genesis 12:3 says that in Abraham "all the families of the earth shall be blessed." Paul explains this promise in Galatians 3:8: "And the Scripture, foreseeing that Eloah would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.'" From the Genesis 12:3 promise, Paul derives the idea that justification by faith would become available. In addition to foretelling a spiritual nation, Eloah's promise of the land also suggests many being brought into alignment with Eloah's standard of righteousness based on belief in Him.

Genesis 13:14-15 contains another promise involving the land:

Gen 13:14 And after Lot had separated from him, Jahuah said to Abram, Now lift up your eyes and look northward and southward and eastward and westward from the place where you are.

Gen 13:15 For all the land which you see I will give to you, and to your seed always.

This is a direct promise of not only Abraham's children's owning of the land, but also of Abraham's personal ownership of it. Yet the only land he ever owned was Sarah's burial plot—certainly not all the land he could see! For him to receive this promise, and for him to receive it "forever," means that he and his descendants will live forever.

Now eternal life has entered the picture. Eternal life includes a spirit body that will not decay and a nature that is appropriate or fitting for endless life, one that is sinless and not continually incurring the death penalty. Only in the resurrection of the dead at the Messiah's return will the

Elect of Jahuah—including Abraham—be raised incorruptible and given immortality, such that death is swallowed up in victory. Then, Abraham and his spiritual descendants will inherit the Promised Land, retaining it forever.

1Co 15:42 So also the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

1Co 15:43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

1Co 15:44 It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body.

1Co 15:54 But when this corruptible shall put on incorruption, and this mortal shall put on immortality, then will take place the Word that has been written, "Death was swallowed up in victory." *Isa. 25:8*

Romans 4:13 expounds on the promise of the land:

Rom 4:13 For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.

Jahuah's promise to Abraham was not based on perfect obedience to the law, but on the imputed righteousness that comes by faith, which happened when Abraham "believed in the Most-High, and He accounted it to him for righteousness" (*Genesis 15:6*).

This took place well before the covenant of circumcision (*Genesis 17:1-14*). Abraham's faith produced good works, as true faith always will; in *Genesis 26:5*, Jahuah says, "Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws." But his righteousness in Eloah's eyes was shown in his belief in Eloah's faithfulness, not in anything he did or did not do.

Clearly, Jahuah's promise of the land to Abraham goes far beyond physical inheritance—it is, rather, an eternal inheritance, bestowed on those who have become his spiritual descendants through receiving the faith of Abraham.

So significant are these promises that Jahuah confirmed them with a covenant that condemned Him to destruction if He failed to fulfill the terms. Not only that, the timing of the Messiah's sacrifice coincided with the preparations for Jahuah's covenant with Abraham, for it is His sacrifice that allows us—Abraham's spiritual seed, his "great nation"—to begin to receive these promises.

Hebrews 9:15-17 speaks of the "eternal inheritance" in the context of the comparing the Old and New Covenants:

Heb 9:15 And because of this He is Mediator of the new covenant, so that, death having taken place for the release by ransom for the violations unto the first covenant, so the ones having been called should receive of the promise of the eternal inheritance

Heb 9:16 For where there is a will, it is necessary for the death of the one ordaining the will to come to bear.

Heb 9:17 For a will with a deed is firm since not at any time does it prevail when the one ordaining the will lives.

“The promise of the eternal inheritance” harkens back to the inheritance that Jahuah promised to Abraham, of which we become heirs through having the same faith as Abraham. It includes justification by faith, being part of a spiritual nation, and eternal life. As Paul writes in Galatians 3:29, “if you are the Messiah’s, then you are Abraham’s seed, and heirs according to the promise.”

Like a “Last Will and Testament,” the New Covenant goes into effect only when the one making the will dies. This nuance, though, can apply only to the New Covenant, while the context of Hebrews 9 is both the Old and New Covenants. Both of them were sealed with “covenant-victims”—living beings that had their blood shed for the sake of establishing the respective covenants.

In the covenant with Abraham, the covenant-victims were animals. The New Covenant, though, was confirmed with the bodily death of the Son of Man. The gravity of the Abrahamic covenant is demonstrated by *the terrifying darkness that came down over him*.

Gen 15:12 And it happened, the sun was going, and a deep sleep fell on Abram. And behold, ***a terror of great darkness was falling on him!***

This is echoed in the three hours of darkness—from noon until 3 pm—on Abib 15 as the Messiah was being crucified after which the firstborn Son of the Most-High died. Similarly, three days of extreme darkness (the ninth plague; Exodus 10:21-23) preceded the death of the Egyptian firstborn and Israel’s exodus from Egypt.

Exo 10:21 And Jahuah said to Moses, Stretch out your hand to the heavens so that darkness may be on the land of Egypt, and one may feel darkness.

Exo 10:22 And Moses stretched out his hand to the heavens, and darkness of gloom was in all the land of Egypt ***three days***.

The prophet Amos helps tie these three events together:

Amo 8:9 And it shall be in that day, declares the Eloah Jahuah, **that I will cause the sun to go down at noon, and I will darken the earth in light of the day.**

Amo 8:10 And I will turn your feasts to mourning, and all your songs into a dirge. And I will bring up sackcloth on all loins, and baldness on every head. And I will make it like the mourning for an only one; and the end of it shall be like a bitter day.

This is a prophecy of judgment on the northern ten tribes of Israel, just as the darkness and death of the firstborn were a judgment on Egypt (Genesis 15:14). Jahshua's crucifixion was a judgment as well—on the nation that rejected its Messiah and King.

After His death, "all the crowds that had assembled for this spectacle, when they saw what had taken place, returned home beating their breasts" (Luke 23:48). Their feast had been turned into mourning, "like mourning for an only Son," on the day that the sun went down at noon and the earth was darkened in broad daylight—on the afternoon of Abib 15.

It is not known what Abraham inferred from the terrifying darkness. Darkness sometimes describes the covering Eloah uses when approaching mankind, so He does not annihilate weak flesh by the supreme brilliance of His presence.

Exo 20:21 And the people stood from a distance, and Moses went near the *thick darkness* where Eloah was.

Psa 18:11 *He made darkness His covering*, His pavilion all around Him, darkness of waters, thick clouds of the skies.

A final piece of the picture: When Jahshua was crucified, He fulfilled the requirement of the Passover lamb, as well as the prophecy that not one bone would be broken.

Joh 19:36 For these things happened that the Scripture might be fulfilled, "Not a bone of Him shall be broken."

Psa 34:20 keeping all His bones; not one of them is broken.

The Messiah's sacrifice confirming the New Covenant fulfilled His Father's covenantal promise to Abraham—as darkness fell!

This covenant is an extension of the covenant with Abraham, making his "great nation" a reality. It provides for justification on the basis of faith and promises eternal life to those who continue to the end in faith. The Messiah is our Passover, not by lining up with the timing outlined in the instructions given to Israel, but by renewing and advancing the covenant Jahuah made with Abraham.

The date and time the Messiah was crucified corresponded with the going down of the sun on at the conclusion of the true Passover of Creation. The one counted from the day the Tabernacle was erected. A shadow of the promise for all.

This is significant as the High Priest Ha'Mashiach enters into the heavenly realm at the evening oblation, at the close of His Father's true Passover, to place His blood on the altar before Jahuah. Here is where He stands as the captives have been released.

Luk 4:18-19 Ruach of Jahuah is upon me, because of which HE *anointed me* to announce good news to the poor; HE has sent me to heal the ones being broken in heart, to proclaim to CAPTIVES a RELEASE, and to blind a recovery of sight, to send a release to the ones being devastated; to proclaim the Acceptable Year of JAHUAH.

Jahusha came to *fulfill (bring to reality)* the WORD. Besides being the Passover in His resurrection the “*dead bread*” – unleavened bread is now become the *Raised Bread- The Bread of Life*.

Joh 6:35 And Jahusha said unto them, **I am the bread of life** (*Artos -raised bread*): he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

We only had the Law prior to Ha’Mashiach. The Law itself does not return us to our CREATOR. We follow the Law out of obedience, because to do otherwise would be sin, death- Unleavened bread.

But with Jahusha we have LIFE eternally- the *Tree of Life*. A New Regenerated Contract- a NEW PROMISE- and although there is a new contract for everlasting life, the original Contract made with Abraham, and again with Moses is not void. The CREATOR is voiding the sin of the first Adam through the promise of the second Adam- allowing us to return to the *Garden of Appointed Times* and eat of the Tree of Life!

Making a new promise NEVER removes our vows of previous promises and are we not joyous for that! We are still accepted under the Covenant of Abraham- the ones that the Messiah was sent to look for and was given!

Joh 17:12 While I was with them in the world, I kept them in Your name; I guarded those whom You gave to Me, and not one of them was lost, except the son of perdition, that the Scripture might be fulfilled.

Jahusha will keep a FUTURE Passover with HIS PEOPLE so it has not yet been complete. Ha’Mashiach has not observed His last Passover! He will eat and drink it anew with His faithful followers in the Kingdom of our CREATOR.

Mat 26:29 But I say to you, I will not at all drink of this fruit of the vine after this until that day when I drink it new with you in the kingdom of My Father.

Luk 22:15-18, "With desire I have desired **to eat this Passover** with you before I suffer: For I say unto you, I will not any more eat thereof, **until it be FULFILLED in the Kingdom of ELOHIM.**"

This latter passage is clear proof that Jahusha will eat the Passover in the Kingdom of JAHUAH with His *true followers*. Not until then will the Passover be fulfilled. It also portrays a future event: our deliverance from eternal death and the *MARRIAGE SUPPER* of the *Lamb*.

Rev 19:9. And he said to me, Write, blessed are those who have been called to the *marriage supper of the Lamb*. And he said to me, these are the true sayings of Jahuah.

Ancient Israel partook of the Passover. We today are to likewise partake of the Passover. **This is a critical matter of our spiritual survival.** That is why JAHUAH instituted the law in **Numbers 9:6-13** when someone who through no fault of their own, missed the Passover of the 14th day of the first month, could partake of it on **the 14th of the SECOND MONTH.**

Jahusha fulfills the requirement for sacrifice – but does not abolish Jahuah’s commands to observe His feasts for “All Generations.” Ha’ Mashiach IS our Passover sacrifice whose blood covers and protects.

1Cor 5:7 Therefore **purge out the old leaven** so that you may be a new lump, as you are unleavened, for also **Ha’ Mashiach our Passover** is sacrificed for us.

He is the object and purpose of JAHUAH's Passover meal. The signs point specifically to Him. He is the Lamb slain from the foundation of the world. The true Passover sacrifice was planned before the creation of man.

1Pet 2:21 For even hereunto were you called: because Ha’ Mashiach also suffered for us, **leaving us an example, that you should follow HIS steps .**

Rev 14:4 ... These are they which **follow the Lamb whithersoever he goes.** These were redeemed from among men, being the first-fruits unto Jahuah and to the Lamb.

Heb 10:28 *He that despised Moses' law died without mercy under two or three witnesses*

Passover of the **OLD COVENANT** commemorates the deliverance of Israel from Egyptian bondage through the death of Egypt's firstborn.

The Passover of the **NEW COVENANT** commemorates our deliverance from the bondage of sin through the death and sacrifice of Jahuah’s firstborn Jahusha.

We partake of bread and wine to symbolize our acceptance and gratitude for ha’ Mashiach’s broken body and shed blood for our sins. As Jahusha told us to keep it, we are to faithfully continue to practice and pass on the "ordinances."

1Cor 11:1-2 Be you followers of me, even as I also am of the Messiah. Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.

The Passover and Feast of Unleavened Bread are known as the "***Festival of Freedom,***" signifying our liberation from Satan’s grasp, through the sin at the Garden. Because this Freedom is a serious matter, we need to examine ourselves judiciously before partaking of the Passover. We must not partake in a light or unworthy manner, but with dignity and reverence.

JAHUAH'S judgment will soon come on this present evil world. HE judged the *idol-gods* of Egypt and after Jahusha finished His Passover meal, He declared that the prince of this world, Lucifer, was now judged.

This judgment on Lucifer was pronounced, but is not yet carried out. He still rules this world, and at the coming *Passover of the future* will be the deliverance of JAHUAH'S people and the judgment of Lucifer and his world.

Passover is primarily concerned with a future event, as are all of JAHUAH'S holy days that HE has set aside to be observed by HIS people. Colossians 2:16-17 refers to the Holy Days as "a shadow of the things to come." The Great Future Passover has not yet been fulfilled.

¹ Matthew 27:45-50; Mark 15:33-37; Luke 23:44-46; John 19:30-31